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Vol. XIV. No. 4

October-December, 1908

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# THE HOME · STUDY QUARTERLY

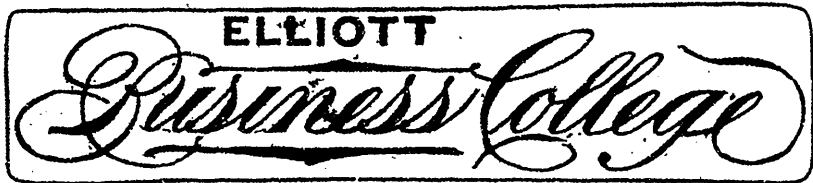


Sabbath School Publications  
Presbyterian Church in Canada

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Toronto, Canada

# The Home Study Quarterly

Rev. E. Douglas Fraser, D.D., Editor  
Rev. J. M. Duncan, B.D., Associate Editor

Vol. XIV.

October, November, December

No. 4

## "One of Us"

By Rev. J. M. Duncan, B.D.

When the centenary celebration of the birth of George Stephenson, the inventor of the steam engine, was held at Newcastle-on-Tyne, in 1881, in the midst of the procession was a company of miners bearing proudly aloft a floating banner with the inscription, "He was one of us". In his earlier days, Stephenson had worked in the mines, and these men therefore felt that he belonged to them in a very special sense.

There is One of whom it can be said, not only by this class or that, "He is One of us", but whom all can claim as belonging to them. That One is Jesus Christ. He understands the needs, the difficulties and the temptations of young and old alike. He can sympathize with each of us as if there were no other person in the world. His strong loving hand reaches down and brings us just the help that meets our requirements. He is never ashamed to be called One of us, and He will never fail His comrades, when they look to Him for brotherly aid.

## A Young Man Who Began Well

By Rev. E. Douglas Fraser, D.D.

He began well, when he might so much more readily have done otherwise; for he was walking on a very dizzy height. He had just come to the throne. It was a great nation that called him king. They were proud of him,—and flattery always attends the feet of monarchs. He was inexperienced: boyhood was barely past; he was still a very young man. Small chance, one might well say, that Solomon should not slip and fall.

But he did not. He stood square on his

two feet, and those two feet on solid ground. In a dream of the night the great Jehovah had said to Solomon, "Ask what I shall give thee?" and his answer was, "Give Thy servant an understanding heart, that I may know how to be a good king". Fit me for my task, was Solomon's plea; and it was a plea with God. In so pleading he made no mistake. To take up the task that is set before one, and to seek fitness from God for the doing of it, is the recipe for the best possible start in life.

One sad word remains to be spoken. The young king did not continue as he began. The shadows soon fell. But they did not come from his beginnings. They came, when he began to consider his own ease rather than his allotted task, and took his own way, instead of seeking God's guidance.

## On Tour in Erromanga

By Rev. H. A. Robertson, D.D.

[This sketch of a night and a day, is from a longer account sent us by Dr. Robertson of a journey on foot made last November in South Erromanga, the first since 1900.—Edrora.]

Our first night was spent at Bunkil, ten miles from Dillon's Bay, where Unkersloo (Shake the Kingdom) and Avooroo, the teachers thereabout, had prepared most lavishly and tidily for myself and the teachers and young men of Dillon's Bay. The neat schoolhouse was given up to me to sleep and have my supper and breakfast in. A new, clean, cane bed was covered with fine Efate mats, and I slept on it as soundly as a tired child. For the native young men, a large seemanlo (club, or chief's big central camp for his visitors—men only) was given up. The simanlo (seemanlo) is beautifully

ceiled and lined inside, usually with fine basketwork of selected fine reeds, and in the days of rank heathenism on this island I have seen simanlos over eighty feet long.

I will not attempt to describe all the various tempting puddings and dishes which the teachers and their people prepared for us. There was baked fowl, baked fish, baked yam, taro, breadfruit, sweet potato, and made up dishes, that is, native puddings made of yams, taro, sweet potato, or breadfruit, in which they always put grated cocoanut, small fish or pork, grated fine, and season them with salt water.

Next morning we climbed Bunkil mountain, a stiff pull of, perhaps, 800 ft., and rested on the top at a simanlo, and refreshed ourselves by means of neserop, the delicious water of the young cocoanut, in taste not unlike Canadian maple syrup, but much better.

Only expert boys and youths can climb the tall cocoanut trees and bring down—throw down—the cocoanuts. They press hard against the stem of the tree, on the near side, with their bare feet, and hold tightly with their open arms to the off side, and in a sort of half-sitting, half-crouching position up they go to the top, perhaps 60 to 80 feet: old trees are quite that tall. Once up to the lowest branches, they pull themselves into the head of the tree near the clusters of nuts, tap the nuts to make sure they are just fit for drinking, and then they twist and toss the nuts, and down they fall and *always just as they should strike, or they will burst, and the water will be lost.*

We continued on and on over a splendid level country, to the camp of Umas, a high chief of considerable influence, and there we put up for the night. The same abundance of food was provided, but, as Umas had expected us the previous day by boat, and had gone to the sea to meet us and was disappointed, he concluded we were not coming just then, and he was unprepared. But, all the same, we had a grand and profitable evening and night, for, after a huge supper of fresh pork, baked chickens, and native puddings, tea, bread and jam, and drinking cocoanuts and pineapples, we conversed with the chief and people for hours about the

mission, past and present, and arranged with the chief to accompany us next morning, which he did willingly. How the chief and Unkereel, the teacher of Bunkil, *did* talk and eat and sing, and then about midnight we all gathered round a big camp-fire, near which we hung our hurricane lamps, and we made the woods ring with our closing hymn, and then some one engaged in prayer, and soon after I had said Kimil-i-pair (good-night, or literally, "Love to you all"), we were all sound asleep.

Dillon's Bay, Erromanga, New Hebrides

### The Bible Class as Ingatherers

*By Rev. K. J. Macdonald, B.D.*

To justify its existence, to develop the gifts of its members, to further the interests of the Sabbath School as a whole the Bible Class must possess the missionary spirit and do missionary work. If satisfied with its "charter" membership or interested merely in its own special department, it fails to fulfil its highest purpose.

We have in our school a number of Bible Classes, each doing work along missionary lines, but this article deals only with the work of the senior Bible Class, conducted by the pastor of the church. Our class is well organized, having its staff of officers and such committees as are found in any modern Bible Class.

We have a comparatively large field in which to work. Strangers—young men especially—are continually coming to this part of the city and we seek to help them as much as possible. Members of our class whether on our Look-out Committee or not—meeting these strangers in office or shop seek to make their acquaintance; call on them at their boarding houses and invite them to the Bible Class and other services of the church. Besides these, we have a number of our own young men who are inclined to drift away from the Sunday School at a certain age and we seek to keep them in touch with our work.

As in every other Christian service, our class is not in a position to report unqualified success in all our endeavors. We have not attained to the ideal state where every member is an active missionary, nor are we

able to say that every person interviewed and invited to join with us has responded. In many cases those invited failed to appear, even after we had secured their promise to come, in some cases they came for a few days only, so that our work is one which requires patience and perseverance. But, allowing for all these discouragements, we have done good work. Our class has been helpful to a large number of our young people, even in cases where attendance on the class has not been secured, the invitation to the regular preaching services has been accepted and strangers helped to feel at home in the church, through the welcome extended by the members of our Bible Class.

A few years ago, a Literary and Social Club was formed composed largely of members from the Bible Class, where once a week during the winter months our young people spend a social evening. Here an opportunity is offered to become acquainted with strangers, who are helped to identify themselves with the work of our church, and thus, in their turn become active missionaries to help others.

Statistics are not given in connection with our work; the aim, methods and general success of the class is outlined in the hope that our experience may be helpful to other Bible Classes which seek to bring our young people under the influence of our Master's life and teaching.

St. Matthew's Church, Montreal

### "A Vain Oblation"

*By Esther Miller*

The young ladies of St. Paul's had just finished decorating the church for the anniversary services. Helen Rogers, who was endowed with unusual artistic taste, had superintended the work, and of course it was beautifully done. The gleaming bronze of the oak leaves, the scarlet of the trailing woodbine and the crimson and gold of the maple branches were exquisitely combined, and the soft amber light from the stained windows subdued the glow and blended the colors into one harmonious whole.

As the weary but happy workers left the church, Helen lingered behind for one last

look. The organist had just climbed up to his loft and turned on an electric bulb that glowed softly like a star. And then from behind the floral screen, hushed and solemn stole the notes of the anthem for the next Sabbath, "How lovely is Zion, the city of our God!" The tears came to the girl's eyes, as she softly closed the door and tiptoed out into the twilight.

But she moved along with a buoyant step. She had been all week planning this decoration scheme and all day carrying it out, but she did not grudge the work. She was filled with the exultation that comes from the knowledge of success in a good cause. She hurried along a back lane that led behind the church to a higher street, where stood her own beautiful home. As she passed a dirty, dilapidated house, she glanced through the open doorway. Her senses, reveling in the solemn loveliness of the scene she had just quitted, were struck painfully by this ugly contrast. The bare room was dirty and ill-smelling, and strewn with rags and broken furniture. On a ragged bed in one corner lay a woman, her gasping breath and hollow flaming cheeks proclaiming plainly the deadly foe, consumption. In an inner corner, a baby in a dirty cradle was screaming wildly, and a haggard-faced man was doing his poor best to quiet it. There stood revealed the three grim enemies of man,—poverty, sickness and helplessness, just beyond the shadow of the beautiful church which Helen Rogers and her friends had toiled so many days, with willing hearts and skilful hands, to render still more beautiful!

The next morning, sitting in the sacred place her own hands had made so lovely, Helen did not hear the exultant words of the anthem, "How lovely is Zion!" but other words spoken in a sterner voice of condemnation, "Bring no more vain oblations; incense is an abomination unto Me". Then and there she raised her self-condemned heart to her Master in a solemn vow, that henceforth she would give her best efforts towards bringing true beauty into the lives of the poor and the unfortunate. And as she went about her daily ministry of help and comfort, a new gladness and joy came into her heart.

Orillia, Ont.

BIBLE DICTIONARY FOR FOURTH  
QUARTER, 1908

[For additional information in regard to certain of the places, see Geography Lessons.]

**A-bin'-a-dab.** A man of Kirjath-jearim, in whose house the ark found accommodation for twenty years after it was sent back by the Philistines, 1 Sam. 7 : 1, 2 ; 2 Sam. 6 : 3 ; 1 Chron. 13 : 7.

**Ab'-sa-lom.** A son of David. His mother was Maacah, daughter of Talmi, king of Geshur. After his defeat in the rebellion against David, he was killed by Joab while entangled by his long hair among the spreading branches of an oak, under which he had been riding, his mule having run away.

**Ad-o-ni'-jah.** A son of David, born at Hebron, (2 Sam. 3 : 2, 4). When his father was stricken in years, he attempted to seize the throne, and, was first pardoned by Solomon (1 Kgs. 1 : 50-53); but, on further offence, was slain, 1 Kgs. 2 : 17-25.

**A-hi'-ma-az.** The son of Zadok. He was the first to bring David tidings of the victory over Absalom.

**A-hi'-o, Uz'-zah.** The two sons of Abinadab who drove the cart on which David was taking the ark to Jerusalem, 2 Sam. 6 : 3, 4.

**A-hith'-o-phenl.** One of David's counselors, a man of great sagacity, but morally untrustworthy. He joined in the rebellion of Absalom, and hanged himself when Hushai's counsel was preferred to his own.

**Am'-mon.** The younger son of Lot, and ancestor of the Ammonites, who dwelt east of the Jordan, on the borders of the Arabian Desert. Their chief god was Milcom or Molech, whose worship was adopted by Solomon (see 1 Kgs. 11 : 5).

**Ash'-to-reth.** A goddess worshiped by the Sidonians (see 1 Kgs. 11 : 5).

**Ba'-a-le.** The same as Kirjath-jearim, a town of Judah, eleven miles west of Jerusalem.

**Be-nai'-ah.** The successor of Joab as commander-in-chief of David's army (see 1 Kgs. 2 : 35).

**Che'-mosh.** A god of the Moabites worshiped by Solomon, 1 Kgs. 11 : 7.

**Cher'-e-thites and Pel'-e-thites.** Members of two tribes from the Philistine country who belonged to David's bodyguard.

**Cu'-shi.** In 2 Sam. ch. 18, the Rev. Ver. substitutes for this name, "the Cushite", a native of Cush or Ethiopia, the country lying in Eastern Africa, south of Egypt.

**Da'-vid.** Son of Jesse and second king of Israel.

**E'-phra-im.** The tribe descended from Ephraim, the younger son of Joseph. The name was commonly used by the prophets for the ten tribes forming the Northern kingdom, of which Ephraim was the chief tribe.

**Eth'-a-nim.** The seventh month of the

Jewish year, also called Tisri. It corresponded to parts of September and October.

**Ge'-shur.** A portion of Syria on the east of the Jordan adjoining the north border of the Israelitish territory. David married a daughter of Talmi, a ruler of this territory.

**Gib'-e-ah.** See 2 Sam. 6 : 4, where this word occurs: the Rev. Ver. gives instead "the hill".

**Gib'-e-on.** A city of Benjamin in which the tabernacle was erected for a time in the reign of David and Solomon. Its modern name is el-Jib, about six miles northwest of Jerusalem.

**Gi'-hon.** A spring probably in the Kedron Valley just outside of Jerusalem from which the city obtained part of its water supply.

**Gib'-loh.** A village in the hill country of Judah.

**Git'-tite.** A native or inhabitant of Gath.

**He'-bron.** A town in the hill country of Judah, about twenty miles southwest of Jerusalem. It was David's capital during the seven and a half years of his reign over Judah. Here Absalom raised the standard of rebellion.

**Je-noi'-a-da.** A priest, the father of Beaijah.

**Jo'-ab.** A nephew of David, and the commander-in-chief in his army.

**Le'-vites.** The men of the tribe of Levi, charged with the duty of helping the priests, by taking care of the tabernacle and making preparation for its services.

**Lo'-de-bar.** A place in Gilead, where Mephibosheth dwelt.

**Me-phis'-o-sheth.** The son of Jonathan. He was lame in both his feet (2 Sam. 4 : 4). David restored to him the property of Saul, his grandfather, and gave him a place at the royal table. (See 2 Sam., ch. 9.)

**Mo'-ab.** The district east of the Dead Sea inhabited by the Moabites, who were descended from Lot.

**Mil'-com, or Mol'-ech.** See under Ammon.

**Na'-than.** A well known prophet in the reigns of David and Solomon.

**O'-bed-'e-dom.** A man living at Gath-rimmon, in whose house the ark was left for three months by David.

**Sol'-o-mon.** The son of David and third king of Israel. He reigned forty years. He was famed for his wisdom and the splendor of his court.

**Syr'-i-a.** Properly Aram, a country occupying a plain to the northeast of Palestine.

**Za'-dok.** Early in David's reign joint high priest with Abiathar, and later, sole high priest.

**Zi'-ba.** A servant of King Saul's (see 2 Sam. 9 : 9).

**Zi-do'-ni-ans.** Or Sidonians, inhabitants of Sidon, an ancient Canaanitish city on the sea coast.

**\*AN ORDER OF SERVICE : Fourth Quarter.****Opening Exercises****I. SILENCE.**

**II. SINGING.** Hymn 320, Book of Praise. (It is expected that this missionary hymn from the Supplemental Lessons will be memorized during the Quarter.)

**III. RESPONSIVE SENTENCES.** Matthew 7: 13, 14, 21.

*Superintendent.* Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

*School.* Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

*Superintendent.* Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven.

**IV. SINGING.**

O Saviour, precious Saviour,  
Whom yet unseen we love,  
O name of might and favor,  
All other names above!

*We worship Thee, we bless Thee,  
To Thee alone we sing;  
We praise Thee and confess Thee  
Our holy Lord and King.  
—Hymn 100, Book of Praise.*

**V. PRAYER.** Closing with the Lord's Prayer in concert.

**VI. READ IN CONCERT.** See SPECIAL SCRIPTURE READING in THE TEACHERS MONTHLY, in connection with each Lesson.

**VII. SINGING.** Psalm or Hymn selected.

**VIII. BIBLE WORK.** From the Supplemental Lessons.

**IX. READING OF LESSON PASSAGE.**

**X. SINGING.** Psalm or Hymn selected. (This selection may usually be that marked, "From the PRIMARY QUARTERLY".)

**Class Work**

[Let this be entirely undisturbed by Secretary's or Librarian's distribution, or otherwise.]

**I. ROLL CALL,** by teacher.

**II. OFFERING;** which may be taken in a class envelope, or class and report envelope.

**III. RECITATION.** 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from the Supplemental Lessons.

**IV. LESSON STUDY.**

**Closing Exercises**

**I. ANNOUNCEMENTS.**

**II. SINGING.** Hymn selected.

**III. REVIEW FROM SUPERINTENDENT'S DESK;** which, along with the Blackboard Review, may include one or more of the following items: Recitation in concert of Verses Memorized, Catechism, Questions on Missions, Lesson Title, Golden Text, and Heads of Lesson Plan. (Do not overload the Review: it should be pointed, brief and bright.)

**IV. SINGING.**

Hail to the Lord's Anointed,  
Great David's greater Son!  
Hail, in the time appointed,  
His reign on earth begun!  
He comes to break oppression,  
To set the captive free,  
To take away transgression,  
And rule in equity.

—Hymn 444, Book of Praise.

**V. RESPONSIVE SENTENCES.** Proverbs 4: 23, 26, 27.

*Superintendent.* Keep thy heart with all diligence;

*School.* For out of it are the issues of life.  
*Superintendent.* Ponder the path of thy feet.

*School.* And let all thy ways be established.

*Superintendent and School.* Turn not to the right hand nor to the left: remove thy foot from evil.

**VI. BENEDICTION OR CLOSING PRAYER.**

## Lesson I.

## DAVID BRINGS THE ARK TO JERUSALEM October 4, 1908

**BETWEEN THE LESSONS**—When David had been made king over all Israel (ch. 5: 1-5, Lesson XI, Third Quarter), he captured a fortress on the site of Jerusalem from the Jebusites, and removed his capital thither from Hebron. His power rapidly increased, and Hiram, King of Tyre, sent cedar trees and builders, to build him a house. Twice the Philistines, those old enemies of Israel, invaded the land, and twice David defeated them and drove them back. (Ch. 5: 6-25.)

**GOLDEN TEXT**—Enter into his gates with thanksgiving, and into his courts with praise.—Psalm 100: 4.  
**Memorize v. 12. THE LESSON PASSAGE**—2 Samuel 6: 1-12. Study 2 Samuel, ch. 6.  
 Read 1 Chronicles, chs. 13, 15, 16.

1 Again, David gathered together all the chosen men of Israel, thirty thousand.

2 And David arose, and went with all the people that were with him from Ba'ale<sup>2</sup> of Judah, to bring up from thence the ark of God, whose name is called by the name of the Lord of hosts that dwelleth between the cherubims.

3 And they set up the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gib'eah: and Uz'zah and Ahio, the sons of Abinadab, drove the new cart.

4 And they brought it out of the house of Abinadab which was at Gib'eah, accompanying the ark of God: and Ahio went before the ark.

5 And David and all the house of Israel played before the Lord on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 And when they came to Na'chon's threshing-floor, Uz'zah put forth his hand to the ark of God, and took hold of it; and for the oxen<sup>12</sup> shook it.

**Revised Version**—1 And David again; <sup>2</sup> Omit of; <sup>3</sup> which is; <sup>4</sup> Name, even the name; <sup>5</sup> sitteth upon the cherubim; <sup>6</sup> the hill: and; <sup>7</sup> in the hill, with the ark; <sup>8</sup> with; <sup>9</sup> and with harps; <sup>10</sup> with castanets; <sup>11</sup> the threshing-floor of Nacon; <sup>12</sup> stumbled. And; <sup>13</sup> broken forth upon; <sup>14</sup> that place Perez-uzzah, unto; <sup>15</sup> he; <sup>16</sup> unto; <sup>17</sup> remained; <sup>18</sup> house; <sup>19</sup> And David; <sup>20</sup> joy.

**Daily Readings**—(Courtesy, I. B. R. A.)—M—David brings the ark to Jerusalem, 2 Sam. 6: 1-11. T.—David brings the ark to Jerusalem, 2 Sam 6: 12-23. W.—The ark described, Ex. 25: 10-22. Th.—The ark taken, 1 Sam. 4: 1-11. F.—The ark sent back, 1 Sam. 6: 1-15. S.—Levites, the ark bearers, 1 Chron. 15: 1-3, 11-15. S.—David's thanksgiving, 1 Chron. 16: 7-36.

## THE LESSON EXPLAINED

**I. THE ARK SOUGHT.**—1, 2. Again David gathered. Previous gatherings had been the assembly at his coronation (ch. 5: 1-3), and the mustering of his army for the war with the Philistines, ch. 6: 17-25. **Chosen men . . . thirty thousand**; representatives of all Israel. **Went . . . from Baale Judah** (Rev. Ver.); another name for Kirjath-jearim, "the Town of the Woods", in the hill country of Judah, eleven miles west of Jerusalem. **To bring up, the ark of God.** (For description of the ark, see Ex. 25: 10-22.) It had been in Kirjath-jearim for seventy years, ever since the Philistines had brought it back to Israel (read the story in 1 Sam., chs. 6, 7). Called by the Name (Rev. Ver.). The Jews, in later times, used "the Name" instead of "Jehovah", which they thought too sacred to be pronounced. **Even the name of** (repeated for solemn emphasis) **the Lord of hosts** (Rev. Ver.); a title signifying that God is the Commander of

armies in earth and heaven alike (compare Dan. 4: 35). **Dwelleth between the cherubims**; the winged figures resting on, and overshadowing, the lid of the ark called the mercy seat. It was here that God had promised to meet with His people, Ex. 25: 22.

**3-5. Upon a new cart**; new, so that the sacred ark might not touch anything that had been put to common uses; just as Jesus entered Jerusalem, riding upon an ass "whereon yet never man sat" (Luke 19: 30), and was laid in a "new tomb", Matt. 27: 60. The ark should have been carried by Levites and on their shoulders (see Num. 3: 17, 19, 29-31; 7: 9). **House of Abinadab.** See 1 Sam. 7: 1. **Played before the Lord**; a sacred dance accompanied by music. **Harps . . . psalteries**; stringed instruments. **Timbrels**; tambourines or hand drums. **Cornets.** The Hebrew word thus translated probably denotes an instrument made of loose rings on iron rods, so



BRINGING BACK THE ARK

\*The Scripture Memory Passages of the Supplemental Leaflets are recommended as a substitute for those here given Sabbath by Sabbath. Their recitation leads to the obtaining of a beautiful Certificate or Diploma.



as to tinkle when they were shaken by the hand.

**II. THE ARK PROFANED.—6-10.** Nachon's threshing-floor. The site is not known. An Eastern threshing floor was a round open space, preferably on a height, where the wind would drive away the chaff. The "threshing machine" commonly used was a sort of sled dragged over the grain by oxen. Uzzah put forth his hand to the ark. The law forbade even the Levites to touch the ark except by the staves provided for carrying it, Num. 4 : 15. Touching the ark was, therefore, a direct act of disobedience. **Anger of the Lord was kindled**; not passion, but intense hatred against sin, and a purpose to punish it. **God smote him there**; as with a flash of lightning (compare Lev. 10 : 1, 2; Acts 5 : 1-11). **For his error**; his sin of disobedience. **David was displeased**; rebelliously angry at God's act. **The Lord had made a breach** (literally "broken a breach", such as gives a walled city into the hands of its besiegers) **upon Uzzah**; for his rash folly. **Perez-uzzah**; "the breach of Uzzah"; see Margin. **David was afraid**. His anger changed quickly to terror, and terror drove trust from his heart. **Ark . . . into the house of Obed-edom the Gittite**; a dweller in Gath. This was Gath-rimmon, a Levitical city, Josh. 21 : 3, 25. As a Levite, Obed-edom was a fit person to have charge of the ark.

**III. THE ARK BROUGHT UP.—11, 12.** The Lord blessed Obed-edom. "The God of heaven", says Bishop Hall, "pays liberally for His lodging." So David went, etc.; having gathered the people together once more (see 1 Chron. 15 : 3). **Into the city of David with gladness**. The ark was now borne on the shoulders of the Levites, and was welcomed with the greatest enthusiasm, 1 Chron. 15 : 2, 15, 16.

Vs. 13-23 tell of the services in connection with the bringing of the ark to Jerusalem, the scornful reproach uttered against David by Michal his wife for his part in these services, and David's reply.

**THE GEOGRAPHY LESSON**

Running up from the Maritime Plain through the "foothills" known as the Shephelah, is the broad Valley of Sorek. Where this valley meets the Central

Range, may be seen the ruins of a town now called Erma, on the south side of a very rugged ravine. This is supposed to be the site of the ancient ΚΙΝΩΑΤΗ-ΓΕΑΡΙΜ, to which the ark was sent back by the Philistines in the days of Samuel, and where it remained until David's time. The name means "the Town of the Woods", or as we might say, "Woodville".

**LESSON QUESTIONS**

From whom did David capture Jerusalem? What king sent help to him in building his house? What invaders of Israel did he defeat?

1-5 Where had the ark been? For how long? By whom had it been taken thither? Whither did David set out to bring it? On what was it drawn?

6-10 What was Uzzah's error? How was he punished? How was David affected by the act of God? Whither was the ark taken? What two sons of Aaron were put to death? For what reason? What two persons fell dead at the word of Peter? Of what sin had they been guilty?

11, 12 What was the result of Obed-edom's welcoming the ark? Whither did David finally remove it? What psalm was sung at the bringing of the ark to Jerusalem? (1 Chron. 16 : 8-36.)

**TOPICS FOR DISCUSSION**

1. God requires reverence.
2. Joy as a part of religion.

**A LESSON FOR LIFE**

God is always seeking to do us good, and Satan to do us harm. It depends on our choice, whether God will have His way with us, or Satan his. Uzzah's path of disobedience and Obed-edom's of loyal service are both open to us. Entering the one, ruin is sure to be our goal; setting our feet on the other, we cannot fail to win the prize of true blessedness.

*Prove from Scripture—That true religion is joyful.*

*Shorter Catechism—Ques. 101. What do we pray for in the first petition? A. In the first petition (which is, Hallowed be Thy name) we pray, That God would enable us and others to glorify him in all that whereby he maketh himself known; and that he would dispose all things to his own glory.*

**The Question on Missions—(Fourth Quarter, A NATIVE WORKER IN THE NEW HEBRIDES).—**1. Describe the life of a New Hebrides child. The New Hebrides child lives largely in the open air, free from restraint, and helps to gather and cook his own food, which consists chiefly of yams, taro, bananas, nuts and fish. He has few games, and little amusement.



the "foothills" known as the Shephelah, is the broad Valley of Sorek. Where this valley meets the Central

**FOR WRITTEN ANSWERS**

1. What hindered David's bringing the ark to Jerusalem? .....
2. Why was Obed-edom a suitable person to have charge of it? .....
3. How was David led to remove it, at last, to his own city? .....

**BETWEEN THE LESSONS**—The events of to-day's Lesson took place soon after the bringing of the ark to Jerusalem (see last Lesson, 2 Sam. 6: 1-12). They are recorded also in 2 Sam., ch. 7.

**GOLDEN TEXT**—There hath not failed one word of all his good promise. —1 Kings 8: 36.

Memorize vs. 13, 14. **THE LESSON PASSAGE**—1 Chronicles 17: 1-14. Study 1 Chronicles ch. 17. Read 2 Samuel, ch. 7; Psalm 89.

1<sup>1</sup> Now it came to pass, <sup>2</sup> as Da'vid sat in his house, that Da'vid said to Na'than the prophet, Lo, I dwell in an house of <sup>3</sup> cedars, but the ark of the covenant of the LORD <sup>4</sup> remaineth under curtains.

2<sup>5</sup> Then Na'than said unto Da'vid, Do all that is in thine heart; for God is with thee.

3 And it came to pass the same night, that the word of God came to Na'than, saying,

4 Go and tell Da'vid my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in:

5 For I have not dwelt in an house since the day that I brought up Is'rael unto this day; but have gone from tent to tent, and from one tabernacle to another.

6<sup>6</sup> Whersoever I have walked with all Is'rael, spake I a word <sup>7</sup> to any of the judges of Is'rael, whom I commanded to feed my people, saying, Why have ye not build me an house of <sup>8</sup> cedars?

7 Now therefore thus shalt thou say unto my servant Da'vid, Thus saith the LORD of hosts, I took thee from the sheepcote, <sup>8</sup> even from following the sheep, that thou shouldst be <sup>9</sup> ruler over my people Is'rael:

8 And I have been with thee whithersoever thou

**Revised Version**—1 And; <sup>2</sup> when David dwelt; <sup>3</sup> cedar; <sup>4</sup> dwelleth; <sup>5</sup> And Nathan; <sup>6</sup> In all places wherein; <sup>7</sup> with; <sup>8</sup> Omit even; <sup>9</sup> prince; <sup>10</sup> wentest; <sup>11</sup> I will make; <sup>12</sup> unto; <sup>13</sup> bones; <sup>14</sup> And I will appoint; <sup>15</sup> that they may dwell; <sup>16</sup> own; <sup>17</sup> Omit shall; <sup>18</sup> first; <sup>19</sup> as from the day; <sup>20</sup> And I; <sup>21</sup> Moreover; <sup>22</sup> fulfilled; <sup>23</sup> set; <sup>24</sup> establish; <sup>25</sup> ever.

**Daily Readings**—(Courtesy, I. B. R. A.)—M.—God's promise to David, 1 Chron. 17: 1-15. T.—God's promise to David, 1 Chron. 17: 16-27. W.—The promise remembered, 1 Chron. 28: 1-10. Th.—Fulfillment, 2 Chron. 6: 1-15. F.—God's faithfulness, Ps. 89: 1-18. S.—Ever mindful, Ps. 111 S.—For ever and ever, Heb. 1.

### THE LESSON EXPLAINED

I. DAVID'S DESIRE. —1, 2. When David dwelt in his house (Rev. Ver.); which he had built in Jerusalem, ch. 14: 1; 2 Sam. 5: 11. Said to



THE ARK OF THE COVENANT

Nathan the prophet; his intimate friend and counselor, and likely a member of his court. I . . . an house of cedar (Rev. Ver.). This wood was highly prized for building on account of its durability. The ark . . . under curtains; that is, in a tent, the "curtains" being the breadths of goats' hair cloth of which the tent was made (see Ex. 26: 7, and com-

<sup>10</sup> hast walked, and have cut off all thine enemies from before thee, and <sup>11</sup> have made thee a name like <sup>12</sup> the name of the great <sup>13</sup> men that are in the earth.

9<sup>14</sup> Also I will ordain a place for my people Is'rael, and will plant them, <sup>15</sup> and they shall dwell in their <sup>16</sup> place, and <sup>17</sup> shall be moved no more; neither shall the children of wickedness waste them any more, as at the <sup>18</sup> beginning.

10 And <sup>19</sup> since the time that I commanded judges to be over my people Is'rael, <sup>20</sup> Moreover I will subdue all thine enemies. <sup>21</sup> Furthermore I tell thee that the LORD will build thee an house.

11 And it shall come to pass, when thy day be <sup>22</sup> expired that thou must go to be with thy fathers, that I will <sup>23</sup> raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

12 He shall build me an house, and I will <sup>24</sup> establish his throne for ever.

13 I will be his father, and he shall be my son; and I will not take my mercy away from him, as I took it from him that was before thee:

14 But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for <sup>25</sup> evermore.

**Revised Version**—1 And; <sup>2</sup> when David dwelt; <sup>3</sup> cedar; <sup>4</sup> dwelleth; <sup>5</sup> And Nathan; <sup>6</sup> In all places wherein; <sup>7</sup> with; <sup>8</sup> Omit even; <sup>9</sup> prince; <sup>10</sup> wentest; <sup>11</sup> I will make; <sup>12</sup> unto; <sup>13</sup> bones; <sup>14</sup> And I will appoint; <sup>15</sup> that they may dwell; <sup>16</sup> own; <sup>17</sup> Omit shall; <sup>18</sup> first; <sup>19</sup> as from the day; <sup>20</sup> And I; <sup>21</sup> Moreover; <sup>22</sup> fulfilled; <sup>23</sup> set; <sup>24</sup> establish; <sup>25</sup> ever.

pare on v. 5). Nathan . . . Do all . . . in thine heart. Naturally Nathan approved of the king's purpose. God is with thee. Nathan concluded that God, David's Guide in the past, was directing him in this matter also.

II. GOD'S DELAY.—3-6. The same night . . . the word of God came; in a vision, 2 Sam. 7: 17. Tell David my servant. The title "Servant of the Lord" was one of great honor, given only to those raised up for special work, like Moses (Josh. 1: 1) and Joshua, Josh. 24: 29. It was afterwards used of the Messiah, Isa. 53: 11 (compare Matt. 12: 18). Thou shalt not. The emphasis is on "thou . . . A house would be built for God, but not by David. Not . . . in an house since . . . I brought up Is'rael; out of Egypt. Gone from tent to tent; as one after another was worn out. The "tent" was the outer covering of the tabernacle, made of goats' hair cloth (see on v. 1). Spake I . . . to any of the judges, etc? The judges were the rulers of Israel from the time of Joshua's death until Saul was made king. To feed my people; care for them as a shepherd for his flock.

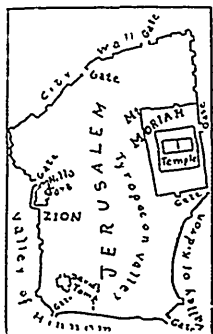
7-10. Say unto . . . David. Nathan is to remind the king how God took him from the sheepcote, or rather, "the pasture" (Rev. Ver. Margin), to make him ruler over Is'rael. With thee; to guide and protect. Cut off all thine enemies; such as the Philistines. Made thee a name; made thee great and famous. Vs. 9, 10 contain God's assurance that

Israel shall dwell in peace and security, free from oppression such as they had endured at the beginning; in Egypt, and from wars like those which had prevailed during the days of the judges. Build thee an house; give him an enduring line of descendants on the throne.

III. GOD'S PROMISE.—11-14. Go to . . thy fathers; join them in the unseen world. Set up thy seed; thy descendants: a promise fulfilled partly in Solomon and his successors, and finally in Christ (see Luke 1: 31-33; Acts 2: 29-31). Establish his kingdom. V. 12 adds, "stablish his throne for ever". This must point forward to Christ's kingdom. It is the only kingdom that endures forever. He (Solomon) shall build me an house; when peace has been fully established in Israel and preparations for so great a work have been made (see ch. 22. 1). Him that was before thee; Saul.

Vs. 16-27 picture David sitting in the tabernacle before the ark, which was the symbol of God's Presence ("before the Lord"), making joyful acknowledgment of His goodness in the past and of His wonderful promises for the future.

THE GEOGRAPHY LESSON



In David's time the site of Jerusalem was divided by a valley running from north to south, into the Western and Eastern hills. This valley was later known as the Tyropæan. The southern portion of the Eastern hill was called Ophel. Here stood the fortress which David captured from the Jebusites, and here the CITY OF DAVID was established. It was surrounded by fortifications, with a solid bulwark or tower projecting from them. Beyond this, Jerusalem extended up the valley northward, and both the western slope of the Eastern, and the eastern slope of the Western, hill were built upon.

LESSON QUESTIONS

1, 2 Where had David built himself a house? Of what was it built? Who had sent him materials and

builders? Where was the ark then kept? What did David wish to do? To whom did he make his wish known. What did Nathan think of it? Find a Psalm which speaks of the joy of going to God's house. (Ps. 122.)

3-6 How did God's word come to Nathan? What message was sent to David? What title was given to David? Mention two others in the Old Testament to whom the title was also given. Find places where it is used of the Messiah. Since what time had God dwelt in a tent? Who were the "judges"?

7-10 From what employment had God taken David? To what position had He raised him? What assurance is given to Israel? What is meant by "build thee an house"?

11-14 When did the fulfilment of God's promise to David begin? In whom was it completely fulfilled? When did Jesus claim to be greater than David? (Mark 12: 35-37.)

TOPICS FOR DISCUSSION

1. Our plans and God's will.
2. Christ as a King.

A LESSON FOR LIFE

God did not blame David for living in a palace of cedar. It is no fault to live in comfortable homes, and have many beautiful and pleasant things about us. But God expects us to seek the happiness of others as earnestly as our own, and to give generously and cheerfully of our energy and time and money to help them, and to spread the gospel throughout the world.

Prove from Scripture—That we should give our best to God.

Shorter Catechism—Ques 102 What do we pray for in the second petition? A. In the second petition (which is, Thy kingdom come) we pray, That Satan's kingdom may be destroyed; and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it; and that the kingdom of glory may be hastened.

The Question on Missions—2. What mission schools does the New Hebrides child attend? The early morning class of one hour, where men, women and children, are taught to read the Bible in their own language, and to sing hymns. At most stations, children are now taught reading, writing, arithmetic, and English daily for a couple of hours.

FOR WRITTEN ANSWERS

1. Why did David wish to build a house for God? .....
2. Whom did God say should build Him a house? .....
3. What did God promise concerning David's kingdom? .....

## Lesson III. DAVID'S KINDNESS TO JONATHAN'S SON October 18, 1908

BETWEEN THE LESSONS—David's victories over the hostile nations surrounding Israel are recounted in 2 Sam. ch. 8.

GOLDEN TEXT—And be ye kind one to another, tenderhearted, forgiving one another.—Ephesians 4: 32  
Memorize v. 7. THE LESSON PASSAGE—2 Samuel, ch. 9. Read 2 Samuel 16: 1-4; 19: 24-30.

1 And Da'vid said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jon'athan's sake?

2 And there was of the house of Saul a servant whose name was Zi'ba. 1 And when they had called him unto Da'vid, 2 the king said unto him, Art thou Zi'ba? And he said, Thy servant is he.

3 And the king said, Is there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Zi'ba said unto the king, Jon'athan hath yet a son, which is lame on his feet.

4 And the king said unto him, Where is he? And Zi'ba said unto the king, Behold, he is in the house of Ma'chir, the son of Am'miel, in Lo'-debar.

5 Then king Da'vid sent, and fetched him out of the house of Ma'chir, the son of Am'miel, from Lo'-debar.

6 Now when Mephib'osheth, the son of Jon'athan, the son of Saul, 4 was come unto Da'vid, 5 he fell on his face, and 6 did reverence. And Da'vid said, Mephib'osheth. And he answered, Behold thy servant!

7 And Da'vid said unto him, Fear not: for I will surely shew thee kindness for Jon'athan thy father's sake, and will restore thee all the land of Saul thy

Revised Version—1 and they called; 2 and; 3 And Mephibosheth; 4 came; 5 and fell; 6 did obeisance; 7 Omit seven words; 8 have I given unto thy master's son; 9 And thou shalt till the land for him, thou, and 10 Omit six words; 11 bread; 12 commandeth; 13 Mica; 14 he.

Daily Readings—(Courtesy, I.B.R.A.)—M.—David's kindness to Jonathan's son, 2 Sam. 9: 1-13. T.—The friendship, 1 Sam. 20: 11-23. W.—Mephibosheth's welcome, 2 Sam. 19: 24-30. Th.—"Unto Me", Matt 25: 31-40. F.—Be merciful! Luke 6: 31-38. S.—Happy memory, Job 29: 1-16. S.—Great love, Eph. 3: 8-19.

## THE LESSON EXPLAINED

I. JONATHAN REMEMBERED.—1-3. David said. The time was about the middle of David's reign, at the close of his wars, ch. 8. Any . . . left . . . house (family) of Saul. Three of Saul's sons had been slain in the battle on Mount Gilboa (1 Sam. 31: 2), when he himself also died, and a fourth, Ish-bosheth, who had been set up as king by Abner, Saul's general had been murdered, 2 Sam. 4: 5-8. Shew him kindness for Jonathan's sake. The king on the throne had not forgotten the covenant with his friend in the field, 1 Sam. 20: 14-17, 42. A servant . . . Zi'ba. See on vs. 7-10 and 11-13. Any . . . of Saul . . . shew the kindness of God unto him; such kindness as God shows to men, unsought, unfeeling, and without limit. A son (Mephibosheth, v. 6) . . . lame on his feet; having been left fall by his nurse when a child, in the excitement and terror caused by the news of his father Jonathan's death ch. 4: 4 Mephibosheth was five years old (2 Sam. 4: 4) at the time of Jonathan's death. He was now probably between twenty and thirty years of age, and had a little son, v. 12.

II. MEPHIBOSHETH FOUND.—4-6. Where is he? Zi'ba seems to give information unwillingly, perhaps from loyalty to Mephibosheth, fearing that David wished to put him to death, according to the savage practice of Eastern monarchs, who often took this way of getting rid of possible rivals. In the house of Machir; a man of wealth and position (see ch. 17: 27-29). In Lo-debar; meaning "a place of

father; and thou shalt eat bread at my table continually.

8 And he bowed himself, and said, What is thy servant, that thou shouldst look upon such a dead dog as I am?

9 Then the king called to Zi'ba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house.

10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat: but Mephib'osheth thy master's son shall eat bread always at my table. Now Zi'ba had fifteen sons and twenty servants.

11 Then said Zi'ba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephib'osheth, said the king, he shall eat at my table, as one of the king's sons.

12 And Mephib'osheth had a young son, whose name was Mi'cha. And all that dwelt in the house of Zi'ba were servants unto Mephib'osheth.

13 So Mephib'osheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

14 he.



"MEPHIBOSHETH . . . DID REVERENCE"

as a dependent in another man's house, and so privately that none of David's people knew whether he was alive or dead. Then king David sent, and fetched; eager to give practical effect to the kindly impulse of his heart. Fell on his face, and did reverence; fearing that David had hunted him out of his concealment at Lo-debar only to kill him

David said, **Mephibosheth**. Tears in this word, surely . his old friend's only living son, and a helpless cripple at that!

**III. MEPHIBOSHETH PROVIDED FOR.—7-10.** Fear not. Mephibosheth had nothing to dread. Out of love to his father and pity for his own helplessness, the king would shew him kindness. Restore . . the land of Saul thy father (amongst the Hebrews, "father" is often, as here, put for "grandfather"); the private property of Saul at Gibeah (1 Sam. 10 : 26), which had passed into David's hands when he became king, 2 Sam. 12 : 8. Eat bread at my table ; a mark of honor bestowed by Eastern kings, usually as a reward for some signal service. Bowed himself . . thy servant . . a dead dog (the vilest and most despised object possible); an Oriental way of making little of himself. Called to Ziba, etc. Ziba had probably been acting as David's overseer of the property. Now, however, instead of giving the produce of the land to the king, he was to give it to Mephibosheth. That thy master's son may have food. Though Mephibosheth himself was to be a guest at David's table, provision would be required for his family and household.

11-13. Mephibosheth . . as one of the king's sons ; and doubtless the generous David set himself to win his confidence and love. House of Ziba . . servants. David was practical as well as generous. It was well enough to give an estate to a lame man, but of no use to set him to work it. Lame on both his feet ; but the king's kindness made up for the poor cripple's helplessness.

which DAMASCUS was the capital. Turning southward we have AMMON, the region to the north of Moab, Edom south of the Dead Sea, and the AMALEKITES in the Arabian Desert.

**LESSON QUESTIONS**

Over what nations surrounding Israel did David gain victories ?

1-3 How long after Jonathan's death was to-day's Lesson ? How many sons had Saul ? Where had three of them been slain ? Who was the fourth, and how did he die ? What did David now ask ? What descendant of Saul was made known to him ? By whom ? What accident had happened to Mephibosheth ? In what way had it left him helpless ? How did David wish to treat him ? For whose sake ? By what sacrifice has God shown His love to us ? (John 3 : 16.) What sacrifice should we be willing to make for others ? (1 John 3 : 16.)

4-6 Where had Mephibosheth been living ? What did he fear when he was brought to King David ? What do our sins deserve ? Who has delivered us from sin and its consequences ? (Gal. 3 : 10, 13.)

7-13 What property was restored to Mephibosheth ? What mark of honor was given to him ? Who was to be the overseer of his property ? Where does Jesus offer to "sup with us" ? (Rev. 3 : 20.)

**TOPICS FOR DISCUSSION**

1. Marks of a true friend.
2. God's love the measure of our love.

**A LESSON FOR LIFE**

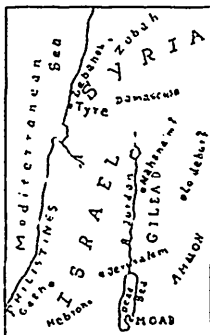
The wire that is charged from the battery or the dynamo carries the tingle and the light. And the heart which has been touched by God's wonderful love is moved with the desire to share that love with others. It is the surest proof of our being God's children, that we look upon all men as brothers and long to show kindness to them.

Prove from Scripture—That God's kindness is everlasting.

Shorter Catechism—Ques. 103. What do we pray for in the third petition ? A. In the third petition (which is, *Thy will be done in earth, as it is in heaven*) we pray, That God, by his grace, would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

The Question on Missions—3. How do the young men spend their time ? Cultivating their food ; building houses, and making canoes ; hunting for nuts and fruits, and fishing ; working, at times, for the missionary or other white men. Their aspirations generally are not high.

**THE GEOGRAPHY LESSON**



Copy the outline of the Lesson Map. Follow the story of David's victories related in 2 Sam. ch. 8, putting in the names of the conquered peoples one by one. Begin with the PHILISTINES. Instead of Metheg-Ammah (2 Sam. 8. 1), the Rev. Ver. gives, "the bride of the mother (or chief) city". This was GATH, and the meaning is that David seized its power and authority.

Next comes MOAB, the table-land to the east of the Dead Sea. Passing to the north, we come to SYRIA, that is, the region inhabited by the Aramæans. Two principal kingdoms are mentioned here, that of ZOBAN, and that of

**FOR WRITTEN ANSWERS**

1. Why did David wish to show kindness to Mephibosheth ? .....
2. What provision did David make for him ? .....

## Lesson IV.

## THE JOY OF FORGIVENESS

October 25, 1908

**LESSON SETTING**—It is generally believed that David wrote Ps. 32 after his great sin against Bathsheba and Uriah (see 2 Sam. chs. 11, 12). He here tells the story of his guilt and forgiveness.

**GOLDEN TEXT**—Blessed is he whose transgression is forgiven, whose sin is covered.—Psalm 32: 1.

**Memorize vs. 1, 2. THE LESSON PASSAGE**—Psalm 32. Read Psalm 51; Romans, chs. 4, 5.

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

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

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

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

5 I acknowledged my sin unto thee, and mine iniquity have I not hid: I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah.

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

**Revised Version**—I was changed as with the drought of; 2 let; 3 when the great waters overflow; 4 reach unto; 5 wilt; 6 counsel thee with mine eye upon thee; 7 trappings must be bit and bridle to hold them in, else they will not.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—The joy of forgiveness, Ps. 32. T.—Trouble of the wicked, Isa. 57: 13-21. W.—Sowing and reaping, Gal. 6: 1-8. Th.—Hope for penitents, Joel 2: 12-19. F.—A penitent's prayer, Ps. 51. S.—Plea for mercy, Luke 18: 9-14. S.—Forgiveness, Ps. 103: 1-18

## THE LESSON EXPLAINED

**I. THE BLESSEDNESS OF FORGIVENESS.**—1, 2. Blessed. The Hebrew word is plural. "O the happinesses!" it may be translated. Forgiveness brings in its train a whole troop of blessings. Among these are peace with God and with conscience, deliverance from dread of deserved punishment, and a glad sense of God's love and favor. Transgression; the breaking of God's holy law, as if crossing a boundary into forbidden fields. Forgiven; taken clean away, as a heavy burden is lifted from a weary back (compare John 1: 29). Sin; missing the mark, making a failure of life. Covered; as the blood of the sin offering covered the sin, thought of as staining and defiling the altar (Lev. 4: 27-31), hiding it from God's sight and protecting the sinner from His righteous wrath. Imputeth not; no longer reckons against him. Sin is here represented as canceled like a debt. Iniquity; crookedness of soul, like a bent sword or a deformed tree. No guile; no deceit. Three words are used in these verses for sin, to describe fully what it is. And there are as many words for forgiveness as for sin.

**II. THE CONDITION OF FORGIVENESS.**—3, 4. I kept silence; refused to confess my sin (see the story in 2 Sam., chs. 11, 12). Bones waxed old; literally, "rotted away". The psalmist likens his distress of soul to the most dreadful bodily sickness. Through my roaring. His agony wrung from him sobs and groans which he could not stifle. Thy hand was heavy upon me. His suffering was sent of God to bring him to a better mind. Moisture . . . drought of summer; a picture of a burning fever drying up the vital sap and juices of the body.

5. I acknowledged my sin; literally, "I began to acknowledge". We seem to see the penitent coming to God and beginning to speak. Iniquity . . . not hid. "Not till man ceases to hide his sin, will

3 in the floods of great waters they shall not 4 come nigh unto him.

7 Thou art my hiding place; thou 3 shalt preserve me from trouble; thou 2 shalt compass me about with songs of deliverance. Selah.

8 I will instruct thee and teach thee in the way which thou shalt go: I will 6 guide thee with mine eye.

9 Be ye not as the horse, or as the mule, which have no understanding; whose 7 mouth must be held in with bit and bridle, lest they come near unto thee.

10 Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about.

11 Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

**Revised Version**—I was changed as with the drought of; 2 let; 3 when the great waters overflow; 4 reach unto; 5 wilt; 6 counsel thee with mine eye upon thee; 7 trappings must be bit and bridle to hold them in, else they will not.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—The joy of forgiveness, Ps. 32. T.—Trouble of the wicked, Isa. 57: 13-21. W.—Sowing and reaping, Gal. 6: 1-8. Th.—Hope for penitents, Joel 2: 12-19. F.—A penitent's prayer, Ps. 51. S.—Plea for mercy, Luke 18: 9-14. S.—Forgiveness, Ps. 103: 1-18

it be hidden from God." I said, I will confess, a resolve, like that of the Prodigal in the far country which led him back to the joy of his father's house (see Luke 15: 11-24). The three words, "acknow-



THE PENITENT KING

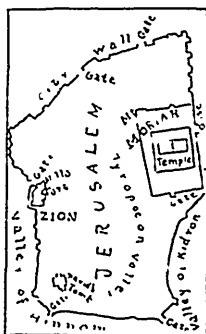
ledge", "not hid", "confess", express the completeness of the confession. Thou forgavest; immediately, altogether, forever.

**III. THE FREENESS OF FORGIVENESS.**—6, 7. For this Spurgeon says, "Where one man finds a golden nugget, others feel inclined to dig". Every one that is godly; God's beloved. These all need forgiveness, day by day, even though they may not have sinned as grievously as David. In a time . . . be found. Now is the time to find God, 2 Cor. 6: 2. Floods of great waters . . . not come nigh unto him. The "floods" may be either temptations or troubles. The pardoned one is like a man set in safety from these, as if on a high island of rock. Thou art my hiding place; like some strong fortress on a lofty crag which no foe can reach. Preserve me from trouble; either by keeping it away or turning it into good, Rom. 8: 28. Com-

pass . . songs of deliverance ; not only safe from danger, but encircled with gladness. Wherever there had been a sin there was a song. Dr. Henry Van Dyke says on this verse, "It suggests the picture of a company of singing angels joining hands about the son that was lost and is found, and making him the centre of a circle of joy."

8-11. I will instruct thee and teach thee. God here speaks through the psalmist. He will be His people's Guide. **Counsel thee with mine eye upon thee** (Rev. Ver.). God's word ("counsel") is in the ear, and His eye is on the path of the traveler heavenward ; therefore he is safe. **Be ye not as the horse, etc.**, without understanding, needing bit and bridle to be guided rightly, else they will not come near (Rev. Ver.). Animals must be forced to obey, but the men whom God has pardoned should obey Him willingly from love. **Many sorrows.** These are the "bit and bridle", and even the scourges, which God uses for the wicked, not because He wishes to, but because they will not yield to His love. **He that trusteth . . mercy shall compass him about.** As the circumference of a circle surrounds the centre, the divine mercy protects the trusting soul from all harm. **Rejoice.** V. 6 says, "Pray". Those who pray are sure to have cause for rejoicing.

THE GEOGRAPHY LESSON



"JERUSALEM", says Rev. J. P. Macphie, in, The Homeland of the Bible, "is the great city of the Bible. It is mentioned no less than eight hundred and eighteen times. No other city in the world has so many sacred places. No other city has had such a checkered and changeful history. More than twenty times it has been besieged, taken and destroyed, and yet it is still in existence. As in Rome there is a city

under a city, so there is a Jerusalem overlying another. Seven times since the birth of Christ it has been captured, and twice at least its walls and important buildings have been demolished."

FOR WRITTEN ANSWERS

1. How did David obtain the forgiveness of his sin ?.....  
.....
2. What blessings are given along with pardon ?.....  
.....
3. What promise here to him who trusts in the Lord ?.....  
.....

LESSON QUESTIONS

- After what great sin did David write Ps. 32 ?
- 1, 2 Give the words here used for sin. What words are used for forgiveness ? In which of his Epistles does Paul quote vs. 1, 2 ? (Rom. 4 : 7, 8.) What does he say is alone required of us, that our sins may not be imputed to us ? (Rom. 4 : 24, 25.)
  - 3-5 What is meant by "kept silence" (v. 3) ? To what does David liken the suffering caused him by his sin ? By whom was the suffering sent ? For what purpose ? What threefold description of confession is given ? What was its immediate result ? Where does God say He will answer before His people ask ? (Isa. 65 : 24.) Quote an assurance that God will forgive all who confess their sin. (1 John 1 : 9.) Where did Jesus claim the power to forgive sins ? (Mark 2 : 9-11.) To whom did He command His apostles to preach the remission of sins in His name ? (Luke 24 : 47.) How far does another Psalm say God will remove our sins from us ? (Ps. 103 : 12.) What promise is there in Isa. ch. 1 of cleansing from sin ? (Isa. 1 : 18.)
  - 6-11 What is said of the safety of those whom God pardons ? Who will guide them ? Why should we obey God ? How are the wicked treated ? What are the righteous bidden to do, in v. 11 ?

TOPICS FOR DISCUSSION

1. Our need of mercy from God.
2. Forgiveness a free gift.

A LESSON FOR LIFE

It is said that a friend once asked the great composer, Haydn, why his church music was always so full of gladness. He answered, "I cannot make it otherwise. I write according to the thoughts I feel ; when I think upon my God, my heart is so full of joy that the notes dance and leap from my pen". A cheerful life shows that religion is a blessing for this world and the next.

*Prove from Scripture—That we must forgive to be forgiven.*

**Shorter Catechism**—Review Questions 101-103.

**The Question on Missions**—4. What are the qualifications required of an ordinary native teacher ? He must bear a good character, be able to read his own language, to conduct public religious services, and to act as leader generally in good works.

Lesson V. **ABSALOM REBELS AGAINST DAVID** November 1, 1908

**BETWEEN THE LESSONS**—2 Sam., ch. 10 tells of the war between Israel and Ammon. It was in this war against Ammon that Uriah was slain by David's contrivance. In chs. 13, 14 we read of the flight of Absalom, one of David's sons, to Geshur, from the king's anger, to be brought back to Jerusalem, after three years, through the influence of Joab, David's nephew and general. Two years later the king was fully reconciled to his son.

**GOLDEN TEXT**—Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.—Exodus 20: 12.

Memorize vs. 5, 6. **THE LESSON PASSAGE**—2 Samuel 15: 1-12. Study 2 Samuel, ch. 15. Read 2 Samuel, chs. 13 to 16.

1 And it came to pass after this, that Ab'salom prepared him <sup>1</sup>chariots and horses, and fifty men to run before him.

2 And Ab'salom rose up early, and stood beside the way of the gate: and it was so, that when any man <sup>2</sup>that had a controversy came to the king for judgment, then Ab'salom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Is'rael.

3 And Ab'salom said unto him, See, thy matters are good and right; but *there is no man deputed of the king to hear thee.*

4 Ab'salom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

5 And it was so, that when any man came nigh <sup>3</sup>to him to do him obeisance, he put forth his hand, and <sup>4</sup>took him, and kissed him.

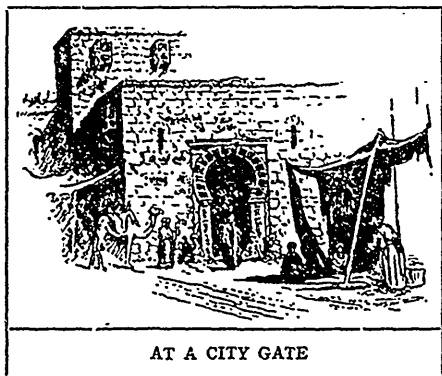
6 And on this manner did Ab'salom to all Is'rael that came to the king for judgment: so Ab'salom stole the hearts of the men of Is'rael.

**Revised Version**—<sup>1</sup>a chariot; <sup>2</sup>had a suit which should come; <sup>3</sup>Omit to him; <sup>4</sup>took hold of; <sup>5</sup>at the end of; <sup>6</sup>indeed bring me again; <sup>7</sup>is king in; <sup>8</sup>invited; <sup>9</sup>Omit him; <sup>10</sup>the.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Absalom rebels against David, 2 Sam. 15: 1-12. T.—Absalom rebels against David, 2 Sam. 15: 13-29. W.—Absalom rebels against David, 2 Sam. 15: 30-37. Th.—Causing shame, Prov. 19: 20-26. F.—David's prayer, Ps. 3. S.—Honour to parents, Mark 7: 5-13. S.—Duty of children, Eph. 6: 1-8.

**THE LESSON EXPLAINED**

**I. ABSALOM'S PLOT.**—1, 2. After this. See Between the Lessons. Prepared . . chariots . . horses . . fifty men to run before. These were meant by Absalom to mark him as the heir to the



AT A CITY GATE

throne (compare 1 Sam. 8: 11; 1 Kgs. 1: 5). Rose up early. Business in the East is transacted during the early morning hours, to escape the heat of the day. Beside the way of the gate; the road leading to the gate of the king's house. The king sat in an open space before the gate to transact business. The gateway of the city was a place for doing business,

7 And it came to pass <sup>5</sup>after forty years, that Ab'salom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the Lord, in He'bron.

8 For thy servant vowed a vow while I abode at Ge'shur in Syria, saying, If the Lord shall <sup>6</sup>bring me again indeed to Jeru'salem, then I will serve the Lord.

9 And the king said unto him, Go in peace. So he arose, and went to He'bron.

10 But Ab'salom went throughout all the tribes of Is'rael, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Ab'salom reigneth in He'bron.

11 And with Ab'salom went two hundred men out of Jeru'salem, that were <sup>8</sup>called; and <sup>9</sup>they went in their simplicity, and they knew not any thing.

12 And Ab'salom sent for Ahith'ophel the Gi'lonite, Da'vid's counsellor, from his city, even from Gi'loh, while he offered <sup>10</sup>sacrifices. And the conspiracy was strong; for the people increased continually with Ab'salom.

ch. 19: 8; Ruth 4: 1, etc. Any man had a suit . . to the king for judgement (Rev. Ver.); any dispute to bring before the king for settlement. Absalom . . said, Of what city art thou? By friendly inquiries, the handsome young prince (see ch. 14: 25) sought to make himself pleasing to the king's visitors. One of the tribes; naming the particular one in each case.

3-6. Thy matters (the things each suitor wished the king to do) are good and right. He puts himself on their side, that he may win them to his own. No man deputed . . to hear thee; an insinuation that David was neglecting his duty as a judge. Oh that I were made judge, etc. Absalom craftily pretended to be seeking power only for the public good. Any man came . . to do him obeisance; to offer him respectful salutation as the king's son. Put forth his hand . . kissed him; treating him like an equal. Stole the hearts . . of Israel; robbed his father of the people's loyalty, transferring it to himself.

**II. ABSALOM'S REBELLION.**—7-9. End of forty years. We should probably read "four" years. Absalom said unto the king; who had not yet suspected his dashing son's disloyalty. Pay my vow . . unto the Lord; offer sacrifices which he had promised,—a pretence to win the king's consent. In Hebron; his birthplace (ch. 3: 3), a plausible reason for saying the vow there rather than in Jerusalem. We wed . . at Geshur. See Between the



Lessons and Geography Lesson. **The Lord . . . bring me . . . to Jerusalem . . . serve the Lord ;** by offering a sacrifice according to his promise (compare Jacob's vow, Gen. 28 : 20-22). **The king . . . Go in peace.** What a parting—the father pleased with his son's piety ; the son plotting his father's overthrow!

**10-12. Sent spies throughout . . . Israel ;** to find out secretly whether they would support him. **Saying . . . hear the sound of the trumpet.** Wherever they learned that the people were inclined to follow Absalom, the spies were to arrange with them to proclaim Absalom as king, at this signal. **Reigneth in Hebron.** Perhaps Hebron was chosen as the headquarters of the rebellion, because the people there were dissatisfied at the removal of David's capital to Jerusalem, ch. 5 : 5. **Two hundred men . . . invited ;** to the feast that would follow the sacrifice. These were doubtless men of high rank, who, Absalom hoped, would join him. **Ahithophel the Gilonite.** Giloh was a village a few miles south or southwest of Hebron. **David's counsellor ;** and a very wise man, ch. 16 : 23. **Conspiracy was strong . . . people increased continually.** Absalom's plot proved for the time successful.

Seized with sudden panic at the news of Absalom's revolt, David and his servants prepare for a hasty flight from Jerusalem. The king's priest, Zadok, takes the ark with him, but David sends him back with it, for fear harm may come to it. Then the king, with uncovered head and bared feet, weeping aloud in his grief, climbs the Mount of Olives, fleeing from his ungrateful son, who takes possession of the city. (See vs. 13-37.)

### THE GEOGRAPHY LESSON



GESHUR was the territory belonging to a small tribe, east of the Sea of Galilee and Upper Jordan. From Josh. 13 : 13 we learn that, when the half-tribe of Manasseh settled on the east side of the river, the Geshurites were allowed to remain in the land. In the time of David they were ruled by an independent king, Talmai. David married a daughter of this king, and she became the mother of Absalom (2 Sam.

with his grandfather, Talmai, 2 Sam. 13 : 37 ; 15 : 8. Here he remained for three years.

### LESSON QUESTIONS

Whither had Absalom fled ? Why ? Through whose influence was he restored to his father's favor ?

**1-6** What marks of royalty did Absalom assume ? Where did the king receive those who had cases for him to settle ? How did Absalom seek to make himself pleasing to these ? Find a Psalm which condemns flattery. (Ps. 12 : 2, 3.)

**7-9** Whither did Absalom ask the king's permission to go ? What was his pretended purpose ? What the real one ? Give David's reply. With what sign of friendship did Judas betray Jesus ? (Matt. 26 : 49.)

**10-12** Amongst whom were spies sent by Absalom ? For what purpose ? What signal of revolt was appointed ? Why, possibly, was Hebron chosen as the headquarters of revolt ? Whom did Absalom invite thither ? For which of David's counselors did he send ? What was the character of this man ? What Psalm speaks of betrayal by a "familiar friend" ? (Ps. 41 : 9.)

### TOPICS FOR DISCUSSION

1. Absalom's ingratitude.
2. A straight path, the shortest cut.

### A LESSON FOR LIFE

Many a boy has been ruined, because, like the two hundred men invited by Absalom to Hebron, he has thoughtlessly followed a clever, wicked leader. Before we take any one as our guide, we should know whither he wants to take us. A good look ahead to see what are the probable results of our actions will save us many a regret and heartache.

**Prove from Scripture—That sin is rebellion against a Father.**

**Shorter Catechism—Ques. 104. What do we pray for in the fourth petition ?** A. In the fourth petition (which is, *Give us this day our daily bread*) we pray, That of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

**The Question on Missions—5. What special training do these workers receive ?** Usually they spend some time on the mission station, and receive instruction from the missionary as he has opportunity. On some islands special classes are held for them. Others attend the Training Institute at Tangoa for four years.

### FOR WRITTEN ANSWERS

1. How did Absalom win the hearts of the people ? .....
- .....
- .....
2. Why did he choose Hebron as his headquarters ? .....
- .....
- .....

## Lesson VI.

## DAVID GRIEVES FOR ABSALOM

November 8, 1908

**BETWEEN THE LESSONS**—The story of David's flight from Jerusalem to Mahanaim, a fortified city east of Jordan (see ch. 15 : 13-37, last Lesson), is continued in chs. 16, 17.

**GOLDEN TEXT**—A foolish son is a grief to his father.—Proverbs 17: 25.

Memorize v. 33. **THE LESSON PASSAGE**—2 Samuel 18 : 24-33. Study 2 Samuel, ch. 1

24 <sup>1</sup> And Da'vid sat between the two gates : and the watchman went up to the roof <sup>2</sup> over the gate unto the wall, and lifted up his eyes, and looked, and beheld a man running alone.

25 And the watchman cried, and told the king. And the king said, If he be alone, there is tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running : and the watchman called unto the porter, and said, Behold another man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, Me thinketh the running of the foremost is like the running of Ahi'maaz the son of Za'dok. And the king said, He is a good man, and cometh with good tidings.

28 And Ahi'maaz called, and said unto the king, All is well. And he <sup>3</sup> fell down to the earth upon his face before the king, and said, Blessed be the Lord thy God, which hath delivered up the men that lifted up their hand against my lord the king.

**Revised Version**—Now David ; <sup>2</sup> of ; <sup>3</sup> bowed himself before the king with his face to the earth ; <sup>4</sup> Is it well with the young man Absalom ; <sup>5</sup> even me ;

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—David grieves for Absalom, 2 Sam. 18 : 1-13. T.—David grieves for Absalom, 2 Sam. 18 : 14-23. W.—David grieves for Absalom, 2 Sam. 18 : 24-33. Th.—A sorrowful victory, 2 Sam. 19 : 1-8. F.—A rebellious people, Isa. 1 : 1-9. S.—Fruit of disobedience, Ps. 81 : 8-16. S.—Christ weeps for Jerusalem, Luke 19 : 37-44.

## THE LESSON EXPLAINED

The battle between David's army under his general, Joab, and that of Absalom, followed by the tragic death of the young prince, is a familiar and thrilling tale, vs. 1-23. As David's army passed out of the city of Mahanaim, "the Two Camps", the king had earnestly charged his officers to see that no harm came to Absalom, his beloved son, v. 5.

**I. EAGER WATCHERS.**—24. David . . between the two gates. Eastern cities had a sort of "gate-house", a space between the outer and inner gates, lined with stone benches. Here courts were held, and business was transacted. Watchman . . roof over the gate. The roof was flat and on a level with the rest of the city wall. Behold a man running alone. Trained runners were employed in ancient times to carry messages and news from place to place. It is told of Pheidippides, a messenger sent from Athens to Sparta to ask help in the Persian war, that he ran a hundred and fifty miles in two days.

25-27. Told the king ; who was restlessly awaiting news in the gate-house below. If alone . . tidings. The runner must be a messenger, for, if the king's army had been routed and he were a fugitive, there would be others with him. Came apace . . drew near. The messenger ran fast, but the moments till he arrived were long to the king in his agony of suspense as to Absalom's fate. Another man running. How there came to be two messengers is told in vs. 19-23. The watchman called unto the porter. Probably this should read, "The watchman on the gate cried". He also bringeth tidings ; perhaps additional to the news borne by the first. Foremost . . like . . Ahimaaz. Every runner has his own gait by which he can be distinguished. Ahimaaz had outrun Cush. He was a

29 And the king said, <sup>4</sup> Is the young man Ab'salom safe ? And Ahi'maaz answered, When Jo'ab sent the king's servant, <sup>5</sup> and me thy servant, I saw a great tumult, but I knew not what it was.

30 And the king said <sup>6</sup> unto him, Turn aside, and stand here. And he turned aside, and stood still.

31 And, behold, <sup>7</sup> Cu'shi came ; and <sup>7</sup> Cu'shi said, <sup>8</sup> Tidings, my lord the king : for the Lord hath avenged thee this day of all them that rose up against thee.

32 And the king said unto <sup>7</sup> Cu'shi, <sup>4</sup> Is the young man Ab'salom safe ? And <sup>7</sup> Cu'shi answered, The enemies of my lord the king, and all that rise <sup>2</sup> against thee to do thee hurt, be as that young man is.

33 And the king was much moved, and went up to the chamber over the gate, and wept : and as he went, thus he said, O my son Ab'salom, my son, my son Ab'salom ! would God I had died for thee, O Ab'salom, my son, my son !

himself before the king with his face to the earth ; <sup>6</sup> Omitt unto him ; <sup>7</sup> the Cushite ; <sup>8</sup> Tidings for ; <sup>9</sup> up.

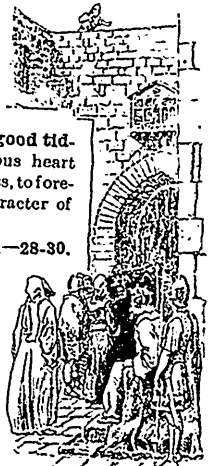
swifter runner, or possibly Cush had taken the rougher road over the hills, while Ahimaaz had gone by the smoother, though longer road along the Jordan valley. Son of Zadok ; the priest who had left Jerusalem with David, but whom the king had sent back to the city with the ark (see ch. 15 :

24-29). A good man . . good tidings. The father's anxious heart tried, with pathetic eagerness, to forecast the news from the character of its bearer.

**II. EVIL TIDINGS.**—28-30.

Ahimaaz called . . unto the king ; as soon as he was within earshot, panting, doubtless, from his long run. All is well ; literally, "Peace", the common Eastern salutation, but filled at such a time with a special meaning. Blessed be the Lord, etc. The victory was God's gift ; it had proved Him to be David's

God. Is the young man Absalom safe ? David has no thankfulness to God, no pleasure in the victory, no praise for his soldiers : only anxiety for his rebellious son. Ahimaaz answered ; concealing the bad news. Turn aside, and stand here. Because he cannot answer the one question, no other information is of any interest.



"DAVID SAT BETWEEN THE TWO GATES"

31, 32. **Cushi** ("the Cushite", Rev. Ver.); a slave in Joab's service. He had been chosen by Joab as a messenger in preference to Ahimaaz (see v. 21). The Cushites included all the natives of Africa beyond Egypt, Ethiopians, as we should say. The slave told the king plainly of Absalom's fate.

III. **A BITTER CRY.**—33. **To the chamber over the gate; to be alone in his sorrow.** The gate-house seems to have had a second storey. **Wept . . . O my son Absalom.** There is scarcely in all literature a passage of deeper pathos. It recalls Jesus weeping over rebellious Jerusalem, Luke 19 : 41, 42. **Would God I had died for thee.** Compare the willingness of Moses (Ex. 32 : 32) and of Paul (Rom. 9 : 3) to suffer for those they loved.

**THE GEOGRAPHY LESSON**



GILEAD is a district lying east of the Jordan. The land rises from 3,000 to 4,000 feet above the Jordan valley, and looked at from the mountains of Western Palestine, has a wild, and rugged appearance. But a traveler riding through it discovers the most beautiful scenery, with streams and springs, forests and rich fields, gentle slopes and quiet valleys.

The site of MAHANAIM is not certainly known; but it is supposed to have stood on an elevation, some 300 feet above the surrounding plain, commanding an extensive view, so that the watchman from its walls could see Ahimaaz and the Cushite while they were still at a considerable distance.

**LESSON QUESTIONS**

To what city did David flee? Who was the general of his army? What was the outcome of the battle with Absalom's forces? In what manner did Absalom die? Which of Jesus' disciples proved a traitor to his Lord? (Luke 6 : 16.) In what manner did Judas die? (Matt. 27 : 3-5.) Where in the Acts does Peter refer to his death? (Acts 1 : 16-18.) Where does Paul bid children obey their parents? (Eph. 6 : 1.)

24-27 Where did David await news of the battle? Where was the watchman stationed? How many

men did he see running towards the city? How did the king know that they were messengers? Why was Ahimaaz the first to reach the king? What does Isaiah say of gospel messengers? (Isa. 52 : 7.) Why did David say Ahimaaz must be bearing good news? What should be the character of those who do work for God? (Isa. 52 : 11.) How does Paul describe those who "preach the gospel of peace"? (Rom. 10 : 15.) What place has the "gospel of peace" in the Christian's armor? (Eph. 6 : 15.)

28-32 How did Ahimaaz greet the king? What did the king ask him? Give his answer? Who was the second messenger? What did he tell David?

33 Whither did the king go? How did he show his grief? What would he have been willing to do for Absalom? Name two others in the Bible who were ready to die for those they loved. How did Jesus express his compassion as He looked over the city of Jerusalem? (Luke 19 : 41.)

**TOPICS FOR DISCUSSION**

1. Disobedience to parents.
2. Our heavenly Father's love.

**A LESSON FOR LIFE**

Every farmer in Canada this year has reaped just what he sowed: wheat, if he sowed wheat; barley, if he sowed barley. And the same law holds good in every part of life: we reap what we sow. Poor Absalom sowed disobedience and rebellion, and how dreadful was his reaping! What are we sowing? Any one who knows that, can tell what the harvest will be.

**Prove from Scripture**—That the result of sin is death.

**Shorter Catechism**—*Ques. 105. What do we pray for in the fifth petition? A. In the fifth petition (which is, And forgive us our debts, as we forgive our debtors) we pray, That God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.*

**The Question on Missions**—6. Who may attend the Training Institute? Any young man between sixteen and thirty years of age, who is a church member, and wishes to be a teacher. He must also be able to read a little in English, as all instruction is given in that language.

**FOR WRITTEN ANSWERS**

1. About what was King David awaiting news? .....
2. How did the news reach him, and what was it? .....
3. What expression did he give to his grief? .....

## Lesson VII.

## THE LORD OUR SHEPHERD

November 15, 1908

**LESSON SETTING**—“This is a shepherd’s song in praise of his Shepherd.” It was written by David, who, as a boy kept his father’s flocks upon the hills of Bethlehem; and it was written about the good Lord who took care of him while he was tending the sheep. Whether it was composed in David’s later life, as he looked back on his shepherd experiences, or during his youthful days, we cannot tell. “At all events, much of its peculiar beauty comes from its close connection with the story of the shepherd boy who once watched his flocks near the village in which the Good Shepherd was born.”

**GOLDEN TEXT**—The Lord is my shepherd; I shall not want.—Psalm 23: 1.

Memorize the entire Psalm. **THE LESSON PASSAGE**—Psalm 23. Read John 10: 1-18.

1 The Lord is my shepherd; I shall not want.  
2 He maketh me to lie down in green pastures; he leadeth me beside the still waters.

3 He restoreth my soul; he leadeth me in the paths of righteousness for his name’s sake.

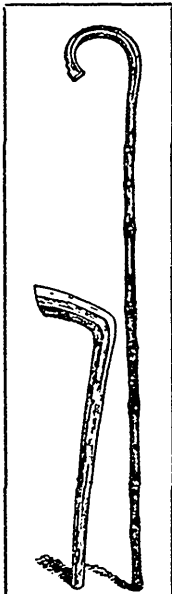
4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art

Revised Version—**with me**; I shall not want.

**Daily Readings**—(Courtesy, I. B. R. A.)—M.—The Lord our Shepherd, Ps. 23. T.—A tender Shepherd, Isa. 40: 1-11. W.—A protecting Shepherd, Jer. 31: 10-14. Th.—A feeding Shepherd, Ezek. 34: 11-16. F.—The good Shepherd, John 10: 7-16. S.—A strong Shepherd, John 10: 22-30. S.—No separation, Rom. 8: 31-39.

## THE LESSON EXPLAINED

**I. GOD AS SHEPHERD.**—1. **The Lord is my shepherd.** God is often likened to a shepherd (see, for example, Ps. 77: 20; 80: 1). What the shepherd does for his sheep, —guiding, protecting, providing for them, God does for His people. David says “my” Shepherd. He gladly believes that the Lord knows and cares for him personally. So Jesus the Good Shepherd knows His sheep each one and is known of them (see John 10: 3, 14). **I shall not want**; because in God’s hand is all that he can possibly require, for body and soul, for this life and the life to come.



1. ROD 2. STAFF  
OR OR  
CLUB CROOK

2. **Maketh me to lie down**; as the sheep in Eastern lands rest in the noontide heat. So Jesus promises us rest for our souls, Matt. 11: 29. **In green pastures**; where there is plenty of sweet and tender grass, a picture of the provision made by the Good Shepherd for those who follow Him, John 10: 9. **Leadeth me.** The shepherds in the East always go before the flock. **Beside the still waters**; literally “waters of rest”, water from cool, deep wells that will refresh the weary sheep. Sheep in the East require water more frequently than here, owing to the heat and dryness of the climate. Like the clear, sparkling water, quenching thirst and giving new life, are the blessings that Jesus brings for the soul, John 4: 10.

3. **Restoreth my soul**; or my life. The meaning

is that God gives new strength and hope to the weary and fainting. **Leadeth me in the paths of righteousness**; in the right tracks, those which lead surely and safely to the place He would have me reach. **For His name’s sake**; to prove that He is the loving and faithful Lord He has declared Himself to be (see Ex. 34: 5-7). “Often have I roamed through the shepherd country in my youth and watched how hard it is to choose the right path for the sheep; one leads to a precipice, another to a place where the sheep cannot find the way back, and the shepherd was always going ahead, ‘leading’ them in right paths, proud of his good name as a shepherd.” (Song of a Syrian Shepherd.)

5 **Thou preparest a table before me** in the presence of mine enemies. **Thou anointest my head with oil**, my cup runneth over.

6 **Surely goodness and mercy shall follow me** all the days of my life. **And I will dwell in the house of the Lord for ever.**

4. **Valley of the shadow of death**; Rev. Ver. Margin, “valley of deep darkness”. The psalmist has in mind one of the deep ravines common in the sheep districts of Palestine, where many a wild beast lurks, the enemy of the flocks. Sometimes in life we come to such dark places, and at last we shall have to face the gloom of death. **I will fear no evil.** Evils there will be, plenty of things grievous and hard to bear, but the psalmist will not be afraid of them. **Thou art with me**; and, however we may be hurt, He will not let us be harmed. However dark the way, He will bring us at last out into the light of victory and joy. **Thy rod**; the shepherd’s great oak club, stout enough to brain a wild beast. **Staff**; a long crook to lean upon and touch the sheep with, to guide them or pull them out of danger. **They comfort me**; make me strong, give me confidence that no real injury will befall me, with God as my Protector.

**II. GOD AS HOST.**—5. **Preparest a table before me.** The Shepherd is now pictured as a host in his tent, giving shelter to a man hunted by his foes. **In the presence of mine enemies.** Among the Arabs, a host is bound, even to the point of giving up his own life, to protect his guest from a foe. The psalmist was God’s guest, and therefore he was sure of safety from his foes. **Anointest my head**

with oil ; according to the custom at Eastern feasts. To neglect it was considered a slight to a guest, Luke 7: 46. **My cup runneth over** ; filled,—and more,—with God's goodness and love, blessings and mercies.

**6. Goodness and mercy shall follow me ;** " shall pursue me ". The " goodness " and " mercy " of God are pictured as hunting the psalmist down, with all the eagerness of determined foes, but to do him good, not harm. **All the days of my life.** Not more surely will the sun rise each day, than the day will bring to us many signs and proofs of God's loving kindness and tender mercy. **Dwell in the house of the Lord ;** be where God is, as His friend and guest. **Forever ;** after death, as well as in this life,—for death will simply take us from the storey of the Father's house in which we have been living to a higher storey.

**THE GEOGRAPHY LESSON**



Dr. George Adam Smith gives the following description of an **EASTERN PASTURE**: "A Syrian, or an Arabian pasture is very different from the narrow, meadows and fenced hill-sides with which we are familiar. It is vast, and often virtually boundless. It has to be so, for by far the greater part of it is desert—that is, land not absolutely barren, but refreshed by rain for only a few months, and through

the rest of the year abandoned to the pitiless sun that sucks all life out of the soil. The landscape is nearly all glare, monotonous levels or low ranges of hillocks shimmering with mirage under a cloudless heaven."

**LESSON QUESTIONS**

1. What title is here given to the Lord ? Mention other places in which He is compared to a shepherd. What word shows that David believed in God's personal care for him ? Show that Jesus knows His followers one by one. Why was the psalmist sure that he would never want ?
2. What picture have we in this verse of the rest

which Jesus gives ? What of the provision which He makes ? Why do Eastern flocks require water frequently ? Where does Jesus illustrate the blessings of salvation by the living water ? What had he asked from the Samaritan woman for Himself ?

**3, 4 Explain " restoreth my soul ".** Why does God " lead " His people "in the paths of righteousness" ? In whose name ought we to offer prayers to God ? (John 14 : 13, 14.) Why did the psalmist fear no evil ?

**5, 6 To whom is God compared in vs. 5, 6 ?** What is an Arab host bound to do for his guest ? To what are God's goodness and mercy likened ? How enduring are they ? What did the psalmist believe about his future ? To what did Jesus liken heaven ? (John 14 : 1.) Where does He pray that His followers may be with Him there ? What does He wish them to behold ? (John 17 : 24.)

**TOPICS FOR DISCUSSION**

1. Shepherd life in the East.
2. Make up a list of God's " mercies ", by each scholar naming one.

**A LESSON FOR LIFE**

Dr. Henry van Dyke says that he heard a skylark for the first time, on Salisbury Plain, in England. Sheep were feeding, and shepherds were watching near by. As the bird passed out of sight, it seemed as if she were singing, " Forever, forever ! " What gladness there is in the words for all who, like David, see in Jehovah their Shepherd and Host ! They will be with Him forever. That thrills them through and through with a perfect satisfaction.

**Prove from Scripture—That Jesus frees us from fear of death.**

**Shorter Catechism—Ques. 106. What do we pray for in the sixth petition ?** A. In the sixth petition (which is, *And lead us not into temptation, but deliver us from evil*), we pray, That God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

**The Question on Missions—7. What subjects are taught in the Institute ?** The Bible and applied Christianity in relation to teacher and pupil ; the branches of a common school education ; also prompt obedience, cleanliness and care of the body, tidiness, diligence, courtesy and love for others.

**FOR WRITTEN ANSWERS**

1. What blessings did David receive from the Shepherd ? .....
2. How does he describe the Shepherd's protection ? .....
3. Why was he sure of safety from his enemies ? .....

## Lesson VIII.

## SOLOMON ANOINTED KING

November 22, 1908

**BETWEEN THE LESSONS**—David continued wrapped in grief over Absalom's death (Lesson VI., 2 Sam. 18 : 24-33), until he was roused from it by Joab. Then he returned to Jerusalem, and resumed his throne. Chs. 19-24 tell the events of his reign following the defeat and death of Absalom.

**GOLDEN TEXT**—Know thou the God of thy father, and serve him with a perfect heart and with a willing mind. —1 Chronicles 28 : 9.

Memorize vs. 39, 40. **THE LESSON PASSAGE**—1 Kings 1 : 32-40, 50-53. Study 1 Kings 1 : 1 to 2 : 12.

32 And king Da'vid said, Call me Za'dok the priest, and Na'than the prophet, and Benai'ah the son of Jehoi'ada. And they came before the king.

33 'The king also said unto them, Take with you the servants of your lord, and cause Sol'omon my son to ride upon mine own mule, and bring him down to Gi'hon :

34 And let Za'dok the priest and Na'than the prophet anoint him there king over Is'rael : and blow ye with the trumpet, and say, God save king Sol'omon.

35 Then ye shall come up after him, <sup>2</sup> that he may come and sit upon my throne ; for he shall be king in my stead : and I have appointed him to be <sup>3</sup> ruler over Is'rael and over Ju'dah.

36 And Benai'ah the son of Jehoi'ada answered the king, and said, Amen : the Lord <sup>4</sup> God of my lord the king say so too.

37 As the Lord hath been with my lord the king, even so be he with Sol'omon, and make his throne greater than the throne of my lord king Da'vid.

38 So Za'dok the priest, and Na'than the prophet, and Benai'ah the son of Jehoi'ada, and the Cher'e-thites, and the Pe'lethites, went down, and caused Sol'omon to ride upon king Da'vid's mule, and

**Revised Version**—<sup>1</sup> And the king said ; <sup>2</sup> and he shall ; <sup>3</sup> prince ; <sup>4</sup> the ; <sup>5</sup> Tent ; <sup>6</sup> he ; <sup>7</sup> laid hold ; <sup>8</sup> this day ; <sup>9</sup> shall ; <sup>10</sup> Omit shall ; <sup>11</sup> did obeisance.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Solomon anointed king, 1 Kgs. 1 : 32-40. T.—Solomon anointed king, 1 Kgs. 1 : 41-53. W.—Solomon anointed king, 1 Kgs. 2 : 1-12. Th.—David's charge, 1 Chron. 22 : 5-13. F.—David's prayer, 1 Chron. 29 : 10-19. S.—The second anointing, 1 Chron. 29 : 20-30. S.—Prayer for Solomon, Ps. 72.

## THE LESSON EXPLAINED

When David had grown old and feeble, Adonijah, one of his sons, with the support of Joab, David's general, and Abiathar, the high priest, attempted to make himself king. Bathsheba, the mother of Solomon, and Nathan the prophet told David of this attempt, and obtained from him a promise to make Solomon his successor, as the Lord (see 1 Chron. 22 : 9, 10) had appointed, vs. 1-31.

**I. SOLOMON APPOINTED KING.**—32, 33. King David said ; after the visits of Bathsheba and Nathan. Call . . . Zadok the priest ; perhaps a sort of second high priest to Abiathar. Nathan the prophet ; statesman as well, who exercised great influence at David's court. Benai'ah ; captain of the royal bodyguard (see on v. 38). They came ; three trusty, resolute men, ready to do the king's bidding. Take . . . the servants of your lord (the king himself). The "servants" (2 Sam. 20 : 6, 7) were probably a considerable body of armed men. With Joab (v. 7) on the other side, it was well to be prepared for fighting. Cause Solomon . . . ride upon mine own mule ; the animal used in those days by great personages. Solomon's being thus mounted would prove to the people that the proceedings had David's approval. To Gi'hon ; a place in the Kedron Valley east of Jerusalem, where there was a fountain.

**34-37. Anoint him there.** Anointing was the most solemn of the ceremonies at the setting apart of a new king (compare 1 Sam. 10 : 1 ; 16 : 13).

brought him to Gi'hon.

39 And Za'dok the priest took <sup>4</sup> an horn of oil out of the <sup>5</sup> tabernacle, and anointed Sol'omon. And they blew the trumpet ; and all the people said, God save king Sol'omon.

40 And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

50 And Adonijah feared because of Sol'omon, and <sup>6</sup> arose, and went, and caught hold on the horns of the altar.

51 And it was told Sol'omon, saying, Behold, Adonijah feareth king Sol'omon : for, lo, he hath <sup>7</sup> caught hold on the horns of the altar, saying, Let king Sol'omon swear unto me <sup>8</sup> to day that he will not slay his servant with the sword.

52 And Sol'omon said, If he <sup>9</sup> will shew himself a worthy man, there shall not an hair of him fall to the earth : but if wickedness <sup>10</sup> shall be found in him, he shall die.

53 So king Sol'omon sent, and they brought him down from the altar. And he came and <sup>11</sup> bowed himself to king Sol'omon : and Sol'omon said unto him, Go to thine house.

**Blow ye with trumpet ;** as was done by Absalom (2 Sam. 15 : 10) and afterwards at the proclamation of Jehu (2 Kgs. 9 : 13) and Joash, 2 Kgs. 11 : 14. **Say, God save king Solomon ;**

in recognition of his accession to the kingship. **Come up after him ;** as his supporters and his bodyguard. **Sit upon my throne ;**

as David's partner and successor. **Benai'ah . . . said, Amen ;**

an exclamation, **DAVID MAKING SOLOMON KING** meaning, "So let

it be", and at the same time expressing a determination to carry out the king's orders. **The Lord God . . . say so too ;** for without His approval and help, David's planning and his servants' efforts would be fruitless.

**II. SOLOMON PROCLAIMED KING.**—38-40. **Zadok . . . Nathan . . . Benai'ah ;** a determined trio, more than a match for Adonijah and his fellow revelers, v. 9. **Cherethites . . . Pelethites ;** foreign soldiers who perhaps formed the garrison



of Jerusalem. **Zadok took the horn of oil** (Rev. Ver.); the sacred oil kept for occasions like this and for the anointing of priests. (For its composition, see Ex. 30. 23-25.) **Out of the tabernacle**; the tent on Mount Zion in which the ark was placed, 2 Sam. 6. 17. **Anointed Solomon**; the sign of his divine appointment. **Blew the trumpet**; the announcement to the people. **God save king Solomon**; the people's glad acceptance of their new king. **Piped . . . rejoiced . . . earth rent**. Perhaps we should read "resounded".

Vs. 41-49 tell how the news of the proclamation of Solomon as king was brought to Adonijah as he was feasting with his friends, who scattered in terror.

**III. SOLOMON RULING AS KING.—50-53.** **Adonijah feared**; with good reason, since it was the custom of a new king in those days to put to death all rivals to the throne. **Caught hold on the horns of the altar**; probably the one on Mount Zion on which David offered sacrifices when he brought the ark to Jerusalem (see 2 Sam. 6. 17, and compare 1 Kgs. 3: 15). The "horns" were wooden projections at the corners, covered with brass, Ex. 27: 1, 2. To this place of refuge no pursuer dared follow one who sought its protection. **Let king Solomon swear unto . . . his servant**. Adonijah at once acknowledges Solomon as king, whose "servant" he is. **Worthy . . . not a hair of him fall**; he shall suffer no hurt at all. **Wickedness . . . found in him**; if he is caught hatching any new plots. **Bowed himself**; did homage. **Go to thine house**. The chief offender was pardoned; this would give hope of forgiveness to his followers, who would therefore likely be changed from foes to friends.

Ch. 2: 1-12 tells of David's last words to Solomon, and of David's death and burial. Solomon then reigned as sole king over Israel.



**THE GEOGRAPHY LESSON**

Looking across the Valley of Esdraelon northward from Mount Gilboa, the scene of Saul's final defeat and death, one sees the town of SHUNEM on the slopes of a mountain now called Jebel Dahi. A modern traveler describes it as "a small and dirty village". "The houses", he says, "consist of little holes in the ground, or low constructions of mud or earth." It was from Shunem that Abishag

was brought to wait on the aged King David, and it was here that Elisha brought back to life the dead son of a rich woman of the place who had given the prophet a home in her house. (Read the story in 2 Kgs., ch. 4.)

**LESSON QUESTIONS**

Which of David's sons attempted to make himself king? Who were his chief supporters?

32-37 For whom did David send? How was it to be shown that their conduct had the king's approval? By what action was Solomon to be set apart as king? What was the meaning of Benaiah's reply to David? On whose help did he say success depended?

38-40 What was the sign of Solomon's divine appointment? What the sign of the people's acceptance of him as king?

50-53 What did Adonijah fear from Solomon? How did Solomon treat him? What effect would this have on Adonijah's followers?

Where are we told of David's last words and of his death and burial? To what position did Solomon then succeed?

**TOPICS FOR DISCUSSION**

1. God's will and human effort.
2. The power of kindness.

**A LESSON FOR LIFE**

A trickle of water getting into the cracks of a rock will freeze in winter and split the hardest stone. So, selfish ambition permitted to enter the heart, will at last destroy everything that is noble in character. We are safe only when we set self aside, and give the will of God first place in our deeds and purposes.

Prove from Scripture *That God requires sincerity.*

**Shorter Catechism—Ques. 107.** *What doth the conclusion of the Lord's prayer teach us?* A. The conclusion of the Lord's prayer (which is, *For thine is the kingdom, and the power, and the glory, for ever, Amen*) teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him. And, in testimony of our desire, and assurance to be heard, we say, *Amen.*

**The Question on Missions—8.** Do teachers trained in the Institute excel others not so trained? Those receiving first or second class certificates usually become effective teachers; and, besides the ordinary work, take charge of the children's schools; or they are placed at the more important out-stations.

**FOR WRITTEN ANSWERS**

1. Show that it was God's purpose that Solomon should be king. ....
2. How did David carry out this purpose? .....

## Lesson IX.

## WORLD'S TEMPERANCE SUNDAY

November 29, 1908

**THE LESSON SETTING**—To-day is the World's Temperance Sunday. For the setting of the Lesson we must look forward in the history of God's people about 300 years from the beginning of Solomon's reign. The Hebrew nation had been split into two kingdoms, Israel to the north, and Judah to the south. Many evils had grown up in both kingdoms, and amongst these the sin of drunkenness. In the Lesson, Isaiah, the great prophet of Judah the Southern Kingdom, speaking about B.C. 725, warns his people against this sin. He points to the Northern Kingdom of Israel, and declares that God will soon punish its people by bringing against Samaria, its capital, a foreign foe who will destroy it and carry away the inhabitants into captivity, a prediction fulfilled in B.C. 722, when the Assyrians swooped down from the northeast upon Israel. From the swiftly approaching doom of her northern sister, the prophet draws a warning for Judah. A like doom will be hers unless her people forsake their sins.

**GOLDEN TEXT**—I keep under my body, and bring it into subjection.—1 Corinthians 9: 27.

**Memorize v. 11. THE LESSON PASSAGE**—Isaiah 28: 1-13.

1 Wee to the crown of pride,<sup>1</sup> to the drunkards of Ephraim,<sup>2</sup> whose glorious beauty is a fading flower, which<sup>3</sup> are on the head of the fat<sup>4</sup> valleys of them that are overcome with wine!

2 Behold, the Lord hath a mighty and strong one<sup>5</sup> which as a tempest of hail<sup>6</sup> and a destroying storm, as a<sup>7</sup> flood of mighty waters overflowing, shall<sup>8</sup> cast down to the earth with the hand.

3 The crown of pride,<sup>1</sup> the drunkards of Ephraim, shall be trodden under<sup>9</sup> feet:

4 And the<sup>10</sup> glorious beauty, which is on the head of the fat valley, shall be a<sup>11</sup> fading flower, and as the hasty fruit before the summer; which<sup>12</sup> when he that looketh upon it seeth, while it is yet in his hand he catcheth it up.

5 In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people.

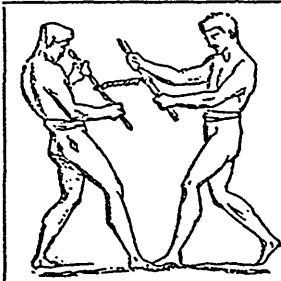
6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn<sup>13</sup> the battle<sup>14</sup> to the gate.

7 But<sup>15</sup> they also have erred through wine, and through strong drink are<sup>16</sup> out of the way; and the priest

**Revised Version**—1 of; 2 and to the fading flower of his glorious beauty; 3 is; 4 valley; 5 *Omit* which. 6 *Omit* and; 7 tempest; 8 he; 9 foot; 10 fading flower of his; 11 shall be as the first ripe fig; 12 back; 13 at; 14 these; 15 gone astray; 16 will; 17 the message; 18 it is precept upon; 19 Nay, but by men of strange lips; 20 with; 21 rest, give ye rest to him that is weary; 22 Therefore shall the word; 23 be; 24 may.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—World's Temperance Sunday, Isaiah 28: 1-13. T.—Drink and defeat, 1 Kgs. 20: 13-21. W.—Belshazzar's feast, Dan. 5: 1-9. Th.—Sudden destruction, Nah. 1: 1-10. F.—Shut out, Gal. 5: 16-26. S.—Watch and be sober! 1 Thess. 5: 4-11. S.—Temperate in all things, 1 Cor. 9: 19-27.

## THE LESSON EXPLAINED



GREEK ATHLETES—Pulling

1. ISRAEL'S DOOM.—1, 2. Wee to the crown of pride. Samaria, Israel's capital, is here likened to a wreath of flowers on the brow of a drunken reveler. Drunkards of Ephraim; that is, of Israel, the name of its principal tribe being put for the whole kingdom. Glor-

ious beauty; the splendor and luxury of Samaria. A fading flower. It will not endure; but will soon wither. The head of the fat valleys. Samaria looked out over a luxuriantly fertile valley. Overcome with wine. In the combat between the toper and his drink, the drink is victorious. A mighty and strong one; the powerful Assyrians, who would soon swoop down upon Samaria (see Les-

son Setting). Tempest. . . storm. . . flood; a vivid picture of the might of the foreign foe. Shall he cast; that is, the Lord. The Assyrian is His instrument for the punishment of Israel. With the hand; that is, with force.

8 For all tables are full of vomit and filthiness, so that there is no place clean.

9 Whom<sup>16</sup> shall he teach knowledge? and whom<sup>17</sup> shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

10 For<sup>18</sup> precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

11<sup>19</sup> For with stammering lips and<sup>20</sup> another tongue will he speak to this people.

12 To whom he said, This<sup>21</sup> is the<sup>22</sup> rest wherewith ye may cause the weary to rest; and this<sup>23</sup> is the refreshing; yet they would not hear:

13<sup>24</sup> But the word of the Lord<sup>25</sup> was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they<sup>26</sup> might go, and fall backward, and be broken, and snared, and taken.

3-6. Trodden under foot; crushed by the cruel invader. Hasty fruit; Rev. Ver. "firstripe fig", which might be found in June, while the proper fig season was not till August. These early figs were counted a great delicacy. Seeth. . . in his hand. . . eateth it up. To see, to snatch, to swallow, is the work of a moment. So greedily and hastily and easily shall the Assyrian devour Samaria. In that day; when the Messiah shall come. Isaiah here looks into the future far beyond the Assyrian invasion. Lord. . . crown of glory. . . diadem of beauty. In place of the false glory of splendor and luxury, the Lord will bring the true glory of righteousness and purity. The residue; the remainder, who turn from sin to God. Spirit of judgment, etc. The Lord will guide kings and judges in their decisions. For strength. He will put strength into the arms of those who fight in defence of the city. Turn back the battle; repel invaders.

II. JUDAH'S DANGER.—7, 8. They also;

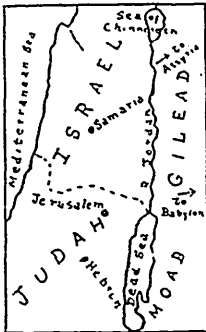


the people of Judah as well as Israel. Erred... gone astray (Rev. Ver.), made mistakes and missed the right way, through "wine" and "strong drink". The priest and the prophet. Even the religious leaders are slaves of drink. Swallowed up; wholly mastered. Err in vision. The prophets confused with drink cannot understand God's messages. Stumble in judgment. The priests, the appointed judges for difficult cases (Deut. 17 : 8, 9), are unfitted by drink to judge rightly. All tables. Even those of their sacred feasts and of God's house are covered with filth.

9-13. Whom shall he teach? The revelers' retort to the prophet. They are not children to be lectured thus. Precept upon precept; in Hebrew, Ki tsav la-tsav, tsav la-tsav; qav la-qav, qav la-qav; z'eir sham, z'eir sham: that is, "law on law, law on law; saw (saying) on saw, saw on saw; a bitte here and a bitte there". Thus the topers mock their teacher with child's prattle. Nay, but by men of strange lips. The Assyrians are meant. Best; resting place. Likely Jerusalem is referred to, which God meant to be a place of safety and rest when the Assyrians should invade the land. Would not hear. The people turned a deaf ear to Isaiah's warning (compare John 5 : 40).

V. 13 declares that Judah, as well as Samaria, will be taken captive. This happened in B.C. 587.

THE GEOGRAPHY LESSON



SAMARIA was the capital of the Northern kingdom of Israel. It was built on a hill rising 300 or 400 feet in height and looking down a broad, fertile valley. On the north, east and south it was overlooked by hills clothed with olive orchards and vineyards. To the west the view extends as far as the blue waters of the Mediterranean. The site is most beautiful and picturesque: no better could have been selected for a capital—a strong position, rich environments and a central situation. The modern village on the ancient site is small and poor.

The summit of the hill is cultivated in olive trees and grain. In the village is situated the Church of St. John the Baptist, built by the Crusaders in the twelfth century.

LESSON QUESTIONS

Into what two kingdoms had the Hebrew nation been divided?

1-6 What was the capital of Israel? To what is it likened? By what enemy was it soon to be attacked? Whose instrument was this foe? How is the suddenness of Samaria's destruction pictured? What does "that day" (v. 5) mean? Where is it said that God will be the glory in the midst of His people? (Zech. 2 : 5.)

7, 8 Who were Judah's religious leaders? For what did drink unfit the prophets? For what, the priests? What prophet pronounces woe upon one who shall give his neighbor drink? (Hab. 2 : 15.)

9-13 What was the revelers' retort to the prophet? How did they mock him? Who are the "men of strange lips"? What did God intend Jerusalem to be for His people? How did they show their obstinacy? What is the fate of those who refuse to heed frequent reproof? (Prov. 29 : 1.)

TOPICS FOR DISCUSSION

1. Warnings from history against strong drink.
2. How drink unfits for work.

A LESSON FOR LIFE

It was a great moment for an athlete when he won out in the Greek games. The judges crowned him with a chaplet of ivy, and he was welcomed with the highest honors when he went back to his own city. The crowning day is coming for all who fight for the mastery of passion and appetite. By God's grace all may be crowned kings in that day.

Prove from Scripture—That our body is the temple of the Holy Spirit.

Shorter Catechism—Review Questions 101-107.

The Question on Missions—9. Are there teachers enough now to occupy the whole group of islands? No, the demand is always greater than the supply; many more are required. There are hundreds of small villages which have no teachers; some of them the missionary has never visited.

FOR WRITTEN ANSWERS

1. What doom did Isaiah say was coming upon Israel? .....
2. Why was Judah in danger of a similar fate? .....
3. How did his people receive the prophet's warning? .....

## Lesson X.

## SOLOMON CHOOSES WISDOM

December 6, 1908

**BETWEEN THE LESSONS**—The story of the death of Adonijah and of his two counselors Joab and Abiathar (see Lesson VIII.) is told in ch. 2 : 13-34. Benaiah succeeded Joab as commander-in-chief of Solomon's army, and Zadok became sole high priest. The remainder of ch. 2 records the fate of Shimei (see 2 Sam. 16 : 5-13). Solomon married an Egyptian princess, and idolatry was introduced into Israel, vs. 1-3.

**GOLDEN TEXT**—The fear of the Lord is the beginning of wisdom.—Proverbs 9 : 10.

Memorize vs. 11, 12. **THE LESSON PASSAGE**—1 Kings 3 : 4-15. Read 1 Kings 2 : 12 to 4 : 34.

4 And the king went to Gib'eon to sacrifice there ; for that was the great high place : a thousand burnt offerings did Solomon offer upon that altar.

5 In Gib'eon the Lord appeared to Sol'omon in a dream by night : and God said, Ask what I shall give thee.

6 And Sol'omon said, Thou hast shewed unto thy servant Da'vid my father great <sup>1</sup> mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee ; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

7 And now, O Lord my God, thou hast made thy servant king instead of Da'vid my father : and I am but a little child : I know not how to go out or come in.

8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9 Give <sup>2</sup> therefore thy servant an understanding heart to judge thy people, that I may discern between good and <sup>3</sup> bad : for who is able to judge this <sup>4</sup> thy so great a people ?

10 And the speech pleased the Lord, that Sol'omon

Revised Version—<sup>1</sup> kindness ; <sup>2</sup> thy servant therefore ; <sup>3</sup> evil ; <sup>4</sup> thy great people ; <sup>5</sup> word ; <sup>6</sup> hath been.

**Daily Readings**—(Courtesy, I. B. R. A.)—M.—Solomon chooses wisdom, 1 Kgs. 3 : 4-15. T.—Joshua's choice, Josh. 24 : 1-15. W.—True wisdom, Job 28 : 12-28. Th.—The principal thing, Prov. 4 : 1-13. F.—Source of wisdom, Ps. 119 : 97-104. S.—Things to follow after, 1 Tim. 6 : 6-16. S.—The first choice, Matt. 6 : 25-34.

## THE LESSON EXPLAINED

I. GOD'S OFFER.—4, 5. The king ; accompanied by a great company of the chief men in Israel, 2 Chron. 1 : 2, 3. Went to Gibeon ; a famous hill five or six miles northwest of Jerusalem, where the tabernacle had, for a time, been placed (see 1 Chron. 16 : 39, 40). To sacrifice there. The sacrifices, along with which services of prayer and praise were held, were symbols teaching the people their need of forgiveness, and expressing their gratitude and devotion to God. The great high place. Before Israel entered Canaan, the heathen tribes of the land had their places of worship on heights near every town and village. The Israelites had set apart many of these for the worship of God. Gibeon was "the great high place" because the tabernacle was here, which, ever since Israel's wilderness days (Ex. 40 : 34-35) had been God's chosen place for meeting with His people. A thousand burnt offerings ; lavish gifts such as the thankful heart delights to bring (see John 12 : 3 ; 2 Cor. 9 : 7). Lord appeared. . . in a dream ; a way in which God frequently made known His will (compare Gen. 31 : 11 ; 41 : 25). Ask, etc. The key

had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies ; but hast asked for thyself understanding to discern judgment ;

12 Behold, I have done according to thy words : lo, I have given thee a wise and an understanding heart, so that there is none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee that which thou hast not asked, both riches, and honour : so that there shall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father Da'vid did walk, then I will lengthen thy days.

15 And Sol'omon awoke, and, behold, it was a dream. And he came to Jeru'salem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

of all God's treasures is put into the young king's hands, and into ours, if our hearts are humble and trusting as was that of Solomon.

## II. SOLOMON'S CHOICE.—

6, 7. Thou hast shewed. . . David. . . great mercy. Because God does not change, His past goodness is a guarantee of present blessing. This great kindness, etc. In bringing Solomon to the throne, God had fulfilled His promise to David (2 Sam. 7 : 12-14) ; surely, Solomon reasons, He would fit him for its duties. Made thy servant king ; the best of reasons why he should strive to be a good king and why he should expect God's blessing. I. . . a little child. True humility does not keep back from plain duty, but prompts to prayer for fitness. Go out or come in ; a proverbial expression for the management of daily business (see Num. 27 : 17 ;



SOLOMON AT GIBEON

Deut. 28 : 6 ; 1 Sam. 18 : 13). It was because Solomon was now about to take upon himself the administration of public affairs, that he felt specially his need of divine wisdom.

8, 9. A great people, etc. To care for such a multitude was a heavy burden. Give. . . an under-

standing heart; literally a "hearing" heart, quick to catch the voice of God without, and of conscience within **Discern** . . . good and bad; so as to reward the one and punish the other. **To judge**; decide disputes, one of the chief duties of an Oriental king.

**III. GOD'S GIFT.—10-14.** The speech pleased the Lord; because it showed that He could trust Solomon with the blessings He delights to give. God said . . . Because, etc. Wisdom, to Solomon's mind, outweighed all the world could give. **Behold**, etc. First, Solomon gets the wisdom he sought, a gift God offers to all who ask it, James 1: 5. **Given** . . . that . . . thou hast not asked, . . . riches, and honour. These are given to Solomon, because his wisdom will enable him to use them rightly **If thou wilt**, etc.; a further promise of long life on condition of obedience to God. As the condition was not observed by Solomon (ch. 11: 1-5), the right to this promise was forfeited and it was not fulfilled. Solomon died at the age of sixty, ten years younger than David.

15. **Solomon awoke** . . . a dream; but not a mere meaningless vision: the dream (see on v 5) was a regular way of learning what God's will was. **Came** to Jerusalem; where, by further sacrifice and a feast to all his servants, the king showed his faith in, and joy over, God's promises in his dream

had been erected for a time, and with its building had been a centre of religious worship. Hills and graves were used as places of worship both by the heathen and by the Jews in their earlier history.

**LESSON QUESTIONS**

What was the fate of Adonijah? Which two of his counselors were also put to death?

4, 5 Whither did Solomon go? For what purpose? By whom was he accompanied? How did he show his gratitude and devotion to God? In what manner did the Lord appear to him? What offer did He make? About what should we pray? (Phil. 4: 6.) When should we pray? (1 Thess. 5: 17.) In whose name should we pray? (John 14: 14.)

6-9 What did Solomon say of God's goodness to David? Why was this a guarantee that God will bless himself? How does he describe his own ignorance? What prophet spoke of himself in the same way? (Jer. 1: 6.) Where is it said that God will exalt the humble? (1 Pet. 5: 6.) For what did Solomon ask?

10-15 Why was the Lord pleased with Solomon's request? What did He give him besides wisdom? How did the king show his faith and joy?

**TOPICS FOR DISCUSSION**

1. Bible dreams.
2. Humility—true and false.

**A LESSON FOR LIFE**

In a great steel mill, the molten metal is run from huge cauldrons into the molds below. There it cools and hardens, and its shape cannot be changed. So the choices we make harden into habits difficult, almost impossible, to break. The way to have good habits is to make wise choices.

Prove from Scripture That God will give us wisdom.

Shorter Catechism—Review Questions 1-38.

The Question on Missions—10. Do the native workers assist the missionaries much? They are necessary for the carrying on of the work. They are hands, feet, eyes, and mouth to the missionary. Without native helpers his work would be very limited indeed.

**THE GEOGRAPHY LESSON**



Just north of Tell-el-Fil (Gibeah), the main road northward from Jerusalem to Bethel is crossed by a route which connects the Jordan Valley with the Maritime Plain. Just before this cross-Palestine road leaves the higher ground of the Central Range to descend into the Shephelah, it passes, a little to the north, the modern village of el-Jib, built on a hill rising from an open, fertile plateau.

A short distance to the east of the village is a stone tank or reservoir of considerable size, supplied by a spring which rises in a cave higher up. el-Jib is the ancient GIBEON, which was so prominent in the days of David and Solomon. At Gibeon the tabernacle

**FOR WRITTEN ANSWERS**

1. What offer did the Lord make to Solomon? .....
2. What was Solomon's choice, and what were his reasons for making it? .....
3. What gifts did the Lord bestow upon him? .....

Lesson XI. **SOLOMON DEDICATES THE TEMPLE** December 13, 1908

**BETWEEN THE LESSONS**—Ch. 3: 16-28 tells how Solomon's wisdom was shown in settling a dispute between two women, each of whom claimed the same child as her own. In ch. 4 we have a list of Solomon's chief officers and an account of the splendor of his court. Ch. 5 begins the story of the building of the temple, in which work Solomon was helped by workmen and materials from Hiram, king of Tyre. Chs. 6 and 7 contain a description in detail of the temple, which was seven years in building (see ch. 6: 37, 38).

**GOLDEN TEXT**—I was glad when they said unto me, Let us go into the house of the Lord.—Psalm 122: 1. Memorize vs. 10, 11. **THE LESSON PASSAGE**—1 Kings 8: 1-11. Study 1 Kings, ch. 8. Read 1 Kings, chs. 5 to 8.

1 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord out of the city of David, which is Zion.

2 And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month.

3 And all the elders of Israel came, and the priests took up the ark.

4 And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6 And the priests brought in the ark of the covenant.—**Revised Version**—1 princes of; 2 fathers' houses of; 3 to bring; 4 tent of meeting; 5 Tent; 6 these; 7 its; 8 cherubim; 9 Omit two; 10 the staves were so long that; 11 from the; 12 but; 13 by reason; 14 Omit had.

nant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims.

7 For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

8 And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without, and there they are unto this day.

9 There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when it came out of the land of Egypt.

10 And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord,

11 So that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.

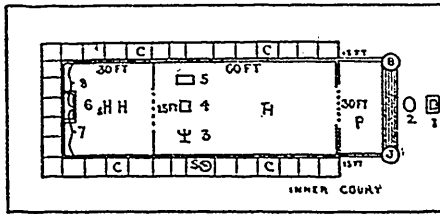
**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Solomon dedicates the Temple, 1 Kgs. 8: 1-21. T.—Solomon dedicates the Temple, 1 Kgs. 8: 22-36. W.—Solomon dedicates the Temple, 1 Kgs. 8: 37-53. Th.—Solomon dedicates the Temple, 1 Kgs. 8: 54-66. F.—Great joy, 2 Chron. 7: 1-11. S.—Promise and warning, 2 Chron. 7: 12-22. S.—Let us go! Ps. 122.

**THE LESSON EXPLAINED**

**I. THE PROCESSION.**—1, 2. Solomon assembled; by a formal summons—sending out a written proclamation, says Josephus, the Jewish historian. Elders of Israel.. heads of the fathers; the leaders of the nation. Children of Israel; the twelve tribes. To bring up the ark (Rev. Ver.).. out of the city of David.. Zion; a name given at first to the fortress taken by David from the Jebusites (2 Sam. 5: 6, 7), on the southern spur of the eastern hill of Jerusalem, afterwards to the whole hill, and finally to the entire city of Jerusalem. The ark had been brought by David into his city, 2 Sam. ch. 6: 12. (See Geography Lesson.) Men of Israel; the crowd who came to look on. The feast; of Tabernacles, the Jewish thanksgiving (Lev. 23: 33-36), lasting seven days, beginning with the fifteenth day of the month Ethanim, including parts of our September and October.

3, 4. Priests took up the ark; the duty usually of the Levites (Num. 3: 17, 30, 31), but performed

on very solemn occasions by the priests (see Josh. 3: 6; 6: 6). Brought up; first descending from Zion, the eastern hill, into the Tyropœan Valley and then up the western hill, Moriah. Tent of meeting; the tabernacle, which had been at Gibeon (see on ch. 3: 4, last Lesson). Its curtains and poles were now taken down and placed in the temple. Holy vessels; the tabernacle furnishings, namely, the altar of incense (Ex. 30: 1-10); the table of shewbread (Ex. 25: 23-30) and the golden candlestick, Ex. 25: 31-40. The priests and the Levites. See on v. 6.



**PLAN OF SOLOMON'S TEMPLE**

- P. Porch.
- H. Holy Place.
- H.H. Holy of Holies.
- B. & J. The Pillars, Boaz and Jachin.
- C.C.C.C. Chambers.
- S. Spiral Staircase.

- 1. Altar of Burnt Offerings.
- 2. The Brazen Sea.
- 3. Golden Candlestick.
- 4. Altar of Incense.
- 5. Table of Shewbread.
- 6. Ark of the Covenant.
- 7. & 8. Cherubim.

**II. THE SACRIFICES.**—5-9. Solomon.. congregation.. before the ark. The procession had now reached the temple court, where the ark was set down. Sacrificing, etc.; to the God, of whose presence the ark was a symbol, and who had now come to dwell in the temple erected for Him. Priests brought in the ark. Perhaps the Levites (v. 4) carried the ark, and the tabernacle with its furnishings, as far as the temple, and then the priests bore

the ark into the oracle, that is, the most holy place (the Holy of Holies, ch. 6 : 23-30 ; compare Ex. 26 : 33), which the Levites were forbidden to enter, Num. 4 : 18-20. Wings of the cherubims. See again ch. 6 : 23-30. These figures were fifteen feet ("ten cubits") high, with wings stretching across the whole width of the Holy of Holies (see 6 : 27). Beneath these wings, which touched each other, the ark was placed, and the staves (Ex. 25 : 27, 28) by which it was carried. So long . . . that . . . seen from the holy place (Rev. Ver.); that is, persons standing in the outer chamber of the temple could see the staves projecting beyond the curtains between the two chambers, when these were drawn back. Not seen without. They could not be seen from the entrance to the outer chamber. In the ark . . . two tables of stone. See Ex. 34 : 1 ; Deut. 10 : 5.

III. THE GLORY.—10, 11. The cloud filled the house ; as a veil to hide the glory of the Lord, which was too bright for mortal eyes. It was the same as the cloud which rested on the tabernacle on the day it was set up, Ex. 40 : 34. See also Num. 12 : 5, 10 ; 16 : 42 ; Deut. 31 : 15. It was thus a well known sign of God's presence, and its appearance now indicated that God had taken possession of the temple as His dwelling-place.

Then followed the solemn dedication of the temple, including Solomon's prayer, and the seven days' feasting, vs. 12-66.

by 300 from east to west. The highest point of the mountain is now some 2,448 feet above the level of the Mediterranean.

LESSON QUESTIONS

How long was the temple in building ? By what foreign king was Solomon assisted in building it ?

1-4 Who were gathered together by Solomon for its dedication ? Whence were they to bring the ark ? By whom had it been taken thither ? Who were the "men of Israel" ? At what Feast did this gathering take place ? Whither was the ark taken ? From what place were the tabernacle and its furnishings brought ? What Psalms may have been sung on this occasion ? (Ps. 47 ; 98 ; 107 ; 118 ; 136.)

5-9 Where did Solomon and the congregation offer sacrifices ? Of what was the ark a symbol ? Who may have carried the ark, etc., to the temple ? Who bore it into the Most Holy Place ? Describe the cherubim. Find a Psalm which speaks of God's dwelling between the cherubim. (Ps. 80 : 1.)

10, 11 How did the Lord show that He had taken possession of the temple ? In whom is the glory of God now fully revealed ? (2 Cor. 4 : 6.)

TOPICS FOR DISCUSSION

1. God's dwelling-places.
2. Forms of worship : their use and abuse.

A LESSON FOR LIFE

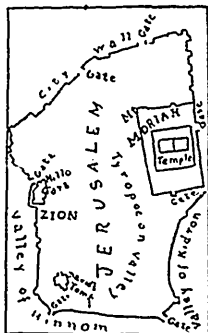
"ERECTED BY THE EMPEROR THEODOSIUS TO THE GLORY OF GOD." This was the inscription placed by that Emperor's order on a magnificent church he had built. But an angel by night substituted for the Emperor's name, that of Euphrasia, a poor widow, who had fed with a few wisps of straw the horses that drew stone for the splendid building. The legend teaches how some deeds of service that seem trifling to men may bulk largely in God's sight.

Prove from Scripture—That we should attend public worship.

Shorter Catechism—Review Questions 39-81.

The Question on Missions—11. Should the number of missionaries to the New Hebrides be increased ? No, the great need now is more, and better qualified, native workers : men and women to carry the gospel to all the villages. Christians at home should support these workers among the heathen, both by money and prayers.

THE GEOGRAPHY LESSON



MOUNT MORIAH was the hill in Jerusalem on which was the threshing floor of Araunah, or Ornan, the Jebusite, purchased by David for the erection of an altar to the Lord (2 Sam. 24 : 18-25), and on which Solomon afterwards built his temple, 2 Chron. 3 : 1. It stood between the Tyropæan and Kedron Valleys. The original hill has been much changed, and parts of its slopes are covered with rubbish and embankments. The area of the plateau on which the temple stood was probably 600 feet from north to south,

FOR WRITTEN ANSWERS

1. Where had the ark been ? Where the tabernacle ? .....
- .....
- .....
2. Describe the bringing of them to Solomon's temple. ....
- .....
- .....
3. How did God reveal His presence in the temple ? .....
- .....
- .....

## Lesson XII.

## SOLOMON'S DOWNFALL

December 20, 1908

**BETWEEN THE LESSONS**—After the dedication of the temple, the Lord appeared a second time to Solomon, and promised that He would make the temple His dwelling-place. He told Solomon, at the same time, that, so long as he and his people obeyed the Lord, the throne would be secure and the people prosperous. But if they should forsake the Lord, He would cast them off, ch. 9: 1-9. Vs. 10-14, of that chapter, tell of an exchange of gifts between Solomon and Hiram, king of Tyre. In vs. 15-25, we have an account of great building operations carried on by Solomon, both in Jerusalem and throughout his dominions generally, by means of forced labor ("the levy", v. 15); and in vs. 26-28, we read of the royal navy. The story of the Queen of Sheba's visit to Solomon is told in ch. 10.

**GOLDEN TEXT**—Thou shalt have no other gods before me.—Exodus 20: 3.

Memorize v. 11. **THE LESSON PASSAGE**—1 Kings 11: 4-13. Read 1 Kings, chs. 9 to 11.

4 For it came to pass, when Sol<sup>o</sup>mon was old, that his wives turned away his heart after other gods; and his heart was not perfect with the Lord his God, as was the heart of Da<sup>u</sup>vid his father.

5 For Sol<sup>o</sup>mon went after Ash<sup>o</sup>reth the goddess of the Zido<sup>n</sup>ians, and after Mil<sup>o</sup>com the abomination of the Am<sup>o</sup>monites.

6 And Sol<sup>o</sup>mon did<sup>1</sup> evil in the sight of the Lord, and went not fully after the Lord, as did Da<sup>u</sup>vid his father.

7 Then did Sol<sup>o</sup>mon build a high place for Che<sup>o</sup>mosh, the abomination of Mo<sup>o</sup>ab, in the<sup>2</sup> hill that is before Jeru<sup>o</sup>salem, and for Mo<sup>o</sup>lech, the abomination of the children of Am<sup>o</sup>mon.

8 And<sup>3</sup> likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

9 And the Lord was angry with Sol<sup>o</sup>mon, because

Revised Version—<sup>1</sup>that which was evil; <sup>2</sup>mount; <sup>3</sup>so did he; <sup>4</sup>away from; <sup>5</sup>the; <sup>6</sup>or.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Solomon's downfall, 1 Kgs 11: 4-13. T.—Alijah's prophecy, 1 Kgs. 11: 7 26-43. W.—Vanity of riches, Eccl. 2: 1-11. Th.—Failure of wisdom, Jer. 9: 12-16; 23, 24. F.—Warning, Deut. 8: 11-20. S.—Idols in the heart, Ezek. 14: 1-8 S.—Warning examples, 1 Cor. 10: 1-12.

## THE LESSON EXPLAINED

## I. SOLOMON'S SIN.

—4, 5. When Solomon was old; after God had done so much for him, and he had lived wisely and nobly for many years. His wives (vs. 1-3) turned away his heart; persuading him to allow their heathen worship. After other gods, Solomon did not forsake the worship of the true God, but he became less earnest about



THE GOD MILCOM OR MOLECH

it, and permitted alongside it the worship of false gods. Heart was not perfect; not fully surrendered to the service of the Lord his God. As . . . the heart of David; not that David was sinless, but he was sincere in serving God. Ash<sup>o</sup>reth; the chief female deity of the Phœnicians, the people dwelling on the sea coast of Canaan, whose chief cities were Tyre and Sidon. Mil<sup>o</sup>com; or Molech, whose image and throne were made of brass and hollow, while within was kindled a furious fire. The hands were so arranged that the victim placed on them rolled into the fire beneath. Human sacrifices were offered to this idol, sometimes children by their parents (see 2 Kgs. 23: 10, 13). The abomination; a common description of idols (see Deut. 27: 15; 29: 17). Am<sup>o</sup>monites; a heathen nation east of the Jordan. Among Solomon's wives were Sid-

onian and Ammonite women.

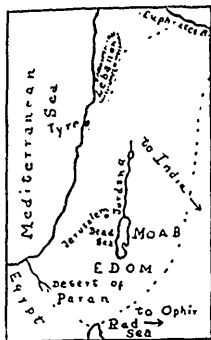
6-8. Build a high place. It was thought that on a lofty height the worshiper could draw nearer to his god and offer a more pleasing sacrifice. Che<sup>o</sup>mosh. We do not know how this god was worshipped. Of Moab; the country east of the Dead Sea. The hill . . . before Jerusalem; the Mount of Olives to the east of the city. Likewise . . . for all his strange (foreign) wives; those whose worshiped other heathen gods than those mentioned. Burnt incense; the emblem of prayer. Sacrificed unto their gods. Solomon was helpless to convert his wives to the true religion.

II. SOLOMON'S PUNISHMENT.—9-11. The Lord was angry. There is no passion in God's anger: it is pure indignation against sin and the fixed purpose to punish it. Appeared . . . twice; at Gibeon (ch. 3: 5), and after the temple and the king's house had been completed, ch. 9: 2. Solomon knew so well what God required, that his guilt was all the greater in disobeying Him.

11-13. The Lord said; perhaps in a vision or by some prophet. Not kept my covenant; not fulfilled the condition on which God had promised to bless him, ch. 9: 3-9. Rend the kingdom from thee; as a garment is rent. Give it to thy servant; Jeroboam (read vs. 26-31). In thy days . . . not do it, for David thy father's sake; an example of God's mercy shown to the descendant of those who love Him, Ex. 20: 6 (Rev. Ver., Margin). Not . . . all the kingdom; a further display of kindness. One tribe to thy son; Rehoboam, vs. 32, 43. For Jerusalem's sake which I have

chosen. See Deut. 12 : 5 and 1 Kgs. 14 : 21. This city was the object of God's unchanging love.

**THE GEOGRAPHY LESSON**



**SOLOMON'S DOMINIONS** are said (2 Chron. 9 : 26) to have extended from "the river" (that is, the Euphrates) to the land of the Philistines and to the border of Egypt. 1 Kgs. 9 : 18 tells us that he built "Tadmor in the wilderness". This is believed by many to have been the same as the famous city of Palmyra, on an oasis 150 miles north-east of Damascus, controlling the caravan route across the desert. David

had subdued the Edomites (2 Sam. 8 : 14), and Solomon's ships voyaged from Ezion-geber, at the extreme south of their territory, to Ophir, probably in southeastern Arabia, for cargoes of gold. (See 1 Kgs. 9 : 26-28.)

**LESSON QUESTIONS**

What promise did God make to Solomon ? What warning did He give him ? What famous queen visited Solomon ?

4-8 To what period in Solomon's life does the Lesson belong ? To what wickedness had his wives persuaded him ? Explain, "His heart was not perfect". What was Ashtoreth ? How was Molech worshiped ? Why was worship offered on high places ? What hill is referred to in v. 7 ? Of what was incense the symbol ?

9-13 Of what sort is God's anger ? When had God appeared to Solomon ? Why was his guilt so great ? How did God say he would be punished ? How would God's mercy be shown to him ? For whose sake ? What was God's chosen city ?

**Prove from Scripture**—That the Lord demands whole-hearted service.

**Shorter Catechism**—Review Questions 82-107.

**The Question on Missions**—12 What are some results of the mission ? Many Christian churches have been built. The number of native Christians is increasing year by year. Wars and cannibalism have almost become things of the past.

**FOR WRITTEN ANSWERS**

1. How did Solomon sin against God ? .....
2. What punishment was inflicted upon him ? .....

Memorize vs. 8-10.

**\*CHRISTMAS LESSON—Luke 2 : 8-20.**

**AN ALTERNATIVE LESSON**

**GOLDEN TEXT**—For unto you is born this day in the city of David a Saviour, which is Christ the Lord.— Luke 2 : 11.

The Lesson is from the Third Gospel, written by Luke, a physician, and close friend of Paul's, Col. 4 : 14.

**I. THE ANGEL'S MESSAGE.**—8, 9. Shepherds . . in the field. Eastern shepherds, to this day, spend the night in the field with their flocks, even in winter. Shepherds are plain, humble folk. It is Luke's Gospel, that emphasizes the Saviour's sympathy with the poor. **Keeping watch** ; guarding their sheep from robbers and wild beasts. **And, 10 ;** introducing some wonderful happening. **The angel of the Lord ;** perhaps Gabriel, who had spoken to Mary, ch. 1 : 26. **Angels are God's messengers,** Ps. 104 : 4. **Glory of the Lord ;** a heavenly brightness, the sign of the presence of God or of heavenly beings, 2 Cor. 3 : 18. (Compare Luke 9 : 31, 32.) **Sore afraid ;** deeply awed by the divine manifestation.

**10-14. Fear not ;** for they were to hear the best piece of news ever brought to men. **Good tidings ;** words meaning "gospel". **Great joy ;** one of the surest fruits of the gospel. **Unto you ;** you shep-

herds, your nation, and the whole world. **City of David ;** Bethlehem. **Born . . a Saviour . . Christ the Lord ;** a triple title : the One who saves us from sin ; our anointed ("Christ") Prophet, Priest and King, our Lord, with the right to rule over us. **A multitude.** Compare Rev. 5 : 11. So interested is all heaven in the salvation of men. **Glory to God ;** the Sender of this wonderful Saviour. **In the highest ;** the highest places, that is, heaven, God's dwelling-place. **On earth peace ;** the peace which Jesus brings into men's hearts, and which makes them at peace with one another.

**II. THE SHEPHERDS' VISIT.**—15-20. **Let us now go . . and see ;** a wonderful sight surely to be so announced. **Came . . found . . made known.** It all turned out so blessedly true ; they must tell it out. **All . . wondered.** How much more they would have marveled had they known, as we do, that the very Son of God had come to earth. **Mary kept . . pondered ;** turning over and over the angel's words and the Old Testament promises to which they pointed.

\*This Lesson has been selected by the Sunday School Editorial Association and the Young People's Missionary Movement as a special missionary Lesson.

## Lesson XIII.

## REVIEW

December 27, 1908

**TO MAKE READY FOR THE REVIEW**—Read over each Lesson carefully, and see that you know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. Revise your Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 1 to 107), and the Question on Missions for the Quarter.

**GOLDEN TEXT**—Keep thy heart with all diligence; for out of it are the issues of life.—Proverbs 4 : 23.

Read Proverbs, ch. 4.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—God's promise to David, 1 Chron. 17 : 1-15. T.—The joy of forgiveness, Ps. 32. W.—David grieves for Absalom, 2 Sam. 18 : 24-33. Th.—The Lord our Shepherd, Ps. 23. F.—The birth of Christ, Luke 2 : 8-20. S.—Solomon anointed king, 1 Kgs. 1 : 32-40. S. Solomon chooses wisdom, 1 Kgs. 3 : 4-15.

**Prove from Scripture**—*That we find true wisdom in Christ.*

## REVIEW CHART—Fourth Quarter

STUDIES IN THE OLD TESTAMENT : THE UNITED KINGDOM	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—2 Sam. 6 : 1-12.	David Brings the Ark to Jerusalem.	Enter into his gates with thanksgiving.—Ps. 100 : 4.	1. The ark sought. 2. The ark profaned. 3. The ark brought up.
II.—1 Chron. 17 : 1-14.	God's Promise to David.	There hath not failed one word.—1 Kgs. 8 : 56.	1. David's desire. 2. God's delay. 3. God's promise.
III.—2 Sam. 9.	David's Kindness to Jonathan's Son.	And be ye kind one to another.—Eph. 4 : 32.	1. Jonathan remembered. 2. Mephibosheth found. 3. Mephibosheth provided for.
IV.—Ps. 32.	The Joy of Forgiveness.	Blessed is he whose transgression is forgiven.—Ps. 32 : 1.	1. The blessedness of forgiveness. 2. The condition of forgiveness. 3. The freeness of forgiveness.
V.—2 Sam. 15 : 1-12.	Absalom Rebels Against David.	Honor thy father and thy mother.—Ex. 20 : 12.	1. Absalom's plot. 2. Absalom's rebellion.
VI.—2 Sam. 18 : 24-33.	David Grieves for Absalom.	A foolish son is a grief to his father.—Prov. 17 : 25.	1. Eager watchers. 2. Evil tidings. 3. A bitter cry.
VII.—Ps. 23.	The Lord our Shepherd.	The Lord is My Shepherd.—Ps. 23 : 1.	1. God as Shepherd. 2. God as Host.
VIII.—1 Kgs. 1 : 32-40 ; 50-53.	Solomon Anointed King.	Know thou the God of thy father.—1 Chron. 28 : 9.	1. Solomon appointed king. 2. Solomon proclaimed king. 3. Solomon ruling as king.
IX.—Isa. 28 : 1-13.	The World's Temperance Sunday.	I keep under my body.—1 Cor. 9 : 27.	1. Israel's doom. 2. Judah's danger.
X.—1 Kgs. 3 : 4-15.	Solomon Chooses Wisdom.	The fear of the Lord.—Prov. 9 : 10.	1. God's offer. 2. Solomon's choice. 3. God's gift.
XI.—1 Kgs. 8 : 1-11.	Solomon Dedicates the Temple.	I was glad when they said unto me.—Ps. 122 : 1.	1. The procession. 2. The sacrifice. 3. The glory.
XII.—1 Kgs. 11 : 4-13.	Solomon's Downfall.	Thou shalt have no other gods before me.—Ex. 20 : 3.	1. Solomon's sin. 2. Solomon's punishment.

## Two Kings

The Lessons for the Quarter are divided between the reigns of David and his son Solomon. They bring us to the end of the period during which Israel was one kingdom.

I. **DAVID**—Lessons I.-VII. In Lesson I. the scene is a joyful procession bringing up the ark to Jerusalem, a plan interrupted by a strange and awful happening, but carried out after three months of an interval. Lesson II. shows the king denied his wish to build a house for God, and receiving from God great promises for himself and his descendants. There is a beautiful picture of royal kindness in Lesson III. Lesson IV. is a song of joy which no forgiven sinner will ever tire of reading or hearing. It is a sad story, indeed, which Lessons V. and VI. tell of a son's rebellion and a father's grief. The Shepherd Psalm of Lesson VII.—who does not know it by heart, and love every sweet word of it ?

II. **SOLOMON**—Lessons VIII., X.-XII. The coronation of the young king (Lesson VIII.); his choice of wisdom, rather than wealth or power (Lesson X.); and his dedication of the temple he had built for God :—the story carries us along with a constant thrill of interest ; and who is not saddened by the account of his downfall (Lesson XII.) ? What light the Quarter's Lessons throw on the Golden Text for the Quarter ! Both by their examples and their warnings they teach us the importance of guarding our hearts from evil.



FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance, on the other side, may be detached, if so desired, by members of the HOME DEPARTMENT.]

- Lesson I. What caused David to leave the ark at Obed-edom's house? Why did he bring it from there to Jerusalem?
- Lesson II. How was God's promise concerning the kingdom of David fulfilled?
- Lesson III. Why did David show kindness to Mephibosheth?
- Lesson IV. What must we do to have our sins forgiven?
- Lesson V. How did Absalom seek to win the favor of the people?
- Lesson VI. In what words did David express his grief at Absalom's death?
- Lesson VII. What two figures are used of God in the Twenty-third Psalm?
- Lesson VIII. Describe the coronation of Solomon.
- Lesson IX. Why should God's dealings with Israel have been a warning to Judah against strong drink?
- Lesson X. What offer did God make to Solomon? What did Solomon choose?
- Lesson XI. How did God reveal Himself at the dedication of Solomon's temple?
- Lesson XII. What was Solomon's sin? How did God say He would punish it?

**SCHOLAR'S REGISTER**

October-December, 1908

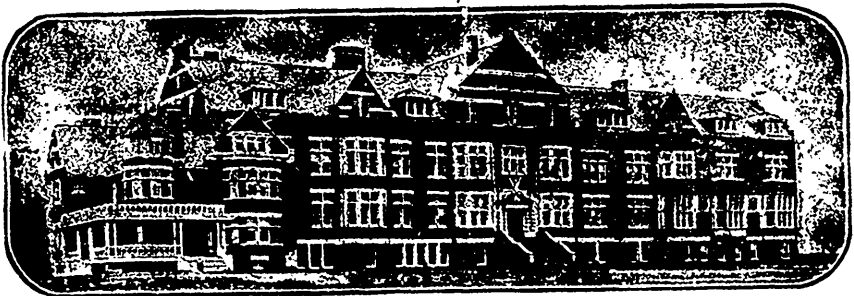
[This Record, with questions for written answers on the other side, may be detached for Quarterly Report by members of the HOME DEPARTMENT.]

Name..... Address..... Class.....

DATE	S.S. Attendance	Mem. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT
1908								
Oct. 4.....								
Oct. 11.....								
Oct. 18.....								
Oct. 25.....								
Nov. 1.....								
Nov. 8.....								
Nov. 15.....								
Nov. 22.....								
Nov. 29.....								
Dec. 6.....								
Dec. 13.....								
Dec. 20.....								
Dec. 27.....								
Totals.....								

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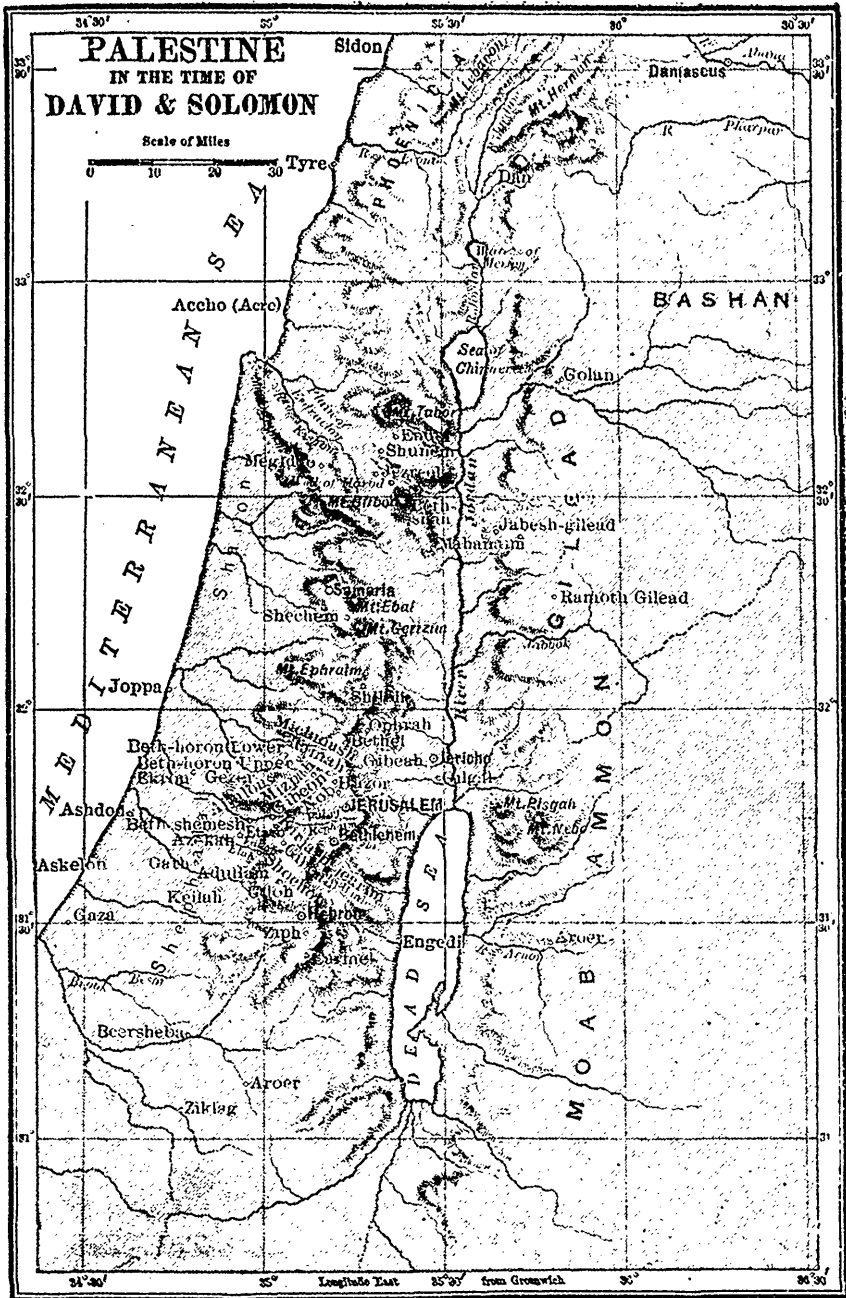
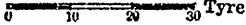
**AUTUMN TERM COMMENCES SEPTEMBER 10th, 1908**

For information, write to

**REV. D. BRUCE MACDONALD, M.A., LL.D., Principal**

# PALESTINE IN THE TIME OF DAVID & SOLOMON

Scale of Miles



Longitude East from Greenwich

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	1907*	1906†	1905†	1904†	1903†
Abstainers' Sec.	46.04%	35.90%	36.95%	42.47%	37.39%
General Section	86.84%	57.33%	74.23%	61.90%	71.13%

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\* Calculated on the more stringent O<sup>[m]</sup> Table in which 10 years allowance is made for Medical Selection.