

J. H. McKim
Alms Galt

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 17.]

NOVEMBER, 1883.

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The Sunday-School Banner

It is designed to afford aid to Sunday-school Teachers and Heads of Families in the religious training of the young, and to excite throughout the country a deeper interest in Sunday-school work.

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SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE

VOLUME XVII.]

NOVEMBER, 1883.

[No. 11.]

Will My Work Abide?

"Every man's work shall be made manifest."—
1 Cor. iii. 13.

WILL my work abide, Lord Jesus,
When the testing-day shall come?
When I hear the echoing chorus
Of the joyous "Harvest Home,"
And I press to join the number
Of the blood-washed workers' throng,
Shall I be among the number
Who can join with joy that song?

Will my work abide, Lord Jesus,
When I stand before Thy throne,
And each secret thought and motive
Is revealed and fully known?
Shall I find what I had counted
As a holy sacrifice
Is e'en less than dust before Thee—
Worthless in Thy holy eyes?

When I pass the pearly portals,
And with rapture enter in
To the holy land of angels,
Freed at last from all my sin—
Shall I find my sheaves all vanished—
Burned to ashes in the flame,
Or passed safely through the furnace,
Bringing glory to Thy name?

Will my work abide, Lord Jesus?—
Shall this life-work be in vain?—
All my toil be worse than useless,
Less than worthless all my pain?
When I wait with eager longing
To behold the trophies won,
Shall I look in vain, Lord Jesus,
As I see that I have none?

Let my work abide, Lord Jesus,
For I ask not for reward:
All I ask is that my labour
Shall not be in vain, O Lord.
Thine, O Lord, shall be the glory,
Only let some fruits be seen;
And I ask no other guerdon;
Self no more shall come between.

—Fairlie Thornton.

There Remaineth a Rest.

BY MRS. HELEN E. BROWN.

"THERE remaineth a rest," said Simon, "but
now,
And here my work is set;
By day I must catch the fish for meat,
At night I must mend the net."
V 311

"There remaineth a rest," sighed Martha,
"but oh,
How much have I now to do!
With household cares and varied toil,
I am wearied through and through."

"There is a rest," affirms John the beloved;
"I found it at the feast;"
When I followed close beside the Lord,
And leaned upon His breast."
V 312

"There is," says Mary. "I entered in
When I sat at the Master's feet;
My sins forgiven, my heart made new,
My peace how full, how sweet!"

Poor toiling brother and sister, weighed down
With the cares of a busy life,
You need not wait till your life is done,
For the end of this cruel strife;

For the rest that remaineth is reached by those
Who believe and love their Lord;
Who cast their burdens at His feet,
And lean upon His Word.

There is rest in leaning, and rest in love;
There is rest in looking up;
Though the feet grow weary, the whole head sick,
There is rest in "the blessed hope."

We plan and struggle and toil for earth,
With selfish burdens prest; [then,
But when we have ceased from our own works,
Ah, then we have found our rest.

We have come to one Sabbath; we take of grace
The victory Christ has won;
Weary worker, believe, the blessing receive,
And heaven and rest are begun.

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The Sunday School Banner.

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

TORONTO, NOVEMBER, 1883.

Sunday-School Extension—The Duty of the Hour.

AFTER all the remarkable Sunday-school progress of recent years, it is a fact demanding grave consideration that, of the 3,159 preaching places throughout the territory covered by the Methodist Church of Canada, there are schools reported at only 1,947 appointments, leaving 1,219 appointments, or over two-fifths, without any school at all. Of the 1,947 schools reported, only 1,190 are kept open during the whole year, leaving 1,969 appointments, or nearly two-thirds of the whole, where there is either no school at all, or school only during the summer months.

Let us examine the Conference returns a little. In the London Conference, which has comparatively little backwoods and mission work, the proportion of schools, and of schools open all winter, is largest. The figures for 1882 being: preaching places, 732; schools, 558; open during the winter, 457. Yet even in this "banner" Conference there are 174 appointments where there are no schools at all, and in winter 275 appointments, or over one-third of the whole, where there is no school.

In the Toronto Conference, where there is a large amount of mission territory in Muskoka, Algoma, and the North-West, the state of affairs, as might be expected, is still worse. The figures for the same year are: preaching appointments, 983; schools, 593; open all the year, 395. There are thus 584 appointments, or nearly three-fifths of the whole, where there is either no school, or school only in the summer.

In the Montreal Conference, where there is much mission work and much severe weather, there are 563 appointments and 339 schools, of which 142 only are open all year, leaving 331 appointments with only summer schools, and 134 without schools at all.

For the Maritime Conferences the figures, as given in the Minutes of 1882, the latest we have by us, are:

Conf.	Appts.	Schools.	Open all year.
N. Scotia..	390	.. 174	.. 82
N. Brun'k.	411	.. 182	.. 41
Newf'land.	271	.. 121	.. 70
	1070	457	193

This shows 515 appointments, or more than half of the whole number where there are no schools at all, and 879, or over four-fifths of the whole, where there are no schools except during the summer months.

Now, if there is any place in our entire work, where it is difficult to keep schools open during the winter, it is among the scattered fishing villages of Newfoundland. Yet here we find more than half the schools open the whole year, against only one-tenth of the schools kept open in New Brunswick. Surely, notwithstanding all their difficulties, our friends in New Brunswick can do as well as their cousins in Newfoundland.

Now, this state of affairs, which is anything but flattering to us as a Church, can only be remedied by the hearty co-operation of every minister in the connexion, and of every earnest-hearted layman at every appointment where there is not a vigorous school kept open the whole year round.

The need that exists for aggressive Sunday-school work in New Brunswick and its difficulty will be apparent from the following letter from one of our ministers in that province:

"I have spent three Sabbaths on this mission, and find the people very glad to have religious services established amongst them. They are very kind and attentive, and seem inclined to respect religion, and I think that there is a prospect of doing good amongst them. But they are poor and unable to support the cause amongst them. It is the hardest place I have seen for people to make a living. The land is covered with granite rocks; and were it not that they get work in the lumber business, they could not live. If there is a place where missions ought to be established and supported by mission funds, this mission has a strong claim. The people are the descendants of disbanded soldiers who, when discharged from their country's service, had given to them 100 acres of land, but here it turned out rocks instead of land. There is work here to be done for the Master. I started two Sabbath-schools last Sabbath. I think I shall have two more under way by the middle of next month. But the trouble will be about the lesson papers and books. I think I heard something about a Sabbath-school Committee who had charge of a fund out of which mission schools were supplied with books.

Now, if you can help me to books for this mission, you will confer a very great favour on the poor children here. And for the success of your mission fund your humble petitioners will ever pray. I have no doubt but the books will prove a blessing to the parents as well as the children."

In no way, we think, can schools be established, at the 1,200 appointments of our work where there are now no schools, so well as by the personal efforts of the ministers on the circuits and missions, in co-operation with the Sunday-school Aid and Extension Fund. We have reason to know that that Fund is doing a vast amount of good by helping new schools. As a matter of fact, during the last six months an average of two new schools per week have been started through its aid; and during the last week six new schools have been so started, and have been helped with liberal grants.

In every place where even a dozen children, or less, can be gathered in school-house or farm-kitchen, let a school be begun. Let the S. S. Board know the need of these new schools, and the address of the teacher or superintendent, by writing to the Secretary, the Editor of the S. S. BANNER; and help, as liberal as the funds in hand will permit, will be freely given. And that this good work may not be restrained for lack of funds, let the collection required by the discipline be taken up in every school and handed to the superintendent of the circuit forthwith.

THE following letter from a very new settlement where, by the help of the S. S. Board, a school was established, speaks for itself:

"Dear Sir,—I wish to let you know how the school is getting along. The first Sabbath we had only four, and last Sabbath twenty-four. The people are delighted with the school, as they have no day-school nor preaching in that neighbourhood. It is in a bachelor's place we hold the school, and as his shanty is not very large, we hold the Sunday-school in the cow stable, and we feel as comfortable as if we were in a church. A good many

of the scholars are young men, that have just settled these last few years, and with very little means. I wish you could, if possible, send us an old library, as much reading can be done in the winter, and I believe much good can be done."

We are entirely out of second-hand books, and have several applications. Will not your school send us some books to supply the wants of this and other similar places.

Opening and Closing Services for Fourth Quarter of 1883.

OPENING SERVICE.

- I. Silence.
- II. Responsive Sentences.
Supt. Praise waiteth for thee, O God, in Zion : and unto thee shall the vow be performed.
School. I will pay my vows unto the LORD now in the presence of all his people.
Supt. The LORD is high unto all them that call upon him, to all that call upon him in truth.
School. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.
Supt. Glory ye in his holy name : let the heart of them rejoice that seek the LORD.
All. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.
- III. Singing.
- IV. The Ten Commandments, or Apostles' Creed.

- I. Thou shalt have no other gods before me.
- II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth ; thou shalt not bow down thyself to them, nor serve them : for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ; and showing mercy unto thousands of them that love me, and keep my commandments.
- III. Thou shalt not take the name of the LORD thy God in vain : for the LORD will not hold him guiltless that taketh his name in vain.
- IV. Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work : but the seventh day is the Sabbath of the LORD thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates ; for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day ; wherefore the LORD blessed the Sabbath day, and hallowed it.
- V. Honour thy father and thy mother : that thy days may be long upon the land which the LORD thy God giveth thee.

- VI. Thou shalt not kill.
- VII. Thou shalt not commit adultery.
- VIII. Thou shalt not steal.
- IX. Thou shalt not bear false witness against thy neighbour.
- X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

- V. Prayer, followed by the Lord's Prayer in concert.
- VI. Scripture Lesson.
- VII. Singing.

LESSON SERVICE.

- I. Class Study of the Lesson.
- II. Singing Lesson Hymn.
- III. Recitation of the Title, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.
- IV. Review and Application of the Lesson, by Pastor or Superintendent.
- V. The Supplemental Lessons.
- VI. Announcements (especially of the Church service and week-evening prayer-meeting).

CLOSING SERVICE.

- I. Singing.
- II. Responsive Sentences.
Supt. We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip ; for how shall we escape, if we neglect so great salvation ?
- III. Dismissal.

Book Notices.

Hints for Home Reading. A series of Chapters on Books and their use. Edited by LYMAN ABBOTT. Pp. 147. New York : G. P. Putnam's Sons.

This is another capital book, on what to read and how. A glance at its contents will show its scope. Charles Dudley Warner writes on "Why young people read trash ;" Cyrus Hamlin and H. W. Beecher give plans of reading ; E. E. Hale and F. B. Perkins discuss the choice of books ; Joseph Cook tells us "How to make dull boys read," and "How to preserve the results of reading ;" and Lyman Abbott gives "Hints for people that do not read ;" G. P. Putnam adds suggestions for household libraries, and lists of the best books for their formation. Like a guide to a man lost in a dense forest are such books as those here noticed to the tyro in the vast field of literature.

Actors ; or, School and College Days. By ERNÉ ARNOLD. Pp. 256. Boston : Congregational Publishing House. Price \$1.

This is a tale of student life. It describes certain experiences at Oberlin College during a season of special religious revival in the presidency of the sainted Finny. It breathes a spirit of intense earnestness. We commend it to Sunday-school and college libraries.

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER—STUDIES IN THE OLD TESTAMENT.

NOVEMBER, 1883.

NOTE.—The Scripture verses to be committed to memory are indicated by an index [☞] at the side.

B. C. 1095.

LESSON V.—SAMUEL'S FAREWELL ADDRESS.

Nov. 4.

1 Sam. 12. 13-25.

KEY TO
HAPPINESS

13 Now therefore behold the king whom ye have chosen, and whom ye have desired! and behold, *a* the LORD hath set a king over you.

a Hosea 13. 11.

14 If ye will *b* fear the LORD, and serv^e him, and obey his voice, and not rebel against the commandment of the LORD, then shall both ye and also the king that reigneth over you continue following the LORD your God:

b Deut. 6. 13; 10. 12; 13. 4; 14. 23; 17. 19.

15 But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as it was against your fathers.

c Lev. 26. 14; Deut. 23. 15; Josh. 24. 20.

16 Now therefore stand and see this great thing, which the LORD will do before your eyes.

17 *d* Is it not *d* wheat harvest to-day? *e* I will call upon the LORD, and he shall send thunder and rain; that ye may perceive and see that *f* your wickedness is great, which ye have done in the sight of the LORD, in asking you a king.

d Prov. 23. 1.—*e* Josh. 10. 12.—*f* Chap. 8. 7.

18 So Samuel called unto the LORD; and the LORD sent thunder and rain that day: *g* and all the people greatly feared the LORD and Samuel.

g Ezra 10. 9.

19 And all the people said unto Samuel, *h* Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king.

h Exod. 9. 28; 10. 17; James 5. 15; 1 John 5. 16.

20 And Samuel said unto the people, Fear not: (ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart;

21 And turn ye not aside: *i* for then should ye go after vain things, which cannot profit nor deliver; for they are vain.)

i Jer. 16. 19; Hab. 2. 18; 1 Cor. 8. 4.

22 For the LORD will not forsake his people *j* for his great name's sake: because *k* it hath pleased the LORD to make you his people.

j Psa. 106. 8; Jer. 14. 21.—*k* Mal. 1. 2.

☞ 23 Moreover as for me, *l* God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good *m* and the right way:

l 1 Cor. 9. 16.—*m* 1 Kings 8. 36; 2 Chron. 6. 27.

☞ 24 Only fear the LORD, and serve him in truth with all your *n* heart; for consider how great things he hath done for you.

☞ 25 But if ye shall still do wickedly, *o* ye shall be consumed, *p* both ye and your king.

n Ezra 9. 13.—*o* Josh. 24. 23.—*p* Deut. 28. 36.

GENERAL STATEMENT.

After his coronation at Mizpeh, the new king returned to his home at Gibeah until an opportunity should arise to assert his authority. Soon the news was borne to Saul that Jabesh-gilead, on the east of Jordan, was beleaguered by the cruel hordes of the Ammonites from the south. At once Saul rose to the occasion, quickly summoned all Israel, by a swift march rescued the city, and scattered its enemies. Then at Samuel's call the host marched from the heights of Gilead down into the Jordan valley, and at the ancient camp of Gilgal solemnly renewed the kingdom, and pledged allegiance to their king. The venerable prophet then rehearsed in the hearing of the people the acts of his own administration, and appealed to them to testify as to its justice and fidelity to their interests. They responded with one voice that as judge Samuel had ever been faithful to God and to Israel. Then he recited the familiar history of God's dealings, and showed their error and sin in the change of government. God had desired them to become a kingly nation, but they had been willing to sink down to the level of the nations around, and lose personal development under the shadow of a throne. Samuel placed before the people the two paths opening to the nation, one the way of loyalty to God on the part of king and people, the other the dark path of following the world in forsaking God. At the word of Samuel a storm with thunder and rain falls upon the terror-stricken host, attesting his message as from God. The prophet calms their fears, promises them his prayers with God, receives anew the pledges of faithfulness to God from the people, and then leaves the new government to work out its destiny.

EXPLANATORY AND PRACTICAL NOTES.

Verse 13. Now therefore. Samuel has been relating to the people God's mercies to them, and their own clamour for a king. **Behold the king.** Saul, who was now standing in their presence, a second time crowned and recognized as king. **Whom ye have chosen.** They had not selected the man to reign over them, but they had chosen the form of government, and they had expressed their satisfaction with the new monarch. **The Lord hath set a king.** The Lord was still their Supreme Ruler, and he would show that the appointment of Saul was his act, though by

their desire. 1. It is well for both people and rulers to recognize that the powers that be are ordained of God.

14. If ye will. Samuel now speaks as prophet, an office which he did not relinquish when he laid down the government. With the authority of an inspired teacher he shows the people the results, both of obedience and of unfaithfulness to their God. **Fear the Lord.** Not with terror and dread toward a mighty enemy, but with loving reverence, as toward a Father, whose word is law, willingly obeyed. **Serve him.** In every way recognize his authority and be loyal toward him. **Obey his voice.** Fulfill his direct commands, whether in the written law, through the appointed prophet, or by the inner voice of conscience. **Not rebel.** As God was their lawful ruler, disobedience to his will was accounted rebellion. 2. All sin is rebellion, and springs from a disloyal heart. **Then shall.** This part of the verse is not correctly translated. It is not a consequence of the preceding clauses, and should read, "and will be, both you and your king that reigns over you, followers of the Lord, then well," the last word being supplied; equivalent to the wish that it may be so. **The king.** A hint to the new sovereign that he has an important part in the well-being of his people. **Your God.** Constantly the Lord kept his people reminded that he was, in a peculiar sense, *their* God.

15. If ye will not obey. The prophet now presents the other and unwelcome side of his message, for he sees very plainly that the hearts of the people are unchanged under their new form of government. 3. It is easier to alter our profession than our character. **The hand of the Lord be against you.** God would deal with them in discipline for their sin, as he had dealt before. **As . . . against your fathers.** They were looking for the removal of all evils by the monarchy, but the prophet warns them that God's favour and the prosperity attending it were dependent less on their king than on themselves.

16. Now therefore. He was about to give them a sign that he spoke by divine warrant, since God would answer at his call, and at the same time show that he was ruler both over them and their land. **Stand and see.** The posture of the mind, and not of the body, is indicated. 4. Let us be ever quick to see the hand of the Lord. **This great thing.** An event so rare that it could be hardly short of miraculous under any circumstances. **The Lord will do.** And by doing, both show his own might, and accredit his messenger.

17. Wheat harvest. Between the middle of June, a time when no rain ever falls in Palestine. **I will call.** He speaks with a consciousness of the power that dwelt in a righteous man's prayer, James v. 16, 17. **He shall send thunder and rain.** Thus showing that he was above the ordinary and known laws of

nature, and could work through them to do his will. **That ye may perceive.** God would make them realize that they had forsaken an Almighty King, in order to possess an earthly ruler. **Your wickedness is great.** They had failed to trust in God and to seek the fulfilment of his designs, and sought out a destiny for themselves as a nation. (See Notes on Lesson III.)

18. Samuel called . . . the Lord sent. The prayer and its answer were both public, and in such a manner as to show to all present that there was a relation between them. **Thunder.** Called in many places, as Exod. 9, 28. (margin) and in the Psalms, "the voice of the Lord." **Greatly feared.** Note the two senses of the word "fear:" in ver. 14, a fear of reverence; here, a blind terror of awful power. **To Samuel.** Whom they had wished to set aside as their ruler, but now saw invested with a power greater than that of Saul. 5. God honours those who trust him.

19. Pray for thy servants. Again the people beg Samuel to act as their mediator with God, whom they dare not approach directly. (See Lesson II, ver. 5, 8, 9, and Notes.) 6. We, too, have a mighty Intercessor by the throne. **That we die not.** They dreaded lest Samuel's cry should be followed by their destruction, as it had once been followed by the destruction of the Philistines. **We have added . . . this evil.** Their alarm made sin look more dreadful than ever before. All their past wickedness rose before them, and they saw with new distinctness how great was the crime of setting aside the Almighty as their ruler.

20, 21. Fear not. Fear indeed, but with reverence, not with alarm. **Ye** is here emphatic. "Ye have indeed done wickedly as ye say." **Yet turn not.** How much mercy is locked up in that word "yet." 7. Even those who have turned from God may yet turn toward him. **From following the Lord.** For they were his people still, though they had proved unfaithful. **With all your heart.** Not with divided service, as in the past. **For them.** This should read, "And do not turn aside after vain things," etc. **Vain things.** Idols, gods that are no gods, called in the Hebrew, "emptiness," as a term of contempt.

22. The Lord will not forsake. Though they had by their act forsaken God, yet he would not give them up. **For his great name's sake.** For his own honour, not for theirs; and for the accomplishment of his purposes, which were vaster than the interests of one small nation. **It hath pleased the Lord.** "It was an act of his choice, not for your worthiness." **To make you his people.** Emphasis on *his*. God chose Israel as the race best adapted for his purpose to receive the truth and perpetuate it until they should be trained, and the world also trained, for the larger impartation of the Gospel. 8. How high the honour of being the instrument of the Lord's will!

23. **As for me.** Samuel promises to be faithful to the people, both by his intercessions and his instructions. **Sin against the Lord.** Israel was under the charge of Samuel as God's appointed prophet, therefore to neglect their true interests would be a sin. 9. Every servant of God has a responsibility for the souls of those around him. **To pray for you.** Though rejected as their judge, he will still be their mediator with God. **I will teach you.** They asked his prayers; he gives them also the promise of his inspired instructions.

24. 25. **Fear the Lord.** See note, ver. 14. **In truth.** In sincerity, not with a false and formal service of profession without practice. **Consider how great things.** All the mercies which God had bestowed upon the people, and his power in delivering them from their enemies. **Still do wickedly.** As they had done in the past, and were ever prone to do, for throughout Israelite history there was only a small minority steadfast in serving God. **Be consumed.** Destroyed and swept away. **Ye and your king.** The two are linked together in destiny. The king might drag down the nation in his own fall, and in after time did so, to such a degree that at his death Israel was under foreign rule. 10. No man lives or dies to himself alone.

GOLDEN TEXT.

Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you. 1 Sam. 12. 24.

OUTLINE.

1. The Two Ways, v. 13-15.
2. The Token, v. 16-19.
3. The Teacher, v. 20-25.

HOME READINGS.

- M. Samuel's farewell address. 1 Sam. 12. 13-25.
 T. Samuel's appeal. 1 Sam. 12. 1-12.
 W. The law of the Lord. Psa. 19. 1-14.
 Th. The fear of the Lord. Deut. 4. 5-14.
 F. The name of the Lord. Psa. 20. 1-9.
 S. The people of the Lord. Isa. 51. 1-11.
 S. The goodness of the Lord. Rom. 11. 22-36.

Time.—1095 B.C.

Place.—Gilgal, in the Jordan valley.

Connecting Link—1. The invasion of the Ammonites. 1 Sam. 11. 1-3. 2. The relief of Jabesh-gilead. 1 Sam. 11. 4-13. 3. The renewal of the kingdom at Gilgal. 1 Sam. 11. 14, 15.

Explanations.—*The king whom ye have chosen*—They had chosen to have a king, and Saul was the man whom God had selected. *The Lord hath set a king*—God had granted their desire and given them a king. *Fear the Lord*—Hold him in reverence, and look to him as God. *Serve him*—Obey and worship him. They were to regard their king as under the rule of their God. *As it was against your fathers*—Who were oppressed by enemies and helpless because of their sins. *Wheat harvest*—Which is in Pales-

tine a season of very dry weather. *Thunder and rain*—Which, coming at once in answer to Samuel's call, would show God's power. *That ye may perceive*—This would show them how divine a king they had forsaken for one who was but man. *Fear the Lord and Samuel*—Samuel as God's prophet. *Pray for thy servants*—They had faith in Samuel's prayers, the power of which they had just seen. *We have added this evil*—They now felt that in asking for a king they had neglected the King of kings. *Ye have done all this wickedness*—He would not have them consider their sins as of small account. *Vain things*—Idols, which have neither power nor life. *It hath pleased the Lord*—God had chosen them by his own grace, not because they were worthy of the honour. *Ye shall be consumed*—The same trouble that their fathers had suffered would come to them if they sinned.

LESSON HYMNS.

No. 259, *New D. H.*

O for a heart to praise my God.

No. 109, *New D. H.*

Oh, sometimes the shadows are deep.

No. 45, *Hymn Book.*

C.M.

O God, our strength, to thee our song
 With grateful hearts we raise;
 To thee, and thee alone, and being
 All worship, love, and praise.

In trouble's dark and stormy hour
 Thine ear hath heard our prayer;
 And graciously thine arm of power
 Hath saved us from despair.

And thou, O ever gracious Lord,
 Wilt keep thy promise still,
 If, meekly hearkening to thy word,
 We seek to do thy will.

QUESTIONS FOR HOME STUDY.

1. **The Two Ways**, v. 13-15. What were the two ways? Who showed them to the people, and when? What four duties did Samuel name as one of the two ways? What was the way against which the Israelites were warned? What would be the results of walking in the wrong way? Which of these two ways is your choice?

2. **The Token**, v. 16-19. What was the token? Of what was it a token? By whose power was it caused? How did the thunder and rain show God's power? What is said in James 5. 16-18? What was its effect upon the people? What did they ask Samuel to do? Who is the one that prays for us to God? 1 John 2. 1.

3. **The Teacher**, v. 20-25. Who was the teacher of the Israelites? Against what did he warn them? What did he teach them to do? What two things did Samuel do for the people in verse 23? What motive for serving God do you find in the GOLDEN TEXT? Are you trying to serve him?

TEACHINGS OF THE LESSON.

Where in this lesson do we find—

1. The duty of following God?
2. The danger of forsaking God?

The Lesson Catechism.—(For the entire school). 1. What did Samuel in his farewell address urge the people to do? To fear and serve the Lord. 2. What did the Lord do in answer to Samuel's prayer. He sent thunder and rain. 3. What was the effect of this upon the people? They feared the Lord and Samuel. 4. What did Samuel promise to do for the people? To pray for them. 5. What did he promise to teach them? The good and the right way.

DOCTRINAL SUGGESTION.—God's rule over nature.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Two Ways**, v. 13-15. Toward whom did Samuel call the attention of the people? Why had the Lord given them a king? Hos. 13. 11. On what condition was the divine leadership to be secured? Who would be alike benefited? What would be the consequence of disobedience and rebellion?

2. **The Token**, v. 17-19. What command is given in Deut. 25. 17-19? What season was now fully come? How did Samuel propose to prove the divine displeasure? What followed his prayer? How did the people regard the result? By what confession did they show their repentance?

3. **The Teacher**, v. 10-25. What encouragement did Samuel give the people? What did he advise them to do? What did he teach in regard to God's regard for the people? What did he promise to teach them? What safe counsel for all time and all people did Samuel utter?

PRACTICAL TEACHINGS.

Where in this lesson are we taught—

1. That persistence in desiring our own way is not pleasing to God!
2. That national safety lies in national uprightness!
3. That past mercies demand present gratitude and service!

QUESTIONS FOR YOUNGER SCHOLARS.

For what purpose did Samuel lead the people to Gilgal? To give thanks unto the Lord. What else did he wish to do? Talk to the people once more. Of what did he remind them? Of God's mercy and goodness to them. What did he tell them to do? To obey the voice of the Lord. What promise did he give Saul and the people? The promise of God's help, if they would serve him. What would come upon them if they did not? God's anger. Why was God displeased with Israel? Because they had asked for a king. How did Samuel ask God to show his anger? By sending rain in harvest-time. Why was this a wonderful thing? No rain ever fell during that season. What did the people do when they saw

the storm? They begged Samuel to pray for them. What did they ask? Forgiveness for their sin. What was their sin? Turning away from the Lord. What did Samuel tell them to do? To serve the Lord with a true heart. [Repeat GOLDEN TEXT.] Why has God a right to our service? Because we belong to him. What has he always done for us? Great and good things.

WORDS WITH LITTLE PEOPLE.

Why we should listen to God's voice—

- He wants to teach us the right way.
- He alone knows what is the right way.
- If we obey his voice we shall be happy.
- If we do not obey it we shall suffer.

ANALYTICAL AND BIBLICAL OUTLINE.**The Service of the King.****I. A REVERENT SERVICE.**

If ye will fear the Lord, v. 14.
"The fear of the Lord... beginning of wisdom." Prov. 1. 7.

II. AN OBEDIENT SERVICE.

Serve him, and obey his voice, v. 14.
"Know him... keep his commandments." 1 John 2. 3.

III. A ROYAL SERVICE.

Not rebel against the commandment, v. 14.
"Love the Lord... obey his voice." Deut. 30. 2.

IV. A STEADFAST SERVICE.

Continue following the Lord, v. 13.
"Steadfast, unmovable... abounding in work." 1 Cor. 15. 58.

V. A WHOLE-HEARTED SERVICE.

Serve the Lord with all your heart, v. 20.
"Eye single... body full of light." Matt. 6. 22.

VI. AN INTELLIGENT SERVICE.

I will teach you the good... way, v. 28.
"Love may abound... in knowledge... in judgment." Phil. 1. 9.

VII. A GRATEFUL SERVICE.

Consider how great things... done for you, v. 24.
"Unto thy name give glory, for thy mercy." Psa. 115. 1.

ADDITIONAL PRACTICAL LESSONS.**The True Kings of Israel.**

1. God is the true King of Israel, above and ruling over the earthly monarch, v. 13.
2. He is an absolute King, requiring a faithful and exact obedience from all his subjects, v. 14.
3. He is a discerning King, noting every disobedience to his authority, v. 14, 15.
4. He is a just King, punishing every rebel against his rule, v. 15.

5. He is an almighty and universal King, ruling over all the forces of nature. v. 16-18.

6. He is a prayer-hearing King, willing to hear, and ready to grant, the petitions of his people. v. 18, 19.

7. He is a gracious King, ready to forgive even those who have neglected his laws, if they will turn to him. v. 22.

8. He is a faithful King, abiding by his choice, and keeping his covenant. v. 22.

9. He is a protecting King, delivering his people against all their oppressors and enemies. v. 24.

CATECHISM QUESTION.

14. *How doth Christ execute the office of a Prophet?*

Christ executeth the office of a Prophet, in revealing to us, by his Word and Spirit, the will of God for our salvation.

These are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.—John 20. 31.

No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him.—John 1. 18.

The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things.—John 14. 26.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

I REMEMBER reading once an account of a picnic party which was broken up far more quickly than the company expected or desired. Being requested by the leader to betake themselves to their mules and start at once on the homeward journey, they obeyed with considerable surprise and not a little vexation. Why should their pleasure be so quickly checked, and their enjoyment so unaccountably cut short? The answer, when it did come, namely, after they were out of danger, furnished an abundant justification of the leader's conduct. He had discovered a boa-constrictor asleep in their immediate vicinity. Not knowing when the creature might wake, and fearful of rousing it, he had abstained from giving any alarm till all were well started; then the discontent of the party was exchanged for hearty gratitude.

The address which is the subject for our consideration to-day, was delivered on an occasion of great national rejoicing. The Israelites had had a king after their own heart given them. Under his bold leadership a great disaster had been averted and a signal victory gained over their enemies, the Ammonites. Those who had withheld their allegiance from Saul were now threatened

with summary vengeance, but the king had interposed and rescued them. All opposition being put down, a sort of second coronation festival was held at Gilgal; sacrifices of thanksgiving were offered to the Lord, and "there Saul and all the men of Israel rejoiced greatly."

Samuel no doubt entered into this rejoicing. But as he looked upon it, he could not but see a deadly danger lurking close at hand, quiescent, it might be, for the time, but ready, some day or other, to turn all that gladness into mourning and desolation. In desiring a king the Israelites had in their heart departed from the Lord; they had persisted in their wish, and had chosen their own way in preference to his. God had granted their request, and they were now in the possession and enjoyment of that which they had desired. But they had not seen the error of their ways; they had not acknowledged their sin. They seemed to take it for granted that because of God's mercies to them, all was right between themselves and him. And were this belief suffered to continue, they would grow more and more wilful, following their own ways, and forgetting the law of God, thus bringing upon themselves, eventually, wrath and destruction.

Could Samuel see all this and keep silence? Could he mark the danger and quietly leave them exposed to it? Samuel was a true patriot, and of such neglect he could not be guilty. And so, when the chief men of Israel were assembled together at a joyous festival, he broke in upon the gladness by holding up to them a dark picture of their own sin.

For this purpose he first compelled them to bear testimony to the righteousness of his own rule over them, thus taking away any ground of excuse for their desire to change. Next, he reminded them of all the Lord's care for them, thus bringing out into clearer light their own ingratitude. But this was not sufficient, therefore he next alarmed the people. The storm which came in answer to his prayer was a rare and unexpected occurrence at that season of the year, and meant great disaster to their crops. This alarm had the desired effect. It woke up the Israelites to a sense of their guilt and of what they deserved at the hand of God. They confessed their sin.

"He that covereth his sins shall not prosper, but whose confesseth and forsaketh them shall find mercy." Prov. 28. 13. And now that the Israelites had taken their right position, Samuel could speak words of peace to them. Sin, confessed and repented of, need cause them no fear. What man, with true penitence, confesses, God covers—puts

out of sight—reckons it as atoned for by the sacrifice on Calvary, to which the sacrifices offered by Israel pointed forward.

Therefore to these guilty people came the message: "Fear not." And this, not because of their innocence, but because of God's mercy to the penitent. The danger was passed for this time, and only the word of warning and of loving exhortation remained yet to be spoken.

Can you imagine the Israelites displeased with Samuel for what he had done? When first he began to reason with them, and to remind them of their sin, many might think within themselves that he had chosen a very unbecoming time for such a grave discourse. But when the strange and sudden thunderstorm had raised them from their apathy, when their consciences had woke up, and "all the people feared," when, further, the words of peace and encouragement fell upon their ears, there would be few who could venture to find fault with their friend and counsellor.

Let us remember these four points in the narrative:

1. A great message of warning. 2. Delivered on a festive occasion. 3. Because of a danger lurking near. 4. Therefore most timely.

Teachers have an equally grave message to deliver. "Flee from the wrath to come," "Repent ye, and be converted," "Prepare to meet thy God." The teacher on whose lips such warning is never found is unfaithful to his work.

But to the young the message often seems ill-timed. It is the spring-time of life to them. They are dreaming of earthly joys and tasting of earthly pleasures, "not going to die yet," they fancy, therefore why trouble them?

Because there is danger lurking in the way. Trouble, disease, death, are round about them, and judgment before them. Can any one who cares for their welfare keep silence?

Yet the message is not really a gloomy one. It is a message of deliverance—a message of tender, gracious love. It comes not to mar their joy, but to give them joy that can never be marred. It comes to lift them out of the place of danger into the place of safety and blessedness. Is not such a message most well-timed when it is delivered without delay?

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Draw the map of Palestine, showing the location of Gilgal (where the address of the lesson was given), and the direction of the

Ammonite raid, which preceded this assembly Relate the events between the last lesson and the present—Saul's repulse of the Ammonites, etc. . . . This lesson shows God as the true King of Israel. . . . See God's character as a King in the Additional Practical Lessons See God's requirements as a King in the Analytical and Biblical Outline. . . . The fear of the Lord: 1. To what it leads, ver. 14; 2. In what it results, ver. 14; 3. By what it is inspired, ver. 16-18; 4. What it demands, ver. 24; 5. What it threatens, ver. 25. . . . The duties of nations in this lesson—what are they? . . . ILLUSTRATIONS. When Theseus, the Greek hero, entered the labyrinth of the Minotaur, he carried among its winding passages a silken clew which enabled him to know the way in the darkness. We have our guide in the devious way of life, in the principle of loyal obedience to God: obey that law, and we may walk in safety. . . . Prayer and answer are well illustrated by the electric current, which, passing over the wire, and in full connection, has power, but when the connection is broken, the wire is useless. So power in prayer demands a righteous heart in communion with God. . . . Idols, "vain things." A little boy went into a room kept as a household temple in India, and broke all the idols except the largest, into the hand of which he placed a stick. When reproved for his act he said, "Perhaps the big idol has beaten the others!" They said, "You know that is impossible, for he is only a stone!" Said he, "I would never worship a god that cannot take care of himself. Do you suppose that such a god can help you?"

References. FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: Ver. 14: Prose, 10764, 10770, 10771. Ver. 15: Prose, 8082, 8084, 10262. Ver. 17: Prose, 11104. Ver. 18: Prose, 8697. Ver. 20: Prose, 8700. Ver. 23: Prose, 11105. Ver. 14: Prose, 8706, 2267. Ver. 25: Prose, 12190, 12198, 12199.

Blackboard.

BY J. B. PHIPPS, REG.



This diagram represents the two ways as pointed out to the people by Samuel. At the starting-point stands the great word "IF." Great because it is so often in the way. Here it is the conditional word. If you take one path it is perilous, and the hand of the Lord is against you. If you take the other path, then you will continue to follow the Lord in safety.

APPLICATION. There are some who are yet hesitating behind the "IF," and have not yet decided to enter the right path. To them the warning is given as plainly as to the children of Israel, and now is the time to discard the "if" and substitute "I will." The "if" of the prophet was a word of warning; the "if" of the hesitating one is a word of doubt.

FEAR SERVE		IF I WILL NOT THE LORD		WITH ALL MYHEART, WHAT THEN?
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Make an application by showing that a choice must be made. The IF will have to be erased, and the declaration stand I WILL, or I WILL NOT. Question the school as to the results.

Lesson Word-Pictures.

A great gathering of Israel all around one man, white-haired, venerable, and he is talking. It is an impressive occasion when, at the close of a long, public life, an old servant of the people turns once more to them, making some manly defence of his course, and uttering some wise word for the future. Memorable scene, that multitude around the aged speaker! Overhead swept the hot, dry sky peculiar to the season of wheat-harvest. All around them may have been the yellow grain through which murmured the wind in its low monotone. Some insect's shrill cry is heard as if piping for rain, and on whirring wing a bird flies by, anxiously seeking water for its young. The people listen attentively to Samuel. But what is he saying? That they had done wrong in seeking a king, and that he would prove it by calling "unto the Lord, and he shall send thunder and rain!" "He is in his dotage," thinks a man before Samuel, "to expect rain in wheat-harvest!" But Samuel prays. No sound, beside his voice is heard save the insect still piping for rain and the bird still seeking for water. Three are begging for water. If God notices insects and birds, will he not hear the panting cry of his children? "Hark!" says some one. "What is that?" Boom-m-m-m! Was that thunder? A louder menace is heard. There is a startling, echoing, crashing roar! A

black cloud overspreads the sky. And now the rain sweeps down in long, gray lines, rattles against the dry grain-stalks, and gives drink to bird and insect. Soon did the shower grow to a tempest, earth and sky darkening as if in terror! Tremblingly the people cry, "Pray for thy servants unto the Lord thy God, that we die not!" If they had only said that before they asked for a king, praying that they might not be led into sin rather than to be led out of it!

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Safety in obedience.*

INTRODUCTORY. Point out Gilgal on the map, and tell why Samuel called all the people to this place. A victory over God's enemies is something to give thanks for. The Israelites, under King Saul, had just won such a victory. Tell what some of the enemies are which fight against us, teaching that all the praise belongs to God when we conquer them. Teach that there are always enemies just ahead, and so Samuel warned the Israelites against them. Question about Samuel, leading children to see that his good, true life gave him the right to warn and advise.

THE LORD'S HAND FOR US.

Why did God give the Israelites a king? They were not satisfied to have God as their king, and so he let them have King Saul. Show a gold piece and a copper cent. Talk about the value of the gold, what it will buy, etc., and show of how little value is the cent compared with it. Ask children which they would choose, and show that the Israelites, in choosing a man to be their king instead of God, were like children who should choose the copper instead of the gold piece. Print words in the hand, and ask who it is that promises to guide, and let children tell what the path will be like into which the Lord leads. Show that it is sin which makes trouble, and that if we let God lead us, he will lead us into his ways which are "pleasantness," and his paths which are "peace."

THE LORD'S HAND AGAINST US.

Recall some of the troubles of the Israelites, the plagues sent upon them, their captivity in Egypt, etc., and tell that all these things came from their refusing to obey God. God loves his children even when they forsake him, but if he did not punish sin they would never learn how dreadful it is. So he has to turn his hand against our sin, and that makes trouble for us. Print above the hand on the board, "Blessings," and let children name the blessings that follow those who obey the Lord, making list on the board. Ask which is better, to have God's hand for

or against us? Tell of the great storm God sent in answer to Samuel's prayer, that the people might see his power over all things, and in teaching Golden Text call attention

to "the great things" he has done for us, which should lead us to serve and obey him. Print Lesson Thought, and tell simple story to illustrate the thought.

B. C. 1079.



down to Gilgal.
a Josh. 15. 55.

13 And Samuel came to Saul: and Saul said unto him, *b* Blessed be thou of the LORD; *c* I have performed the commandment of the LORD.
b Gen. 14. 19; Judg. 17. 2.—*c* Luke 18. 11.

14 And Samuel said, What meaneth then this beating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: *d* for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.
d Gen. 3. 12; Prov. 23. 13.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, When thou wast little in thine own sight, *e* wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel?

18 And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?

20 And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

22 And Samuel said, *e* Hath the LORD as great delight in burnt-offerings and sacrifices, as in obeying the voice of the LORD? Behold, *f* to obey is better than sacrifice, and to hearken than the fat of rams.
e Psa. 50. 8, 9; Prov. 21. 3.—*f* Eccl. 5. 1.

23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.

24 And *g* Saul said unto Samuel, *h* I have sinned: for I have transgressed the commandment of the LORD, and thy words: because *i* I feared the people, and obeyed their voice.
g 2 Sam. 12. 13.—*h* Exod. 9. 27.—*i* Exod. 23. 2.

25 Now therefore, I pray thee, pardon my

LESSON VI.—SAUL REJECTED.

1 Sam. 15. 12-26.

Nov. 11.

sin, and turn again with me, that I may worship the LORD.

26 And Samuel said unto Saul, I will not return with thee; *j* for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.
j Chap. 2. 30.

GENERAL STATEMENT.

Saul has now ruled over Israel for about ten years. The kingdom has been organized, a court is assembled around the house of Saul at Gibeah, a standing army is arranged under command of Abner, Saul's uncle, and the Twelve Tribes are all united under his throne. Outwardly the state is prosperous, for the Philistines have been repelled, the Ammonites have been driven back to their deserts, and the frontiers on every side are protected. But Saul has not fulfilled the early promise of his reign, he has grown arrogant, independent in his spirit, and no longer submits to the guidance of the prophet. The Amalek upon Israel, and to execute the fierce wrath of the Lord. Two hundred thousand of the armed men rally at the summons and fall upon the accused people. But instead of obeying God's command, they spare the king as a token of triumph, and the best of the spoil under the pretext of an offering. Saul has revealed his disloyalty to the God of Israel, and his purpose to act henceforth according to his own will. Samuel is bidden to utter the sentence of the true King upon his recreant representative. All night long the aged prophet wrestles with his sorrowful task. He meets the victorious army, driving before them vast herds of cattle, and flocks of sheep, the spoils of conquest. Soon the king appears effusive in his words of honour to the prophet, and of congratulation to himself. A few words of stern rebuke, and his mantle of self-righteousness falls. He is revealed as the hypocrite, the rebel against the God of Israel, the seeker after selfish rewards. In a burst of prophetic wrath, Samuel proclaims the high principle that obedience to God's command is more acceptable than sacrifices upon his altar. Saul, who has forfeited his privilege as the anointed of God, hears the solemn sentence which sets him aside as the representative of Jehovah, and shall soon uplift a worthier possessor to his throne.

EXPLANATORY AND PRACTICAL NOTES.

Verse 12. Samuel arose early. After a night spent in supplication with God in behalf of Saul. To meet Saul. Saul was now on

his return from the slaughter of the Amalekites, having spared their king and the valuable part of the spoil, in disobedience to God's express command. **Came to Carmel.** Not Mount Carmel by the Mediterranean, but a city in the mountains of Judah south of Hebron, now called *Kurmul*. **Set him up a place.** Rather, a *trophy or monument*, in honour of his victory. The word in the original means "a hand." **Gone about.....passed on.** Expressions which indicate a stately and pompous march. **Gone down.** From the mountains into the valley of the Jordan, a descent of 3,000 feet in 30 miles. **Gilgal.** The place where the fortified camp of Israel stood during the conquest under Joshua, and during the period of the Judges a sort of military capital for the nation. It was in the Jordan valley, near the head of the Dead Sea, and equally accessible to the tribes on both sides of the river.

13. Saul said. With an evident consciousness of guilt endeavouring to hide itself. **Blessed be thou.** An over-strained courtesy, as if by compliment to anticipate criticism. **I have performed.** He was endeavouring to hide his disobedience under the general measure of his obedience, as if obeying one command would cover a disobedience of another. **The commandment.** God had ordered the utter destruction of the Amalekites, because of their general wickedness, of their injury to Israel, (see Deut. 25, 18), and because the southern frontier was open to their ravages. The destruction was to be complete, and no plunder was allowed, since the cause was the Lord's, and not their own.

14, 15. Samuel said. He spoke as the messenger of the King of kings to the unfaithful servant. **What meaneth these.** The sound of the oxen and the sheep, was a sign that God's command had been violated. 1. The sinner's guilt is sure to find a voice to heaven. **Saul said.** His answer shows a mean, cringing spirit, ashamed to assume the responsibility of his act, and willing rather to admit himself no king, but the slave of his people. **The Amalekites.** A tribe of unknown origin, dwelling south of Israel, that had harassed the Israelites during their wandering in the wilderness, and, as a consequence, had been laid under the ban forever. The interests of the whole world, waiting as it was for a religion from Israel, made the preservation and purity of this one people an absolute necessity for the race. **The people spared.** 2. Sinners are ever prone to excuse themselves by criminating others. **The best.** A pretence of piety, which was but a cover for covetousness. **To sacrifice.** The sacrifice was accompanied with a feast upon the slain victims, in which the people shared, so that there was a selfish motive, even if Saul spoke the truth. **Thy God.** A word to propitiate Samuel, as especially God's servant. **We have utterly destroyed.** "They spared, we destroyed." It was the people who were responsible for the disobedience, the king who obeyed, in his account of the transaction.

16, 17. Samuel said. Stripping away the disguise of piety, and laying bare the true motive of Saul's conduct. **Stay.** As if the king were about to leave the place. **Lord hath said.** He had given the human view, now let him hear the divine. 3. Man's opinion of conduct is of very little account beside God's. **When thou wast little.** A contrast between his present boastful, arrogant spirit, and his earlier humility. **Made the head.** This elevation had come from the Lord's will, and in no sense by his own abilities. **Anointed thee.** A special honour, since the holy oil was that made by Moses in the wilderness, and had set him apart in a peculiar way as one consecrated.

18, 19. On a journey. On a war so easy as to become a mere triumphal march. **Utterly destroy.** The destruction of the idolatrous and abominably wicked tribes in and around Canaan was a necessity, if the world was ever to receive the Gospel. **The sinners.** Their crimes made the Amalekites fit only for the sword. **Be consumed.** It was not a war of ambition or for plunder; and Israel was but the officer executing sentence. **Fly upon the spoil.** The prophet saw the eagerness for plunder in the hearts of the king and the people, and how easily they had perverted a crusade into a raid. **Didst evil.** 4. There is equal crime in doing evil and leaving undone God's command.

20. I have obeyed. He recites the things done as his own, and refers to the things left undone as the people's. 5. Even disobedience can be made to wear the garb of loyalty. **Brought Agag.** Perhaps the hereditary title of Amalekite kings. Num. 24, 7. He was evidently brought to grace the triumph of the conqueror. **Utterly destroyed.** Yet not so utterly, but that they afterward smote Israel, and required the power of David to punish them. 1 Sam. 30.

21. The people took. Still trying to throw the blame on others. **The chief of the things, etc.** "The chief of the devoted things." As things devoted, they could not be properly sacrificed, because already God's property. 6. There is little merit in robbing from God and then giving back to him what is his own.

22. Samuel said. He spoke in the exalted thought of a seer, and in language which, like much of prophecy, is in poetical form: for verses 22 and 23 form in Hebrew four pairs of poetic lines. **Delight in burnt-offerings.** The forms of service were less acceptable to God than the reality of obedience. **Burnt-offering** here refers to the holocaust, or offering entirely consumed. **As in obeying.** The eternal principle of all moral duty to God is here presented. All the outward services were to be an aid to obedience, not a substitute for it. 7. Let no man think to deceive God with a show of worship while disobeying him in life.

23. Rebellion is as... witchcraft.

Perhaps an allusion to Saul's zeal in extirpating the crime of witchcraft; (chap. 28. 3), and a warning that his own sin was as great as that which he had condemned in others. Witchcraft was the dealing with evil spirits, either real or pretended; somewhat after the manner of so-called spiritualism at the present time, which invariably corrupts its votaries. Saul's disloyalty to the God of Israel was shown as clearly as if he had sought after idols. **Stubbornness.** Self-will shown in resistance to God's commands. **Rejected the... Lord.** Saul had deliberately set aside God's command, and thus shown himself unfit to accomplish his will for Israel. **Rejected thee.** He was set aside as God's representative, but not at once dethroned. 8. Only those who are willing to obey are fit to command.

24, 25. I have sinned.

No true repentance; no sense of sin; no desire for cleansing; but a lip-confession, which still seeks to blame others. **Feared the people.** No sincere penitent ever tries to excuse his sin by accusing others of sin. **Pardon my sin.** He asked Samuel's pardon, when he should have asked God's. **Turn again.** Show the outward signs of friendliness before the people by joining in the public services of worship.

26. I will not return. He spoke strongly with the outburst of indignation against guilt; but afterward reconsidered his determination, and for the sake of Saul's influence with the people, appeared by his side for that time as the last. **Thou hast rejected.** Saul's whole career showed this self-asserting, disloyal spirit; and for his heart of rebellion, and for this one act of disobedience, he was set aside by the Lord.

GOLDEN TEXT.

Behold, to obey is better than sacrifice. 1 Sam. 15. 22.

OUTLINE.

1. A Just Reproof, v. 12-19.
2. A Weak Excuse, v. 20, 21.
3. A Divine Rejection, v. 22, 23.
4. A Useless Regret, v. 24-26.

HOME READINGS.

- M. Saul rejected. 1 Sam. 15. 12-26.
 T. Saul's first disobedience. 1 Sam. 13. 5-14.
 W. Jonathan's exploit. 1 Sam. 14. 6-23.
 Th. Saul and Amalek. 1 Sam. 15. 1-11.
 F. Obedience of the heart. Deut. 11. 13-23.
 S. True righteousness. Rom. 10. 1-13.
 S. The obedient spirit. Psa. 119. 49-64.

Time.—B.C. 1079.

Place.—Gilgal in the Jordan valley.

Connecting Links.—1. Saul's unlawful sacrifice. 1 Sam. 13. 1-15. 2. Jonathan's exploit at Michmash. 1 Sam. 14. 1-46. 3. Saul's victories and his family. 1 Sam. 14. 47-52. 4. Saul's war against the Amalekites and disobedience to God's command. 1 Sam. 15. 1-11.

Explanations.

Samuel rose early—After a night of prayer for Saul, who had disobeyed God. **Saul came to Carmel**—A village west of the Dead Sea. **A place**—A monument in honour of his victory over the Amalekites. **Came down to Gilgal**—The military head-quarters of the nation, in the Jordan valley. **I have performed**—His boasting of his work showed a conscience ill at ease. **Beating of the sheep**—God had commanded that everything belonging to the Amalekites should be destroyed. **The people spared**—Sinners often try to throw the guilt of their acts on others. **The Lord thy God**—As if Saul were more desirous of God's honour than Samuel. **Little in thine own sight**—Not expecting great position. **The sinners the Amalekites**—They were a very wicked people on the south, who had done great wrong to Israel in former times. **Fly upon the spoil**—Thus he had disobeyed God, and tried to enrich himself with the plunder. **As great delight in burnt-offerings**—These were the outward forms of religion, but obeying the voice of the Lord is its true essence. **Rebellion... witchcraft**—Or consulting with evil spirits against God's command. **Thou hast rejected**—The act seemed comparatively slight, but it showed a spirit of disobedience, and the spirit was judged by the prophet. **I have sinned**—His confession of sin was not deep enough to win God's favour. He still tried to blame the people for his own act. **Turn again with me**—Show an appearance of friendship.

LESSON HYMNS.

No. 278, *New D. H.*

Sing to the great Jehovah's praise.

No. 293, *New D. H.*

Young soldiers of the Legion.

No. 298, *New D. H.*

Once more before we part.

QUESTIONS FOR HOME STUDY.

1. **A Just Reproof**, v. 12-19. What were the acts that caused the reproof? (Read verses 1-11). What did Samuel do in behalf of Saul before he reproved him? ver. 11. What did Saul say when he saw Samuel? How did this show a boastful spirit? What did Samuel say in answer? Upon whom did Saul lay the blame? What had God commanded Saul to do? What had he done?

2. **A Weak Excuse**, v. 20, 21. What was Saul's excuse? How did it show weakness? What is better than to make excuses for sin?

3. **A Divine Rejection**, v. 22, 23. What great truth did Samuel declare? (GOLDEN TEXT). What is the acceptable offering to God? Isa. 1. 16, 17. Of what sin did he say that Saul was guilty? What result of his sin came to Saul? Why was this right?

4. **A Useless Regret**, v. 24-26. What confession did Saul make? Was his confession of any avail to help him? What did he ask Samuel to do, and why? How should sin be confessed? Psa. 51. 2, 4.

TEACHINGS OF THE LESSON.

Where in this lesson do we learn—

1. That God expects an exact obedience!
2. That sinners' excuses cannot deceive God!
3. That lost opportunities can never be regained!

The Lesson Catechism.—(For the entire school). 1. What did God command Saul to do? To destroy the Amalekites. 2. Who were the Amalekites? A very wicked people. 3. What did Saul do? He disobeyed God. 4. How did he disobey God? In sparing the best of the spoil. 5. For what purpose did he say that it was spared? To sacrifice to the Lord. 6. What did Samuel say to him? "To obey is better than sacrifice." 7. What was Saul's penalty for his disobedience? God rejected him as king.

DOCTRINAL SUGGESTION.—The acceptable sacrifice.

QUESTIONS FOR SENIOR STUDENTS.

1. **A Just Reproof**, v. 12-19. What false assurance did the king give the prophet? Why did Samuel mistrust the assurance? What was Saul's explanation? Of what command was the king reminded? What searching question was asked him?
2. **A Weak Excuse**, v. 20, 21. On what ground did the king claim to be obedient? Upon whom did he lay the sin of disobedience? What plea was offered as an excuse for them? What excuse is there for disobedience?
3. **A Divine Rejection**, v. 22, 23. With what service is God well pleased? To what is rebellion compared? What was the penalty for Saul's disobedience?
4. **A Useless Regret**, v. 24-26. What confession did Saul make, and what request? What was Samuel's reason for refusal? What will be the final result of disobedience? Prov. 1. 24-26.

PRACTICAL TEACHINGS.

Where does this lesson teach—

1. That there is no hidden transgression?
2. That obedience is essential to acceptance with God?
3. That God's rejection of us is based on our rejection of him?

QUESTIONS FOR YOUNGER SCHOLARS.

What did Saul soon begin to do? To disobey the Lord. Why did he do this? He loved his own way. Whom did the Lord command him to destroy? The Amalekites. Why did God wish them to be destroyed? Because they were wicked and would not repent. How did Saul disobey this command? He spared Agag, the king of the Amalekites. What else did he do? He brought away many sheep and oxen. Whom did the Lord send to Saul? Samuel. How did Saul try to deceive Samuel? He told him he had obeyed the Lord. How did Samuel know the truth? God had told him. What question did Samuel ask Saul? "Why do you disobey

God, who has done so much for you?" What did Saul try to show? His innocence. Whom did he say had taken the sheep and the oxen? The people, that they might offer sacrifices to God. What is better than sacrifice in God's sight? Obedience. What did Samuel say God would take from Samuel? The kingdom of Israel. What did Saul beg of Samuel? To ask God to forgive his sins. Did Samuel think it right to do this? No; he left Saul, and never saw him again.

WORDS WITH LITTLE PEOPLE.

We may be like Saul in thinking—That God does not notice all we do. That we may obey or not as we please. That our way is better than his. That he will not punish sin.

ANALYTICAL AND BIBLICAL OUTLINE.

The Spirit of the Sinner.

- I. THE SPIRIT OF VANITY.
Set him up a place. . . gone about. v. 12.
"Let another man praise thee." Prov. 27. 2.
- II. THE SPIRIT OF FALSEHOOD.
I have performed the commandment. v. 13.
"Covereth his sins shall not prosper." Prov. 28. 13.
- III. THE SPIRIT OF HYPOCRISY.
The best to sacrifice to the Lord. v. 15.
"Sacrifice of the wicked. . . an abomination." Prov. 15. 8.
- IV. THE SPIRIT OF INGRATITUDE.
Thou wast little. . . the Lord anointed. v. 17.
"Look unto the rock whence ye are hewn." Isa. 51. 1.
- V. THE SPIRIT OF DISOBEDIENCE.
Didst thou not obey. . . the Lord. v. 19.
"Obey my voice. . . I will be your God." Jer. 7. 23.
- VI. THE SPIRIT OF GREED.
Didst fly upon the spoil. v. 19.
"Beware of covetousness." Luke 12. 15.
- VII. THE SPIRIT OF EXCUSE.
The people took of the spoil. v. 21.
"Every man shall bear his own burden." Gal. 6. 5.
- VIII. THE SPIRIT OF DISLOYALTY.
Rebellion is as the sin of witchcraft. v. 23.
"Brought up children. . . rebelled against me." Isa. 1. 2.
- IX. THE SPIRIT OF SELF-WILL.
Stubbornness is an iniquity. v. 23.
"They have chosen their own ways." Isa. 66. 3.

ADDITIONAL PRACTICAL LESSONS.

Disobedience to God.

1. Those who have been disobedient to God are very apt to vaunt their own deeds. v. 12, 13.

2. Disobedience to God is sure of discovery, even when under the deepest veil of concealment. v. 14.

3. Disobedience to God is often hidden under a show of submission and honour. v. 15.

4. Disobedience to God is all the more wicked because of the mercies which God has bestowed upon the sinner. v. 17.

5. Disobedience to God may be shown in not doing God's will, as well as in actually doing evil. v. 19.

6. Disobedience to God is generally inspired by selfish desire for what God has forbidden. v. 19, 21.

7. Disobedience to God cannot be concealed under a show of service, and the forms of worship. v. 22.

8. Disobedience to God springs from self-will, which is disloyalty and rebellion. v. 23.

9. Disobedience to God is sure to receive the notice and wrath of God, and to be visited with penalty. v. 26.

CATECHISM QUESTION.

15. How doth Christ execute the office of a Priest?

Christ executeth the office of a Priest, in his own offering up of himself as a sacrifice to satisfy divine justice, and to reconcile us to God, and in making continual intercession for us.

Christ was once offered to bear the sins of many.—Hebrews 9. 28.

In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.—Hebrews 2. 17.

He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.—Hebrews 7. 25.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

When I was a child I was, in common with other young companions, very fond of searching on the shore for small agates and carnelians. Eagerly we used to scan the shining wet pebbles, often stooping to pick up one and another and hold them up to the light to see whether its rays would pass through the outer surface, and illuminate the interior of the stone. This was the test. If the light shone clearly through, the stone was taken home and preserved as a treasure. If, on the other hand, the stone intervened as a dark body between the eye and the light, it was thrown aside by the disappointed seeker. There was no caprice in the matter. There was one principle of selection. The stones might be of very different sizes and

shapes, but this was the one thing required in every one—that the light should shine through it—that instead of being turned back from the surface, it should be received into the interior. Were this the case, the stone was approved and accepted; if not, it was disapproved and rejected.

From childhood upward, we are all carrying on at some time or other the work of selection. Whether we are in need of nourishment, clothing, implements of manual industry, or material for intellectual use, we all seek that which will answer to the purpose we have in hand, and select it, while that which is unsuited to our purpose is rejected. And the same thing meets us in Scripture. We are brought face to face continually with a divine selection. God is no "respector of persons;" yet he seeks, examines, tries, and chooses, one here and another there, for the carrying out of his designs and the execution of his gracious will. The matter is brought closely home to the conscience and to the heart in the story of Saul, king of Israel. The story puts before us a divine purpose and a divine principle in selection.

1. A divine purpose in selection.

We find this in chap. 13. 14: "That which the Lord commanded thee!" The king whom God granted to the Israelites was not left to go his own way, untrained, undirected, unguided. He was called to a definite work for God, and he not only had the written law to guide him (Deut. 17. 18-20), but the prophet Samuel to bring him a direct message when needful. Such a message had bidden him "smite Amalek." He was to act as the minister of God in executing vengeance upon these "sinners." Ver. 18. He was not to go as a conqueror, reducing the nation to submission, exacting tribute, and returning home with rich spoil, as other kings would naturally have done. He was to reap no personal advantage from the expedition.

Does, then, God exact service without any corresponding recompense? Let Saul's successor answer: "In keeping them (the commandments) is great reward." Psa. 19. 11. But the reward is not to be the object aimed at. God had his plan for Saul, and this plan could only be carried out as long as his directions were attended to and his commands obeyed. And so, as the German proverb tells us, "God has his plan for every man." The life of a shepherd is as much the object of his regard as that of a king; the day of a little child is of importance in his sight equally with that of a distinguished man. The one important thing in each is the plan or purpose of God. Where the command of God is watched for and

obeyed, that day and that life are a success; where it is not, they are a failure.

It follows therefore that there must be,

2. A divine principle in selection.

Saul had more than a fair trial. Every advantage was given him. He was called to the throne by divine appointment, when he was "little in his own sight." He had "another heart" given him (chap. 10. 9), that he might rule wisely and well. He had Samuel for his friend and counsellor. But when put to the proof it resulted in his rejection. Why? Because he had "rejected the word of the Lord." Vers. 23. 26.

This was the test. Would he receive that word into his innermost being, and let it permeate his life, or would it fall in vain on his ear and find no real entrance? It fell in vain. Like a shiny pebble on the wave-swept shore he made a fair show for a time, but when tested was found valueless, for the light was not in him. And, rejecting the word of the Lord, how could it be otherwise than that the Lord should reject him?

Yet this man dared not meet Samuel with the announcement, "I have performed the commandment of the Lord." Ver. 13. And, like him, there are many now who profess to be living a life such as should satisfy God's requirements. They are as religious as they think they ought to be. Of course they must serve God, but then it is their opinion that they ought to look after their own interests. They must, of course, obey God, but ought they not to follow their own judgment? Surely he gave such and such things, and such and such talents, that they might be enjoyed and used. For instance, "Of what use is dramatic talent," says one, "if we are to give up the theatre?" What is this but following the example of Saul, and sparing "the best of the sheep and the oxen?" We cannot serve God aright unless we serve him in his own way. "To obey is better than sacrifice."

Whether life is to be a success or a failure; whether the "Well done, good and faithful servant" is ever to be heard, depends on this, Are we receiving the word of God in our hearts, and letting that mould our life, direct our steps, and permeate all that we do? If not, we are rejecting the light, and, like the worthless pebble, can only be rejected of the Lord.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Sketch briefly the events of Saul's reign; the exploit of Jonathan; the wars of Saul, etc., and show how the sin of this lesson might have been anticipated from Saul's

previous conduct. (Chap. 13. 9-14.)..... Draw the map, and show the location of the Amalekites, Carmel, Gilgal, etc. Why were the Amalekites condemned to destruction?Saul's conduct with reference to them, and its motives....A word-picture of the interview between Samuel and Saul....The spirit of Saul as indicated in this lesson. (See Analytical and Biblical Outline.).... Teachings concerning disobedience to God.Dwell on sins of omission, sins of evasion, sins of deception, etc....The results of Saul's sin....God's character as here shown: 1. Notice of men's acts; 2. Wrath at disobedience; 3. Omniscience, seeing motives, character, etc.; 4. Requirement of obedience, etc....ILLUSTRATIONS. Saul's excuse. "Feared the people." A gateman on a railroad was once told, "You would be more popular if you were less strict in enforcing the rules of the company." He answered, "There is only one man that I care to be popular with, and that is the president of the railroad." Saul's sin arose from secret disloyalty to God, mingled with intense selfishness. A naturalist, seeing a worm of peculiar appearance on a tree, said, "That worm will kill the tree if it is left there." The worm was so small that no harm was feared, but soon the tree drooped and died, for the worm had eaten into its heart....There may be great respect for the forms of religion without obedience to its precepts, as in the case of the Spanish robber, who would stop and say his prayers before a shrine while on his way to murder a traveller.

References. FOSTER'S ILLUSTRATIONS. Ver. 13: Prose, 4160, 4172. Ver. 17: Prose, 3093, 3087, 9677, 6988. Ver. 18: Prose, 7589. Ver. 19: Prose, 10777. Ver. 22: Prose, 4165, 10762, 10771, 11334. Ver. 26: Prose, 5276, 5277....FREEMAN'S HANDBOOK: Ver. 23: Teraphim: ("witchcraft:") 60,578.

Lesson Word-Pictures.

What a bleating and lowing! "Fine, fat sheep, oxen rounded and plump," and some of them using their lungs! Any lame sheep or feeble oxen? Not one. True, he was not asked to bring them, but the king has piously reserved the choicest, the fattest of war's spoils for God's altar. He may be walking in a mood of spiritual exultation over his rare consecration, when he is confronted by an old man. Such a contrast between the single-minded prophet and that deceitful king, and yet with protestations of pious loyalty the king meets the prophet. But O that blundering lamb, that blundering ox! Why should one bleat and the other low just then? Is the old man putting his hand to his ear and catching the infelicitous sounds?

The king is detected! Sin, that never can succeed in muzzling all the mouths of its spoils, but always leaves one mouth open to expose it, is brought to a judgment-bar that very day.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Danger in Disobedience.* To be taught: 1. That Saul loved his own way better than God's way. 2. That God is not deceived by our excuses. 3. That if we do not obey him we must suffer for it.

1. Use symbol on the board, or show a lighted lamp holding but a very little oil. Tell children that this is something like Saul's heart. He would not let it be filled full of love and obedience, and so in a little while he began to follow his own way instead of God's way. Ask what will happen when all the oil is gone from this lamp? Yes, it will go out; so the little good oil of obedience in Saul's heart gave out, and then he followed his way, not God's. Put out the lamp, and then tell vividly the story of Saul's disobedience; how God told him to kill all the wicked Amalekites, all their cattle and sheep and goats, and then how Saul saved the king alive, and only killed the poorest of the animals. Show that this was not obedience, for he did not do all that the Lord told him to do.

2. Describe the interview between Saul and Samuel, and tell how Saul tried to excuse his disobedience. Make two hearts; in one print "My Way," in the other "God's Way." Which is like Saul's heart? Ask if some child has not a heart like Saul's, which chooses its own way. Teach that when we do not obey God he always knows it. Something is sure to betray it, as in this case the bleating of the sheep and the lowing of the oxen did. Tell story of a little boy who had been forbidden to touch some fruit in the garret. One day he was sent there on an errand, and filled his cap. Then he put it on his head and went out. His mother saw him, and told him to let her see if his hair was smooth. Then the fruit rolled out. Disobedience is always found out sooner or later.

3. Call for Golden Text, and teach that God only asks us to obey. Show how ready Saul was to sacrifice, when God only said "Obey." Tell that God saw that the oil of truth and obedience in Saul's heart was

burned out, and so he rejected him from being king. Teach that God looks into our hearts to-day as he looked into Saul's. Does he see the light of obedience there, or is the light gone out? When there is no light we often stumble and fall. Shall we let God light his light in us, or shall we walk in our own darkness?

Blackboard.

BY J. B. PHEIFFS, EDG.



On the board is the representation of an altar, on which is written the words, "Daily Life." This is intended to show that each day shall be an altar of sacrifice unto God. The question is, "What shall I offer?" Our lesson teaches that obedience is better than the sacrifice of beasts. In answer to this question, the superintendent may ask for answers, and write the same at the foot of the altar. He may also write the names of things that will not be acceptable for sacrifice, and show the reason why. Let him then show that the only really acceptable sacrifice is a life "hid with Christ in God."

CHARGES AGAINST

SAUL.

ME.

HOW DOES MY ACCOUNT STAND!

Monday DR.
 Tuesday
 Wednesday
 Thursday
 Friday
 Saturday
 Sunday

WHAT IS MY EXCUSE!

B. C. 1065.

LESSON VII.—DAVID ANOINTED.

Nov. 18.

1 Sam. 16. 1-13.



1 And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? a Fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I *b* have provided me a king among his sons.

a 2 Kings 9. 1.—b Psa. 78. 70 : Acts 13. 22.

2 And Samuel said, How can I go? if Saul hear it, he will kill me. And the LORD said, Take an heifer with thee, and say, c I am come to sacrifice to the LORD.

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

c Chap. 20. 29.—d Exod. 4. 15.—e Chap. 9. 16.

4 And Samuel did that which the LORD spake, and came to Bethlehem. And the elders of the town f trembled at his coming, and said, g Comest thou peaceably?

f Chap. 21. 1 : Acts 24. 25.—g 1 Kings 2. 13.

5 And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify h yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice. A Exod. 19. 10.

6 And it came to pass, when they were come, that he looked i on Eliab, and j said, Surely the LORD's anointed is before him.

i Called Elihu: 1 Chron. 27. 18.—j 1 Kings 12. 26.

7 But the LORD said unto Samuel, Look not on k his countenance, or on the height of his stature; because I have refused him: for l the LORD seeth not as man seeth; for man m looketh on the outward appearance, but the LORD looketh on n the heart.

k Psa. 147. 10.—l Isa. 55. 8.—m 2 Cor. 10. 7.—n 1 Kings 8. 39; 1 Chron. 28. 9; Psa. 7. 9.

8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

9 Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

11 And Samuel said unto Jesse, Are here all thy children? And he said, o There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, p Send and fetch him: for we will not sit down till he come hither.

o Chap. 17. 12.—p 2 Sam. 7. 8; Psa. 78. 70.

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

q Song 6. 10.—r Chap. 9. 17.

13 Then Samuel took the horn of oil, and anointed s him in the midst of his brethren: and t the Spirit of the LORD came upon David from that day forward. So Samuel rose up and went to Ramah.

s Psa. 89. 20.—t Num. 27. 18; Judg. 11. 29.

GENERAL STATEMENT.

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

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. The Lord said. Probably by an inward voice to Samuel's consciousness. How long wilt thou mourn? He mourned because of his love for Saul and of his anxiety for the people, who were becoming estranged from God by Saul's influence. I have rejected. See notes on last lesson, ver. 23. Fill thine horn. The word is not the same with that translated "vial" in 1 Sam. 10. 1, when Saul was anointed. This was the sacred oil used only at the anointing of Aaron, and afterward of the kings. A Jewish tradition states that it was exhausted at the coronation of Josiah, and never replenished. Jesse. Who as a prominent citizen, living ten miles away, and the representative of a princely house, was well known to Samuel. He was the son of Obed, a descendant of Nahshon, prince of Judah during the Exodus. Canaanite and Moabite blood were mingled with Israelite in his veins, through Rahab (Josh. 2; Matt. 1. 5) and Ruth. He was the inheritor of riches, and probably a good plain man, though

nothing is known of his character. **I have provided.** God still claimed his right to rule over Israel, by taking down one king and setting up another. **1. Happy is that nation which is in the hands of the Lord. Me a king.** Rather, "a king for me;" not to satisfy the people, but the Lord.

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

3, 4. Call Jesse. Three directions, the invitation, the following of divine impulse, and the anointing. **Will show thee.** 2. He who communes with God will enjoy divine guidance. **Samuel did.** His faith in God overcame his fear of man. **3. Fears are no sin when they are not allowed to rule the conduct. To Bethlehem.** A village six miles south-east of Jerusalem, in the mountains of Judah, the burial-place of Jacob's wife Rachel, the home of Boaz and Ruth, the birthplace of David and of Jesus Christ. It was also the residence of Jerome while he was composing the Vulgate, or Latin translation of the Bible. **The elders.** The local rulers, hereditary heads of the families, according to the primitive government of the East. **Trembled.** Perhaps because his coming might expose them to the wrath of the king; but more likely because Samuel's visits were often to "judge" the people for some wrongdoing or neglect of duty. **Comest thou peaceably?** With friendly spirit.

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

6. When they were come. To the sacrifice, which in most instances was accompanied with a feast upon a part of the offering. **Eliab.** Jesse's oldest son, one of Saul's army in the Philistine war (chap. 17. 13), and afterward the ruler of Judah under David. In 1 Chron. 27. 18, he is called Elihu. **Said.** No doubt to himself. **The Lord's anointed.** He judged by his size and personal appearance. Physical beauty appears to have been a hereditary trait in the family of David.

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

8, 9, 10. Abinadab. Of him and his brother **Shammah** nothing more is known than that they were soldiers of Saul. **To pass by.** Perhaps Samuel had told Jesse that God had chosen one of his sons for his service, without specifying the direct object. **Seven of his sons.** Including the three already passed upon. **Not chosen these.** For the unnamed purpose, which Jesse might suppose to be the prophetic office.

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

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

13. Anointed him. There was no collusion or conspiracy, for Samuel had not known of his existence; and those present may have supposed Saul was intending to call him to the prophetic vocation. **In the midst of his brethren.** Saul's anointing had been secret, but David's was in presence of the company at the sacrifice. **Spirit...came upon David.** A spirit of mingled wisdom, courage, and prophetic gifts, as a preparation for the great work yet to be designated. **Went to Ramah.**

Samuel's birthplace and home, among the mountains north of Bethlehem. He maintained an acquaintance and intercourse with David, and may have revealed his high destiny by degrees.

GOLDEN TEXT.

I have found David my servant; with my holy oil have I anointed him. Psa. 89. 20.

OUTLINE.

1. The Lord's Commission, v. 1-3.
2. The Lord's Choice, v. 4-12.
3. The Lord's Anointed, v. 13.

HOME READINGS.

- M. David anointed. 1 Sam. 16. 1-13.
 Tu. David and Saul. 1 Sam. 16. 14-23.
 W. The Lord's choice. 1 Chron. 28. 1-9.
 Th. The Lord's thoughts. Isa. 55. 1-9.
 F. The outward appearance. 2 Cor. 10. 1-7.
 S. The Lord's knowledge. Psa. 139. 1-12.
 S. The shepherd song. Psa. 23. 1-6.

Time.—B.C. 1065.

Place.—Bethlehem, in the tribe of Judah.

Connecting Links.—Though fourteen years intervened between the date of the last lesson and that of the present, no events are named.

Explanations.—*How long wilt thou mourn*—Samuel had mourned over Saul's forsaking God for fourteen years. *Rejected him*—though rejected, he was still allowed to rule, but God did not direct him nor sanction his acts. *Fill thine horn*—A horn used as a flask for carrying oil, with which kings were anointed. *Provided me a king*—One who was fitted to do God's work for Israel. *How can I go*—Samuel was well-known, and after spending so many years in quiet his journey would be noticed. *I am come to sacrifice*—This was true, and Samuel was not obliged to tell the whole purpose of his errand. *Him whom I name*—Samuel would know by an inward voice from the Lord. *Came to Bethlehem*—Ten miles from his house at Ramah. *Elders of the town*—Its rulers. *Trembled*—They feared that he had come to reveal and punish some wrong. *Peaceably*—In friendliness. *Sanctify*—Prepare for the sacrifice by certain washings and religious services. *Sanctified Jesse*—Personally attended to the consecration of Jesse and his sons. *The sacrifice*—After the ruin of the tabernacle at Shiloh, no one place was kept sacred until the building of Solomon's temple. *Eliab*—Who was probably of tall and noble appearance. *Look not on...his stature*—God would not choose another king like Saul for his appearance. *Man looketh on the outward*—The eyes of men cannot look into the heart. *On the heart*—God sees the true character within, while men can only see the outward acts. *The youngest*—David, at that time perhaps fourteen years old. *Keepeth the sheep*—In the fields around Bethlehem. *Ruddy*—This may mean "having red hair," which was considered very handsome in the East. *Goodly to look to*—This means, "having bright eyes." *Anointed him*—Poured oil on his head. *In the midst of his brethren*—They did not know that he was anointed king, but may have thought it

a call to follow Samuel. *The Spirit of the Lord*—A divine wisdom, power and courage.

LESSON HYMNS.

No. 183, *New D. H.*

Jesus shall reign where'er the sun.

No. 184, *New D. H.*

Tell it out among the heathen.

No. 181, *New D. H.*

Hail to the Lord's Anointed!

QUESTIONS FOR HOME STUDY.

1. **The Lord's Commission**, v. 1-5. For whom did Samuel mourn, and why? What did God command him to do? For what purpose was he to fill the horn with oil? Why did Samuel hesitate? What did God tell him to do? What was the effect of Samuel's coming at Bethlehem? Who were especially invited, and how were they prepared? How should we prepare for the worship of God?

2. **The Lord's Choice**, v. 6-10. How did Samuel judge whom God had chosen? Wherein was he mistaken as to the choice of God? What is the difference between man's view and God's? What does God see that man cannot? What is said of God's knowledge in Psa. 139. 1-3? In what should God's knowledge lead us to be careful?

3. **The Lord's Anointed**, v. 11-13. Who was the only one left of Jesse's sons? What was he doing at the time? What psalm did he afterward write about his life? Psa. 23. What was David's appearance at this time? How did Samuel know that David was chosen? What came upon David after being anointed? What are the fruits of God's Spirit upon men. Gal. 5. 22, 23.

TEACHINGS OF THE LESSON.

Where in this lesson do we learn—

1. That God chooses men for his work!
2. That God sees deeper than men!
3. That God sends power upon those whom he calls!

The Lesson Catechism.—(For the entire school). 1. Whom did God choose for king instead of Saul? David, the son of Jesse. 2. What was he doing at the time? He was keeping sheep. 3. What did Samuel do to David by God's command? He anointed him. 4. What came upon David after he was anointed? The Spirit of the Lord.

DOCTRINAL SUGGESTION.—The divine omniscience.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Lord's Commission**, v. 13. What caused the mourning of the prophet? What commission did he receive from the Lord? Why did he fear to obey? How was he received at Bethlehem? What preparation was required before the offering of sacrifice?

2. **The Lord's Choice**, v. 4-12. Why did the prophet select Eliab? Why did the

Lord reject him? What is the difference between human and divine judgment of men? How many of the sons of Jesse were set aside by the Lord?

3. **The Lord's Anointed**, v. 13. Who yet remained of Jesse's children? What did Samuel direct concerning him? What was the Lord's command? How was he set apart as a king? How did the Lord show his approval of the choice?

PRACTICAL TEACHINGS.

Where are we shown—

1. The need of preparation for divine worship?
2. The fallibility of human judgment?
3. The impossibility of deceiving God?

QUESTIONS FOR YOUNGER SCHOLARS.

Who mourned over Saul's disobedience? Samuel. To whom did God now send Samuel? To Jesse, in Bethlehem. What had God chosen among Jesse's sons? A king for Israel. What did the rulers of Bethlehem fear? That Samuel had come to judge them. For what purpose had he come? To make an offering unto the Lord. What did he bid them do? Come with him to the sacrifice. Whom did he call among the rest? Jesse and his sons. Who did Samuel first think God had chosen? Eliab, the eldest son. Why did he think so? Because of his fine outward appearance. How does the Lord judge? The Lord looketh on the heart. How many of Jesse's sons passed before Samuel? Seven. Whom did Samuel then ask for? Jesse's youngest son. What was his name? David. What did Samuel do? He poured the oil on David's head. [Repeat GOLDEN TEXT.] Who was with David from that day? The Spirit of the Lord.

WORDS WITH LITTLE PEOPLE.

God chooses to serve him—Those who are lowly and obedient. Those who listen to his voice. Those who are willing to wait for him. Those who have good and true hearts.

ANALYTICAL AND BIBLICAL OUTLINE.

God's Way of Working.

I. THE PROPHET SENT.

1. Go, I will send thee. v. 1.
"My friends...do...I command you."
John 15, 14.

2. Will show thee what...do. v. 3.
"Will teach you what ye shall do."
Exod. 4, 15.

II. THE PEOPLE SANCTIFIED.

1. Sanctify yourselves. v. 5.
"Ye shall be holy." Lev. 11, 44.
2. Sanctified Jesse and his sons. v. 5.
"The very God of peace sanctify you."
1 Thess. 5, 23.

III. THE KING SELECTED.

1. The Lord looketh on the heart. v. 7.
"God trieth the hearts." Psa. 7, 9.

2. Anoint him, for this is he. v. 12.
"I have found David my servant." Psa. 89, 20.

IV. THE KING SET APART.

1. Anointed him in the midst. v. 13.
"Anointed...with the oil of gladness."
Psa. 45, 7.
2. Spirit...came upon David. v. 13.
"The Spirit of God dwell in you." Rom. 8, 9.

ADDITIONAL PRACTICAL LESSONS.

God's Choice of Workers.

1. God sets aside instruments which have proven themselves unworthy, and chooses others in place of them. v. 1.
2. God has in hand and in training those, unmarked of men, who are destined to do his work. v. 1.
3. God's choice may be opposed to human plans, and shall be successful in the face of human power. v. 2.
4. God's choice has for its pre-requisite a purified heart and purposes, for he chooses holy instrumentalities. v. 5.
5. God's choice is not often in accordance with the preconceived opinions of men. v. 7.
6. God chooses according to character, which he alone can read. v. 7.
7. God chooses for his work the lowly and unnoticed among men. v. 11.
8. God endows with his spirit those whom he has chosen for his work. v. 13.

CATECHISM QUESTION.

16. How doth Christ execute the office of a King?

Christ executeth the office of a King, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

The Lord is our Judge, the Lord is our Law-giver, the Lord is our King; he will save us.—Isaiah 23, 22.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOOK.

A FRIEND of mine has lately been seeking a servant. Such a post is not considered a distinguished one, yet it requires many good qualities to make a thorough servant. The foremost of these is obedience. No servant, however capable, is worthy of the name without this. And this was a quality insisted on by my friend. Still it did not comprise the whole of what she desired. A pleasant-looking woman applied for the situation. On inquiry her personal character proved to be an excellent one, and there was no setting up her own will against that of her mistress. But in essential matters of

work she was found to be incompetent, unable to perform what was required. It was useless, therefore, to think of engaging her. Obedience and competence: every one who desires a servant will seek these.

In the Golden Text for to-day we hear how the Lord himself sought a servant to do his will. For the words "I have found David my servant," imply a previous search. It is not the language of one who has stumbled unexpectedly upon something, but of one who has been earnestly and carefully seeking for it. Why is this human image used by Him to whom all things are known, and from whom nothing is hid? Because it is one we can understand. It appeals to the experience and to the sympathies of even the youngest. Who has not, at some time or other, earnestly sought for a desired object? And who has not rejoiced when such an object is found? But why the search, and why the rejoicing? Because the thing is desired, cared for—cared for so much as to be worth an unlimited amount of time and pains spent in the seeking. When we are told, therefore, that the Lord sought and found a thing or a person we get some faint glimmering of how much he cared for them.

And why did the Lord thus desire to find a man who should be his servant? Most of us seek servants to minister to our daily needs. God requires nothing of this kind. Moreover, he has tens of thousands of angels to do his bidding. His thus earnestly seeking a servant among men must have been for man's sake. And so we find it. God sought a servant to be captain and shepherd over his people Israel. Chap. 13. 14; 2 Sam. 5. 2.

For such a post two things were required, the same that we have noticed above. The servant must be (1) obedient, and (2) competent.

Saul had been tried, but he failed in the first respect. He might be called, as we have said before, the king after man's own heart. And man's heart is by nature rebellious; "it is not subject to the law of God, neither indeed can be." Rom. 8. 7. We saw last time that Saul had rejected the word of the Lord. Now the Lord had found a man after his own heart (chap. 13. 14; Acts 13. 22), who would do his will, whether in feeding sheep or in ruling a nation.

I suppose it would have amazed the elders of Bethlehem if Samuel had told them whom he sought in that place. The young son of Jesse, the least of the family, was not counted of any importance in their eyes. Even his own father had not thought it necessary to call David to the sacrifice. Nor even when Samuel's search was baffled

did it occur to him that the youngest could be the chosen one. Gentle, meek, and obedient, as David assuredly was (for we find him exhibiting all these qualities), Jesse had not remarked in the boy any remarkable talent or spirit—the episode of the lion and the bear being very likely unknown to him. But just such a one, who would seek neither his own will nor interest, but that of his divine Master, and who would depend, not on his own strength, but wholly on the Lord, was the one desired. "This is he."

But what of his competence? The work to which he was called was a great and mighty one. Could he perform it? The Lord saw to that. An earthly master may find an obedient servant who is yet very incompetent. But where God finds an obedient heart he can endue the man with all the necessary ability.

"Arise and anoint him." "And the Spirit of the Lord came upon David from that day forward." The anointing was a symbol of spiritual endowment. And in this case it was not a mere symbol. Not being clothed with his own strength and his own will, David was ready to be clothed with power from above. The dew of heaven descended upon the ground that was waiting to receive it. Unlike Saul, the youth on whose head the anointing oil was poured yielded himself up to the influence of the Spirit of God. This was his competence for the work before him.

David was a type of a greater Servant whom Jehovah sought and chose—the one referred to in the words "I have found a ransom." Job 33. 24. The tender love of God toward mankind made him desire this Servant, who should, as man, fulfil all his pleasure. In him was found perfect obedience. Psa. 40. 8; John 4. 34; 6. 38; 8. 29. And what was his competence for the work given him to do? Not his eternal power and majesty, for these he had laid aside, but the anointing of the Holy Spirit. Isa. 42. 1; Luke 4. 18; Acts 10. 38.

And now that the divine Servant has made the way, God is seeking other servants, men, women, and children, to do his will, not that he needs their service, but that, in his love, he desires it; that he would have them enjoy the honour and the blessing of being his servants. And for this no rank, no wealth, no special talent, no dignity of age is required. The poorest, the weakest, can obey. A man who had become rich by his own exertions wanted his daughter taught music. The teacher tried the girl, but in vain; she could not learn. Then he went and said to the father: "It is useless to try to teach your daughter to play; she has no capacity." "Then," said the

father, "can't you buy her one?" Alas! This was impossible. But no obedient heart need ever lack capacity to serve the Lord, for he bestows it. "Not by might, nor by power, but by my Spirit, saith the Lord."

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

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

ILLUSTRATIONS. The story that, in the building of Solomon's temple, the stone designed by the architect was thrown aside by the builders as worthless, yet, when found in the dust, and put in its place, crowned the edifice, would apply to David in his obscurity.... Note the parallel between David and Christ, one concealed from Saul, the other from Herod.... A diamond in the rough is less attractive in appearance than many less valuable stones, yet those who know how to look below the surface see its worth at a glance.... Note many of the greatest men who came from a lowly position.

References. FOSTER'S ILLUSTRATIONS. Ver. 3: Prose, 6276. Ver. 5: Prose, 11304. Ver. 7: Poetical, 1688, 1693, 2426; Prose, 4225. Ver. 12: Poetical, 3302.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. Chosen by God.

A CHOICE.

Teach what it is to choose. Show two fair-looking apples. Ask some child to choose between them. Lead children to see that they choose according to the outside appearance. Who was the king who

was so tall and fine-looking? Why did the people admire him so much? If possible, have one apple that is decayed at the heart. Cut it open, and let the children see that the outside does not always show what is inside. Talk about children's choices between the right and wrong, giving some illustrative incident, and make children see that a choice is not in words, but in acts. For instance, the child who says in Sunday-school that he chooses to obey and please God, and goes home to be selfish and cross, has not truly chosen.

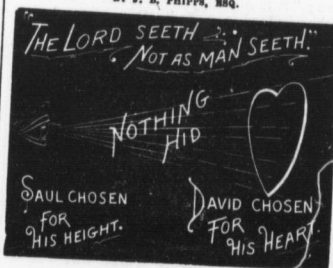
GOD'S CHOICE.

Show the bad apple, and tell that if one wants an apple to eat, and finds it bad inside, he chooses another, putting the bad one aside. This is what God did. He found Saul bad inside, and so put him aside, and chose another king. God knew from the beginning that Saul was not sound at the heart, but he wanted to teach the people the folly of choosing a man for their king when they already had a great King—The King of heaven. Tell what God told Samuel to do, and give in detail the story of the choice among Jesse's sons, teaching that God took this way of showing that the outside appearance is of no value in his sight? Describe the anointing, explaining that the oil was a rich kind of perfume, and that the anointing was a picture of the pouring out of the Holy Spirit upon the heart. Describe David, the little shepherd lad, humble, simple, loving God, and obeying him, and therefore chosen by God.

CLOSING EXERCISE. God chooses now, among children and grown people, those who shall be "kings" unto him. Let children tell what kind of hearts and lives he looks for, and lead to an ambition to be chosen by him. Kings wear crowns, and so shall we if God chooses us. Kings reign, and so shall we. God *wants* to choose us. Shall we let him?

Blackboard.

BY J. R. PHIPPS, Bsq.



God has infinite knowledge. He seeth in the heart. The people chose Saul for his outward appearance, but God in his omniscience chooses David for the pureness of his heart.

SUGGESTION. In reviewing the lesson, let the blackboard be used as an application for it. Ask, What does God see in your heart? What have you done to make yourself worthy of being God's choice? David was chosen in early life; why will you delay?

Lesson Word-Pictures.

A king to be anointed, one who shall be a wise ruler, a victorious general, and who shall be also a nation's sweet poet and the maker of some of the world's best hymns! Then bring all Israel to the consecration, and let there be a long, priestly train ministering at the service. No, only one man, white-bearded, venerable, comes from the outside world to Bethlehem. He is moving slowly along the road to that humble town. As he hears that young shepherd, leading his flock beside "still waters," or making them "to lie down in green pastures," perhaps striking his harp at the edge of some valley of shadow, the young shepherd looks up and may wonder what the mission of that snow-bearded old man can be. And Jesse wonders, too, what the old man can want of him and his seven sons, all summoned into the old man's presence. How

proud Jesse is of his "boys," like a row of palm-trees or a line of goodly pillars for the house of his God! Eliab wanted! Tall, straight, dignified, grand of stature, "surely the Lord's anointed is before him," whispers the venerable consecrator in his heart. Pass on, Eliab. No crown for you. God has had a look at your heart. Abinadab wanted! Pass on, Abinadab. Shammah wanted! Pass on, Shammah. The seven go by. That procession of palm-trees and goodly pillars, it is all over. Jesse looks disappointed. The old consecrator, too, is surprised. "Are here all thy children?" he asks. O—ah—indeed—no—there is one, an almost-forgotten young fellow, "Behold, he keepeth the sheep." Send and fetch him, Jesse! Bring in that overlooked young shepherd harping with his harp! Let one of the "palm-trees" go after him! And here he is! With fair, clear, ruddy face, with honest eyes, now full of wonder, with a brave, manly air and yet half-shrinking and awed, the young shepherd stands before the old prophet. And then the Spirit of God comes upon the consecrator, that Spirit, whose impulse always reaches the mark. With uplifted horn, with uplifted eyes, with a solemn, weighty sense of his great mission, the old prophet, so soon to pass away, consecrates the young shepherd so long to reign. Hail David, king, conqueror, psalmist, the Lord's anointed!

B.C. 1663.

LESSON VIII.—DAVID AND GOLIATH.

Nov. 25.

1 Sam. 17. 38-51.



38 And Saul armed David with his armor, and he put an helmet of brass upon his head; also he armed him with his coat of mail.

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

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

41 And the Philistine came on and drew near unto David; and the man that bare the shield went before him.

42 And when the Philistine looked about, and saw David, he *a* disdained him; for he was *but* a youth, and *b* ruddy, and of a fair countenance.

43 And the Philistine said unto David, *a* Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

44 And the Philistine *d* said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

c Chap. 24. 14; *2* Sam. 3. 8.—*4* 1 Kings 23, 10, 11.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; *e* but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.

e 2 Sam. 22. 23, 35; Psa. 124. 8; 125. 1; 2 Cor. 10. 4.

46 This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the hosts of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; *g* that all the earth may know that there is a God in Israel.

f Deut. 28. 26.—*g* Josh. 4. 24; 1 Kings 8. 43.

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

A Psa. 44. 6, 7; Hosea 1. 7.—*4* 2 Chron. 20. 15.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hazed, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So *j* David prevailed over the Philistine

with a sling and with a stone, and smote the Philistine, and slew him; but *there was no sword in the hand of David.*

Chap. 21. 9; Judg. 3. 31; 15. 15; chap. 23. 21.

51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, & they fled.
& Heb. 11. 34.

GENERAL STATEMENT.

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

EXPLANATORY AND PRACTICAL NOTES.

Verse 33. **Saul armed David.** See the General Statement for the introductory events. Why Saul himself did not fight the Philistine is not known. He may have become

unfitted for active warfare by his insanity, which occasionally seized him. **With his armour.** The arms, offensive and defensive, of the king, who was himself almost a giant in size. **A helmet.** The covering for the head, generally should probably read either *bronze* or *copper*. **Coat of mail.** "A coat of scales;" made of small plates overlapping each other.

39. Girded his sword. The king's, not his own. The ancient swords were short, straight-bladed, and used rather to thrust than to cut. **Assayed.** Undertook, but found it impossible to go to battle with such inconvenient weapons. **Had not proved.** *Them* should be substituted for *it*. He was not familiar with the use of such arms, which were altogether too large for him. **I cannot go.** He was wise in his decision, for he would inevitably have lost his life in such an unequal combat. 1. He is a wise man who knows what he cannot do, as well as what he can. **Put them off.** He had his own plan of fighting, and was determined to abide by it.

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

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

behind which the warrior could be protected while hurling his weapon.

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

43, 44. Am I a dog. A common manner of contemptuous speech in the East, where dogs are foul, worthless, and without owners. **Comest with staves** Or, "with sticks." **Cursed... by his gods.** This was the great contrast: on the one side a giant in behalf of gods which were "emptiness," and nothing; on the other a youth who had the Almighty with him. 3. May we not find how worthless is profane language? **I will give.** See the self-confidence, the absolute trust in human power. 4. Those who lean on themselves alone will be brought to naught. **Thy flesh to the fowls.** "To the birds." Such threats are to be read all through Homer's Iliad, and may today be heard between Bedouins in the East.

45. Thou comest. David was not ashamed to admit that he was inferior in weapons and in physical power. **A shield.** Probably this should be "a javelin." **In the name of the Lord.** He had learned the lesson of faith, and trusted not in his sling, though he knew its power, but in his God. **The Lord of hosts.** "Jehovah of armies." God, who rules the armies of heaven. As if David realized "legions of angels" arrayed on his behalf. **The God of Israel.** He who is worshipped by Israel alone, and who recognizes Israel as his peculiar people. 5. The secret of power is insight into God and faith in him.

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

47. All this assembly. David speaks as if it were a gathering for worship instead of a battle array. **The Lord saved not with sword.** His faith was wondrous in such an age and such surroundings. **The battle is the Lord's.** 6. Well for us all if we could ever in our strife with temptation and endurance of ills keep this in mind! **Give you into our hands.** Bold words to use against enemies who had many times shown that they were masters of the Israelites.

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

49. Put his hand in his bag. Unnoticed by his adversary. **Slang and smote.** He acted at the right instant, just in time, when near enough for good aim, and still too far to be in danger. **In his forehead.** No accident, but by a well-directed aim at a vital part, and the only part not protected by armour. He knew where the stone would strike before it left his sling. **Sunk into his forehead.** Showing the mighty force with which it was hurled, and the strength of the youthful arm that sent it. A small stone, but it could slay a giant. 7. So with many a little act for good or for ill, bringing to pass great results. **Fell upon his face.** Perhaps not instantly killed, but stunned by the blow.

50, 51. Prevailed. Won his victory with weapons that seemed so slight in comparison with his adversary's. **No sword.** He was not a soldier, and unused to the sword, therefore carried none. "One sword can serve both Goliath and him." **David ran.** Another instance of courage and promptness to take advantage of opportunity. **Stood upon the Philistine.** In triumph over his fallen foe. **Took his sword.** Which he afterward carried as his own weapon. (See Chap. 21. 9). 8. So God turns the forces of evil against themselves, and makes the arms of his enemies do his work. **Cut off his head.** Just as he had predicted while as yet he had no sword. **The Philistines... fled.** Overwhelmed with a panic, such as sometimes falls upon modern and disciplined armies. The Israelites pursued them as far as Gath.

GOLDEN TEXT.

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

OUTLINE.

1. The Weapons, v. 38-40.
2. The Meeting, v. 41-48.
3. The Victory, v. 49-51.

HOME READINGS.

- M. David and Goliath. 1 Sam. 17. 38-51.
 Tu. David in the camp. 1 Sam. 17. 12-25.
 W. David's courage. 1 Sam. 17. 26-37.
 Th. David's victory. 1 Sam. 17. 52-58.
 F. The Christian warfare. Eph. 6. 10-20.
 S. The good fight. 2 Tim. 4. 1-8.
 S. The reward of victory. Rev. 2. 7-11.

Time.—B.C. 1063.

Place.—The valley of Elah, in the tribe of Judah.

Connecting Links.—1. Saul troubled by an evil spirit. 1 Sam. 16. 14. 2. David brought before Saul. 1 Sam. 16. 15-23. 3. David's return to his home. 1 Sam. 17. 15. 4. The challenge of Goliath. 1 Sam. 17. 1-19. 5. David's offer to fight with the giant. 1 Sam. 17. 20-37.

Explanations.—*Helmet*—A metal covering for the head. *Coat of mail*—Literally, "coat of

scales;" probably of leather with metal scales fastened upon it as a protection. *Girded his sword*—Saul's sword. *Assayed*—Undertook, began. *Not proved it*—Was not accustomed to the armor and weapons. *Took his staff*—His shepherd's staff, used to guide the sheep. *Out of the brook*—The little stream which runs through the valley of Elah. *Scip*—A small bag used for carrying provisions. *Sling*—The weapon with which he was most familiar. *The Philistine*—The giant, nine feet high, named Goliath. *Man that bare the shield*—This was a large shield covering most of the body, and carried by an attendant. *Disdained him*—Held him in contempt. *By his gods*—The idols of the Philistines. *In the name of the Lord*—David's faith was not in his weapons, but in his God. *I will give*—By the power of God. *The battle is the Lord's*—Under the Lord's control. *David hasted*—He ran near enough to take aim with his sling. *In his forehead*—The only part of his body that was uncovered. *Fell upon his face*—Stunned, but not yet killed. *Took his sword*—The Philistine's sword. *Champion*—The one who stood to represent them in the fight. *They fled*—A sudden terror fell upon them.

LESSON HYMNS.

No. 103, *New D. H.*

Am I a soldier of the cross.

No. 102, *New D. H.*

Only an armour-bearer, firmly I stand.

No. 107, *New D. H.*

Stand up! stand up for Jesus!

QUESTIONS FOR HOME STUDY.

[Read the verses before the lesson, and notice what had already taken place].

1. **The Weapons**, v. 38-40. Whose weapons are here named? To whom were they given, and for what purpose? How did David show wisdom in regard to them? How did David prepare for the fight? What were the weapons of his enemy? ver. 5-7. Who is the enemy against whom we must fight? 1 Pet. 5:8. Find six weapons which we need in Eph. 6:14-17.

2. **The Meeting**, v. 41-48. What did the Philistine say when he saw David? How did David answer his words? In whom did David trust for victory? What did he say in the GOLDEN TEXT? How did David show his boldness? ver. 48. How did David illustrate Eph. 6:10?

3. **The Victory**, v. 49-51. With what, and how, was the victory won? How did David show courage after his enemy fell? What was the effect of the victory on the Philistines? What was its effect upon the Israelites? How did it illustrate 1 Cor. 1:27, 28?

TEACHINGS OF THE LESSON.

Where in this lesson do we find—

1. That faith in God gives wisdom?

2. That faith in God inspires courage?

3. That faith in God gives success?

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

DOCTRINAL SUGGESTION.—The special providence of God.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Weapons**, v. 38-40. How did Saul prepare David for the fight? Why did David object to this preparation? What preparation did he make for himself? Why did he choose these?

2. **The Meeting**, v. 41-48. How did David's opponent regard him? What was his challenge to the Hebrew youth? What difference between them did David define? What did he prophesy as to the issue of the battle? How did David know this? chap. 17:13. What lesson would the people learn from this battle? How did David meet the advance of the giant?

3. **The Victory**, v. 49-51. How did David stop the advance of the giant? What was the result of the conflict? How did David complete the victory? What was the effect of this act upon the Philistines?

PRACTICAL TEACHINGS.

Where in this lesson are we shown—

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

QUESTIONS FOR YOUNGER SCHOLARS.

With whom were the Israelites now at war? With the Philistines. What bold man was among the Philistines? Goliath, a giant. What did Goliath do? He dared any one of the Israelites to fight him. What did David say? "I will go and kill him, with God's help." Was David a soldier in the army? No, he was a keeper of sheep. How did he happen to be on the field of battle? He came to bring a message to his brothers in the army. How did Saul try to help David? He put his own armour upon David. What did David tell Saul? "I am not used to these things." What did David take with him? His staff and sling and some smooth stones. How was Goliath armed? With a sword and shield and spear. To whom did David look for help? To God. Whom will God always help? Those who trust him. How did David attack Goliath? He put a stone in his sling and threw it. What followed? Goliath was struck to the ground. What did David then do? He cut off

Goliath's head with his own sword. How did this act inspire the Israelites? To fight the Philistines and win a great victory.

WORDS WITH LITTLE PEOPLE.

We are like Goliath when we are—Proud. Self-confident. Boastful. We are like David when we are—Humble of heart. Quick to obey. Ready to trust God.

ANALYTICAL AND BIBLICAL OUTLINE.

The Victory of Faith.

[From the *Normal Class*, January, 1876.]

I. THE PREPARATION.

1. Strange armour useless. "Not proved." v. 39.
"Traditions." Mark 7. 8. "Will... worship." Col. 2. 23.
"Philosophy." Col. 2. 8. "Circumcision." Gal. 6. 15.
2. Tried weapons best. "Five smooth stones." v. 40.
"Things... learned." 2 Timothy. 3. 14-17. "Word." Prov. 30. 5.
"Word of truth." 2 Cor. 6. 6, 7. "Mighty." 2 Cor. 10. 4.
3. Armour of God. "Name of the Lord." v. 45.
"Helmet." Isa. 59. 17. "Breastplate." 1 Thess. 5. 8.
"Armour of light." Rom. 13. 12. "Whole armour." Eph. 6. 14-7.

II. THE COMBATANTS.

1. Goliath. *a* Powerful. v. 4-7.
"Prince of this world." John 12. 31.
"Lion." 1 Pet. 5. 8.
- b* Defiant. "Cursed David." v. 43.
"Exalteth himself" 2 Thess. 2. 3, 4.
"Swelling words." Jude 16.
- c* Haughty. "Disdained him." v. 42.
"Boasters." 2 Tim. 3. 1-5. "Self-willed." 2 Pet. 2. 10.
- d* Murderous. "Give thy flesh." v. 44.
"A murderer." John 8. 44. "Out of the heart." Matt. 15. 19.
2. David. *a* Humble. v. 40.
"Grace to... humble." 1 Pet. 5. 5.
"God's dwelling." Isa. 57. 15.
- b* Confident in God. "Will the Lord deliver." v. 46.
"It is better." Psa. 118. 8, 9. "All things." Phil. 4. 13.

III. THE VICTORY.

1. By insignificant means. "Sling and stone." v. 40.
"Weak things." 1 Cor. 1. 27-30. "Poor." James 2. 5.
2. Through God. "A God in Israel." v. 46.

"By my Spirit." Zech. 4. 6. "Angel." Psa. 34. 7.

3. Complete. "Champion dead, they fled." v. 51.

"Perfect in weakness." 2 Cor. 12. 9.
"Conquerors." Rom. 8. 37.

ADDITIONAL PRACTICAL LESSONS.

The Elements of Success in Life.

1. An element of success, leading greatly to David's advancement, was his spirit of willingness, ready to lead and to act when others were hesitating. v. 32.

2. An element of David's success was his thorough knowledge of his own powers, just what he could do, and what he could not do, and his use of weapons with which he could trust himself. v. 38, 40.

3. An element of David's success was his wise forethought, planning the precise method in which to win the victory, and then carrying it out. v. 40.

4. An element of David's success was his promptness in action, recognizing his opportunity, and taking advantage of it, a sure mark of genius. v. 48, 49.

5. An element of David's success was the precision and directness of his action, making no mistake when the moment of emergency came, but aiming at just the right point: an example in life for all circumstances. v. 49.

6. An element, and the greatest of all, in David's success, was his humble faith in God, recognizing all success as coming from above, and giving to God all the glory. v. 45, 47.

CATECHISM QUESTION.

17. *Who were the Disciples of Christ?*

The Disciples of Christ were those who believed in his word, and became his followers, whilst he was in this world.

18. *Who were the Apostles of our Lord?*

The Apostles of our Lord were twelve disciples whom he called to be witnesses of his miracles, death, resurrection, and ascension; and who were to bear testimony of these things to Jews and Gentiles.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

Of all Bible stories, this is pre-eminently the story of daring and of valour, the one which most strongly excites the youthful imagination, and most deeply impresses itself on the youthful mind. David is the great Old Testament hero. And what boy

would not choose, if he could, to be like him?

Yet the story is not a mere tale of youthful bravery, nor even of trust in God. It goes deeper, and shows us the lines upon which such trust is based, and such bravery is built. The key to the right consideration of it is given us in the Golden Text: "The battle is the Lord's."

"The battle is the Lord's." There are many bold, spirited natures who love daring for daring's sake, danger for danger's sake. If the nature of David were akin to these, certainly his motive was not. He went forth to the contest with the giant because it was the Lord's battle. How many of those who admire his courage have ever thought of this? Let the teacher endeavour to bring out and to impress on his scholars these four points:

1. *The light in which David viewed the quarrel.* The light in which any event is looked at is important. It may be correct or incorrect, but any way it influences the conduct. I was in Germany at the time (1860) when the Emperor Napoleon commenced hostile operations against Austria for the deliverance of Lombardy and will remember the intense excitement that prevailed. It was thought that the war, though commenced in Italy, was likely to extend to Germany, Napoleon's real aim being, as was supposed, not Italy, but the right bank of the Rhine. In fact, the whole matter was viewed as a menace to Germany, calling for preparation and watchfulness on her part. And so my sympathies, which naturally would have gone with the liberation of Italy, were enlisted for a time on the opposite side.

How was the challenge of Goliath viewed by the men of Israel? As a terrible menace to their land, their homes, their liberty, and their lives. But David saw deeper into its real meaning. He saw that in defying the "armies of Israel" the Philistine had defied the "armies of the living God." For it was perfectly well known that Israel was the people of Jehovah, and under his protection. And therefore David could not look upon the matter as affecting his nation only, but as affecting the honour of his God. He saw in it an impious defiance of the Lord himself, and therefore one which the Lord himself must take up. "The battle is the Lord's."

2. *The spirit in which David considered the quarrel.* I may be quite correct in my view of a matter. I may understand its causes and foresee its probable issues. Yet it may influence me but slightly, or not at all. A by-stander watching a game of chess

may perceive the intention of one of the players in certain moves, and foresee the probable result, but it may be to him a matter of entire indifference whether that player or his antagonist wins the game. And it is possible to see that certain things are adverse to the cause of Christ, without any deep feeling being stirred about the matter. Not so with David. That "the battle was the Lord's" was enough for him. Nothing could touch him more closely, nothing could rouse him more strongly, than a matter affecting the Lord's cause or the Lord's honour. If we take David's reply to his brother Eliab, as rendered by the Authorized Version, the words seem to show how thoroughly and deeply he was moved. "Is there not a cause?" As if he would say: Should I not care about this matter? Should I not make myself thoroughly acquainted with it? Should I not find out if any one is going to take it up? And why? Because he loved the Lord; because the Lord was his God, his strength, his Redeemer, his refuge, his habitation, etc. Psa. 18. 1, etc.; 10. 14; 91. 9.

3. *The confidence in which David went forth to the encounter.* The challenge of Goliath inspired the men of Israel with terror; they "fled from his face and were sore afraid." Notwithstanding the high honours offered to a successful champion, no man dared come forward. Each man felt, and rightly, that he was no match for the giant. Wherein did David's estimate of the task differ from theirs? In this, that he knew "the battle was the Lord's," and he should not be left to fight alone. Alone he might well have trembled: but the Lord being with him he had nothing to fear. He could boldly announce beforehand his victory, because the cause was the Lord's.

4. *The power by which David won the contest.* It is a marvellous picture—the shepherd youth, "fair" and "ruddy" going forth to meet the man of war from his youth, with his giant frame, his strong armour, and his mighty weapons. Who nerved that young hand as it placed the smooth stone in the sling? Who kept that sight undazzled, and that arm sure and steady, as the aim was taken? Were there no others in Israel who could use the sling and the stone? See Judges 20. 16; 1 Chron. 12. 2. The hand of the most practiced must fail, if his heart fail. But "the battle was the Lord's" and he who went forth in the Lord's strength came off conqueror.

Which of our young people would faint emulate David's example?

Let them understand that there is a battle going on in the world between good and

evil, right and wrong, sin and holiness, and that "the battle is the Lord's."

But how does it concern them? If my nation is involved in war, I naturally care about the result. If my father, my brother, my friend, is in the battle, it touches me yet more closely. "The battle is the Lord's" will mean nothing to you unless he is your Lord, your Saviour, your Friend.

Is this so? Then you may go forward confidently "in the name of the Lord," and "in the strength of the Lord" (Psa. 71. 16), and he will give the victory.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Relate the incident of David's appearance at the court previous to this battle. . . . Show the valley of Elah on the map. . . . The design of this event: 1. To make the anointed one manifest to Israel; 2. To show to the people God's instrumentalities and methods; 3. To prepare the king and the people each for the other. . . . The coming king giving the tokens of his call: 1. His work—to deliver Israel; 2. His time—in Israel's emergency; 3. His manner—according to his own gifts; 4. His character—combining courage with prudence; 5. His spirit—humble trust in God; 6. His insight—into God's character and plan. . . . See the Analytical and Biblical Outline, prepared by the "Railroad Normal Class" of Plainfield, 1875. . . . The elements of David's success (see Additional Practical Lessons) as illustrating character, and as examples for all in life. . . . Giants which we must fight, as illustrated by the spirit of Goliath: 1. Pride; 2. Self-confidence; 3. Cruelty; 4. Unbelief. . . . ILLUSTRATIONS. *Victories of Faith.* Jericho taken. Josh. 6. 20. Gideon's army. Judg. 7. 15-22. Jerusalem delivered. 2 Kings 7. 1-7. Jonathan. 1 Sam. 14. 6-15. . . . *Need of proved weapons.* A troop of cavalry were defeated and taken prisoners because their sabres were made of flawy steel, and broke in their hands in battle. . . . *Faith and works.* Cromwell's command to his Ironsides, "Trust in God, and keep your powder dry." . . . A well-known marksman, who died a few years ago, was universally known by the nickname of "Old Reliable," because of his accuracy of aim. It is well to be safe and exact in all things. . . . *Goliath's sword.* Much of the learning and science in unbelieving minds has been turned to the service of God, as the science of geology, which was considered at first to disprove the Bible, now proves it. So the studies of rationalistic

scholars are made to pay tribute to the Gospel.

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Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Evil an Ugly Giant.*

INTRODUCTORY. Talk about giants, their size, strength, etc., telling how they are dreaded when they are fierce and cruel as Goliath was. Speak of the battle to be fought between Israel and the Philistines, making marks on the board to represent the soldiers on either side, and one long mark between to indicate Goliath. See that it is understood that the Philistines were the enemies of God, fighting against him, and that the Israelites were fighting for God.

1. Print "David" on the board, and call from children all they know about him. Recall God's choice of David, the anointing, etc., bringing out the thought that God saw a kind of strength in him that men could not see, and contrasting the two kinds of strength—that of the giant who does not know God, and that of the child who does know him. Now, let some child tell the story of the fight between David and Goliath, supplying details which are omitted, such as the great height of the giant, the size of his spear, the forty days of defiance, etc.

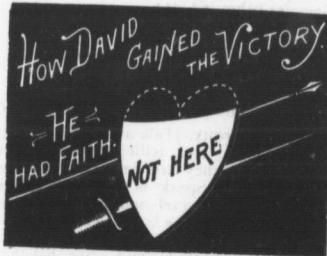
2. Erase marks, and tell children that Goliath was a picture of sin, and that there are as many giants these days as there are forms of sin, but that we will only speak of two or three. Make a long mark, and tell that this stands for a giant who can be seen in every city and village, a great giant who kills thousands of people every year, and who is watching all the children to see if he cannot get them in his power. See if children can guess his name, and print "Giant Alcohol." Describe another, "Giant Selfishness," and still another, "Giant Unbelief." Who can fight these giants?

3. Tell what David's armour consisted of—simple faith that God would fight for him, and teach that any child who will put on that armour may conquer any giant of sin

that is waiting for him. No one has strength enough of his own to conquer any giant, but God has plenty of strength. Teach Golden Text, and show that it is the Lord's business to fight battles, and that he does it for every one who trusts him. Tell that the best pebbles for a Christian child's sling are Bible texts, prayer, hymns, thoughts about Jesus.

Blackboard.

BY J. B. PHIPPS, ESQ.



Draw the shield and sword and spear, but leave off the dotted lines over the shield. David gained the victory, not because he had faith in the weapons of war, but because he had faith in God. Illustrate this by first speaking of the shield and sword and spear, then erase the top of the shield, and where the dotted lines are shown in the diagram make lines which will transform it into a heart. Erase the word "not." It will then read: *How David gained the victory. He had faith here.* [In the heart].

MY GREATEST FOE.

WHAT IS IT? WHERE IS IT?

HOW SHALL I FIGHT IT?

THE BATTLE IS THE LORD'S.

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A battle to-day, and we will be there to see it. A battle between that big, brawny, brawling, blasphemous giant, and whom? Peep in at that tent-door where they are getting ready his opponent. That young fellow? Absurd! He is a shepherd, and they are weighing him down with heavy armour. "Ridiculous!" his oldest and envious brother would say. "He can't use it. The work he is fitted to is the carrying of the lambs' babies." And the young shepherd—he is thinking. His thoughts are far away, and he is looking upon some "green pasture." He is gazing down into the "still

waters" of a brook. He sees the round pebbles there that he could skilfully sling. There is his weapon, both sword and spear, and may God be his shield and coat-of-mail on this awful day! "I cannot go with these," he says, and puts away that heavy armour. A staff in one hand and a sling in the other, five smooth stones in his shepherd's bag, all alone, and yet with God all about him, he goes out to meet that big, brawling Philistine. And what a mass of flesh, shining all over with brass, a helmet of brass on his head, a coat of mail clothing with brass his breast, greaves of brass upon his legs, target of brass between his shoulders—what a massive mountain of martial splendour! And that young fellow on the other side, whose only armour is the cloth his mother spun for him, and his weapon that sling dangling from his hand! How the Philistine cursed him for his impudence! And all along the line of the Philistine host, ranged behind their champion, what a sneer and laugh must have gone up! And how the Israelites back of the young shepherd must have blushed for him! If that older brother could only have shut him up with lambs at home and kept him penned there! But see, he is running toward the Philistine! Quick! Take in that whole scene, the Israelites here, the Philistines there, shame on this side, sneers on that, and between the two that huge, towering, threatening giant toward whom the young shepherd is running. Now God be with thee, plucky soul! Watch him! He has put a stone in his sling. He has drawn back his arm, he is aiming, he lets fly the stone! And straight as any bullet to its mark flies that missile, and in a great, helpless, senseless heap, the giant tumbles! It is all over in a moment, and David stands victorious upon the body of Goliath. There is a great cry rending all the air behind David, and Israel runs toward the Philistines! The once sneering host now scatters, melting away hopelessly as any late snow before a spring sun, and behind their retreating footsteps is heard the swift, pursuing tread of Israel's army.

LESSONS FOR DECEMBER, 1883.

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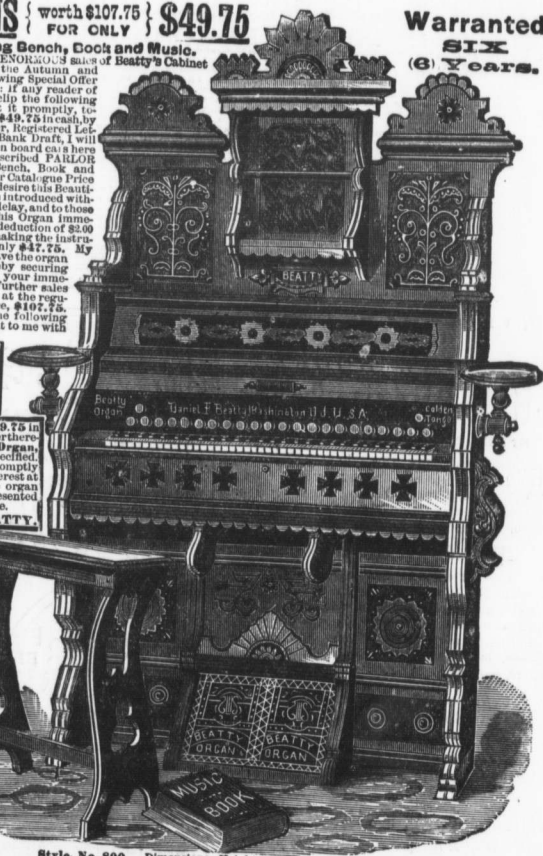
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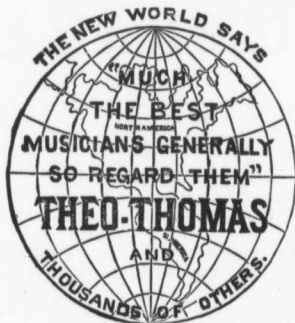
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