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SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. XXX.]

SEPTEMBER, 1896.

[No. 9.]

God is Love.

BY H. E. Q.

God is love, and all around us,
Everywhere, beneath, above,
See we traces of His wisdom,
Hear sweet whispers of His love;
In the sighing of the zephyr,
In the swaying of the breeze,
In the murmur of the night wind,
As it rustles in the trees.

God is love, to-day, forever,
Now, and yesterday the same;
Safe within His gracious keeping,
Trust'ing in the Saviour's name.
In the earth and in the heavens,
As we roam o'er sea or land,
There are ever present with us,
Works of an Almighty hand.

God is love, the sparkling streamlet
Tells us of His wondrous grace,
And the brightness of the sunlight
Shows the smiling of His face.
And we see Him in the dawning,
Radiant glories then unfold;
And in evening's beautiful sunset,
When the earth is touched with gold.

God is love, we see some purpose
In the shells upon the strand,
And in humble adoration,
Trace His footsteps in the sand.
In the music of the waters,
In the dashing of the spray,
See we in majestic greatness,
Him whom winds and seas obey.

God is love, the gentle dewdrops,
On the thirsty sun-kissed flowers,
Speaks to us of power and wisdom,
In the fragrant vernal bowers.
Slowly steals the twilight shadows,
Purple mists are on the hills,
And a voice is in the gloaming,
In the murmur of the rills.

God is love, then let it echo
Over sea from shore to shore,
And in jubilant strains melodious,
Chant His praise forevermore.
Upward now our thoughts are roaming,
From the earth to heaven above;
While all nature softly whispers
God is here, and God is love.

Frontier, Que.

Six Hints From Teacher to Scholar.

A SUCCESSFUL Sunday-school teacher once made these practical suggestions in a home-made card, issued to his class at the beginning of a new year of study:

First.—Set apart a regular time each day for the study of the lesson.

Second.—Read the Home Readings every day.

Third.—Try to be present at school every Sunday during the year.

Fourth.—Always bring a Bible with you to Sunday-school.

Fifth.—Come to Sunday-school prepared to enter heartily and devoutly into all the exercises.

Sixth.—Ask the Holy Spirit to enlighten our minds that we may understand and apply that which we read.—*S. S. Times.*

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Sunday School Banner.

W. H. WITHROW, D.D., EDITOR.

TORONTO, SEPTEMBER, 1896.

Eighth International Sunday-school Convention.

THE great Convention of 1896 at Boston, has come and gone. It has been one of the most successful ever held—successful in point of numbers, of consecrated zeal, of noble achievement. Nothing could surpass the ample and generous arrangements made by the people of Boston for holding the Convention, except their energy and whole-souled hospitality in carrying them out.

The Canadian contingent was very full, that from the Maritime Provinces particularly so. For instance, out of thirty-four delegates assigned to New Brunswick, thirty-two were present. Of our Eastern friends the Rev. A. Lucas, of New Brunswick, was a conspicuous member of the Executive Committee. The Rev. Mr. Young, of Hampton, and many laymen, whose names we cannot now remember, made a strong contingent. The Ontario delegates we knew better. Among them were the Rev. Dr. Potts, senior Canadian member of the Lesson Committee, always held in high honour and heard with deepest interest; Dr. J. C. Maclaren, Q.C., one of the most indefatigable members of the Executive Committee; Revs.

Dr. Harper, Dr. Tovell, T. A. Moore, Dr. Crothers, R. J. Elliott, W. C. Watch, D. A. Moyer, C. R. Morrow, I. H. Robinson, Wray R. Smith, R. Clark and Mrs. Clark; J. Pickering, I. Hord, Esq., of Mitchell, and daughter; H. C. McMullen, Esq., of Picton, who presided at one of the public meetings; H. P. Moore, Esq., of the *Acton Free Press*; R. S. White, Esq., Hamilton; Jas. Trainer, Esq., of Burlington, and many others whose names we do not now recall.

The accompanying report of Sunday-school progress on this continent, for the last twenty-one years is exceedingly gratifying:

The newly appointed Lesson Committee represents the principal Protestant denominations of America, with corresponding members in Great Britain. They have nothing whatever to do with the preparation of the lesson notes and comments. They merely select for a period of six or seven years the Scripture lessons. The denominational Sunday-school editors and publishing houses prepare their own notes and comments for their own Sunday-school periodicals and commentaries.

The literature that is thus created, is of enormous volume and of very great value. The *Sunday-school Times*, at Philadelphia, the *Sunday-school Chronicle*, of London, are inter-denominational organs of very large circulation and employing high-class talent in their preparation. The publications of the great denominational houses, the Methodist, Presbyterian, Baptist, Anglican, Congregational and other societies are of still vaster volume. They are of every grade from large illustrated octavos to cheap fly leaves, which fall thick as leaves in autumn. They are adapted to every need, from the wealthy city school to the remotest hamlet in the country, and are a great unifying force organizing into one grand army the schools scattered over two hemispheres.

Fuller details of the great Boston Convention will hereafter be given and commented upon.

Study or Non-Study.

The so-called "study" of the Bible in many Sunday-schools could be patented as a most effective device for the non-study of the Scriptures. Sunday-schools flourish almost everywhere in which the Bible is seldom or never seen in the hands of a scholar or teacher. Thousands of children in regular attendance upon Sunday schools never handle a Bible, and do not know the meaning of the terms "Testament," "book," "chapter," etc., as applied to the contents of the volume. Protestant Christians have been greatly agitated over the question of the exclusion of the Bible from the public school; but there is reason for much greater anxiety over the exclusion of the Bible from the Sunday-school.—*Christian Advocate*.

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Statistics Presented to the Several International Sunday-school Conventions.

	Sun.-Sch'ls.	Teachers.	Scholars.	Total.
1. Baltimore, May 11-13, 1875.				
United States.....	64,871	753,060	5,790,683	6,543,743
Canada.....	4,401	35,745	271,381	307,126
2. Atlanta, April 17-19, 1878.				
United States.....	78,046	853,100	6,504,054	7,357,154
Canada.....	5,395	41,693	339,943	381,636
3. Toronto, June 22-24, 1881.				
United States.....	84,730	932,283	6,820,835	7,753,118
British America.....	5,640	42,912	356,330	399,242
4. Louisville, June 11-13, 1884.				
United States.....	98,303	1,043,718	7,668,833	8,712,851
British America.....	5,213	45,511	387,966	433,477
5. Chicago, June 1-3, 1887.				
United States.....	99,860	1,108,265	8,048,462	9,156,727
British America.....	6,448	52,938	440,983	493,921
6. Pittsburg, June 24-27, 1890.				
United States.....	108,939	1,151,340	8,649,131	9,800,471
British America.....	7,020	58,086	497,113	555,199
7. St. Louis, Aug 31—Sept 2, 1893.				
United States.....	123,173	1,305,929	9,718,432	11,024,371
British America.....	8,745	71,796	599,040	670,936
8. Boston, June 23-26, 1895.				
United States.....	132,639	1,396,508	10,890,092	12,286,600
British America.....	9,450	79,861	666,714	746,575
Total.....	142,089	1,476,369	11,556,806	13,033,175
Gain.....	10,171	98,634	1,239,334	1,337,968

Book Notices.

The Crisis of this World; or, the Dominion and Doom of the Devil. By S. M. MERRILL, Bishop of the Methodist Episcopal Church. Cincinnati: Curtis & Jennings. Toronto: William Briggs. 16mo. Cloth, 190 pp. Price, 60 cents.

This booklet is an enlarged sermon, preached against that phase of liberalism that minimizes the personality of the devil and the reality of his kingdom and power. The author puts emphasis on the tremendous doctrine of angels perverted into devils, as a fact that enters into every phase of Christian experience, ethics and work. Under the three general heads of "The Crisis of this World," "The Unpardonable Sin," and "The Duration of Punishment," he argues the substantial agreement of the orthodox view, concerning the origin and result of evil, with Scripture and the highest reason. This book will appeal to serious thinkers, and, though all its conclusions may not be accepted, it will promote thought, stimulate faith, and intensify hatred to sin and the love of righteousness.

A. M. P.

A Defence of Christian Perfection. A Criticism of Dr. James Mudge's "Growth in Holiness Toward Perfection." By DANIEL STEELE, author of "Milestone Papers," etc. New York: Eaton & Mains. Toronto: William Briggs. 16mo. Cloth, 136 pp. Price, 50 cents.

What a pity it is that we have not a clear, well-defined, commonly understood and universally accepted teaching of the doctrine of holiness among us Methodist people. Here we have another instance of one eminent minister criticising and condemning the teachings of another. While there is so much diversity among our teachers, is there likely to be uniformity of experience among our people? Controversy upon this doctrine has no doubt been detrimental to its propagation, and yet, where there is error in its presentation, these errors should be corrected.

"Scriptural holiness" is a Methodist watchword, and "Christian perfection" her ideal; and whatever theory of these may be taught by individuals, we may believe that each is perfectly sincere in their promotion. They are the goal of all Methodist preaching. A. M. P.

The Sun-bright Clime.

HAVE you heard, have you heard of that sun-bright clime,
Undimmed by sorrow, unharmed by time,
Where age hath no power o'er the fadeless frame,
Where the eye is fire and the heart is flame—
Have you heard of that sun-bright clime?

A river of water gushes there,
'Mid flowers of beauty strangely fair,
And a thousand wings are hovering o'er
The dazzling wave and the golden shore,
That are seen in that sun-bright clime.

Millions of forms, all clothed in white,
In garments of beauty, clear and bright,
There dwell in their own immortal bowers,
'Mid fadeless hues of countless flowers,
That bloom in that sun-bright clime.

Ear hath not heard, and eye hath not seen,
Their swelling songs, and their changeless sheen;
Their ensigns are waving, their banners unfurl,
O'er the jasper wall and gates of pearl,
That are fixed in that sun-bright clime.

But far, far away in that sinless clime,
Undimmed by sorrow and unharmed by time,
Where, amid all things bright and fair is given,
The home of the just, and its name is heaven—
The name of that sun-bright clime.

The Hebrew Psalms.

BY REV. W. A. DICKSON.

THE title "Book of Psalms" means a book of odes or songs whose singing is accompanied by an instrument. Not all the Hebrew psalms, however, are lyrics, and the collection as it now stands was not intended as a church psalter. It is a national collection of devotional poetry, made up of at least five smaller collections. Many of the pieces were neither written as songs nor meant to be used with music. The book forms one of the three great divisions under which the Jewish church arranged the Old Testament Scriptures. Christ recognized that division when he said, "All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." From ancient times they were divided into five Books: Book I., Psalms 1-41; Book II., Psalms 42-72; Book III., Psalms 73-89; Book IV., Psalms 90-106; Book V.,

Psalms 107-150. Each of these ends with a doxology, excepting Psalm 150, which forms an appropriate doxology to the whole psalter.

With regard to authorship, like the Bible itself, the Book of Psalms comes to us from the hands of many different authors whose times extend over the entire period of Hebrew literature, from Moses to the generation after the captivity. David was the largest and most eminent contributor, and his spirit and teaching influenced the whole. So we speak of the Psalms of David as we speak of Wesley's Hymns or Sankey's Songs, although every such collection contains some pieces by other distinguished authors. In the Hebrew inscriptions seventy-three are ascribed to David, twelve to Asaph and singers of his school, one to Moses, two to Solomon, and fourteen to the sons of Korah. Less than fifty are anonymous. These are styled "Orphan Psalms" in the Jewish Talmud.

When we consider David's preparation for his work, it is not strange that his psalms should stand unrivaled in literature. He was poet and musician by birth. He went the whole round of human conditions. Brought up in the sheep pastures, he was made familiar with the simple and universal forms of feeling. Military life, with its pomp and victories, furnished him with ideas of glory. In a great palace he was not a stranger to sovereign majesty, while in the solitudes of the wilderness he was schooled in discipline that he might "learn in suffering what he should teach in song." So his psalms are tender, mournful, joyous, pathetic, soft as the descent of dew, low as the whisper of love, loud as the voice of thunder, terrible as the almightiness of God.

The circumstances to which we owe many of them are interesting. The writer had to live precariously by spoil or gifts. He was hunted like a partridge on the mountains, by day providing sustenance, by night sleeping in cave or rock, field or forest. And yet this man in the heat of youth, with a soldier's license and a brigand's reputation, watched carefully his own city, learned from it as a pupil, and ruled it as a king. When his companions in arms were carousing or asleep he sat by his lamp in some still retreat, or considered the heavens, or engaged in prayer, or meditated on the law, and composed and wrote what shall sound in the Church and echo in the world till time shall be no more. To his fall, repentance and restoration, we owe some of the seven penitential psalms that have taught despair to trust, and turned the heart of flint into a fountain of tears. So deeply did he sound the depths of human nature, and so loftily did he soar to the gates of light, that no poet has ever lived whose ideas have become so much the common property of nations.

The inspiration of the psalms is placed beyond all doubt. David said, "The Spirit of the Lord spake by me, and his word was in my tongue." Christ and his apostles fully endorsed

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this claim in passages like these: "How then doth David in spirit call him Lord?" "Who by the mouth of thy servant David hast said, Why did the heathen rage?"

As models of diction the study of the psalms will repay our best effort. Here is a storehouse from which we can always draw divinely sanctioned language with which to express our praises and our prayers to God. Christ himself sang one on the night he was betrayed, took from one the words in which he uttered the dreadful sorrows of his soul, and died with the words of another on his lips.

We have the great privilege of studying the psalms in three standard translations. We have that made by Coverdale and published in the "Great Bible," 1540, and now embodied in the Prayer Book of the Protestant Episcopal Church; The Authorized Version made in 1611; and the Revised, and in many respects best of all, made in 1884. By comparing these, and with the aid of the many helps accessible to-day, we may in time attain to the mastery of this one book, which is a Bible in miniature, and contains the flower of all the good things embodied in the other books of Holy Scripture.

More Microbes.

MICROBES! Microbes! Millions of microbes, swarming everywhere on earth, in air, in the food you eat, the water you drink, the clothes you wear, on the lips you love. Horrible microbes that are gnashing their teeth and sharpening their claws, and are getting ready to devour you before the grave has received you. The worms that used to make us shiver with apprehension were bad enough, but the microbes are infinitely worse, as being everywhere abroad and eager to burrow into our very vitals while we are yet alive. The world has been filled with new terrors since these modern bacteriologists have begun to uncover its true inwardness, and the only safe place in which to seek refuge would seem to be a glass case, hermetically sealed, and only containing sterilized air.

Never did we understand so clearly before the meaning of the poet when he sang:

"We should suspect some dangers nigh,
Where we possess delight."

One bacteriologist, among the foremost in the chase, shouts back to his enthusiastic followers that he has discovered the microbe of age, the microscopic villain that more and more infests the body as the years wear on, that dims the eye and dulls the ear and unstrings the nerves and chills the blood and eats away the sensibilities and lands us in senility;

and he does not despair of exterminating the microbe, and then we shall rejoice in immortal youth. He thinks that the reason the antediluvians lived for so many years was that the microbe of age, in that early time, had not gotten much abroad. And another advanced scientist shouts back that he has discovered the microbe of death and hopes to find something that will despatch the microbe if the microbe doesn't get ahead, as is likely, and first despatch the scientist. We smile at all this, as well we may, and there is splendid opportunity here for another Cervantes to bring out another Don Quixote, only let him be mounted on a scientific hobby instead of Rosinante.

But after all, what comfort it is to fall back upon the "more sure word of prophecy," and to repose beneath the shadow of the wings of the Almighty, so that we "shall not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday."

Sin is the most dreadful of all microbes, for this brings on senility and issues in eternal death. And the blood of Christ is the only infallible microbe killer, and he to whom it has been applied shall have his youth renewed like the eagles, and shall, without fear, look death in the face and be able triumphantly to cry, "O grave, where is thy victory? O death, where is thy sting? The sting of death is sin, the strength of sin is the law, but thanks be to God that giveth us the victory through our Lord Jesus Christ."—*Baptist Teacher*.

No intelligent Christian can have any experience in Chinese Sunday-schools without believing heartily in the work, the workers, and the results. No charge can be made against labour among the Chinese, which cannot be made with equal propriety against all Sunday-school work. On the other hand, the pupils of any Chinese school cannot be matched by people of any other nation for politeness, regard for the officers and teachers of the school, gentleness of manner, and respect for all the proprieties of conduct which should be observed in such association. Tenacious of their own customs, they are the most tolerant of peoples in their attitude toward the customs of others. Of substantial character, those who labour among them learn to love and respect them. It is unfortunate that any anti-Chinese sentiment should emanate from Methodist sources. Such antagonism is opposed to every impulse of Methodism, and is based wholly on ignorance of the real facts in the case. It is contrary to the teachings of Paul, who declared that God "hath made of one blood all nations of men for to dwell on all the face of the earth." It is contrary to the "spirit of the times." Science has narrowed the world to a span, until the various tribes of men may clasp hands and say, "All we are brethren."

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN OLD TESTAMENT HISTORY.

LESSON X. DAVID'S LOVE FOR GOD'S HOUSE.

[Sept. 6.]

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

Authorized Version.

1 Chron. 22. 6-16. [Commit to memory verses 11, 13.]

[Compare Psalm 84.]

6 Then he called for Sol'o-mon his son, and charged him to build a house for the LoRD God of Is-ra-el.

7 And Da'vid said to Sol'o-mon, My son, as for me, it was in my mind to build a house unto the name of the LoRD my God:

8 But the word of the LoRD came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight.

9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Sol'o-mon, and I will give peace and quietness unto Is-ra-el in his days.

10 He shall build a house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Is-ra-el forever.

11 Now, my son, the LoRD be with thee; and prosper thou, and build the house of the LoRD thy God, as he hath said of thee.

12 Only the LoRD give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LoRD thy God.

13 Then shalt thou prosper, if thou takest heed to fulfill the statutes and judgments which the LoRD charged Mo'ses with concerning Is-ra-el: be strong, and of good courage; dread not, nor be dismayed.

14 Now, behold, in my trouble I have prepared for the house of the LoRD a hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto.

15 Moreover, there are workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the silver, and the brass, and the iron, there is no number. Arise therefore, and be doing, and the LoRD be with thee.

Revised Version.

- 6 Then he called for Sol'o-mon his son, and charged him to build an house for the LoRD, the God of Is-ra-el. And Da'vid said to Sol'o-mon his son, As for me, it was in mine heart to build an house unto the name of the LoRD my God. But the word of the LoRD came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight: behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Sol'o-mon, and I will give peace and quietness unto Is-ra-el in his days: he shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Is-ra-el forever.
- 11 Now, my son, the LoRD be with thee; and prosper thou, and build the house of the LoRD thy God, as he hath spoken concerning thee.
- 12 Only the LoRD give thee discretion and understanding, and give thee charge concerning Is-ra-el; that so thou mayest keep the law of the LoRD thy God. Then shalt thou prosper, if thou observe to do the statutes and the judgments which the LoRD charged Mo'ses with concerning Is-ra-el: be strong, and of good courage; fear not, neither be dismayed. Now, behold, in my affliction I have prepared for the house of the LoRD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance; timber also and stone have I prepared; and thou mayest add thereto.
- 15 Moreover there are workmen with thee in abundance, hewers and workers of stone and timber, and all men that are cunning in any manner of work; of the gold, the silver, and the brass, and the iron, there is no number; arise and be doing, and the LoRD be with thee.

TIME.—Not certain, but in the old age of David. **PLACE.**—Jerusalem.

HOME READINGS.

- M.* David's Love for God's House. 1 Chron. 22. 1-10.
Tu. David's Love for God's House. 1 Chron. 22. 11-19.
W. A good desire. 1 Chron. 17. 1-12.

- Th.* David's thankfulness. 1 Chron. 17. 16-27
F. Generous giving. 1 Chron. 29. 1-9.
S. The joy of service. 1 Chron. 29. 10-19.
S. Sanctuary songs. Psalm 84.

LESSON HYMNS.

- No. 284, New Canadian Hymnal.
 Sweet is the work, my God, my King.

QUES

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No. 229, New Canadian Hymnal.

Again we meet with one accord,
In God's appointed way,
To learn of Jesus in his word,
And worship him to-day.

No. 231, New Canadian Hymnal.

Oh, happy day that fixed my choice
On thee, my Saviour and my God!
Well may this glowing heart rejoice,
And tell its raptures all abroad.

QUESTIONS FOR SENIOR SCHOLARS.**1. The House, v. 6-8.**

What house is here referred to?
Why was such a house desirable?
What had David proposed to do?
Who had forbidden him?
Why had the Lord forbidden him?
What says the GOLDEN TEXT of the dwellers in God's house?

2. The Builder, v. 9-13.

Who had been foretold as the builder?
What blessings had been promised him?
How long should he have peace?
What would he do for God, and God for him?
What did David tell Solomon to do?
What was his prayer for his son?
Upon what conditions would he prosper?
Why was the reign of Solomon suitable for the building of the temple?
What elements of character did Solomon need for this work?
Why were such traits needful?

3. The Preparation, v. 14-16.

How had David's wars enabled him to prepare for this building?
How much gold had he prepared?
How much silver?
What did he say of other materials?
What spirit did this preparation show?
What workmen had Solomon?
Wherein was David an example for us?
By whose blessing only could the house of the Lord be built? Psalm 127. 1.

Practical Teachings.

What does this lesson teach to be—

1. The highest duty of a people?
2. The requirements of God's work?
3. The privilege of God's people?

Where are we shown—

1. Love for God's house?
2. Zeal in God's service?
3. Devotion to God's cause?

QUESTIONS FOR INTERMEDIATE SCHOLARS.**1. Verses 6-8.**

6. How did David first think of building a temple?

8. Why did he not do so? Were his wars just?

2. Verses 9-13.

9. What promise was given to him? What advantage would Solomon possess?

10. Was he to have any special guidance or help? How long did his descendants reign over Israel? How may his kingdom be said to be everlasting?

11. Did the prosperity he enjoyed bring any obligation?

12. What did he specially need for the work? Did the fact that he was king give him freedom from the law?

13. Why should he be encouraged?

3. Verses 14-16.

14. How might David's example help him? Was he to take his ease and enjoy what was handed down to him?

15. What workmen were to aid him?

16. How had David secured such vast treasure? When was this charge given? What should we do with our treasures?

Teachings of the Lesson.

There is a special place and the work for each one of us. When God gives rest he expects work. God's promises should stir us up to active service? We are to use our money as God's stewards. It is a privilege to help in the erection or maintenance of God's house. Everybody is building something more lasting than Solomon's temple. The foundation, the plan, and the materials for holy character are all provided us.

QUESTIONS FOR YOUNGER SCHOLARS.

What had David wanted to build for the Lord?

Why was he not allowed to do so?

What had the Lord promised him?

Whom did the Lord choose to build his house?

Why was he chosen?

Where was the place fixed for the temple?

What had David made ready for the building?

What promise had the Lord given to Solomon?

What did David bid Solomon do?

Who has called us to do a good work?

How may we find out what it is?

Who will help us to do it?

When should we begin to get ready for our work?

While we are young.

Work for You.

To learn all you can from God's word?

To ask God each day to show you what to do?

To put all the good you learn into practice.

LESSON OUTLINE.

BY J. L. HURLBUT.

Preparation for Building God's House.

I. PEACE.

I will give peace. v. 6-9.

Keep him in perfect peace. Isa. 26. 3.

On earth peace. Luke 2. 14.

II. FELLOWSHIP WITH GOD.

He shall be my son. v. 10.

Now are we the sons of God. 1 John 3. 2.

We cry, Abba, Father. Rom. 8. 15.

III. WISDOM.

The Lord give thee wisdom. v. 12.

Knowledge and all judgment. Phil. 1. 9, 10.

Get wisdom, get understanding. Prov. 4. 5.

IV. OBEDIENCE.

Fulfill the statutes. v. 13.

Turn not to the right hand. Josh. 1. 7.

Walk in all the ways. Deut. 5. 32, 33.

V. ENERGY.

Be strong, and of good courage. v. 13.

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

Fear thou not. Isa. 41. 10.

VI. FORETHOUGHT.

In my trouble . . . prepared. v. 14.

Redeeming the time. Eph. 5. 16.

The wise took oil. Matt. 25. 4.

VII. LIBERALITY.

Thou mayest add thereto. v. 14.

Honor . . . with thy substance. Prov. 3. 9.

Soweth bountifully . . . reap. 2 Cor. 9. 6.

EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT R. DOHERTY.

General Statement.

While the responsibilities of the monarchy were still fresh on Solomon's shoulders David lay on his deathbed. He calls for Solomon; and we may easily reproduce in fancy the stately progress of the messengers from the bedside of the aged king to the throne room of his successor; for amid the surroundings of oriental royalty even such a simple call as this would be accompanied by imposing ceremony. The "charge" which David gave to Solomon becomes one of the landmarks of Hebrew history. David had made elaborate preparations for the erection of the temple of God. 1. He was the personal owner of one hundred and fifty thousand men, mostly Canaanite by birth, who had been captured in the series of conquests which made David master of the land. They had been held as royal bondmen ever since; and they, first of all, were devoted to this holy work. He had registered them, organized them, and turned them into what, in modern phraseology, would be called masons and hod-carriers. 2. He had made contracts with "masons," that is, stonecutters, who were to hew the great quadrangular blocks used in the embankment of Mount Moriah and in the foundations of the temple. Doubtless David secured these skilled laborers from every part of his dominions, for he ruled over what had been ten or eleven monarchies until he fused them in one. 3. He had collected iron in abundance, which, though not used as extensively in ancient architecture as now, was more valuable than now. 4. He had gathered together brass "in abundance." This, like the iron, had been probably taken from the structures of conquered nations. It was not nearly so easy in antique times to mine metal as it was to capture it, and David had all his life been a warrior rather than an artisan. It should be added that the brass of Scripture is copper, or a kind of bronze made of copper and tin. 5. The Zidonians and Tyrians, that is, the Phœnicians, had brought cedar wood to David, doubtless in exchange for the grain, wine, and fruit of Palestine. There was little or no money in those days, and while the wealth of Palestine depended on the Phœnicians, the very life of the Phœnicians depended on the Jews, whose country for ages was the basis of food supply for its national neighbors. No contract of supply for the building of the temple such as Solomon afterward made with Hiram had, however, yet been made. All this David had done to carry out his lofty conception of making a house for the Lord "highly magnificent for name and glory in all countries."

Verse 6. Called for Solomon his son. David, in extreme old age, calmly awaits his death. Solomon sits on the throne of his father, and seriously foresees his duties. Now he receives the great commission of his life—assumes the task for which he was providentially brought to the throne. **Charged him to build a house.** This address and that of 1 Kings 2. 2-9, were probably given about the same time, and may, indeed, be

two parts of one long discourse. **The Lord God of Israel.** Jehovah, the God of Israel. The building of this temple was not analogous to the erection of any other house of worship since the world began. And the difference is not merely that in many of these houses false worship has been offered, or that in others a fuller revelation of truth has been proclaimed. The difference lies here—that God in his gradual revelation accommodated

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himself to the Hebrew mind, and made the temple at Jerusalem the place of his actual residence; and in the nature of things there could only be one such place on earth. There were temples of Jupiter innumerable; but pagan temples were merely shrines, places of worship. There is no limit to the number of mosques and churches; for they are simply places for preaching and prayer and ritual service. But the temple at Jerusalem stood as God's abode.

7, 8. As for me. "If you ask why I did not do it myself." **It was in my mind.** Literally, "I, it was in my heart." **The word of the Lord came unto me.** This "word of the Lord" came doubtless in the necessities of the course of David's government, as well as by the voice of the prophet. When Nathan spoke he referred to David's wars only to emphasize God's assistance given to him; but the devout Hebrews regarded all providential leadership as the true command of God. **Hast shed blood abundantly.** Thoroughly justifiably, also, as David doubtless believed; nevertheless to his higher ethical sense these earlier duties unfitted him for the performance of this holy task, which he had hoped would glorify the closing years of his reign, and which he now passes over to his successor. Then, too, the empire must be thoroughly won and strengthened before the house of God could be safely founded. **Made great wars.** How "great" may be seen when we recall that in thirty years the domain of Israel had been increased from nine thousand to sixty thousand square miles, and that David bequeathed to Solomon authority over all the lands between the Nile and the Euphrates.

9. Behold, a son shall be born to thee. Better, "is born." **A man of rest.** Not, like David himself, a man who conquered peace, but a man who inherited peace. The fitness of his name, Solomon, *Peaceful*, is thus seen. Read 1 Kings 5, 4 and the verses following for a description of the profound peace which Israel enjoyed under Solomon's reign—a peace which was disturbed, indeed, during his closing years by revolts and conspiracies, but not until after his lapse into idolatry.

10. Compare 1 Chron. 17, 12 and the following verses. The lifework of Solomon was the erection of the temple on Mount Moriah. That building meant more to the world than any other edifice of human construction. No Christian or Mohammedan or pagan shrine, no matter how famous, ever kept any other such shrine from becoming famous; but, as we have seen, Solomon's temple was exclusive; there never could be another; there might be—there were later—many synagogues, but God could only have one house. **He shall be my son, and I will be his father.** Solomon was God's son in a peculiar sense. He was raised up for this one work, specially endowed to do it, and specially cured for till it was done. **I will establish the throne of his kingdom over Israel forever.**

Like all God's promises this was conditioned on the faithfulness of those to whom it was made.

11. The Lord be with thee. A very definite prayer. Often we are told in the sacred record that "the Lord was with David;" repeatedly we are told that the Lord stood by Paul. Beside every faithful disciple stands his Lord. **Prosper thou.** Prosperity is measurably under the control of men. **Build the house of the Lord thy God, as he has said of thee.** As we have already seen, the erection of this house was Solomon's one great life-task.

12. Only. Also. **The Lord give thee.** Better, "The Lord will give thee." **Wisdom and understanding.** How well this promise was fulfilled is shown in the third chapter of First Kings. **Keep the law of the Lord.** As Solomon's temple stood for Jehovah's worship, Solomon himself must stand for Jehovah's law.

13. If thou takest heed to fulfill the statutes and judgments, etc. Instead of "to fulfill" read "to do." The language corresponds with many passages in Deuteronomy. (See Deut. 4, 1; 5, 1; 7, 4, 11; 11, 32; 31, 6, 8; Josh. 1, 7.) No injunction is needed by the ordinary Christian more frequently than that of the closing words of this verse. To everyone to-day comes the command, **Be strong, and of good courage; dread not, nor be dismayed.** The besetting sin of Christendom is spiritual cowardice.

14. In my trouble. Glorious as had been David's career, it had brought also bitterness which his own heart only knew. But through all his anxieties and blunders and sins this one purpose had endured—to build a house for the Lord, and by straining every power he had prepared for it. **A hundred thousand talents of gold, and a thousand thousand talents of silver.** It is hard for us to understand for just how much wealth these figures stand. There were two sorts of "shekels"—the sacred and the secular; that is, the "Mosaic," and the "king's-weight;" and it has been assumed by some scholars that the "king's-weight" shekels were only half as weighty and half as valuable as the "Mosaic." If the talent of silver was valued at three thousand shekels of silver, as is commonly supposed, and if the "Mosaic" shekel of silver be taken, the entire sum of gold and silver gathered would amount to almost four billions of dollars. This would seem to be incredible. But the whole subject of Hebrew figures is wrapped in perplexity. We know something of the extent of David's conquests; and from other records we learn what enormous sums of gold and silver fell into the hands of the conquerors of royal cities. One can hardly follow the record of Alexander the Great and count the thousands of talents of precious metals he captured without becoming bewildered and dizzy; in Syria he found colossal idols of solid gold. Gold pins captured from temples and palaces were used as orna-

ments on the boots of the private soldiers of Antiochus the Great. That the wealth gathered by David was enormous there is no doubt; but it would be foolish to attempt accurately to estimate it. **Brass** means copper; **iron** was of great value in ancient days. **Timber also and stone have I prepared.** The phraseology of the next verse may imply that David felled timber and quarried stone for the temple, which would imply that he had architectural plans already prepared; but much of his stone and timber and iron doubtless came from the stores of vanquished monarchs, who themselves planned to build; for most of the ambitious kings of antiquity sought to make their fame endure by architecture as well as by warfare. **Thou mayest add thereto.** That Solomon did so is made plain by the second chapter of 2 Chronicles.

15. Timber . . . hewers . . . workers . . . cunning men. In ancient days there was much more room for the personal ingenuity of a workman

than now. The line between the artist and the mechanic was not clearly marked; the designer was often the finisher, and the stonecutter was a sculptor as well, holding himself in readiness to do any work in stone, heavy or fine. So that among the various "cunning men" who had been assembled by David, and were afterward gathered by Solomon, there were doubtless many artisans of independent genius whose detailed skill was afterward combined by the master mind of Bezaleel.

16. Of the gold, the silver, and the brass, and the iron, there is no number. The amount was so great that it could not be counted. It certainly cannot be counted by us. **Arise therefore, and be doing.** Promptitude is as necessary in sacred as in secular activity. Those who possess God's treasures are called to use them in his service. **The Lord be with thee.** The presence of God is a surety of success in any undertaking.

CRITICAL NOTES.

BY PROFESSOR W. W. DAVIES.

Verse 6. Then he called for Solomon.

The exact date cannot be given, but in the very nature of the case it must have been very near the close of David's life. This is clear from the preceding verse of this chapter, as well as from chap. 23. 1. (Compare also 1 Kings, 2. 2-9.) Nor have we any reliable data in regard to the time when Solomon assumed control of the government. Josephus says that he was anointed king at the early age of fourteen; other Jewish authorities claim that he was king at twelve. He reigned in Jerusalem forty years (1 Kings 11. 42), and his son Rehoboam, when he became king, was forty-one (1 Kings 14. 21); thus it is not probable that Solomon was crowned king much before he was twenty years old. **Charged him to build an house for the Lord.** The author of Chronicles emphasizes this fact. He has a predilection for religious and ecclesiastical matters in preference to the political. The building of the temple, the distribution of the priests or Levites, and other religious subjects claim his special attention. More space is devoted to the tribe of Levi than to all the other tribes put together. The religious life is emphasized throughout the book.

7. My son. The Authorized Version following another reading has "his son." It is impossible to say which is the correct. **As for me, it was in my heart to build.** Literally, "I, it was in my heart," etc. The expression peculiar to Chronicles and Kings must mean: "I myself had purposed, or had had in my mind." (See 2 Chron. 6. 7, 8, and 28. 2.) To build a temple for Jehovah had been one of David's greatest desires; in this, however, he was not gratified. (See chap. 17. 1; 2 Sam. 7.) **Unto the name of the Lord.** The

word "name" is equivalent to Jehovah who had revealed himself as glorious and worthy of all worship. (See Exod. 20. 24; 2 Sam. 6. 2.) Name is sometimes used in the sense of honor or glory (Neh. 9. 10).

8. The word of the Lord came unto me.

How, when, and where, is not stated. It can hardly refer to the message of Nathan recorded in chap. 17. 3, ff., and 2 Sam. 7. 4, ff., for there is nothing said in these places of war as having unfitted David for such a work. **Thou hast shed blood abundantly.** Though David had been engaged in very bloody wars, it must be said that most of these were defensive, and not aggressive, and that they were carried on with the approval, if not under the immediate direction, of God. **Great wars.** (For a full account of David's wars, see 2 Sam. 8. 1-14; 10. 8-18; 12. 26-31, etc.)

9. Behold a son shall be born to thee.

The Hebrew does not have the future tense, but the participle, a form, however, often used for the future. (See verse 19 and 1 Kings 13. 2.) If, as there is every reason to believe, the prophecy was delivered after, and not before, the birth of Solomon, we should translate "a son is, or has been, born to thee." **A man of rest.** The reign of Solomon was not absolutely free from wars, but in contrast with that of David it was virtually one of peace. (Compare Solomon's words to Hiram, 1 Kings 5. 4, f. See, however, 1 Kings 11. 14-25.) **His name shall be Solomon.** Solomon, or, as it is in the Hebrew, Sh'lomoh, like the German Friedrich, and the English Frederick, denotes peace, or peaceful. He had another name, Jedediah, that is, "beloved of Jehovah" (2 Sam. 12. 25).

10. He shall build.

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"he" is expressed in Hebrew, therefore emphatic. (See chap. 17. 12, *J*, where the same promise is given.) **Shall be my son.** Israel was called Jehovah's son (Exod. 4. 22; Deut. 14. 1); the same name is given here to the king, the head of the nation. (Compare Psalm 2. 7, and Heb. 1. 5.) **Establish the throne . . . forever.** This was conditioned upon the obedience of those on the throne (verse 13). In a spiritual sense Christ, the Son of David and Solomon, continues to reign to this day; and of his dominion there shall be no end.

12. The Lord give thee discretion and understanding. (See 1 King, 3. 5-15.) Every one engaged in the work of God needs these two gifts. Solomon was about to undertake the greatest work of his life, the building of Jehovah's temple; therefore it is eminently fit that David should pray that his son should be divinely guided. "Nothing requires greater wisdom than the building and care of God's house."—*Harbat and Doherty*. Given an efficient minister with an efficient official board, the success of a church is certain. **Give thee charge.** This clause is very obscure. The literal is (may be) "command thee over Israel," which probably means, "may Jehovah appoint thee ruler over Israel." **Keep the law.** When one receives discretion and understanding from God, it is not difficult to keep the law. Without God's help it cannot be done.

13. Then shalt thou prosper. Success is a necessary result of obedience to God. True success impossible to him who rebels against his Maker and disregards his laws. The first part of this verse reminds us of Moses's words to Israel (Deut. 7. 11, and 11. 32), and the second, of his words to Joshua (31. 17). (See also Josh. 1. 6, 7.)

Be strong. As Solomon was to work for God it required great strength and courage. So in our day. The temple of God, if built at all, must be done by men filled with faith, courage, and unselfishness. David repeats a part of this charge in chap. 28. 20.

14. Behold, in my affliction. The Hebrew word rendered "affliction" may also mean, "low estate, or poverty." Bertheau and others translate it "by very strenuous efforts, or great labors." The word occurs about forty times, and is uniformly rendered "affliction;" so the Revised Version did well to change it from "trouble" of the Authorized Version. **A hundred thousand talents of gold.** According to the best modern authorities a talent of gold or silver contains three thousand shekels. Now, a shekel of gold is supposed to have been equivalent to about \$10.71, and a talent of silver something less than sixty cents. Thus the gold amounted to \$3,213,000,000, and the silver to \$1,800,000,000. This amount is so large that the accuracy of the Chroniclers has been called in question. As already referred to in a former lesson, the Hebrews employed letters for numbers; these letters were writ-

ten with or without dots and other marks over them; again, several of the Hebrew letters are so similar that it would have been an easy thing to confound them, for example, **א** (A) is 1, but **ב** with two dots over it is 1000; **ב** (b) is 2, but **כ** (k) is 20; **ו** (w) is 6, **י** (y) is 10, and a final **י** (n) is 50; **ד** (d) is 4, while **ד** (r) is 200. Again, there are several letters in Hebrew that assume a particular shape at the close of a word. Thus medial **כ** is 20, but final **כ** 500; medial **מ** 40, but when final 600; medial **פ** or **פ**, 80, but final 800. Where the system of enumeration was so unscientific we are not to be surprised if we find some numbers very difficult to explain. Again, we must remember that we do not know the exact value of the talent; therefore, to dogmatize is out of the question, and speculation is useless. **Brass and iron without weight.** So abundant were these that the actual weight was not known—an extravagant way of saying large quantities. "Bronze" or "copper" would be a better translation than "brass." **And thou mayest add thereto.** That Solomon carried out this wish of his father is clear from 2 Chron. 2.

15. Workmen. This verse clearly shows that the era of building had already commenced, and that carpenters and masons and those engaged in the more common work, whether from Tyre or other foreign countries, or native Hebrews, were there in abundance. (See verse 2.) **Cunning men.** "Cunning," though of the same root as the verb "to know," is now generally used in a bad sense. The word in the original denotes one especially skilled in the finer works, as in silver, gold, embroidery, etc. (See 2 Chron. 2. 6.)

Thoughts for Young People.

How God Prepares for His Work.

- 1. God prepares for his work on earth by giving power to his people.** He paves the way to peace through war (verses 6-8). Miracles were never God's favorite means, but plain men and women rather, who by the consecration of their plain talents—health, common sense, wealth—do better work on earth than the tallest angels could do.
- 2. God prepares for his work by giving to his people rest and peace** (verses 9, 10). One class of graces thrives in times of persecution; another in times of peace. When God finds need for quiet years in which to prepare his Church for special work he stills the noisy waves of war and politics and makes the storm a calm.
- 3. God prepares for his work by raising up special leaders, endowed with wisdom, ability, and spirit** (verses 10-13). Together come the hour and the man. When a Hildebrand or Luther or Wesley is needed, he appears. And though in the strain and confusion of the conflict the greatness of the human leader is not always seen, nor the reality of the divine leadership, and "thoughts will come if God

has kept his promises to men," nevertheless, after events have passed into history it is plain that through all vicissitudes God has guided his Church, and that nearly always his guidance has been by proxy—by a prepared and chosen human leader.

4. *God prepares for his work by laying at the feet of his Church vast stores of wealth* (verses 14-16). "My God shall supply all your needs according to his riches in glory by Christ Jesus."

Orientalisms of the Lesson.

BY J. T. GRACEY, D.D.

THERE are two questions of more than usual interest in connection with David's preparation for the temple: The extraordinary engineering involved in the preparation of such huge blocks of stone as were used in the building of his palace and the temple, and the vast amount of treasure accumulated for the building of the temple by Solomon.

On the first of these we have a good deal of light from modern discoveries. Among the freshest literature on this subject is an article in the *Jewish Quarterly Review*. The author writes of what the Arabs call "the quarries of Solomon." The Cotton Grotto lies one hundred paces east of the Damascus Gate, nineteen feet below the wall. The quarry is a hundred and fifty feet in depth and extends a thousand feet, the roof being supported by huge pillars, all in good condition. The workman, he says, actually dressed the stone here, clippings of the same blocks being found, and a Jewish lamp. Fragments of pottery were also discovered a foot lower down, one lot of which was transferred to the United States National Museum. There is no good ground, Dr. Adler thinks, for doubting that the pottery and charcoal found a foot below the surface were used by those ancient masons. When the quarry was opened in 1844 all signs of quarrying remained, even to the niches for the lamps, and the very soot from them.

The method of quarrying, he says, is very plain. A great block was marked out with metal tools and detached by the use of small wooden pegs. A narrow groove two or three inches deep was cut parallel with the vertical face of the rock; square holes were cut into this two and a half inches long and one inch wide and two inches deep, about four inches apart, into which were driven dry wooden plugs. The spaces were filled with water, and the expansion of the plugs split the stone in the line intended. This was the general method of the ancients, and it is still practiced in modern times by Egyptians. Professor Erman says the process can be distinctly traced, the holes being six inches deep and six inches apart. The same method is still pursued in Mardin, Turkey, although this people have had gunpowder for four hundred years. Instances of this kind of quarry-

ing are known in New England, and such quarries exist a hundred and forty years old in Westchester County, Pa., according to this writer, and were also common in Mexico and Peru.

David (v. 14) had prepared stone for the temple in part as well as for his palace, and Solomon continued the same process. Professor Gaetz says that eighty thousand men worked in these quarries day and night by lamps under Biblos, who understood quarrying and shaping for dovetailing; and twenty thousand slaves were employed to remove the stones ready fitted to be put together to the site of the temple (1 Chron. 22. 2, 15; 1 Kings 5. 7, 18).

1 Kings 5. 18, speaks of "stone squarers" among the workmen whom David had already provided for Solomon. Doubtless these were Phœnician workers in stone, iron, and wood, as the King of Tyre sought the favor of David because his kingdom had grown great.

The other point of interest is the great treasure amassed by David, which, computed in any way, has seemed to some to be fabulous. If the sacred or Mosaic talent is meant, the gold and silver would amount to nearly forty-five thousand million dollars; if the king's weight, or civil shekel, was intended, it would be reduced by perhaps about one-half. (Compare 1 Kings 10. 17, and 2 Chron. 9. 16.) The only point in our discussion has reference to the probability of such large sums as shown by oriental analogies. Pliny says that Cyrus in his subjugation of Asia took half as many talents of silver as are here mentioned, and thirty-four thousand pounds of gold. Alexander seized in Suza forty thousand talents of uncoined gold and nine thousand of uncoined silver, and in Persepolis a hundred and twenty thousand talents. That Syria contained colossal treasure is shown from the great idols of gold and silver and "shields of gold" (2 Sam. 8. 7).

By Way of Illustration.

BY JENNIE M. BINGHAM.

Love for God's house. The Jogers, or pilgrim saints of Ceylon, will remain night and day at the foot of the cypress, believing that if they gather and eat its leaves, which fall at distant and uncertain intervals, the wasted energies of youth will be restored. We should be as zealous in our love for and attendance upon church services which will bring growth in grace and the blessing of God.

When in 1768 Thomas Taylor wrote Wesley to send an able and experienced preacher to care for the handful of Methodists in New York, he said, "With respect to the money for the payment of the preacher's passage over, if they cannot procure it, we will sell our coats and shirts to procure it for them."—*Abel Stevens.*

God takes the will for the deed. David wanted to build a house for God, but when he found that God did not care to receive it at his hands he cheerfully

did the thing which God desired, and became the pattern of those noble souls who in every age are found doing what they would not themselves elect, but what God elected for them. Which were nobler, the mother ambitious for social or literary distinction flitting here and there, or the mother heedless of herself but devoted to her growing boys and girls, intent on making them worthy men and women? Which were the truer course for that teacher, to give up his school and seek for larger compensation in trade, or consecrate his life anew to teaching youth, doing not what he might like to do, but what God would surely have him do. How foolish of us not to see that whatever God's will is concerning us is for our best, and that the work which he does not require is like the labor wasted in building a Chinese wall which might have been employed on highways and canals throughout the country to the advantage of multitudes of men!—
S. C. Bushnell.

The Teachers' Meeting.

The theme of this lesson in teaching may be, *The Preparation for Building God's House*.... Note that God's temple now is the Christian Church, not the external house of worship, nor the organized body, but the spiritual Church of believers.... Show the opportunity then as a type of the opportunity now: (1) It was a time of *peace*. There had been a struggle, but it was over. So now the era of doctrinal and ecclesiastical strife is past, and God's people are at peace, and the era of Christian work is beginning; (2) It was a time of *power*. Never before had Israel been so mighty at home and abroad. So now the Church is stronger in the world than at any past time in her history; (3) It was a time of *wealth*; vast stores accumulated by David for the use of his son. Now, God lays the wealth of the world in the coffers of his Church.... Next, show what the opportunity demanded of the worker then, and demands now; (1) *Wisdom* (verse 12), to know the opportunity and employ it; (2) *Obedience* (verses 12, 13), the spirit of fidelity to God's commands; (3) *Courage* (verse 13), in the face of difficulties; (4) *Liberality* (verses 14-16), to use the treasure which God has given for his work.

OPTIONAL HYMNS.

No. 1.

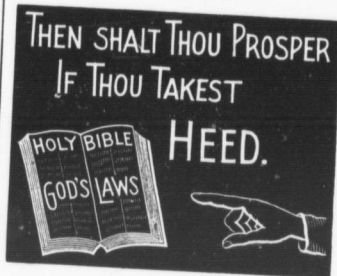
Jesus, where'er thy people meet.
Keep me, hide me.
Glorious things of thee are spoken.
I love thy kingdom, Lord.
The Church's one foundation.

No. 2.

Lord of the world above,
Within thy house, O Lord.
How sweet the place of prayer.
O thou to whom, in ancient time,
Lord, in the morning.

Blackboard.

BY J. T. HARTNAGEL, ESQ.



BY GEORGE W. PEASE, ESQ.

THE HOUSE OF THE LORD.

DAVID WAS | AM I
MINDED

TO BUILD THE
BEAUTIFY THE
TEMPLE OF GOD.

HE | I
GAVE |
GOLD, |
SILVER, |
MATERIAL. | ?

ARISE AND BE DOING.

TO-DAY.

TWO TEMPLES OF GOD.

CHURCHES. | OUR BODIES.
BUILD. | CARE FOR.
BEAUTIFY. | CONTROL.

KNOW YE NOT THAT
YE ARE THE TEMPLE OF GOD!

Before the Class.

BY EDWARD P. ST. JOHN.

After reviewing the story of Absalom's rebellion and downfall, introduce the lesson by a brief outline of the chief events of the remaining years of David's life. These were: (a) The revolution led by Sheba (2 Sam. 20. 1-22); (b) The famine and the events connected with it (2 Sam. 21. 1-10); (c) The war with the Philistines in which David narrowly escaped death (2 Sam. 21. 15-22); (d) The numbering of the people and the pestilence that followed (2 Sam. 24). Tell of David's age and feebleness at this time (1 Kings 1. 1-5), and how Adonijah attempted to take advantage of this to secure to himself the throne which had been promised to Solomon, who had been designated by God as his father's successor. Tell of the wise steps taken by Nathan and of David's prompt action by which Solomon was anointed by priest and prophet and placed upon the throne (1 Kings 1. 32-41). This hasty action was repeated in a more formal way in the presence of the assembled congregation of all Israel (1 Chron. 29. 22).

Either not long before or soon after this first anointing of Solomon, David gave the solemn charge which is the text of our lesson. In it we find an introduction in which he tells of the great desire of his life, and of the promise given by God when he was told that he could not accomplish it (verses 6-10); an exhortation to Solomon to carry out the work for which he had planned and provided (verses 11-16); and a command to the leaders of the people to aid in the great enterprise (verses 17-19).

Note (1) the reason why David's wish was denied, and its significance. He had indeed shed innocent blood, but his wars were for the most part righteous. God had fought his battles. They were necessary to the success of the great work which David planned, for until the kingdom was well established the magnificent temple could neither have been built nor protected. But God's house was to be the house of peace, and must not be built by a man of blood. (2) How he clings to

the promise that his son should do the work that was in his heart, and gathers the material that he was to use. So in the training of that son and the preparation for the work he still had a share in its accomplishment. (3) How desire for the honoring of God in the nation by the building of the temple and solicitude for the performance of personal and official duties are mingled in the charge to Solomon. It is really one desire, that God might be magnified before his people. (4) The grounds on which he bases his command that the people aid in the work. God was with them; he had subdued their enemies, given them rest. Now let them aid in building this sanctuary, not as a matter of national pride, but that all the people might "seek the Lord their God."

In connection with these points make the application. (1) Our sins that are past, or the nature of the very services for God that we have done in the past may cut us off from particular service that we desire to perform. Let us then, as David did, submit patiently and do well the part that is ours. (2) If we cannot do the deed to which our hearts aspire, it will yet be done by someone, and it may be that son or daughter, younger brother or sister, pupil, or child of some poor neighbor may be the one chosen of God. It is our privilege to train that one for the work. (3) Honoring God in our inner life we must not neglect the outer symbols and forms of worship, if we would magnify him before all people. (4) The strongest motive to the worship of God should be found in thankfulness for the blessings we have already received.

The lesson teaches the privilege, the right spirit, and some ways of honoring God in worship. David would do it by building a temple great and glorious. There is to each one of us a temple of the Holy Spirit which we may defile or glorify. And are we not each one building in that dwelling-place of God, that spiritual house of worship, "which groweth unto a holy temple?" And shall we not heed these counsels, for we are "yet young and tender and the work is great, for the palace is not for man, but for the Lord God."

LESSON XI. DAVID'S GRATITUDE TO GOD.

[Sept. 13.]

GOLDEN TEXT. The Lord is my rock, and my fortress, and my deliverer.

2 Sam. 22. 2.

Authorized Version.

[Read chapter 22 and chapter 23. 1-23.]

2 Sam. 22. 40-51. [Commit to memory verses 47-50.]

40 For thou hast girded me with strength to battle; them that rose up against me hast thou subdued under me.

41 Thou hast also given me the necks of mine

Revised Version.

40 For thou hast girded me with strength unto the battle:

Thou hast subdued under me those that rose up against me.

41 Thou hast also made mine enemies turn their backs unto me,

That I might cut off them that hate me.

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enemies, that I might destroy them that hate me.

42 They looked, but *there was none to save; even unto the Lord, but he answered them not.*

43 Then did I beat them as small as the dust of the earth: I did stamp them as the mire of the street, and did spread them abroad.

44 Thou also hast delivered me from the strivings of my people, thou hast kept me to be head of the heathen: a people *which* I knew not shall serve me.

45 Strangers shall submit themselves unto me: as soon as they hear, they shall be obedient unto me.

46 Strangers shall fade away, and they shall be afraid out of their close places.

47 The Lord liveth; and blessed be my rock; and exalted be the God of the rock of my salvation.

48 It *is* God that avengeth me, and that bringeth down the people under me,

49 And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man.

50 Therefore I will give thanks unto thee, O Lord, among the heathen, and I will sing praises unto thy name.

51 *He is* the tower of salvation for his king: and showeth mercy to his anointed, unto Da'vid, and to his seed for evermore.

42 They looked, but there was none to save; Even unto the Lord, but he answered them not.

43 Then did I beat them small as the dust of the earth,

I did stamp them as the mire of the streets, and did spread them abroad.

44 Thou also hast delivered me from the strivings of my people;

Thou hast kept me to be the head of the nations:

A people whom I have not known shall serve me.

45 The strangers shall submit themselves unto me: As soon as they hear of me, they shall obey me.

46 The strangers shall fade away, And shall come trembling out of their close places.

47 The Lord liveth; and blessed be my rock; And exalted be the God of the rock of my salvation:

48 Even the God that executeth vengeance for me, And bringeth down peoples under me,

49 And that bringeth me forth from mine enemies: Yea, thou liftest me up above them that rise up against me:

Thou deliverest me from the violent man.

50 Therefore I will give thanks unto thee, O Lord, among the nations, And will sing praises unto thy name.

51 Great deliverance giveth he to his king: And showeth lovingkindness to his anointed, To Da'vid and to his seed, for evermore.

ENVIRONMENTS.

—Of the date when David wrote this psalm there can be little doubt. It was at the close of his first great series of victories, after Toi, the Hittite King of Hamath, had sent to him an embassy of congratulation (2 Sam. 8, 9, 10), referred to very triumphantly in verses 45, 46. But there is no trace in it of the sorrow and shame that clouded over his later days; and no man whose conscience was stained with sins so dark as those of adultery and murder could have written words so strongly asserting his integrity and the cleanness of his hands as are found in verses 21-25. The psalm belongs to David's happiest time, when he had won for Israel security and empire. It is written from first to last in a tone of jubilant exultation, caused, as we may well believe, by Nathan's acceptance of his purpose to build the temple, and by the solemn appointment of David as theocratic king. If it were arranged according to time and matter, it would be placed immediately after chapter 8, as it is evidently David's thanksgiving for the benefits and blessings just promised to him and his seed.

Another version of this song occurs as Psalm 18. The question whether the text of the psalm is more ancient or more accurate in the Book of Psalms or here has been much discussed. The most

natural and probable explanation is that David, toward the close of his reign, prepared a revision for public recitation, and that we have here that revision.

HOME READINGS.

- M.* A strong Deliverer. 2 Sam. 22. 1-18.
Tu. Safe trusting. 2 Sam. 22. 26-39.
W. David's Gratitude to God. 2 Sam. 22. 40-51.
Th. Joyful trust. Psalm 71. 15-24.
F. God's favor enriching. Prov. 10. 22-32.
S. Confidence in God. Psalm 23.
S. Heartfelt thankfulness. Psalm 116.

LESSON HYMNS.

No. 50, New Canadian Hymnal.

Oh, safe to the Rock that is higher than I,
 My soul in its conflicts and sorrows would fly.

No. 52, New Canadian Hymnal.

The Lord's our Rock, in him we hide;
 A shelter in the time of storm!

No. 230, New Canadian Hymnal.

Praise the Rock of our salvation,
 Praise the mighty God above.

QUESTIONS FOR SENIOR SCHOLARS.**1. Success, v. 40-46.**

- Who had given to David skill in war?
 Who was the author of his victories?
 Who had put his enemies in his power?
 To whom had they looked in vain for help?
 How thoroughly had David beaten them?
 From what had he been delivered?
 Who had been caused to serve him?
 Who would submit to him, and when?
 Who would be afraid?
 Whence only can true success come? (Psalm 124. 1-3.)

What acknowledgment is due from all? (GOLDEN TEXT.)

2. Gratitude, v. 47-51.

- To whom did David offer his thanks?
 What had God done for him?
 Among whom would he give thanks?
 Whose praises would he sing?
 What was God to the king?
 To whom did God show mercy?
 Who now receive his mercy? (Luke 1. 50.)
 To whom, and for what, should we render thanks? (1 Cor. 15. 57.)

Practical Teachings.

Where in this lesson are we shown—

1. That God gives success?
2. That God gives honor?
3. That God deserves praise?

QUESTIONS FOR INTERMEDIATE SCHOLARS.**1. Verses 40-46.**

40. What two classes of enemies had David to contend with?
 41. To what did he owe his victories?
 42. Why was the prayer of David's enemies not answered?
 44. What strife in the nation had God healed? Had David any influence over heathen nations?
 45. Did people learn to fear him?
 46. What picture does he give of people coming to submit to him?

2. Verses 47-51.

47. How did he contrast God with the heathen

idols? What did he mean by calling God his rock.

48. What wrongs of David's had God set right? Could David have united the whole nation himself?

49. From what special enemy had God delivered him?

50. Where did David propose to give thanks to God? What does St. Paul prove by this statement?

51. What great promise had David in mind in looking over his life? What is peculiar about the use of his name here?

Teachings of the Lesson.

God provides the means by which we succeed. He controls the influences that work against us. The glory of our triumphs should be given to God. We should so view our past as to be strong in faith for the future. In Christ we have a fortress always safe and always within reach. When saved ourselves we should try to bring others into the same happy service.

QUESTIONS FOR YOUNGER SCHOLARS.

What is a poet?

What great king was one?

Where are his poems written?

Who wrote the Shepherd Psalm?

How many psalms do you know?

Did David have a happy life?

Who was his great enemy?

Can one be happy who has trouble to bear?

Yes, if he loves God.

When did David sing this song of praise?

What did God give David strength to do?

How may we conquer our enemies?

Where are our worst enemies?

What did David love most to do? **To work**

for the Lord.

Do we praise the Lord that we may work for him?

Does he care for our praises?

What do we do when we praise God? **We glorify him.**

How we may praise God.

By singing songs of praise from our hearts.

By speaking right words and doing right acts.

By trying to help others to know God.

LESSON OUTLINE.**David's Gratitude.****I. FOR STRENGTH.**

Girded me with strength. v. 40.

From strength to strength. Psalm 84. 7.

They that wait on the Lord. Isa. 40. 29-31.

II. FOR SUCCESS.

The necks of mine enemies. v. 41-43.

Yet have I set my king. Psalm 2. 6.

Sit thou at my right hand. Psalm 110. 1, 2.

III. FOR DELIVERANCE.

Also hast delivered me. v. 44.

The angel of the Lord. Psalm 34. 7.

The Lord thinketh upon me. Psalm 40. 17.

IV. FOR POWER.

Strangers... submit... unto me. v. 45, 46.

Heathen for thine inheritance. Psalm 2. 8.

King of kings and Lord of lords. Rev. 19. 16.

V. FOR SALVATION.

The rock of my salvation. v. 47.

In God is my salvation. Psalm 62. 7, 8.

He shall save his people. Matt. 1. 21.

VI. FOR PROMISE.

To his seed for evermore. v. 51.

The throne . . . forever. 2 Sam. 7. 12, 13.

Throne of his father David. Luke 1. 32, 33.

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

We study to-day one of the psalms which come assuredly from David's pen. It is of special interest because another version has been preserved to us (Psalm 18). Which of the two texts is the more original, the differences being not such as could be accounted for by inaccurate transcription. In both of its forms, then, the psalm comes directly from its author, just as we have varying versions of some of the most important poems of Wordsworth and Tennyson, each of them alike original. There is little doubt that this psalm was written in the early days of David's royalty, at the close of his first great series of victories, and doubtless it was a favorite with its author. Toward the close of his reign, as is supposed, he rewrote what he had first written in the flush of early triumph; and we have before us then, by what mighty deliverance he has been rescued from suffering and peril; how this deliverance is based on the eternal character of God; of the blessings of life; of the preservation of the royal dynasty; of help and strength in battle; of rule over enemies; the whole concluding with a psalm of joy and gratitude for all God's mercies. From this psalm our lesson is taken.

Verse 40. Thou hast girded me with strength. To be well girded was to be well armed, for the girdle not only kept the garments in place, but gave strength to the wearer. Jehovah himself with his own kind hands prepared his servant for battle. Perhaps the notable feature of this psalm is the hearty recognition of God's providence. In almost every sentence we see that the psalmist profoundly believes that no one can prosper without God. If the warrior needs to be girded, if his enemies are to be overthrown, if strangers are to submit themselves, if the violent man is to be thrust aside—all these good results come from the direct help of God. The Bible is full of similar thoughts: God is on the side of them that trust him. **Them that rose up against me.** Many of the apparently harsh phrases of the psalmists are to be explained by the thorough identification of God's cause with the cause of those early champions of goodness. David especially seems incapable of making any distinction between his enemies and the Lord's enemies. Those that rose up against David rose up against lofty moral ideals. There are two dangers against which all Christians need to watch: first, the disposition to credit to the movings of God's Spirit all the passions of one's own heart; secondly, and more commonly, the tendency to ignore God's Spirit, whose leadership and help would often be ours if we accepted them.

41. Thou hast also given me the necks of mine enemies. That is, "thou hast caused them all to turn their backs unto me." He, pursuing them, grasped them by the neck. **Them that hate me.** Mine enemies. We are to remember that all this was written before the spirit of

forgiveness had been proclaimed by the Lord Jesus.

42. This verse had been supposed, because of its use of the name Jehovah, to refer to domestic rather than heathen enemies. One would hardly expect foreign soldiers, pagan in creed, when on the edge of overthrow to cry out to the Lord Jehovah. But it is probable that all over Palestine and the adjoining territories—where races and languages were greatly mixed, the names of deities became interchangeable. As an evidence of this there are several cases on record both of proper names within Israel's bounds compounded with the name Baal, and proper names outside Israel with Jehovah's name compounded. So that in the earlier years a heathen might pray to Jehovah by name while thinking of Baal; and an Israelite might cry out to Baal, "the Lord," while in his heart appealing to the God of Israel. But while the language of men may thus at times be confused there is, the psalmist assures us, no confusion in the mind of God. His enemies prayed to Jehovah, but **there was none to save; . . . he answered them not.** We misapprehend this entire passage if we interpret it as a cruel exultation; it was a case where wicked men, striving to defeat God's plans, in fits of desperation appealed to God to help them. Strange, indeed, that men should do so, but one has only to read history—in deed, one has only to keep his eyes open as he walks through life—to see such cases.

43. The imagery of this verse is remarkable. The enemies of God had been rocks and barriers in the way of his progress, but God had so girded David with strength that he turned them into ponds and streets for passage. And now what had been

dangerous, opposing fortresses were simply dust and mud on a highway, over which "God was marching on." Two things must be constantly remembered: first, the enemies of the psalmist were enemies of social order, enemies of the State, enemies of the great God; secondly, the "fullness of time," when the slowly developing moral nature of humanity was susceptible of Christliness, had not yet come. David had never learned from Jesus Christ the sublime lesson of forgiveness. No man in David's day could have understood Jesus. The growth of the moral perceptions of the race was slow, and we may be assured that, humanly speaking, the Gospel message was given just as early in the history of the world as it could be received.

44. The strivings of my people. When one reads the history of the latter part of Saul's life and of the earlier years of David's reign one understands by what storms David's kingly qualities were developed. From all these disturbances among his countrymen David was delivered, for this purpose—to be the head of the heathen. He was a theocratic king in the truest sense; that is to say, he was not king at all, but Jehovah was, and David was Jehovah's vicegerent. And the next two verses voice not simply the gratified lust for power of a great conqueror, but the lofty thanksgiving that welled up from the heart of the apostle of purity of faith and moral order when wicked creeds and inferior civilization were replaced by true spiritual doctrines and civil rights.

45. So great was the terror inspired by the early campaigns of David that in his latter campaign there was little fighting, for neighboring princes hastened to submit to his sway. This,

however, does not make David self-conceited. All the glory he passes over to Jehovah, whose he was and whom he served. Every Christian has an experience somewhat analogous to this. The sins which threaten to overthrow quickly the Christian in early life are by repeated mastery brought into complete control, and the victorious strength which has won this victory asserts itself in all other directions and helps a Christian man to reach up to a high average of holy living.

46. Fade away. Shrink, and shrivel, and die. **Close places.** Mountain fastnesses. If David's successors had been as faithful to Jehovah as was David, paganism would have been swept from the larger part of the civilized earth long before our Saviour came.

47. There is something beautiful in the climax of his rejoicing—the Lord liveth. So long as Jehovah lives and reigns David is happy. **Rock** in Hebrew is almost synonymous with fortress.

48. It is God that avengeth me. In fact, David saw God in everything. (Compare 2 Sam. 4. 9, 10, and 10. 4, 49.)

49. Lifted me up on high. But no higher than God will raise each of us if we equally trust in him. **The violent man.** In this case, Saul.

50. Paul cites this verse (Rom. 15. 9), as proof that the salvation of Christ belonged, in the purpose of God, to Gentiles as well as to Jews. **I will sing.** David was great as a warrior, great as a governor, great as a human lover, perhaps greatest of all as a sacred singer.

51. Unto David and to his seed. Throughout David regarded himself, and should be regarded by us, as typical of the whole Messianic plan.

CRITICAL NOTES.

The chapter from which to-day's lesson is taken is substantially the same as Psalm 18, and both are attributed to David. Indeed, only few critics deny the Davidic origin of this glorious hymn of thanksgiving, the triumphal ode of the Sweet Singer of Israel. From the first verse of this chapter we learn that David sang the words of this song on the day that Jehovah delivered him from the hands of all his enemies, and especially from the hand of Saul, his arch-enemy. This, though somewhat vague, seems to point to that period of rest spoken of in chap. 7. 1, when peace and prosperity prevailed over all Israel, when Nathan the prophet foretold to David the greatness and extent of his empire, perhaps, toward the close of those fearful wars recorded in chapters 7 and 8. The author of the Books of Samuel evidently paid little attention to exact chronological arrangement; so nothing can be concluded from the fact that the song is found near the close of the second book. The language of the psalm, however, is such as to point clearly to a time when David—we take for

granted that he is the author—enjoyed most intimate communion with his Maker; when he could conscientiously speak of his righteousness and cleanness of hands. (See verses 21-25.) It is not at all probable that David ever employed such language as is found in these verses after his sin with Bathsheba, and the dark and stormy days which followed. Sin had left such a black stain that henceforth such apparent self-righteousness had but little place in the sayings of the great poet. Moreover, the feeling of serene joy and peace pervading the entire chapter also points to the early part of David's reign.

Every teacher should read the entire chapter, and compare it verse by verse with the eighteenth Psalm. Whoever will do this will notice a large number of unimportant differences, and will ask himself which is the original copy, the song as we have it here, or as in the psalter; for it is evident that they do not belong to the same period. The answers to this question have been various, and not very conclusive, one way or the other. Some,

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indeed, have gone so far as to claim that neither one is in the original form, but that both were taken from another older copy, now lost—from some collection like the Book of Jasher. (See chap. 1. 18.) The variations in the two texts are not accidental, nor yet the result of careless transcribing, since one shows the careful work of a later reviser. Even a beginner in Hebrew can see at a glance that the song as found in the Psalter is much freer from difficulties, especially of a grammatical nature. We, therefore, agree with those who hold that the text as given here by the historian is the more ancient, and that that given in the Psalms is a revision either from the pen of David himself or of some later writer.

All critics agree that it is one of the most ancient psalms—a conclusion difficult to avoid, since portions of it are quoted in Prov. 30. 5, and Hab. 3. 19. (Compare also Psalms 116 and 144, where it is largely reproduced.)

Verse 40. Girded me with strength. The belt or girdle played a conspicuous part in countries where soldiers wore long flowing garments. We often read of those being engaged in arduous duties as "girding their loins." (See Job 38. 3; Prov. 31. 17; 1 Kings 18. 46, and often.) **Thou hast subdued.** David recognized the hand of God in all his victories. Indeed, what made him so heroic was the consciousness that he was the representative of Jehovah on earth, and that he was fighting the battles of the God of Israel. His wars were God's, and God's wars were his own. **Those that rose up against me.** His enemies in general, whether private or public, whether in open rebellion or underhandedly.

41. Turn their backs upon me. Another way of saying that his enemies were routed, or that they retreated. (See Exod. 23. 27.) The Authorized Version is misleading, for "to give the neck" would suggest subjection, or to put under the yoke, which is not the idea at all. **Them that hate me.** Those who opposed him in his government, and tried to thwart his plans and efforts.

42. They looked. The corresponding passage in the Psalms, as well as the Septuagint, has "They cried for help." The two verbs in Hebrew are very similar, and it is impossible to say which is the more correct. **Unto Jehovah.** The fact that they cried unto Jehovah, the covenant God of Israel, has led some to think that the reference is to domestic enemies. This, though probable, is not conclusive, since non-Israelitic people also cried to Jehovah. (See Jonah 1. 14, ff.) And, indeed, the word Yahweh (Jehovah) is found on the Moabite stone. **There was none to save.** They were on the wrong side, fighting against God and his people, therefore he could not save them in their wicked rebellion. This is just as true to-day as in

David's time. He who fights God cannot be saved.

43. Then did I beat them as the dust. They were utterly destroyed, but to pulverize in this place can only be figurative language. **Stamp them as the mire.** As if they were of no value whatever, but only fit to be scattered to the four winds of heaven (2 Kings 13. 7), or to be trampled upon.

44. The strivings of the people. The word *am* rendered "people," is used generally, not always, of the Hebrews in distinction from foreigners (*goyim*). The pronoun "my," which is wanting in the corresponding passage in the Psalms, certainly points to the Hebrews; hence it is reasonable to conclude that the reference is to civil wars (Psalm 3. 1) between David and the followers of Saul, before the former was crowned king over all Israel. "Strivings of my people" might refer to the strenuous efforts of Israel to subdue foreign enemies; the word "strivings," however, is against such a view. **To be the head of the nations.** The victories of David, as he regarded them, were divinely ordained. He was preserved, and made ruler of foreign people so that they might be drawn closer to the God of Israel. England, with all her faults, has done great service to Christianity in the same way. **A people whom I have not known.** A poetical expression for distant nations, people practically unknown to David. There is no need of referring this to any particular king or tribe, as to Toi (chap. 8. 10), or Hadadzezer (chap. 10. 19).

45. The strangers shall submit, etc. The marginal reading is probably more correct, "shall yield feigned obedience," for it was obedience from fear, not loyalty. **As soon as they hear of me.** Having heard of David's victories, having anticipated his triumphs, they wisely lay down their arms and offer their homage at once. (Compare Deut. 33. 29.)

46. Strangers shall fade away. The figure, a very common one in the Scriptures, is that of a plant or tree drying up before the heat and drought. (See Exod. 18. 18.) When applied to men, it refers to the loss of "moral courage and physical strength." **Shall come trembling out of their close places.** The reference is to vanquished people coming out of their strongholds, and coming out, with fear and trembling, to sue for conditions. (See Micah 7. 17.) It will be noticed that the Hebrew, which has "gird themselves," is not followed here, but the text of the Psalms is adopted. The mistake could have easily arisen, for it requires the interchange of two letters only.

47. The Lord liveth. And because Jehovah lives, David lives also. The living God lent his aid to the armies of Israel. The lifeless idols of the heathen had no power to save those who served them. It is ungrammatical to render the clause,

as some have done, "May the Lord live," in imitation of the current formula, "Long live the king" (1 Sam. 10. 24; 1 Kings 1. 39). **Blessed be my rock.** Rock is often used in the Bible metaphorically for protection. The figure is quite appropriate, since it stands for firmness and inaccessibility. Moses calls God "the Rock" (Deut. 32. 4). The word is also used of heathen gods (Deut. 32. 31, 37).

48. Even the God that executeth vengeance. David was fighting God's battles, not his own, hence the use of such strong language.

49. Bringeth me forth from mine enemies. Saved and protected me in all the conflicts I have been forced to wage. **Lifted me above them.** Hast made me victorious over them all, both foreign and domestic foes. **The violent man.** Literally, man of violent deeds. This, most probably, is a reference to Saul, the chief enemy of David. The phrase, however, may be applied to violent men in general.

50. Among the nations. Among the non-Israelitic peoples, who had become the subjects of David. He would praise Jehovah, not only in Israel, but throughout his vast kingdom. This verse is valuable as proving that David regarded the heathen as objects of the divine mercy. St. Paul quotes this verse to show that the Gentiles were to be received into God's kingdom (Rom. 15. 9). (See also Deut. 32. 43; Psalm 117. 1; Isa. 11. 10.)

51. To David and his seed for evermore. The fact that David is mentioned here has led some to infer that this last verse is a later addition. This, however, is far from conclusive, as he mentions himself in other passages. (See chaps. 7. 20, 26; 23. 1.) In view of the promises made to him and his seed in chap. 7. 12-16, it is perfectly natural that the royal poet should name himself as the founder of the family which "culminated in Christ, the Messiah of God."

Thoughts for Young People.

Pictures from this Psalm.

1. The red-cross knight armed for the fray. The champion of right, goes out in this world with the consciousness that the eye of his loving God is upon him, with the determination to overthrow all that is hostile to right, and with the assurance of final victory.

2. Unavailing prayers on earth. We will not presume to draw back the curtain and see if there are unavailing prayers offered in the outer darkness; but this is certain, that if in deed and in truth these men had appealed to Jehovah, Jehovah would have heard them. No prayer sincerely offered is unavailing. It was because they were fighting against Jehovah that they fell into such severe straits. Hence it will be useless to pray to him.

3. The sure overthrow, final shame, and utter ruin

of evil. So many bad things prosper, so many evil men "make money" and rise to topmost place, that the result of the conflict between right and wrong is not always very clear to the struggling Christian; but if we saturate ourselves in such divine truths as are furnished by this lesson we shall never doubt, and can always sing:

"Right is right as God is God,
And right the day must win,
To doubt would be disloyalty,
To falter would be sin."

4. How to praise the living God. By showing forth his praise not only in song and public utterance, but in daily life; by bringing to others the great blessings that he has bestowed upon us.

Orientalisms of the Lesson.

A variety of opinion exists as to the date of this hymn, some holding it to belong after the eighth chapter and celebrating David's first great victory over the Hittites, and thence having the spirit of a triumphant prophecy of Israel's future deliverances and success, others holding that it is David's "Even Song," and hence retrospective of his whole life. It is not the province of this writer to pursue the arguments in either case. What, however, is within our province here, is to contrast the entire historical element of the Hebrew Scriptures with other oriental writings. The Koran of Mohammed is put together as a confused hymn book might be, just as the Psalter is arranged without regard to a time-order. In that case, however, it is often essential to know the date of the composition, as the several parts are often contradictory, and the theory of the Mohammedans is that where one part contradicts another part, the latter always abrogates the other. There is no such abrogation in the case of the Psalms, and no essential reason for determining the date of their composition, however helpful to their appreciation such historic environment might be.

Taken as a whole, this hymn of David's with the rich imagery of rock, and cave, and "close places," and floods, and fastnesses, and towers, has a thorough localization in Palestine, and all these have a thorough localization in the history of the triumphant dominion of David and Solomon.

Their people were surrounded with idolatrous peoples whose civilization and superstitions were equally powerful, yet God kept David "to be head of the heathen" (verse 44), and made them tributary to him, even the rich and powerful Phœnicians being made to "serve" him with carpenters, masons, workers of iron, and slave labor. His triumph was an oriental triumph, the "necks" of his enemies (verse 41) being under his feet as the Egyptian and other monuments represented kings placing their foot on the necks of conquered peoples. They

were pulverized like the "dust of the earth," the fine dust of the tropical climates which penetrates and settles in the most inconceivable places adding to the force of his imagery; he "did stamp them as the mire of the street." Oriental streets, even in the most highly developed stages of civilization, were everywhere unpaved; and often, as in Jerusalem to-day, the streets being the common sewer, never swept, and specially in the rainy season ankle deep in unwholesome and offensive mire, to be despised and shaken off from the feet.

In the earlier verses of this hymn the oriental metaphors abound. In verse 2 David triumphs like other kings who place "horns" on their helmets, as the Governor of Abyssinia still does, wearing a broad fillet bound on the forehead with a silver-gilt horn, four inches long, on reviews and parades after a victory. He had been hunted as hunters compass wild animals, forming a circle with a strong rope which they gradually contract till the prey is in easy reach. In all this God (Psalm 18. 6) "heard his voice out of his temple." The chamberlains among Romans had a door kept always open for all who had occasion to complain. The Persian kings denied easy access to their greatest subjects. The Chinese emperor refuses to be personally visible to the greatest ambassadors of the greatest nations. But Jehovah had no bars to keep out his supplicants; the altar was not behind gates or bolts in the tabernacle where David worshipped; only a veil had to be lifted, yea, the cry could be heard if uttered outside the veil.

It is little wonder that this psalm became the lofty *Te Deum* of the Hebrew. No other oriental monarch ever composed such a hymn, and the Arabic language is said to be so adapted to poetry that even old men compose lofty poetry, and one man is recorded to have composed a poem, dying at the age of one hundred and fifty-seven years; yet outside the Hebrew people it is safe to challenge the production of any, even Semitic, religious poetry equal to this hymn of David's.

By Way of Illustration.

David's gratitude to God. The great pronoun of the psalm is not "I" but "Thou," not "Me" but "Thee." Gratitude is born in hearts which take the time to count up past mercies. David swings from the past tense into the future tense with a boldness which thrills and inspires. Looking backward prepares his eyes for looking forward. Past miracles give him a larger vision of the future. We too would have clearer vision if, like David, we sang our conquests. The future is often dim because we fail to appreciate the past. We would be less afraid of coming storms if we looked more frequently at the rainbow which is formed by the mercies of the years that are gone. If Christians praised God more the world would doubt him less. One man

in ten returns to give God thanks, but where are the nine? Between our battles we should sing. Singing is a source of power.—C. E. Jefferson.

Explicit praise. There is a great deal more of explicitness in prayer than in praise. Men will pray God particularly to keep them in safety as they start on a journey. They do not always thank him specifically for having preserved them when they are back at their homes again. They will pray in the morning for guidance in their business, for relief from pain, for strength against special temptation, for a blessing on this and that loved one, and so for a score of things which they desire. When night comes, they are more likely to have a new batch of special petitions to occupy the hour of prayer than a host of special thanks for the answers to their prayers for the morning. This is not right. Specific thanks are as much a duty as specific prayers. Blessings are not to be acknowledged in a lump, any more than they are to be prayed for in a lump. Anything which is worth naming in a prayer is worth naming in praise.—Trumbull.

The destruction of God's enemies. You have heard of the swordfish. It is a curious creature, with a bony beak, or sword, in front of its head. It is so fierce that it not only attacks other fishes, but I saw one dart at a ship in full sail so violently as to pierce the solid timbers. The ship sailed on as before, while the fish fell a victim to its own rage.—Bovee.

Before the Class.

The thanksgiving psalm from which the lesson is taken was probably written near the middle of David's life, after one of his great victories, but its spirit is well suited to his last years, which we have reached in our historical study. Before taking up a detailed study of the verses the class should have a view of the psalm as a whole, for it is a well-rounded poem, and its parts cannot be fully understood except as they are seen in their relation to the whole. A rude analysis may be presented somewhat as follows: (1) David's invocation to God and declaration of his needs (verses 1-7); (2) A manifestation of God in answer to the prayer (verses 8-16); (3) Deliverance given to him because of his righteousness (verses 17-28); (4) Praise to God for victory over his enemies (verses 29-46); (5) A final outburst of praise (verses 47-51). Glancing at the psalm as a whole it will be seen that naturally the bitterness of hatred and the exultation over victory enter more largely into the thought of the first verse of the lesson than any other part of the psalm. Verse 42 should not be considered wholly apart from verse 35 if we would fully understand the spirit and meaning of the words.

Having thus prepared the way for the study of the selected verses, as you take them up call the attention of the class to events in the life of David

which are referred to in the psalm, or which illustrate its statements and allusions. Of the thought of verses 40 and 41 illustration may be found in the victory over the Ammonites (2 Sam. 10. 13). Verse 42 may refer to Saul. (See 1 Sam. 28. 5.) Verse 44 is illustrated in the stories of the rebellions led by Absalom, Sheba, and Adonijah. Verses 45 and 46 refer to such a circumstance as is recorded of the vassals of the Syrians (2 Sam. 10. 19). Verses 48 and 49 find illustration in his relations with Saul, against whom God executed vengeance when David would not take it. (See 1 Sam. 24. 4-7; 26. 7-11.) Verses 50 and 51 refer to the Messianic promise concerning his son (1 Chron. 17. 11-14).

Note now two characteristics of the passage chosen as the lesson. It is intensely personal. Twenty-five times in eleven verses David says "I," "my," or "me." It is the story of the victory and the gratitude of one man. It brings before us David talking with God about himself. But in spite of the fact that the personal element is so strong there is in it nothing like egotism. The source of every victory is found in God's help; the praise for every triumph is ascribed to him. In spite of imperfect ideas of Deity and lapses into sin, it may be said of David that in the main he took God into account in all the affairs of life. The lesson is one of personal relation to God, which brings success and inspires praise.

Again to us has God been revealed as the great helper, not as to David, in tremendous convulsions of nature, but in the humble, human life of Christ. As his disciples walked and talked with him of old, so may we talk and walk with him to-day. His abiding presence may be ours in such measure that in our thought our names and his shall be so linked as is his with David's in this song of gratitude. We may have his help in every battle of our lives, be they great or small. Let us seek that fellowship with him; and if we have it let us weave our experiences into psalms of praise that shall cheer God's children of to-day as does this one of David's as it comes to us across the centuries.

OPTIONAL HYMNS.

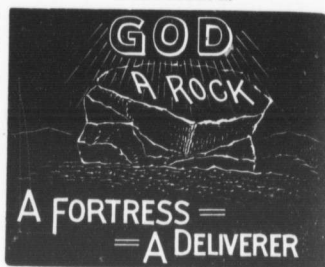
No. 1.

All people that on earth do dwell.
O for a thousand tongues, to sing.
From all that dwell below the skies.
How good thou art to me.
When all thy mercies.

No. 2.

Sing His praise.
Awake, my soul.
In the rosy light of the morning.
Praise the Lord.
Praise, my soul, the King of heaven.

Blackboard.



DEBTORS TO GOD.

THE LORD
GIVES ABUNDANTLY

TO

DAVID THE KING, | ME THE SINNER.

STRENGTH
VICTORY
DELIVERANCE
SALVATION.

PROMISES
PARDON
PEACE
POWER.

DAVID RETURNS | What Shall I Render
UNTO THE LORD

GLORY | MY LOVE
GRATITUDE. | LIFE.

GOD'S PART.

GIVING
GREAT
GIFTS.

MY PART.

RECEIVING
THANKING
USING.

"IN EVERYTHING GIVE THANKS."

The Teachers' Meeting.

Make a graphic picture of David's early struggles and triumphs. "Out of all the Lord hath brought him by his love."... God gave deliverance (verses 47-49), strength (verse 40), victory (verses 41-43), security (verse 44), empire (verses 45, 46), gladness (verses 50, 51), promises for the future (verse 51). David received these many blessings, thanked God for them with his whole heart, made his thanksgiving public, and used for God's glory all the bless-

ENVIR
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that were
Hezekiah.
named Lem
two chapter
of the noble
chief of Hebr
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ings he had received. At least, he tried to do so, and when this psalm was written he was doing so.... The glory of the accomplishment of life's purpose is due to God; (1) God has chosen us; (2) in ourselves we are unworthy of any blessing; (3) God provides the means by which our life's purposes are wrought out; (4) God controls the influences that work against us.... A good lesson

may be developed by a contrast of the narrowness of the Old Testament with the breadth of the New; but it was a narrowness of a seed contrasted with the breadth of a widespread tree.

References.

FREEMAN'S HANDBOOK. Ver. 41: A token of triumph, 96.

LESSON XII. DESTRUCTIVE VICES.

[Sept. 20.]

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

Authorized Version.

Prov. 16. 22-33. [Commit to memory verses 25-27.]

[Read the entire chapter.]

- 22 Understanding *is* a well-spring of life unto him that hath it; but the instruction of fools *is* folly.
- 23 The heart of the wise teacheth his mouth, and addeth learning to his lips.
- 24 Pleasant words *are* as a honeycomb, sweet to the soul, and health to the bones.
- 25 There is a way that seemeth right unto a man; but the end thereof *are* the ways of death.
- 26 He that laboreth laboreth for himself; for his mouth craveth it of him.
- 27 An ungodly man diggeth up evil; and in his lips *there is* as a burning fire.
- 28 A froward man soweth strife; and a whisperer separateth chief friends.
- 29 A violent man enticeth his neighbor, and leadeth him into the way *that is* not good.
- 30 He shutteth his eyes to devise froward things; moving his lips he bringeth evil to pass.
- 31 The hoary head *is* a crown of glory, *if* it be found in the way of righteousness.
- 32 *He that is* slow to anger *is* better than the mighty; and he that ruleth his spirit than he that taketh a city.
- 33 The lot *is* cast into the lap; but the whole disposing thereof *is* of the Lord.

Revised Version.

- 22 Understanding is a well-spring of life unto him that hath it:
But the correction of fools is their folly.
- 23 The heart of the wise instructeth his mouth,
And addeth learning to his lips.
- 24 Pleasant words are as an honeycomb,
Sweet to the soul, and health to the bones.
- 25 There is a way which seemeth right unto a man,
But the end thereof are the ways of death.
- 26 The appetite of the laboring man laboreth for him;
For his mouth craveth it of him.
- 27 A worthless man deviseth mischief;
And in his lips there is as a scorching fire.
- 28 A froward man scattereth abroad strife;
And a whisperer separateth chief friends.
- 29 A man of violence enticeth his neighbor,
And leadeth him in a way that is not good.
- 30 He that shutteth his eyes, *it is* to devise froward things:
He that compresseth his lips bringeth evil to pass.
- 31 The hoary head is a crown of glory,
It shall be found in the way of righteousness.
- 32 He that is slow to anger is better than the mighty;
And he that ruleth his spirit than he that taketh a city.
- 33 The lot is cast into the lap;
But the whole disposing thereof is of the Lord.

HOME READINGS.

- M. Destructive Vices. Prov. 16. 22-33.
T. Sin and its results. Prov. 6. 6-19.
W. Warning from the past. 1 Cor. 10. 1-13.
F. The way of folly. Prov. 12. 8-15.
F. The right way. Isa. 30. 15-21.
S. Seeking strength. Psalm 119. 105-120.
S. Prayer for purity. Psalm 141.

LESSON HYMNS.

No. 8, New Canadian Hymnal.

Jesus! the name high over all,
In hell, or earth, or sky.

ENVIRONMENTS.—The Book of Proverbs is a compilation from different sources, as well as a selection from the sayings of Solomon. One considerable section of the book consists of proverbs that were arranged and written out under King Hezekiah. Agur, the son of Jakeh, and a king named Lemuel are named as the authors of the last two chapters. As the Psalms of David, a collection of the noblest hymns of Israel, is named after the chief of Hebrew hymnists, so the Proverbs of Solomon is to be regarded as an anthology from the sayings of the sages of Israel, taking its name, however, from him who was the chiefest of them all.

No. 100, New Canadian Hymnal.

With broken heart and ontrite sigh,
A trembling sinner, Lord, I cry.

No. 102, New Canadian Hymnal.

What shall I do, where shall I flee?
I have no refuge, dear Saviour, but thee.

QUESTIONS FOR SENIOR SCHOLARS.**I. Wise and Foolish Words, v. 22-28.**

What is understanding to its possessor?
What is declared to be folly?
What does a wise man's heart teach him?
What blessing is there in pleasant words?
What says the GOLDEN TEXT about a delusive way?

For whom does a man labor?
What mischief will an ungodly man do?
Whose words will break up friendship?
What safeguard will prevent foolish words?
(Psalm 141. 3.)

What should be our prayer for right speech?
(Psalm 19. 14.)

2. Good and Bad Deeds, v. 29-33.

What evil will a violent man do?
What is he plotting with closed eyes?
What follows his speech?
When are gray hairs a glory?
Who is greater than a mighty warrior?
What conquest is nobler than taking a city?
Who really guides in human life?
What bad deeds ought we to avoid? (1 Thess. 5. 22.)

How can we always do good deeds? (2 Cor. 9. 8.)

Practical Teachings.

Where in this lesson are we taught—

1. The value of wisdom?
2. The evil of gossip?
3. The nobleness of self-control?

QUESTIONS FOR INTERMEDIATE SCHOLARS.**I. Verses 22-28.**

22. To what is understanding compared? Do foolish people learn from their mistakes?
23. From what do speech and action flow?
24. Mention some uses of kind words.

25. Why do wrong ways sometimes seem right? What questions should we ask when we are tempted?

26. Is there danger in forming appetite?

27. Can a bad man help influencing others?

2. Verses 29-33.

29. Must we answer for our influence over others?
30. To what uses are God's gifts frequently devoted?

31. When are gray hairs an honor? How may we help to prolong our lives?

32. What is better than national victory or public fame?

33. How did men seek guidance in ancient times?

Temperance Truths.

The Bible warns us that there is evil in strong drink. It points out the results both in this life and in the life to come. Men lose true happiness to get drink. The excitement it causes is not pure, lasting pleasure. They lose liberty, comfort, life, heaven. In God's strength let us abstain altogether from such an evil.

QUESTIONS FOR YOUNGER SCHOLARS.

Who was Solomon?

Who gave him all his good gifts? **The Lord.**
What did he choose before riches and honor?

Wisdom.

Who was pleased with his choice? **The Lord.**
What did he give him besides? **Riches and honor.**

What is wisdom, or understanding, like?
Why is it like this?
Did Solomon know what true wisdom is?
What two kinds of people do we learn about here?

Which is the better kind?

What are they like?

What do we know about the other kind?

To which class do you want to belong?

How may we get wisdom? Is it for all, or only for a few?

Can you tell how much it is worth?

The Wise Child

Will try to learn all he can from God.
Will try to do all he can to please God.
Will often ask, "Is this wise or foolish?"

LESSON OUTLINE.**Seven Ways that End in Death.****I. THE WAY OF IGNORANCE.**

Instruction of fools, v. 22.

A bear robbed of her whelps. Prov. 17. 12.

A grief to his father. Prov. 17. 25.

II. THE WAY OF PLEASURE.

Seemeth right . . . death, v. 25.

Evil good, and good evil. Isa. 5. 20.

Understanding darkened. Eph. 4. 18.

III. THE WAY OF APPETITE.

Month craveth it, v. 26.

Carnally minded . . . death. Rom. 8. 6, 7.

The lusts of the flesh. Gal. 5. 19-21.

IV. THE WAY OF THE MISCHIEF-MAKER.

Diggeth up evil . . . burning fire, v. 27.

Tongue is a fire. James 3. 6.

Thou deceitful tongue. Psalm 52. 4.

V. THE WAY OF THE TATTLER.

Whisper separateth... friends. v. 28.

Repeateth a matter. Prov. 17. 9.

Speaking things... ought not. 1 Tim. 5. 13.

VI. THE WAY OF SELF-WILL.

A violent man. v. 29, 30.The way of the evil man. Prov. 2. 12-15.
Have no fellowship. Eph. 5. 11.

VII. THE WAY OF PASSION.

Raleth his spirit. v. 32.Let not the sun go down. Eph. 4. 26, 27, 31.
Slow to wrath. James 1. 19.

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

The Lesson Committee has again given us a selection from the Book of Proverbs, the most ancient of all literary embodiments of wisdom. How many of the "proverbs" were original sayings of King Solomon we have no means of knowing. The book is evidently a compilation from several sources, one part consisting of proverbs that were arranged and written out under King Hezekiah, and two or three portions being credited directly to other authors. That Solomon produced the major part of the book is probable; and some scholars, able to discern subtle indications of style, think that they can select certain portions as having come from his pen. It matters not to us who, under God, was the originator of the profound sayings which we to-day are to study. Just why our lesson should be headed "Destructive Vices" is not quite clear, as Dr. Hoss has said, "for it deals with both vices and virtues. The separate verses are so distinct from one another that each one must be considered by itself. There is no trace of continuous thought running through the lesson from beginning to end, though verses 27 to 30 hang together more closely than the rest."

Verse 22. Understanding is a well-spring of life. The value of a spring in a desert is beyond computation. Large stretches of our great national domain are waiting to be made fertile by the introduction of processes of irrigation, that will turn them from dusty deserts to luxurious gardens. So valuable is a sound understanding to its owner—good judgment, common sense, moral prudence, secular acumen. On the other hand the **instruction of fools is folly.** Correction or discipline would be a better word than "instruction." This clause may mean either that when fools undertake to teach they teach folly (or, as our Saviour would say, The blind leading the blind, and both falling into the ditch), or it may mean that it is folly for anyone to undertake to teach them (or, as our Saviour would say, to cast pearls before swine).

23. The heart of the wise teacheth his mouth. The source of true wisdom is, after all, the heart quite as much as the mind. Intellectual wisdom unguided by moral power and force will do great harm. It is the heart of the wise that is his best guide. **Addeth learning to his lips.** Makes his utterance more instructive. Quaintly does the author of Ecclesiasticus say, "The heart of fools is in their mouth, but the mouth of the wise is in their heart."

24. In this verse **bones** stands for the whole physical system, and **honeycomb** for medicine. In Palestine honey is not only a staple article of food, but a medicinal remedy also. It is at once delicious and nourishing. Like this are kind words. "God knows how deep they lie stored in the breast."

25. This is a repetition of Prov. 14. 12, "A way stretcheth straight before a man, but death's ways

end it." "We all know how easy it is to persuade ourselves that the thing we desire to do is the thing that ought to be done. Perhaps the idea is distinctly conveyed by this proverb that the evil way, continuously traveled, branches out into many ways, all leading to death, or, as the Septuagint has it, the ends of it lead to the depths of hell."—*Hunter.*

26. This verse has been interpreted thus, "The appetite of the laborer labors for him. A good appetite spurs a man to work." Desire can be so harnessed as to bring things to pass. In every field of activity—physical, mental, and spiritual—blessed are they that hunger and thirst. But the opposite meaning is given by some, "The appetite of the laboring man is itself toil and trouble." In other words, strong bodily desires are urgent and burdensome. Both interpretations are true. It is the mouth that urges the laboring man on.

27. An ungodly man. A son of Belial, good for nothing, vicious. **Diggeth up evil.** He works hard and spares no pains to bring evil to the light. Even his words are flames of fire which blast the reputations of his fellow-men. So James says, "The tongue is a fire, a world of iniquity."

28. A froward man. A perverter. **Soweth strife.** Scatters quarrels through the neighborhood like seeds over a field. **A whisperer.** A grumbling gossipy, a complainer, a tale-bearer. The ungodly man of verse 27 is the devil's miner, who, not content with the innumerable evils that lie thickly about him, diligently digs up all hidden badness. The whisperer is the devil's farmer, who sows seeds of pain and quarrel everywhere, and **separateth chief friends.**

29. A violent man anticeth his neighbor.

Persuadeth him. **Leadeth him.** Driveth him. That is to say, the lawless man uses all his influence in favor of lawbreaking. Those with whom he is on friendly terms he entices; those over whom he has not the same sort of influence he drives; but all that are guided by him find themselves in **the way that is not good.**

30. Every part of the nature of the bad man is enlisted in the service of evil. As in chapter 6, 13, "He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers." The first clause in the sentence means that he becomes absolutely absorbed in his efforts to devise **froward things.** The second clause means that if you watch his movements you will see that every little gesture and tone has been enlisted in the cause of evil.

31. As this verse stands in our version it is quoted as frequently, perhaps, as any other proverb. Thus taken, it seems to teach that old age is honorable when, and only when, it has followed upon a life of righteousness. "No one would think of speaking of the gray hairs of the aged drunkard or debauchee or gambler as a crown of glory. But there is no conditional particle in the original. The literal translation would be 'The hoary head is a crown of glory; it is found in the way of righteousness.' That is to say, to walk in the way of righteousness will secure a good old age. The proposition is a general truth, subject, as everyone knows, to certain limitations and modifications."—*Dr. E. E. Hoss.*

32. This is one of the most beautiful of proverbs,

and it is a compliment to human nature that it seems to have originated independently in many different nations. Self-control is one of the noblest efforts of moral life. The common sense of mankind recognizes that "he that ruleth his spirit" is better "than he that taketh the city."

33. The lot is cast into the lap; but the whole disposing thereof is of the Lord. This proverb might be modernized as follows: Men do the best they can to come to accurate decisions, but their decisions, when they are come to, are but like so much putty in the hands of God. In the ancient East when men were in doubt as to their proper course they took three little stones or blocks, on two of which they had made a mark, one mark meaning yes; one no; the third had no inscription. They put these into what served them as pockets, a sort of pouch made by tucking up their long loose garments, and then, after prayer, they took out one. If either of the stones which contained an inscription was drawn, God's direction was recognized, and the man was bound to do according to what he now regarded as a divine command; but if the un-inscribed one was drawn, God had made no answer; The mysterious Urim and Thummim which are so often mentioned in the ancient records were simply this. The pitching of pennies is a survival of this. Our word calculate (*calculi* among the Latins being the word for the little stone which was thus used) comes from this custom. **The whole disposing thereof is of the Lord.** God controls everything, even the moods of men. The hearts of all men are in his hands.

CRITICAL NOTES.

This lesson has no connection with the life of David which we have been studying this quarter. Nevertheless, it is well that our attention should be called to the Book of Proverbs, one of the most interesting and instructive books of the Bible, and beyond controversy the finest collection of wise, pithy, sententious sayings in any literature. It is largely the language of a fond father to his dear child, or, rather, of a loving teacher acting the parent's part to an inexperienced pupil. No greater mistake, however, could be made than to think the book as intended for children alone, for no man or woman, no matter how cultured or intelligent, can fail to find here the choicest suggestions in regard to right living. It is to be hoped that everyone who reads these lines will at once begin the reading of the Book of Proverbs.

Verse 22. Understanding. "Prudence" or "discretion" would be a better rendering of the original. The clause is quite idiomatic in Hebrew, which, literally translated, would read thus: **A spring of life is the prudence of its possessor.** The correct meaning seems to be: "The prudent man is like a spring of living water, health-

ful in itself and beneficial to those around." **The correction of fools.** The object of correction is improvement, or the education of the subject. The instruction imparted by fools is folly; folly and moral perversity are almost synonymous, as used in this book.

23. The heart of the wise instructeth his mouth. Or, a little more literally: "The intellect of the wise will make his mouth speak prudently." The word "heart" in this book, though often used of the affections or the moral side of man's nature, is more generally used of the mind or the center of thought. **Addeth learning to his lips.** The wise man speaks such words as add to his wisdom. The thoughts of the prudent man are clothed in such eloquent language as to bring out their full force.

24. Pleasant words are as an honeycomb. Not eloquent or pleasant sounding phrases, but kind words. Not beautiful sentences finely constructed, so as to be melodious to the ear, but words from the heart. **Sweet to the soul.** To the inner man, to the spiritual nature. **Healing to the bones.** To the body, in distinction from

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the soul already mentioned. Honey was largely employed, not only as an article of food, but also medicinally, especially in the healing of sores and bruises. So also the kind words of a wise man soothe the bruised, wounded heart.

25. There is a way, etc. Literally: "There is a way straight before a man." The beginnings of sin seldom appear very wrong. On the other hand, many of the roads leading to destruction and death appear pleasant, respectable, and harmless at the start. The saloon and bad company have been the ruin of millions of souls. Better avoid the first cup, and endure the sneers of the worldly minded, than run the risk of coming to a drunkard's grave. Would you be saved from sin, with all its horrors, then shun "the very appearance of evil." People living outside of the Church, depending upon their morality and rejecting Christ, are on the road which generally ends in misery and hopelessness.

26. The appetite of the laboring man laboreth for him. Notice the difference between the Authorized Version and the Revised Version. "Nepsheth," usually translated "soul," is rendered "appetite" here. The new German version has: "The hunger of the laborer works for him, for his own mouth urges him on." Others think that "nepsheth" should be rendered "spirit;" "The spirit of a working man," etc. If this be correct the meaning is clear, namely, "The animal spirit in man urges him to labor for the support of his body." (Comp. Eccles. 6. 7.) But, after all, it is exceedingly probable that this verse is one of the dark sayings not yet understood.

27. A worthless man. In Hebrew *'ish B'lygal*, often rendered "man of Belial," is never a proper noun, but a compound word, meaning "not height," that is, a low, worthless, or trifling person. **Devisech mischief.** Or, more literally, "diggeth up evil." So wicked is he that he spends his time in laboriously trying to unearth some meanness which may injure his fellow-man. **In his lips there is a scorching.** That the work of the "worthless man" of the first parallel is slander is made clear by this second clause. The words of a bad man produce the same effect as the devouring flame and destructive fire. They consume the reputation of an innocent man. (See James 3. 5.)

28. A froward man. Froward means perverse, peevish, wayward, or vicious. The intriguing or deceitful man stirs up and scatters strife. **A whisperer separateth chief friends.** What a volume of truth there is in this clause! How often have friendships been broken up, yea, near relatives separated by the tongue of the slanderer or gossip.

29. A man of violence. This is a Hebraism for a violent man, a person guilty of outrageous sin, such as murder. (See chap. 3. 31.) It is always best to keep away from violent men, have nothing

to do with them, unless it be to try to make them better and nobler.

30. He that shutteth his eyes. It is best to connect this verse with the phrase "man of violence" in the preceding. This violent person shuts his eyes so as to think out his murderous plans. So eager is he to carry out his mischievous schemes that he loses sight of all else. **He that compresseth his lips bringeth evil to pass.** He does not utter a word, but suppresses all emotion, and pounces upon his victim when least expected. This is more true of the slanderer than of the murderer even. Notice the marginal reading: "He that shutteth his eyes to devise froward things, that compresseth his lips bringeth," etc. The wicked man of few words is far more dangerous than the one who indulges in many insulting words. Look out for the man who says little, but strikes like a demon when the opportunity presents itself.

31. The hoary head is a crown of glory. Long life or old age was regarded as a proof of right living. The virtuous has, as a rule, a longer lease on life than the wicked. Sin tends to shorten life, while obedience to God and his law prolongs it. Though not true that all good men live to a good old age, or that all sinners die young, yet it is well known that the chances for longevity are all in favor of the righteous. (See Psalms 55. 23; 102. 24, and Prov. 2. 22; 3. 2, and 9. 11.) **It shall be found.** The marginal reading inserts "if" though there is no word in the original corresponding to it.

32. He that is slow to anger, etc. The literal translation of this clause is, "Better is the long of nostrils." "Anger," as Fuerst says, "is conceived of as snorting, glowing, or smoking of the nose." The Arab's face would be covered with a full beard, so that the first sign of anger would be the reddening of the nose. **That ruleth his spirit.** Who controls himself. The man who is easily provoked or irritated and shows passion is generally a weak man, seldom accomplishes his purposes, and always injures his own cause. Let those, however, with more balanced heads not forget that a man may control his feelings perfectly, and never under any circumstances lose his temper, and yet for all that be capable of untold meanness. Blessed is the person who can control his temper, forget injury, and forgive insult.

33. The lot is cast into the lap. This most probably refers to the custom of drawing out some marked object from the folds of a garment in order to ascertain what course to pursue; just as a person in our day would pull out a coin from his pocket or toss up a penny and leave the decision to the side first seen. **But the whole disposing thereof is of the Lord.** "Man proposes, God disposes." Man may employ various means to discover the fortunate course, but God is the supreme

Ruler of the universe, doing whatsoever he will. A Christian man who can pray from the bottom of his heart, "Thy will be done," need not have recourse to lots or any such practices; for he who believes that God is his Father need have no anxiety. Though the casting of lots was very common in Old Testament times, we have no right now to presume upon ascertaining the will of God by this method.

Thoughts for Young People.

Edifying Virtues.

The word "edify" has a beautiful etymology; it means "to build up." The opposite of the DESTRUCTIVE VICES to which our lesson, by the arrangement of the Lesson Committee, specially directs our attention, would be EDIFYING VIRTUES. And we find virtues as emphatically placed in the passage before us as are the vices. If our attention is called to the fool, the ungodly man, the froward man, the violent man, it is also called to the man of understanding, the pleasant-spoken man, the aged man of noble character, he that is slow to anger, and he who waits on God's providence. As the paragraph on TEACHERS' MEETING directs our attention to Four Dangerous Paths, let us select for our meditation Four Helpful and Beautiful Paths.

1. *The way of wisdom.* Not everybody is born wise, but to everybody comes the sweet assurance of wisdom: "I love them that love me, and they that seek me early shall find me." The reason so few men are wise is that so few try to be. The young person who would spend twenty minutes every day in intelligent thought on wisdom and fully as applied to his life, would, we fear, be an exception.

2. *The way of sympathy.* There is no wisdom without love. It is kind regard for others that builds up excellence in one's self. Kind words are food and medicine at once.

3. *The way of patience.* No wonder Solomon tells us that "He that ruleth his spirit is better than he that taketh a city." He has a great deal harder task on hand. The most difficult fortress in all the world to subdue is the fortress of one's heart. The most difficult man to control is the man who lives inside one's own waistcoat. But patience and determination will accomplish wonders.

4. *And this brings us to the last thought, the most important thought of all, the way of God.* We live in a world governed by natural and spiritual law which God has made. All success and wisdom come from God; all evil has its roots in turning away from God. "In him we live and move and have our being," and the more closely we take him into our council the wiser and happier and better shall we be.

Orientalisms of the Lesson.

Verse 24. Pleasant words are sweet to the soul among all nations and tribes, while (verses 27, 29) much ill-feeling can be engendered by babbling and much harm ensue from slander. Mischief-making is recognized in the pithy sayings of most races. The Chinese proverbs abound in this sentiment. We select some of them: "Say what will please; straightforward words provoke dislike." "Who knows don't talk; who talks don't know." "If you want to be quiet don't meddle with other people's business." The Japanese say, "The tongue three inches long can kill a man six feet high." "A bad report runs a thousand *ri*" (two miles and a third). "Inquire seven times before you believe a report." "The wound of a sharp knife will close up; but the hate provoked by evil words will never die." How evil reports spread is shown in "Light a fire in seven places and eight will burn to smoke." The folly of attempting secrecy in evil reporting is put, "Words whispered in the ear may be heard a thousand miles." The remedy for backbiting and the like may be shown, "When the ear will not listen, the heart escapes sorrow." Others are, "One good word can warm three winter months; one bad one can stir up anger." "If your words are not pleasing, hold in half of them." "The best thing in traveling is a companion; in the world, kindness." The Japanese also say, "Make a lid for a fool and cover him up."

Verse 31. The hoary head being revered till it is crowned with glory is abundantly illustrated in oriental lands, eminently in all countries with patriarchal government. Reverence for age is great in Japan. Incredible longevity is ascribed to ancient rulers. Takenouchi, the Japanese Methuselah, is reputed to have lived to be three hundred and fifty years old, and to have served as prime minister to five successive emperors. Twelve mikados are said to have lived to be over one hundred years old. The reigns of the first seventeen averaged over sixty-one years, while the reigns of the kings from the seventeenth to the thirty-first averaged only about twelve years. Dr. Griffin relates an incident of his accosting a Japanese with "Good morning, old lady!" He explains that he did so because it is an honor in Japanese society to be addressed as old. Everyone, he says, called him *sensei*, "elder-born," or "teacher." One of the first questions a Japanese will put to you is "How old are you?" Of a total population of thirty-three millions one million and a half are returned in the Japanese census of 1872 between sixty and eighty years of age, and two hundred thousand as above eighty years.

Reverence for age is instinctively connected in China with reverence for parents, who are tenderly cared for when infirm and aged. The legends of Chinese sacred literature all indicate that this is a duty

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which the gods are careful to reward. One of these is of a very poor man whose mother insisted on dividing her morsel of food with the youngest child, there not being enough for all, and the mother was thereby failing in strength. The father proposed to the wife to kill and bury the little one, that its grandmother might have enough to eat, saying, "Heaven may give us another child, but a mother once gone will never return." He dug a hole into which to put the child, but in so doing struck upon a pot of gold with the inscription, "Heaven bestows this treasure upon Koh Ku, the dutiful son; the magistrate may not seize it, nor the neighbors take it from him." All this is in strong contrast with conditions of many lower races where the old are clubbed to death as a helpless incumbrance.

Of the proverbs in use among Chinese we find: "An aged man will always be the jewel of his family." "Old trees become half empty at the core, old men see all things clearer than before." "There is nothing like newness in clothes, nothing like age in man." "On earth impartial justice is with the aged; they will not show mercy to noble offenders." "The older ginger and cinnamon are, the more pungent their flavor." "If deferential to experienced old men, in perplexity you can always rely upon them." "He who won't take an old man's advice will one day become a beggar," and "He must err grievously who won't listen to aged men."

The Hebrews had great respect for seniority, whether parents, elder brothers, or older members of society. As early as Lev. 19, 30, the command formulated and perpetuated the sentiment of regard for seniors: "Before the hoary head thou shalt stand up, and shalt reverence the aged." The Hebrew was taught that old age was a special reward of virtue and piety. In private life old people were looked on as the depository of knowledge. Old age was also esteemed as an indication of peaceful and prosperous times, for war and famine and other calamities decrease the chances of men living to old age.

The Egyptians followed the primeval law of Moses, and esteemed old men the repositories of wisdom. The Spartans, Athenians, and Romans were particular in showing respect to aged persons. The youth of Sparta were silent, or, as the Hebrews said, "They laid their hand on his mouth," in the presence of the aged men.

By Way of Illustration.

Verses 22-24. The wisdom which is from above is precious. We have known men upon whose grounds were old trees of centuries' growth, who cut down all these mighty monarchs, and then, when the desolation was complete and the fierce summer gazed full into their faces with its fire, they thought of shade, and forthwith set out a generation

of thin shadowless sticks and pines, and waited till they should darken the ground with their shadow. Such folly is theirs who forsake the tree of life, the shadow of the Almighty, and sit under feeble trees of their own planting.—*Becher.*

Verse 25. How is it that man, so cautious, so wise in most things, can go so securely, so carelessly, even so gayly on, as if everything were safe for eternity, while snares and pitfalls are all about them, and the next step may consign them to eternal ruin? Ah, we see the reason. They are blind. A blind man is more taken up with what he holds in his hand than with the sun, stars, or earth. He feels the one, but cannot see or touch the other.—*Spurgeon.*

Verses 27-30. A bitter word dropped from our lips against a brother is like a pistol fired amongst mountains. The sharp report is caught up and intensified and echoed by rocks and caves till it is like thunder. So an unkind word, in passing from mouth to mouth, receives progressive exaggerations, and snowball-like, increases as it rolls. Scandal-mongers are persons who tear the bandages from social wounds and prevent their healing. A whisper-word of slander is like that fox with a firebrand tied to its tail, that Samson sent among the standing corn of the Philistines. It brings destruction into wide areas of peace and love. Evil-speaking is like a freezing wind that seals up the sparkling waters and tender juices of flowers, and binds up the hearts of men in uncharitableness and bitterness of spirit, as the earth is bound up in the grip of winter.—*Robertson.*

Verse 31. A dear old saint conversing with a stranger was thus addressed: "Sir, I think you are on the wrong side of fifty." "No, sir," answered the saint, "I am on the right side of fifty." "Surely," the other replied, "you are past fifty." "Yes, sir," answered the saint, "but I am on the right side of fifty; for every year I live I am nearer my crown of glory."

Verse 32. Yonder locomotive, with its thundering train, comes like a whirlwind down the track, and a regiment of soldiers might seek to arrest it in vain. It would crush them and plunge unheeding on. But there is a little lever in its mechanism that at the pressure of a man's hand will slacken its speed and in a moment or two bring it panting and still, like a whipped spaniel, at your feet. So with firm control, words and actions are obedient to our purpose. He who rules himself is the greatest of monarchs.

Before the Class.

In the lesson of to-day we turn aside from the history of David and his times to a lesson on principles that apply to all men in all times. Had David acted upon them his history would not be what it is.

In the introduction to the lesson explain the nature of a proverb, showing how its pithy statement of a great principle is intended by the writer to have a much broader application than the literal interpretation of the words would indicate.

The lesson may be briefly analyzed as follows:

1. Wisdom the wellspring of life (verses 22-24).
2. The bitter end of the pursuit of pleasure (verses 25, 26).
3. Evil perpetuates and multiplies itself (verses 27-30).
4. Self-control the source of honor and strength (verses 31, 32).
5. The universality of God's rule (verse 33).

Under these or similar divisions the lesson may be taken up verse by verse and the most obvious and general applications enforced, thus teaching temperance in the broadest sense. After this the special applications to temperance in the more restricted sense may be given.

(1) *The lesson of wisdom.* (a) A sober appeal to reason will lead one to habits of temperance that he may make the most of life. (b) As knowledge of the effect of narcotics and stimulants and the waste of money occasioned by their use is given to the people, temperance will be more readily promoted.

(2) *The end of the pleasant way.* (a) The temptations to intemperance are chiefly from the immediate pleasures and apparent benefits. The ultimate result should be the important consideration. (b) The end is plainly foretold. "Be not deceived; neither fornicators . . . nor drunkards . . . shall inherit the kingdom of heaven" (1 Cor. 6, 9, 10). (c) Hunger is the friend of honest labor, but the appetite of the drunkard is his curse. All his labor is for his mouth yet his perverted appetite is not filled. (See Eccles. 6, 7.)

(3) *The increase of evil through evil.* (a) Intemperance fosters every vice and sin. (b) Intemperance brings strife (Prov. 23, 29, 30). (c) Through drinking habits many a man is enticed by his neighbor into the "way that is not good" (Hab. 2, 15).

(4) *Self-control.* (a) A temperate life, other things being equal, is a long life. (b) Control of the traffic in intoxicants is desirable as an aid to temperance work, chiefly as it helps to train men to control themselves.

(5) *God's laws govern all things.* (a) The man who tampers with intoxicants and "takes his chances" of coming out uninjured is not dealing with chance, but with inexorable laws. (b) The temperance cause may seem to suffer at the hands of men, but it is God's cause and must triumph in the end.

The great lesson to be learned is that God is our ruler, and then to rule ourselves according to his laws.

Blackboard.



WAYS THAT SEEM RIGHT.

MAN'S WAYS.

CARDS.
WINE CUP.
PLEASURE.
AMBITION.
RICHES.

GOD SEES

CARDS.
WINE CUP.
PLEASURE.
AMBITION.
RICHES.

LOOK WITH GOD'S EYES.

"Narrow is the way which leadeth unto life."

OPTIONAL HYMNS.

No. 1.

Take my life.
Father, lead me day by day.
Yield not to temptation.
Dare to do right.
We must work and pray together.

No. 2.

Thy praying spirit breathe.
Hear thou my prayer.
Teach me, O Lord.
Be with me every moment.

Teachers' Meeting.

A good blackboard exercise is to be found in the Illustrative Notes, where the ways that seem right are divided between man's ways seen by himself and seen by God. Some of man's ways are cards,

wine cup, pleasure, ambition, riches. By writing these in a column, one directly under the other, and by putting the word **AMBITION** a little nearer to the margin than the other words, the letters **D E A T H** fall over each other. These may be made heavier and more emphatic, and a striking lesson be thus brought to the minds of pupils. . . . Though it is hard to study this lesson otherwise than as detached sentences, there are four dangerous paths outlined, the path of the fool, the path of appetite, the path of the mischief-maker, and the path of ambition. The man with a hungry and thirsty mouth, a mischief-maker, and the violent man. Four special workers of evil to whom our attention is mainly directed. It is a good lesson to treat as a temperance lesson. . . . Most teachers' meetings, however, and many classes will be better interested and instructed by treating the lesson as it was written—as a series of detached proverbs each of which fits into some phase of our ordinary life.

References.

FREEMAN. Ver. 33: The lot, 463.

THIRD QUARTERLY REVIEW.
Sept. 27.

HOME READINGS.

- M. David king over Israel. 2 Sam. 5, 1-12.
- Tu. The ark brought to Jerusalem. 2 Sam. 6, 1-12.
- W. David's kindness. 2 Sam. 9, 1-13.
- Th. David's confession and forgiveness. Psalm 22, 1-11.
- F. Absalom's defeat and death. 2 Sam. 18, 9-17, 32, 33.
- S. David's love for God's house. 1 Chron. 22, 6-16.
- S. David's gratitude to God. 2 Sam. 22, 40-51.

GOLDEN TEXT.

The name of the Lord is a strong tower: the righteous runneth into it, and is safe. (Prov. 18, 10.)

LESSON HYMNS.

No. 348, New Canadian Hymnal.

All things beautiful and fair,
Earth and sky and balmy air.

No. 354, New Canadian Hymnal.

Summer suns are glowing
Over land and sea.

No. 378, New Canadian Hymnal.

O God of Bethel, by whose ' and
Thy people still are fed.

Blackboard.



THE LORD REIGNETH
LET THE
EARTH REJOICE.

HE BRINGS

GREATNESS, PROMISES,
BLESSEDNESS, LOVE,
VICTORY
TO HIS PEOPLE.

HE REQUIRES

CONFESSION, GODLINESS,
OBEDIENCE, GRATITUDE,
SELF-CONTROL.

HE OFFERS

STRENGTH AND SAFETY.

Before the Class.

In the lesson of the quarter we have presented both the brilliant public career of David and his personal character. We see him as the mighty warrior-king, famed and dreaded among the nations, and as the faithful shepherd-king conserving popular rights and promoting national religion. We see him as a man among men in the court life and in his home. We see into the inmost recesses of his heart as he bows before God in humble confession or sings his psalm of praise.

In the lesson for September 13 a number of

prominent events in his life were recalled. To-day spend only sufficient time on the history to call up its chief features; then dwell upon the practical truths that come to us from the lessons, grouping them about a central thought which will serve to focalize the truths and fix them in memory.

Taking as the central idea the thought of the attainment of true success in life, some such outline as follows may be used in the presentation. It will be helpful if the lesson topics as arranged in the review scheme are printed upon the blackboard in advance, that the class may be held the more readily to the one thought you desire to present in connection with each lesson.

THE SECRETS OF SUCCESS.

I. *The pathway to success*—in seeking and following the guidance of God.

II. *The responsibility of success*—to use its privileges and opportunities for the welfare of others.

III. *The safeguard of success*—in the intimate associations of religion with the ruling motives of the life.

IV. *The essentials of success*—not in doing all that we desire to do, but in doing what is God's will for us.

V. *Faithfulness in success*—not forgetting while we plan great deeds the duties which we assumed in the day of small things.

VI. *The struggles of success*—as one gains strength, stronger foes to fight and overcome through faith.

VII. *The danger of success*—in pride and luxury, which it may bring, putting pleasure before purity.

VIII. *Success that is failure*—"the conspiracy" may be "strong," but God and the right are always stronger.

IX. *Sorrow in success*—in spite of neglect and unfaithfulness we may win victories, but it will be at the cost of that which we love.

X. *The infinite reach of true success*—not ending with our own lives, but enabling others to begin where we leave off.

XI. *Gratitude for success*—recognizing God as the giver.

XII. *Barriers to success*—weaknesses of character which allow that which is pleasant to stand before that which is right.

Let the final thought be that God rules the world, and if we seek to fill the place he has for us in life all his wisdom and power come to our aid, every force in the universe contributes to the accomplishment of that end.

REVIEW SCHEME FOR SENIOR SCHOLARS.

I. TITLES AND TEXTS.

[Bait is of no value unless fish are taken. These "catch-words" are intended to catch thoughts. Aim to have a full string for review day.]

TITLES.

1. D. K. of J. **The Lord reigneth—**
2. D. K. over all I. **David went on—**
3. The A. B. to J. O **Lord of hosts, blessed—**
4. G. P. to D. **In thee, O Lord—**
5. D. K. **Be kindly affectioned—**
6. D. V. **The Lord is my light—**
7. D. C. and F. **Create in me a clean—**
8. A. R. **Honor thy father—**
9. A. D. **The Lord knoweth the—**
10. D. L. for G. H. **Blessed are they—**
11. D. G. to G. **The Lord is my rock—**
12. D. V. **There is a way—**

GOLDEN TEXTS.

II. FACTS AND TEACHINGS.

[Fish as fish are worthless; fish as food are of great value. The worth of a fact is in its meaning. Question God's facts for their teaching to you.]

1. Where was David bidden to go, and by whom? By whom was David anointed king? Upon whom did David pronounce a blessing, and why? Who was made king of Israel, where, and by whom? How long did these two kings reign? Who reigns over all? **GOLDEN TEXT.**

2. Who sought David at Hebron? What league was made, and with what result? What strong city did David capture? What king sent presents to David? Who made David great? **GOLDEN TEXT.**

3. What journey did David make, and for what purpose? How was the ark removed, and in whose charge? What was Uzzah's error, and how punished? Where was the ark then taken? What led to its removal to Jerusalem? What man is pronounced blessed? **GOLDEN TEXT.**

4. By whom did God speak to David? What had God done for David? What did he promise about David's kingdom? What about a house? How long should the kingdom continue? What lesson of trust is taught? **GOLDEN TEXT.**

5. For whom did David inquire? Who was left of Saul's house? What kindness did David show him? What command was given to Ziba? What law of kindness should we obey?

6. Over what two peoples did David win victories? Who led against the Syrians? Who against Ammon? Where was the second battle with Syria fought? What was the result? Who gave to Israel the victory? **GOLDEN TEXT.**

7. Who is pronounced blessed? What followed confession? Who promised to guide David, and how? What was he told not to be like? Who has sorrow, and who mercy? How can we be kept from sin?

8. What great display did Absalom make? By what means did he win the people's hearts? What

pretext did he make to cover a plot of rebellion? What trusted counselor joined Absalom? Of what sin was Absalom guilty? GOLDEN TEXT.

9. For what did David watch, and where? Who first brought tidings? Who was the next messenger? What were his tidings? What was the king's lament? Whose plans does the Lord thwart? GOLDEN TEXT.

10. What had David purposed to do? Why was he forbidden to build a house? To whom did he commit the work? What preparation had David

made? How only could Solomon prosper? Dwellers in what house are blessed? GOLDEN TEXT.

11. Who gave to David success? Whom had he overthrown? Who had submitted to him? To whom did David give thanks? What did he declare the Lord to be? GOLDEN TEXT.

12. Who speaks wise words? Whose words work mischief? Who does evil to his neighbor? Whose head is a crown? Who is mightier than any warrior? Against what way are we warned? GOLDEN TEXT.

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

LESSON.	TITLE.	GOLDEN TEXT.	TEACHINGS OF THE LESSON.
I.	D. K. of J.	The Lord reigneth; let—	1. We need guidance. 2. God will give it. 3. We must ask it.
II.	D. K. over A. I.	David went on, and—	1. God's plans are best. 2. If we are right we can wait.
III.	T. A. B. to J.	O Lord of hosts—	1. Ignorance brings loss. 2. Religion gives joy.
IV.	G. P. to D.	In thee, O Lord, do—	1. Our privileges are from God. 2. If we do wrong he will punish.
V.	David's K.	Be kindly—	1. Remember benefits received. 2. Share in Christ's gifts.
VI.	David's V.	The Lord is my—	1. Help one another. 2. With God we are strong.
VII.	D. C. and F.	Create in me—	1. Confession. 2. Pardon. 3. Joy.
VIII.	A. R.	Honor thy father—	1. Love earthly parents. 2. Do not rebel against God.
IX.	A. D.	The Lord knoweth—	1. Sin ends in ruin. 2. Beware of grieving our friends.
X.	D. L. for G. H.	Blessed are they—	1. Know God's law. 2. Be liberal. 3. Help the Church.
XI.	D. G. to G.	The Lord is my—	1. Think over our deliverances. 2. Give praise to God.
XII.	D. V.	There is a way—	1. Take warning. 2. Wholly abstain. 3. Work in the course.

OUTLINES.

LESSON I. David inquires of God. Goes up to Hebron. Is made king of Judah. Ishbosheth is made king over Israel.

LESSON II. The elders of Israel come to Hebron and anoint David king over all Israel. Jerusalem is taken. Hiram helps David.

LESSON III. The ark taken from the house of Abinadab. Uzzah tries to steady it and is slain. It stays with Obed-edom three months; is then brought to Jerusalem.

LESSON IV. God sends Nathan to tell David not to build the temple. The work to be done by his son. David's throne to be established.

LESSON V. David seeks for some descendant of Saul that he may show him kindness for Jonathan's sake. Confers Saul's estate on Mephibosheth, and gives him a place at the royal table.

LESSON VI. Syrians and Ammonites unite against Israel. Joab and Abishai defeat them. They muster again and are defeated by David.

LESSON VII. David tells of his remorse for sin, how he confessed and was forgiven. He instructs others and calls on the righteous to rejoice.

LESSON VIII. Absalom seeks to turn the people against David and win them to himself. He gets permission to go to Hebron. Sends spies to stir up rebellion. Brings two hundred with him.

LESSON IX. David watches for news from the battle against Absalom. Two men come. David sorrows over his lost son.

LESSON X. David tells Solomon of his desire to build the temple and what God said. Gives an account of what he had prepared and charges Solomon to do the work.

LESSON XI. An account of David's enemies. God's help and his gratitude.

LESSON XII. The danger of strong drink and our only safety.

QUESTIONS.

1. Where did God tell David to go? Who buried Saul? Who was Abner? Who was made king of Israel?

2. Where did the tribes gather? How long had David been king over Judah? What was promised to the man who would take Jerusalem? What king sent messengers to David?

3. From where did David propose to bring the ark? How did he convey it? Who was killed? Why? Where did it rest? How long did it remain there?

4. Who told David not to build a temple? What did God promise to David? Who was to build the temple?

5. Who told David of Jonathan's sin? What favors were given to Mephibosheth?

6. What kings fought against Israel? How did Joab arrange his army? Who won? Was there a second battle? What was the result?

7. When was this psalm written? Did David's conscience trouble him? How did he find pardon? When should we seek God?

8. How did Absalom steal the hearts of the people? Why did he ask leave to go to Hebron? For what did he send out spies? How many men went with him?

9. Where did David await news from the battle? What two messengers came? How was Absalom slain? How did David show his deep grief?

10. Why was David not permitted to build the temple? What charge did he give Solomon? Describe some of the things David had prepared?

11. How were David's enemies subdued? Did his fame have any influence on those who knew him not? What part of this lesson does St. Paul quote?

12. Do foolish people learn from their mistakes? Why do wrong ways seem right? How may we prolong our lives?

REVIEW SCHEME FOR YOUNGER SCHOLARS.

A WORD WITH TEACHERS.—A Review Lesson, to be interesting and attractive, must be well prepared. If the teacher makes much of the Review the children will think it worth while to prepare for it; but if the teacher gives but little thought and time to it, taking a large part of the hour for incidentals (which there is often great temptation to do), the children will be very likely to neglect it.

A design of some kind on the board is the greatest possible help. A dozen small picture frames, drawn with colored crayon, or cut from colored papers, may be prettily arranged on the board. Let the children help in numbering them, then in naming them, and in recalling some part of the lesson story in each case. When this has been done it will be easy to call back the GOLDEN TEXTS. An appropriate verse or two of a song now and then will help a good deal; but let the songs be selected before going to the class.

A WORD WITH CHILDREN.—Will you not help to make this picture gallery just as bright and beautiful as you can? The way to do it is to help make the pictures. You must do that at home, you know, and not trust to what you may remember of the lesson without real study.

If you will each help you may have one of the best lessons of the whole quarter.

The Place of the Bible in Literature.

FROM the interesting work by Professor Moulton, of Chicago, entitled *The Literary Study of the Bible*, we make the following quotations in

reference to the place of the Bible in liberal education. It is well worth the thoughtful attention of all who are interested in the Bible and in education:

"If our intellect and imagination have been formed by the Greeks, have we not in similar fashion drawn our moral and emotional training from Hebrew thought? Whence then the neglect of the Bible in our higher schools and colleges? It is one of the curiosities of our civilization that we are content to go for our liberal education to literatures which, morally, are at an opposite pole from ourselves—literatures in which the most exalted tone is often an apotheosis of the sensuous, which degrade divinity not only to the human level, but to the lowest level of humanity. Our hardest social problem being temperance, we study in Greek the glorification of intoxication; while in mature life we are occupied in tracing law to the remotest corner of the universe, we go at school for literary impulse to the poetry that dramatizes the burden of hopeless fate. Our highest politics aim at conserving the arts of peace, our first poetic lessons are in an "Iliad" that cannot be appreciated without a bloodthirsty joy in killing. We seek to form a character in which delicacy and reserve shall be supreme, and at the same time are training our taste in literature which, if published as English books, would be seized by the police. I recall these paradoxes, not to make objection, but to suggest the reasonableness of the claim that the one side of our liberal education should have another side to balance it. Prudish fears may be unwise, but there is no need to put an embargo upon decency. It is surely good that our youth, during the formative period, should have displayed to them, in a literary dress as brilliant as that of Greek literature—in lyrics which Pindar cannot surpass, in rhetoric as forcible as that of Demosthenes, or contemplative prose not inferior to Plato's—a people dominated by an utter passion for righteousness, a people whose ideas of purity, of infinite good, of universal order, of faith in the irresistible downfall of all moral evil, moved to a poetic passion as fervid, and speech as musical, as when Sappho sang of love or Æschylus thundered his deep notes of destiny. When it is added that the familiarity of the English Bible renders all this impossible without the demand upon the timetable that would be involved in the learning of another language, it seems clear that our school and college curricula will not have shaken off their mediæval narrowness and *renaissance* paganism until classical and biblical literatures stand side by side as sources of our highest culture."

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Responsive Review Service for the Third Quarter.

LESSON I.

All. David, King of Judah.

Supt. And the men of Judah came, and there they anointed David king over the house of Judah. And the time that David was king in Hebron over the house of Judah was seven years and six months (2 Sam. 2, 4, 11).

Scholars. The Lord reigneth; let the earth rejoice (Psalm 97, 1).

Teachers. Who crowneth thee with loving-kindness and tender mercies (Psalm 103, 4).

All. But thou, O Lord, shalt endure forever; and thy remembrance unto all generations (Psalm 102, 12).

LESSON II.

All. David, King over All Israel.

Supt. So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the Lord; and they anointed David king over Israel. In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah. David took the stronghold of Zion: the same is the city of David (2 Sam. 5, 3, 5, 7).

Scholars. David went on, and grew great, and the Lord God of hosts was with him (2 Sam. 5, 10).

Teachers. The Lord will give grace and glory; no good thing will he withhold from them that walk uprightly (Psalm 84, 11).

All. For, lo, thine enemies, O Lord, for, lo, thine enemies shall perish. But my horn shalt thou exalt like the horn of a unicorn (Psalm 82, 9, 10).

LESSON III.

All. The Ark Brought to Jerusalem.

Supt. And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God. And when they came to Nachon's threshing floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah, and God smote him there for his error. So David would not remove the ark of the Lord unto him into the city of Obed-edom. And it was told king David, saying, The Lord hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness (2 Sam. 6, 2, 6, 7, 10, 12).

Scholars. O Lord of hosts, blessed is the man that trusteth in thee (Psalm 84, 12).

Teachers. They shall call his name Emmanuel, which being interpreted is, God with us (Matt. 1, 23).

All. Abide with us (Luke 24, 29).

LESSON IV.

All. God's Promises to David.

Supt. So shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel. And thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever (2 Sam. 7, 8, 16).

Scholars. In thee, O Lord, do I put my trust (Psalm 71, 1).

Teachers. The righteous shall inherit the land, and dwell therein forever (Psalm 37, 29).

All. O continue thy loving-kindness! (Psalm 33, 10).

LESSON V.

All. David's Kindness.

Supt. Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face and did reverence. And David said unto him, Fear not: for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father, and thou shalt eat bread at my table continually (2 Sam. 9, 6, 7).

Scholars. Be kindly affectioned one to another with brotherly love (Rom. 12, 10).

Teachers. And Jonathan said unto David, And thou shalt not only while yet I live show me the kindness of the Lord, that I die not; but also thou shalt not cut off thy kindness from my house forever (1 Sam. 20, 12, 14, 15).

All. Cast me not off in the time of old age; forsake me not when my strength faileth (Psalm 71, 9).

LESSON VI.

All. David's Victories.

Supt. And the Syrians fled before Israel; and David slew the men of seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach, captain of their host, who died there. And when all the kings that were servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more (2 Sam. 10, 18, 19).

Scholars. The Lord is my light and my salvation; whom shall I fear? (Psalm 27, 1.)

Teachers. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy (Psalm 27, 6).

All. Bow down thine ear to me; deliver me speedily: be thou my strong rock, for a house of defense to save me (Psalm 31, 2).

LESSON VII.

All. David's Confession and Forgiveness.

Supt. I acknowledged my sin unto thee, and mine

iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin (Psalm 32. 5).

Scholars. Create in me a clean heart, O God; and renew a right spirit within me (Psalm 51. 10).

Teachers. In whom we have redemption through his blood, even the forgiveness of sins (Col. 1. 14).

All. Let thy mercy, O Lord, be upon us, according as we hope in thee (Psalm 33. 22).

LESSON VIII.

All. Absalom's Rebellion.

Supt. Absalom said, moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. So Absalom stole the hearts of the men of Israel. And the conspiracy was strong; for the people obeyed continually with Absalom (2 Sam. 15. 4, 5, 6, 12).

Scholars. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee (Exod. 20. 12).

Teachers. Children, obey your parents in the Lord: for this is right. Honor thy father and mother: which is the first commandment with promise (Eph. 6. 1, 2).

All. O let me not wander from thy commandments (Psalm 119. 10).

LESSON IX.

All. Absalom's Death.

Supt. And the king said unto Cush, Is the young man Absalom safe? And Cush answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is. And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son! (2 Sam. 18. 32, 33.)

Scholars. The Lord knoweth the way of the righteous: but the way of the ungodly shall perish (Psalm 1. 6).

Teachers. The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him: for he seeth that his day is coming (Psalm 37. 12, 13).

All. Plead my cause, O Lord, with them that strive against me: fight against them that fight against me (Psalm 35. 1).

LESSON X.

All. David's Love for God's House.

Supt. And David said to Solomon, My son, as for me, it was in my mind to build a house unto the name of the Lord my God; but the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars; thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight. Behold, a son shall be born to thee, who shall be a man of rest. He shall build a house for my name (1 Chron. 22. 7-10).

Scholars. Blessed are they that dwell in thy house: they will be still praising thee (Psalm 84. 4).

Teachers. Ye shall keep my Sabbaths, and reverence my sanctuary (Lev. 19. 30).

All. My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God (Psalm 84. 2).

LESSON XI.

All. David's Gratitude to God.

Supt. It is God that avengeth me, and that bringeth down the people under me, and that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man. Therefore I will give thanks unto thee, O Lord, among the heathen, and I will sing praises unto thy name (2 Sam. 22. 48-50).

Scholars. The Lord is my rock, and my fortress, and my deliverer (2 Sam. 22. 2).

Teachers. In him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour (2 Sam. 22. 3).

All. I will love thee, O Lord, my strength (Psalm 18. 1).

LESSON XII.

All. Destructive Vices.

Supt. Understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly. He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city (Prov. 16. 22, 23).

Scholars. There is a way that seemeth right unto a man; but the end thereof are the ways of death (Prov. 16. 25).

Teachers. The name of the Lord is a strong tower: the righteous runneth into it, and is safe (Prov. 18. 10).

All. Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits (Psalm 103. 1, 2).

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PRIMARY TEACHERS' DEPARTMENT.

Notes for Primary Teachers.

BY MRS. W. F. CRAFTS.

Of all human teachers Friederich Froebel, the founder of the kindergarten, is the model which all teachers of little children should follow. They should read his book, *The Education of Man*. Ask the superintendent to have it put into the library for the benefit of all grades of teachers and for mothers as well. Said a mother whose boys were pretty well grown, "If I had read that book while my boys were little I think I could have more wisely trained them."

Don't have the children sing, "Hear the pennies dropping." It certainly teaches them to bring only a penny, and trains them in a way to become only small givers. Instead, teach them to sing, "Hear the money dropping," and make other changes of a word here and there in the song. A child who was accustomed to sing, "Hear the pennies dropping," was very unhappy one morning when her mother gave her a nickel to take instead of a penny. "No, no!" cried the child, "I must have a penny, for it is in the song." As the mother had no penny the child cried so she had to be kept home.

Make little children happy in the Sunday school; they will not forget it as long as they live, nor in eternity. To this end decorate the room and make it cheerful. This need not be expensive when beautifully colored papers are so abundant, out of which flowers, etc., can be made. Let the Leaf Cluster pictures be cut apart and framed with gilt molding or crinkled tissue paper; or let them be pasted together and fastened up as a frieze. Ask children who attend kindergartens through the week to make something pretty to fasten up. Decorate with the Bible sewing cards, fastened together with ribbons.

How many mothers visit your class? Do you invite them personally to come? Do you ask them to pray for you in your work for their children? Do you not think, if the mothers of your scholars should become acquainted with each other, and so a community of interest created, your class work would be greatly helped? Could you not have an occasional mothers' meeting to this end?

When children are transferred from the primary class to the main room teacher who is acquainted with them should go with them. The longer that teacher has been with them in the primary room the better. If the primary class is not regularly subdivided, then one of the so-called assistants should go with a class that is transferred; an entirely strange teacher cannot hold the class together, or make the children as happy as one to whom they have become accustomed.

Scientific "Child Study" is in the air. By it we learn the order in which the faculties of children develop. And knowing this we are better able to adapt our teaching to them. We will not expect them to sit up and take it like men and women when they are only little boys and girls. In teaching that corresponds to the inner development of children there will be something for them to do; eyes, ears, hands, mouth, and even feet will in turn be helpers; there will be songs, rhymes, pantomimes (plays or motions), conversations, etc.

PARENTS.

Drop into the Sabbath-school occasionally. It will cheer the teacher.

It will show your interest.

It will please your children.

You can observe the workings of the school and class.

You can see how your child is progressing.

You can see what sort of a teacher the children have.

You can get points to talk about, or act upon afterward.

The Quarterly Review.

BY MRS. J. S. OSTRANDER.

We are inclined to think that the quarterly review Sunday is often devoted to various experiences which would not come under the head of a lesson review—teaching a new song, distributing tickets, correcting the class register, special temperance or missionary exercises, or an address from a friend of the school. The reason for this, we apprehend, is a failure on the part of the teacher to prepare a bright and sprightly lesson review. . . . As teachers of young minds in the Sabbath school our work lies in making repeated impressions through the eye and ear upon the hearts of the

children; and in our lessons, bringing the Saviour constantly before them, that they may think of him, and early in life be led to walk in his ways.

Quarterly review day in the primary department should be made so delightful, instructive, and impressive, that even the very little ones will welcome the day. How can this be accomplished?

At the outset we must have a clear idea of what we intend to teach from the twelve lessons which have been studied. We must bear in mind that a review is not a repetition of the lessons taught, but should be a mosaic, or bits of all the lessons, woven into a harmonious whole unified by a Gospel truth.

A simple outline is necessary: one that will blend the various thoughts of the twelve lessons taught into one thought, which should be made clear enough for the average child to understand.

Attractiveness is one of the main features of a review lesson; indeed, we may add novelty, sufficient to arouse the children, leading them to see that the lesson is one of more than usual interest.

The entire exercise should not exceed twenty minutes. We cannot claim attention beyond that, and during this time, should the attention flag, the class should stand and sing an appropriate song already selected.

The questions should be short and sprightly—*prepared questions* covering some fact or truth in the course of lessons. Word pictures of scenes bringing out from scholars names of persons, places, and facts. Tact must be observed in turning all answers or comments given by the children, thus leading them to the special lesson designed to be taught. In this way we may quicken the memory of our pupils, and the latent thoughts will come back, and we shall find that much can be recalled of the former lessons.

Children remember longer and talk more about that which they see than that which they hear; therefore we must make our review happy by giving them something to see. The blackboard will aid us in this, not only by the use of the crayon, but by placing pictures and symbols upon its surface; or a sand map with objects may be used with satisfaction.

The question is asked, Why teach a review? Among the answers given we note some. It strengthens a feeble impression in the mind of a

child. It tends to deepen the interest of scholars in future lessons.

To the teacher it shows results. It leads her to do better work in the future, having realized her failures in the past. It enables her to ascertain the correctness of truths lodged in the child's mind by her teachings.

We suggest these methods of review, covering the weeks, months, or quarter.

For instance. We may build our review week by week from the beginning of the quarter to the close, using a symbol for each lesson. This method was used about a year ago, when we journeyed with the children of Israel from the Red Sea to the Promised Land. We erected on a large paper map a *tent* each week at the locality named in the lesson for the day.

Again, the review may be arranged on a monthly plan. Some series of lessons are adapted to this method, namely: A month's lessons on "Joseph," we used storehouses; the second month "Moses" was prominent, we made bricks; the third month, "the Manna" and lessons on "the Law," two different kinds of tables on the blackboard, bringing out all at the end of the quarter.

Lastly, we may desire a plan to bind the twelve lessons into one at the close of the series. The Pauline lessons suggested to us a Gospel post office, the children sending and receiving letters in answer to their questions.

We heartily indorse the action of some primary teachers in inviting and welcoming to their classroom on review Sunday the parents and friends of the children. It creates a mutual interest between parents and children in the class work for the children.

Ways of Teaching Temperance to Little Ones.

BY MRS. STEPHEN M. CLARK.

THERE are several ways of teaching temperance to the little ones with very good results. One is to have the children meet during the week and form a Band of Hope, a Loyal Temperance Legion, or a Temperance School. Children usually prefer the Loyal Temperance Legion because it is more soldierlike. A point is gained by securing as superintendent a member of the Woman's Christian Temperance Union and the Temperance Band

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of a certain church or Sunday school, thus becoming auxiliary to whichever Temperance Union the superintendent belongs.

Here should be taught thoroughly scientific temperance, in harmony with the Gospel. It is true that objections will arise in some localities. Some parents object to any meeting that savors too much of temperance. This is very well, they say, for mission schools, or schools in the slums of a city, but for a parish school they can see no possible need. So you will not be able to reach all your class in this way, although you will have a greater influence over those who do attend by reason of the Sunday school connection.

We must be very careful, however, lest we antagonize, rather than attract, the children to the school. We must be "wise as serpents and harmless as doves" at the same time, not giving way one inch to the enemy. We know how medicine has to be given sometimes, sugar-coated; so we might teach temperance to these same people by using a little wise tact.

The International Series furnishes at least one temperance lesson for every quarter. In some schools it might be well to make a temperance missionary lesson of it, at the same time bringing the truths home to the scholar. You have done this way perhaps in teaching a lesson on truth or honesty; why not try it with a temperance lesson? You might show the pledge cards of different nations, telling how the little ones suffer from intemperance in others, and how eager many of them are to promise never to touch anything that will hurt them.

Another way is to set apart the temperance lesson day as a special one, the same as you would Easter, Children's Day, or Christmas. Have an entire temperance service, hymns, solos, duets, recitations, all on the temperance line. Give a special invitation to parents, friends, and the pastor to be present. Decorate the room, making it as cheerful and pleasant as possible. Parents will come to hear Kitty or Fred or Susie speak or sing. Then, when you have all things ready, teach the real true temperance lesson with all your heart. You will be a fisher of men that day. Or, if your room will not accommodate so many visitors, coax your superintendent to have the whole school as one class, and use your songs, etc., teaching the lesson the same as you would if you were in your own class room.

Another way appears. Like the soft clay in the hands of the potter so is the mind of the child in the hands of the teacher. Her words are Gospel

truth. Here, then, is the opportunity to drive home the important truths. We spend time each Sunday in some kind of supplemental instruction. Sometimes the books of the Bible, the commandments, the beatitudes, and other exercises are taught. Children are interested in houses; in talking of the various rooms, the conveniences, servants, etc. Why not teach them that their bodies are houses, temples for God's Spirit to dwell in. Tell them their body-houses have work-rooms, such as a kitchen, laundry, engine room, etc.; an office, windows with curtains, servants, etc. There are many servants. We used to think only rich people could afford a musical instrument, but God has given one to each of us, so we are all born rich.

God made the grain and fruits in all their beauty for the pleasure of man, but man with his great desire for money has taken these beautiful gifts and turned them into harmful drinks, such as cider, beer, wine, etc., that contain what we might call evil spirits. Show the poison, burn it before them, tell them how it will rob and destroy this wonderful house when admitted through the door. People think it is a food, and that it will strengthen them; but it is not. Professor Liebig says: "There is more nourishment in the amount of flour that can lie on the point of a table knife than in nine quarts of Bavarian beer. Beer, wine, spirits, etc., furnish no element capable of entering into the composition of blood, muscular fiber," etc. So we learn that alcohol is a deceiver luring men onward till they fall to the earth, their strength of body, will-power, and hope of heaven all gone. Take each part of this house separately for a lesson, with an appropriate Bible verse, and I am sure no one can say the smallest child will be injured thereby. Use pictures, objects, and illustrations, as in the Sunday school lesson, and you will be surprised at the interest of the children.

You will find the result of this method of teaching temperance in the primary class threefold. The scholar has been taught lessons both for the body and the soul; the teacher in preparing the lessons has learned more than she ever knew before (It is said that when Dr. Benjamin W. Richardson began the preparation of the Cantor course of lectures he was a moderate drinker; when he finished he was a total abstainer); the family to which the children belong have been reached. How, do you ask? In almost every home the child is king. The pet and plaything has more attention given him than the more matured one, and consequently is allowed to re-

peat whatever he hears. Parents will listen, and I know of many cases where both father and mother have been led to become not only total abstainers, but also members of the Church of Christ, as a direct result of teaching temperance to the little ones.

But some one may ask, Where can I prepare myself? I think it would be well to have the subject taken up in the Primary Unions. Study *The Man Wonderful in the House Beautiful*, by Dr. Mary Allen; *A Mouthful of Bread*, by Jean Mace; Dalton's and Draper's physiologies, Hoskin's *Child's Book of Nature*, etc. Above all, study diligently God's word with prayer. It will require some time, but you yourself will be better paid than if you were reading *Ships that Pass in the Night*, or anything in that line.

As far as pledging the children is concerned, I believe in having them sign the pledge when they understand it without regard to age. Many a person thinks more of his word than anything else, but do not urge the matter too strongly.

Then, too, there should be some temperance paper given regularly, say, once a month or once in three months, such as *Onward*, or *Pleasant Hours*.

Impressions made in childhood are more lasting than those made in later years. If, then, we can wisely train the rising generations in this one line, we may be doing a noble work for our country, for God, and for humanity.

"So little done, so much to do,
Each morning breaks on conflicts new:
But eager, brave, we'll join the fray,
And fight the battles of to-day."

Chains of Gold.

It is a beautiful thought of the poet which he has put into words in the familiar lines:

"More things are wrought by prayer
Than this world dreams of. Wherefore let
Thy voice

Rise like a fountain for me night and day;
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them
friends?

For so the whole round world is every way
Bound by gold chains about the feet of God."

INTERNATIONAL BIBLE LESSONS, THIRD QUARTER.

LESSON X. (September 6.)

DAVID'S LOVE FOR GOD'S HOUSE. 1 Chron. 22. 6-16.

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

Primary Notes.

BY MRS. J. H. POLHEMUS.



[Have a church drawn on the board and covered.] In what do you live? How do you feel toward your home? Why do you love it? If we have the right kind of homes we learn to love even the house where the home is; it seems better and dearer

than any other house. I think, too, we like to do all we can to make the house we live in look pretty; we like to give our time or our money to make it as lovely as possible. And then I think we like to stay in such a house as much as we can; when we are away we think about it and are very glad to go back to the house that is our home.

We don't all love the same house, but can you think of any house we can all unite in loving? [Uncover the picture.] Whose house do we call the church? [Print "God's House" on the outside of the church.] All of God's true children love his house, because there they meet to sing his praise, to speak to him in prayer, and to learn more about him from the Bible.

There have been many people who have loved God's house, but there is one man about whom we have learned a great deal, and to-day we are to learn how he loved God's house and how he showed his love. What was this man's name? [Print "David" over the tower of the church.] You remember after Absalom died David went back to Jerusalem and was again king over the land. When he was first made king over all Israel what was it he wanted to build for God? God had sent him word by Nathan that he should not build him a house, but told him who should. Who was it? (2 Sam. 7. 12, 13). David was disappointed, but was there anything you can think of that he could do that would help that son, whose name was Solomon, to build God's house? He could be getting ready the things that would be needed. Why would he like to do this? Because he loved God's house dearly. [Print "Loved" at the left of the church and "dearly" at the right.]

Now let us see what and how David prepared for the building. The first house the Israelites built was made with curtains, but this one was to last

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Thursday. Lessons of companionship and of dependence upon each other may be drawn from verses 15 and 17. The workmen and the princes were to work together. So it is in God's house now, all work together, helping each other.

Friday. Talk of the words of the Golden Text, meaning that all who love God's house and worship there are happy and sing songs of praise. The gladness which is in the heart finds expression with the tongue and lips.

NATURE WORK. Three of the days talk of the metals mentioned in our lesson, and let the children bring specimens of each. Lessons may be taught from their color, form, quality, uses, and so on. The other two days have the children talk of the different fruits of this season and of their appearance. Direct the thoughts of the little ones to the spring days when buds were unfolding upon the trees, and from that beginning all these fruits have developed. Talk of corn also as well as of trees, and explain the planting and growing and ripening and harvesting for the good of man and beast.

ART WORK. Interest the children in pictures of cathedrals (houses for the worship of God), and show what has been built of stone and iron, and also speak of decorations in other materials, and they will see how clay modeling may be placed in figures for decoration upon buildings.

HAND WORK. The children may be led to distinguish between "metal," "timber," and other materials in the use of the blocks, of their gifts, and the silver-colored rings. With these latter they may make windows of circles and curves such as they see in the pictures of different kinds of architecture. They may build columns and doorways of the blocks and invent other forms and pictures suggested by the talks.

The **TRANSITION CLASS** may outline the subject upon the lesson card.

SCIENCE AT HOME WITH MOTHER. The workmen and the princes were to help each other, and so all, both those who work with their heads and those who work with their hands, meet together for work in the Lord's name in his house. Teach this to the children. Each person in the home has his own work to do, and those who do it "as unto the Lord" are happy in doing it. What a blessing it was to King David that he had a good son whom he could trust to do important work! This book says that "a wise son maketh a glad father, but a foolish son is the heaviness of his mother."

LESSON XI. (Sept. 13.)

DAVID'S GRATITUDE TO GOD. 2 Sam. 22. 40-51.

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

Primary Notes.



We are to talk to-day about two words that are very long, and perhaps you may not understand them at first; but you will, I am sure, before the lesson is over. Here is the first. [Print "Deliverance."]

I read a story once about a fire that started in a house. Of what were the people living there in danger? The firemen came quickly with the engine and hose to put out the fire, but first they warned all the people, as they thought, to leave the house; just as they were sure no one was left they saw a woman leaning from a window in the top story; as soon as possible ladders were put up, and a brave man climbed through the hot flames, lifted the woman from the window and carried her safely to the ground. What did the fireman do for the woman? Saved or delivered her. How do you think she would feel toward him? Her heart would be full of *gratitude* to him for her *deliverance* from the danger of fire. [Print "Gratitude" and "From danger."]

I heard of a little boy who was coaxed by a man to run away from a good home; the man told him it was such fun to be a sailor that this foolish boy made up his mind to go to sea in a big ship. He went first to a strange city by the seashore, and then the little boy, left to himself, became very lonely and homesick. As soon as his friends knew he had run away they told the police about him and asked them to find and bring him back; so, while Dick (for that was his name) was wandering about, a policeman found and carried him off to the station house and locked him up. O what trouble Dick was in, and what a bad night he had! But in the morning a kind gentleman came and took him home. All his life Dick was grateful to the friends who did not leave him in his trouble, but delivered him; he had gratitude for deliverance from trouble. [Print "Trouble."]

Then deliverance means to save from danger or trouble, and gratitude means to feel thankful for what is done for us.

Who can tell me the name of a man who had many dangers and troubles, and who was delivered many times? [Print "David."] Who delivered him? [Print "God" at left of gratitude.] Let us talk over some of his dangers and troubles, and remember how God delivered him. [Review instances in David's life when he was delivered (1 Sam. 18. 6-14; 19. 1-20; 23. 1-14; 2 Sam. 15. 1-30; 19. 8-15).]

There was another thing from which God delivered David. What sad thing did we learn about him? You remember how he committed a dreadful sin, but God did not leave him; no, he showed him

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how wicked he had been, and when David repented God forgave him. So, besides deliverance from danger and trouble, he had deliverance from sin. [Print "Sin."] How did he feel toward God?

Sometimes when we are grateful for a kindness we write our thanks in a letter. One way David showed his gratitude was by writing beautiful psalms and songs full of thanksgiving to God. In these he tells the story of what God had done for him. Hear how one begins (2 Sam. 22 1). Pick out and read from the chapter such verses as the children can understand. Verses 2, 3, 4, 18, 40, 48-50, could be easily made plain.

What was the instrument upon which David used to play? I think he may have sung this song of gratitude to music he made on his harp; so let us make a harp on the board.

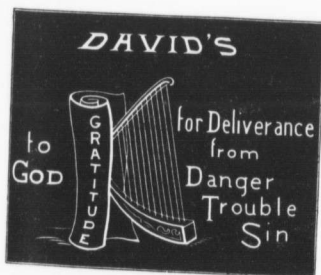
Have you and I any reasons for gratitude to God? [If possible tell some personal incident of deliverance in danger or trouble, and try to make the children remember some time when God has delivered them.]

God has delivered each of us from different dangers and troubles, but every body needs deliverance from the last thing of which we have talked. What is it? How can God deliver us from sin? [Call attention to the word "Sin" and close by singing:

"Jesus, tender Saviour,
Hast thou died for me?
Make me very thankful
In my heart to thee," etc.,

or some appropriate hymn.]

SUGGESTIONS FOR BLACKBOARD COLORING. Harp, golden; "David's gratitude to God for deliverance from," white; "Danger," red; "Trouble," purple; "Sin," orange.



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. David's gratitude to God. 2 Sam. 22. 47, 50; Psalm 107. 8.

GOLDEN TEXT. "The Lord is my rock" (2 Sam. 22. 2).

AIDS TO THE KINDERGARTNER. Holy Bible, 2 Sam. 23. 1-23; *Illustrative Notes* (Drs. Hurlbut and Doherty); *Hand Book of Bible Manners and Customs* (Freeman), pp. 39, 311; *Old Testament History* (Smith), pp. 468-470; *The Jewish Church* (Stanley).

ATTENTION STORY.

David had gladness in his heart, and so his lips sung many songs of praise which were beautiful. In this book the songs are written, and we may read them. One reason why David was happy and joyful was because he thanked God every day for the gifts and blessings which were in his life. You may remember that we read once, "forget not all his benefits;" and David never forgot the benefits—the gifts of God's love. It causes everybody, even little boys and girls, to be happy, if they only take time to think of all the gifts of God to them. David said that God was a strength to him as a rock. You know how firm and strong a rock is, like that to him. He said that even when he was with people who did not know of God he would be thankful just the same, and then he wished that everybody would praise God. He felt as you do when you say, "O I wish he would!" We will read it here. [Read 2 Sam. 22. 47, 50; Psalm 107. 8.]

Explain unusual words: "liveth," "exalted," "salvation," "therefore," "wonderful."

OUTLINE.

Sunday. Attention Story, Bible lesson, Golden Text, and conversation about the lesson story.

Monday. David said, "The Lord reigneth." Though he could not see God, he knew that he was living over all and caring for all. (The teacher may tell the thought of the poem, "A Child's Thought of God," by Mrs. Browning, "I cannot see our God, and why?")

Tuesday. No matter whether other people thanked God or prayed to him, David knew this was right; so he would do it. Each little child should do the right thing whether others do or do not. David sang his song of joy and asked other people to sing with him.

Wednesday. David wanted all kinds of instruments to be used in the thanksgiving songs, too. A few weeks ago we had a picture upon our lesson card which looked like the harp David played upon. It is supposed that this had seven strings, but once David wished that he had "an instrument with ten strings," that he might make a more "joyful noise" (Psalm 33. 2).

Thursday. In verse 50, David meant by "heathen" those who did not pray to God. If they had not heard of God, but prayed to the sun and to other objects which they could see and touch, they did not know whom to thank for all their blessings. David was sure that whatever he did he could do because God gave him strength. Once he said that God helped him to leap over a wall (2 Sam. 22. 30).

Friday. Look at your lesson for January 26 when you go home, and you will see that the nature talk is about a red deer or stag. Now, one verse in this chapter we study this week says that David knew God gave him strength to run as fast as a deer (2 Sam. 22. 34). Do you always remember when you can run very fast that God gave you your strength, too?

NATURE WORK. Have talks about physical strength in connection with the physical culture exercises. The children will be interested to talk of growth and strength. Some people who do not like to go out of doors for exercise are weak, like a "reed." (Explain this word by reminding the children how a cut-o'-nine-tail branch is weak.) If children eat wholesome, well-cooked food, and have plenty of exercise God blesses all this and they become strong. Talk of rocks and have the children bring specimens of them.

ART WORK. Show a picture of a red deer, a colored plate if you can get one.

HAND WORK. Let the little children gather stones, small ones will do, and build stone walls in the sand table. They may make pictures of walls with their building blocks, and may draw pictures of "an instrument of ten strings." This was in shape like the Greek letter delta, or one of our kindergarten equilateral triangles.

The **TRANSITION CLASS** may color the stone upon the lesson card, making it what color they think is the color of the stone. The grass about it should be—what color?

SCIENCE AT HOME WITH MOTHER. Talk of the uses of strength. Let us all be strong to help, not strong to hurt. The stronger ones should be glad to help those who are weaker, and the large children in the family may teach the small ones how to exercise. Helpful little fingers grow strong faster than lazy ones could. Perhaps all the hands and feet and fingers and voices in your home are helpful. Are yours?

LESSON XII. (September 20.)

DESTRUCTIVE VICES. Prov. 16. 22-33.

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

Primary Notes.



When you are older I hope you will all read a book called *Pilgrim's Progress*. It tells of the journey of a man called Christian to heaven, and in a story shows the way to the heavenly city.

One day Christian was walking along with a

friend; the path was rough and stony, but close by, and only separated from it by a fence, was a lovely green meadow. Christian, seeing how much easier it would be to walk there, said to his friend, "Do you see that nice meadow at the side of our path? It seems to go the same way as this; let's get over the fence and walk there; the grass will be soft to our feet, and as long as it goes by the side of the path it must be all right." His friend said, "Are you sure it will lead us right? I am a little afraid of it." "Why," answered Christian, "you can see it goes in the same direction; it won't do any harm to try it, and I for one am going to;" and saying that, over the fence he climbed, and his friend quietly followed.

For a while it seemed very nice, and the two men tried to think they had done a good thing, though down in the bottom of their hearts they knew better; they really knew that the path was God's way and they should have stayed in it, and the meadow, though it might seem to take them right, would surely lead them wrong, and it did; it went farther and farther from the true way and almost before they knew it Christian and his friend found themselves on the grounds of a giant, who took them prisoners and shut them up in his castle. Maybe your mamma will tell you what happened to them and how they got out.

This story is a picture of what often happens to real people. God has shown us what things are right to do and what wrong in the Bible; so long as we obey the directions we find in it we are walking in God's way, but very often we are tempted to do what seems at first all right; we think it won't do any harm to try certain things, and then if we find out that they lead us from God's way we will leave them; this is often man's way, but O! it is a sad way, and our Golden Text tells where it ends. [Repeat.]

David's wise son Solomon tells in a book he wrote many of the things man thinks it will be no harm to do but that really lead him into the way that ends in death. We'll put one of them on the board. [Uncover a picture of four beer barrels.]

Where did you ever see barrels like these? How are kept in them? When you see them what do you always think? To drink wine and beer is one of the things that often seems right to men. [Show how pleasant and attractive this habit may seem, and how few when they begin think it will do any harm or lead them from God's way.]

Hear what Solomon says (Prov. 20. 1). [Picture the end of drunkenness and how hard it is, once started in this way, to leave it.] Drunkenness, or drink, then, is one of the things that leads to death. [Print either word on the first barrel.]

Here is something that often follows drink and does much harm. [Print "Evil speaking."] If you should go where people drink beer you would

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almost always find that the speaking is evil; bad words follow bad drink. Solomon says (Prov. 16. 24); but that isn't the kind of words you find keeping company with drink. Can you think what follows evil-speaking? [Print "Anger."] Solomon says (verse 32), that when drink gets into a person he can't be slow to anger; he is very quick to get angry; he has no power to rule his spirit. After anger comes [print "Strife"]. Hear what Solomon says about strife (verses 28, 29).

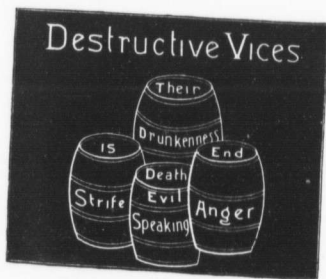
O what a bad way is this way of drink, that seemed as if it might be so pleasant and do no harm. Do you know where it leads? [Repeat Golden Text.]

What will you do about this way? Just what Christian ought to have done; what was his first wrong step? If he had not climbed the fence, he would not have ended in the giant's castle. If we never take the first little sip, we'll never end where the path of drunkenness always ends. Can we keep in God's way without help? Who will stay with us if we ask him? Here is a little prayer for you:

"Jesus, precious Saviour,
Hear me when I pray,
Make me pure and holy,
Take my sins away.
Shine upon my pathway,
Lead me day by day,
Lest my footsteps wander
From the narrow way."

—Pilgrim Songs (page 61).

SUGGESTIONS FOR BLACKBOARD COLORING. Barrels, brown; "End is death," dark red; Drunkenness, white; Evil-speaking, white; Anger, white; Strife, white; Title, green.



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Wise words. Prov. 16. 23, 24, 31, 32.

GOLDEN TEXT. "He that is slow to anger is better than the mighty" (Prov. 16. 32).

AIDS TO THE KINDERGARTNER. Holy Bible, Job 23; *Old Testament History* (Smith), pp. 457-471; *Public Opinion*, January 16, 1896, "The Importance of Healthy Brain Action;" *Epicetus*, p. 103, "Freedom from Perturbation;" *Poems* (Helen Hunt Jackson), "A Wild Rose in September."

ATTENTION STORY.

You remember that we spoke of David's son Solomon one Sunday a little while ago. This son liked to study and to think. Perhaps when he was a little boy he was with his father and they talked together, for they loved each other very dearly. Do you know any little boys who like to walk with their fathers and ask questions and have things explained? King David must have told little Prince Solomon many things, for he liked what his father liked, and he too was very fond of Nature, and he liked to watch all forms of outdoor life. He learned to love God's people, too, and on the Sabbath day he went with his father to worship God. When he grew to be a man David knew that he could be trusted, and so he talked to him about building the new church, where God's word would be read to the people. We have talked about David having all the wood and nails and iron and brass ready, and then he said to his son Solomon, "The Lord be with thee." I think that all fathers are glad and happy when their boys can be trusted. Can the mothers trust all these girls, too? Show me the helpful hands! What can your little hands do? and yours? Solomon wrote many wise words about the heart and the thoughts. He knew what was good for the health, and he spoke of strength. His father, you remember, talked much about strength, and even now boys and girls and men and women talk about it, and like to feel strong. We will like the wise words; here are some of them. [Read Prov. 16. 23, 24, 31, 32].

Explain unusual words: "Wise," "teacheth," "addeth," "honeycomb," "health," "righteousness," "ruleth."

OUTLINE.

Sunday. Attention Story, Bible lesson, Golden Text, and conversation about the story.

Monday. Talk of thought coming before speech. The heart teaches the mouth. The lesson of hasty speech and the unity and progressiveness of heart, tongue, and lips will be understood by the children if explained simply.

Tuesday. This action of heart, tongue, and lips is connected with the ears also. We hear pleasant words which the heart prompted the lips to speak, and these pleasant words reach the ears of some one else, enter his thought and touch his heart. Solomon says they are like honeycomb, so sweet.

Wednesday. Pleasant words are like health, as well as being sweet. Sometimes, if one whom you love is not well, your gentle and loving words may help them to forget pain and sickness. Will you speak them? This book says, "A merry heart doeth good like a medicine" (Prov. 17. 22).

Thursday. If you have loving hearts and lips that speak pleasant words, and if the acts of your life each day are good acts, then by and by, when your hair is white and you can count many years,

your life will be beautiful as gold. One Sunday a long time ago we had a lesson about a man, eighty years old, who said, "I am strong to go out and strong to come in because I have wholly followed the Lord" (Caleb, in Josh. 14. 11).

Friday. Talk of verse 32. Repeat the Golden Text. In our last lesson we talked of being strong. David said that God was his strength, but Solomon says that there is something *better than strength*. What do you think it is? It is being able to keep the temper and *not* be quick to become angry. It is a greater thing to have strength to hold our own spirit, and to be able to control our hearts and lips and hands, than it is to be able to take a whole city for our own. The same God who helped David and Solomon to be strong will help us to be strong and wise and thoughtful.

NATURE WORK. Talk of the honeycomb and its sweetness. The bees are busy these early autumn days getting honey from the last of the flowers. They will put it into their little storehouse, called honeycomb. Talk of the habits of bees, and have the children observe the perfect geometrical figures of the honeycomb.

ART WORK. Sing songs and play games about bees. The first gift may furnish flowers for the little bees.

HAND WORK. The small children may make bee-cells with parquetry paper, and with sticks and rings they may build beehives. These may be modeled in clay also.

The TRANSITION CLASS may color the lesson card, which shows us that together we may follow Jesus, and learn how to be gentle and good.

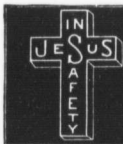
SCIENCE AT HOME WITH MOTHER. Talk of industry. It is the little industrious child that accomplishes much, and the pleasant words which the heart has taught the lips to speak go with little acts of loving service so prized in the home. The old rhyme of the busy bee improving "every shining hour" is a good one for us to remember.

"Pleasant words are as a honeycomb."

THIRD QUARTERLY REVIEW.

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

Primary Notes.



Did you ever hear the wind blow hard? Sometimes it is pleasant to feel the wind, and you are glad of it; but can you tell me how the wind may do harm? There is a wind that is called a cyclone, and this

kind of a wind blows down trees and houses, and sometimes people are killed. In the West cyclones come often; what would the people living there

need? A place where they can run for safety, and so they dig what are called cellars or holes in the ground; when they see the big wind clouds coming toward them they run into these cellars and are safe, for the wind blows over them and passes by.

[Tell about the Cities of Refuge, and how the man who was in danger could run inside the gates and be safe.]

Many years ago, when there was more fighting in the world and people lived farther apart because there were not so many, men used to build for themselves strong castles or towers; then, when the owner was in danger, he could run into this tower and be safe.

Who was the man that from the time he was a shepherd boy was often in danger? Who always helped and saved him? David must have been thinking of these dangers and how he had been kept in safety when he wrote many of his psalms; one begins (Psalm 18. 1, 2). He must have told Solomon about these dangers and who his Helper had been, for in the book Solomon wrote he said.

[Repeat Golden Text.] That means, the Lord is able to keep those who go to him in time of need safe from all kinds of dangers and enemies.

Let us make a tower of twelve stones on the board; each stone will stand for a lesson we have had this last quarter, and in each we will find a reason why the Lord is such a helper. [Uncover the tower and put number 1 on the lowest right-hand block.] Review the first lesson, bringing out the thought that God reigns over the world, and so we may feel safe. [Print in No. 1 "Reigns."]

[Review second lesson, numbering second block.] Why did David grow great? David never feared as long as God was with him, nor need we. Jesus said (Matt. 28, 20). If the Lord is with us we are safe. [Print "With us."]

What did King David bring to Jerusalem with great joy? [Number and review the third lesson.] As long as the ark was in Obad-edom's house, what came to the house? The heart where God dwells is always blessed. [Repeat Golden Text, and print "Blessed to trust."]

What did David want to build for the Lord? Though he was not allowed to do so, God gave him some beautiful promises about his kingdom and his Son; these must have made David very happy, and made him feel safe in God's hands. We, too, may feel happy and safe because there are many promises in the Bible that are meant for us. [Repeat one or two and print "Promises precious."]

To whom did David show kindness? Why? David's love makes us think of whom? How did Jesus show his love? If Jesus loves us so much, he will surely keep safe those who go to him. [Print "Loves us."]

In David's battles who won the victories? Why? The Lord showed him what to do and saved him from harm; so David said. [Repeat

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Thursday. The Lord is good forever. [Teacher, here you may show the unchanging love that never forgets, and is always true to us as you speak of the love of Jesus.]

Friday. Our Golden Text says: "God is our Refuge," like a safe place where we may run. When David was troubled his thoughts hurried to God, who cared for him. God is to us as a strong tower where we may be safe.

NATURE WORK. Review the topics for the quarter, and let the children describe the metals, flowers, insects, and tell you something about them. Besides these you have other topics for the quarter to choose from—engles, books, and horses.

ART WORK. Show pictures used during the past few weeks, and have the children indicate objects which they may distinguish from each other, recalling some remark or description.

HAND WORK. Let the little children choose each day what they would like to do to illustrate something they remember. Perhaps they will make sheepfolds in the sand table or draw a picture of a tent (tabernacle).

The **TRANSITION CLASS** may outline the Golden Text upon the lesson card, doing it in color, and choosing their color.

SCIENCE AT HOME WITH MOTHER. Recall the first lessons in obedience in David's life. He went home as soon as his father sent for him. Love and obedience in the family prepared him to love and serve God through his life of more than seventy years. Another beautiful lesson of David's life was, he remembered his dear boy friend, and he tried to make happy the life of his son, the lame boy. In our home life the very sight of all the blessings we have, and the remembrance of God's loving care for us, should cause us to try and make others happy and joyful. Cheerful voices and pleasant words make glad hearts of father, mother, brothers, and sisters.

Whisper Songs for September.

TENTH LESSON.

Building, building, every day,
At our work or at our play;
Little builders all are we,
Building for our Lord to see.

ELEVENTH LESSON.

Singing happy songs of praise,
Pleasing God in all our ways,
Loving, helping others, too,
Thus may little children do.

TWELFTH LESSON.

To the childlike heart of love
God gives wisdom from above;
Take the gift—you will confess
Wisdom's ways are pleasantness.

Order of Service

FOR THE PRIMARY DEPARTMENT.

Third Quarter.

PRAISE SERVICE. [All standing.]

Teacher. O, give thanks unto the Lord,

Class. For he is good.

Teacher. Thou art my God,

Class. And I will praise thee.

Teacher. Thou art my God,

Class. I will exalt thee.

Teacher. I will praise thee,

Class. For thou hast heard me.

SINGING. "Praise him, praise him, all ye little children."

WHISPER PRAYER.

Jesus, how we thank thee

For thy love to-day!

O, be near to hear us

As we praise and pray.

[Prayer by teacher, all joining in the Lord's Prayer.]

SINGING. [Church hymn appropriate to the lesson.]

Teacher. What has Jesus said about giving?

Class. Freely ye have received; freely give.

SING GIVING SONG.

OFFERING, followed by birthday offerings.

CONCERT RECITATION.

The silver and the gold are thine,

And we belong to thee;

O may we always love and give

With hearts both glad and free.

REVIEW FROM BOARD.

SUPPLEMENTAL LESSON.

REST EXERCISE. "We will all rise up together."

CLASS TEACHING.

ECHO PRAYER.

CLOSING EXERCISES.

Teacher. The Lord shall preserve thy going out,

Class. And thy coming in.

Teacher. From this time forth, and even forever more.

CLASS AND TEACHER.

Now the hour is over,

And ere we go away,

All standing thus together

This little prayer we'll say—

[All fold hands.]

Help us, heavenly Father,

Thy loving face to seek;

And guide and keep us safely

All through the coming week.

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