

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. 23.]

OCTOBER, 1889.

[No. 10

## TABLE OF CONTENTS.

Jewish Woman Bargaining in a Bazaar .....	289
As Indispensable as Ever .....	290
The Comforter .....	290
The Hush of Devotions. ....	290
Growing Up. ....	291
How to Keep Scholars in a Class .....	291
Opening and Closing Services.....	291.
International Bible Lessons.....	292

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# SUNDAY SCHOOL BAZAAR

for  
TEACHERS  
AND  
YOUNG PEOPLE.

VOL. XXIII.]

OCTOBER, 1889.

[No. 10.



JEWISH WOMAN BARGAINING IN A BAZAAR.

## Jewish Woman Bargaining in a Bazaar.

THE shops of oriental merchants are very small rooms or stalls in narrow streets, or bazaars as they are called. Bargaining is attended with much chaffering, beating down and haggling about prices, illustrating the proverb of Solomon, "It is naught, it is naught, saith the buyer, but when he is gone he boasteth of it." Eastern women generally are heavily veiled. The Jewesses are an exception, for often they are seen dressed in the manner shown in the cut.

THE *Sunday School Journal* thus distinguishes between force and fuss: "In Sunday-school work there are superintendents and teachers who have force, and who always succeed; there are others who have only fuss, and who always fail. One superintendent has the best of order in his school and the strictest attention to duty, though he is never noisy or excited; another cannot get his school to order, or keep them in order after some one else has quieted their turbulence, and this notwithstanding his vociferation and excitement, and bell-clanging, and piteous appeals for silence. It is simply the difference between force and fuss."

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## Sunday School Banner.

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

TORONTO, OCTOBER, 1889.

### As Indispensable as Ever.

We mean that it is as indispensable as ever that teachers should visit their pupils. No improvements or new methods of any kind can take the place of this expression of personal interest.

Teaching requires, among other things, a ready communication of thought. For this purpose minds must be in some kind of sympathy. Without a bridge of mutual interest, the space between them may be compared to an impassable gulf. Friendliness between teacher and learner is more than a luxury. It hastens communication. It qualifies one to be an *instructor*, in the sense of *building up* the recipient mind.

The free, friendly, informal social call is an expression of good-will; further, it deepens good-will. Thus it makes strong the sympathy between minds, and aids the teacher to become victor in the race with ignorance and indifference.

The visit by a teacher should be unaffected. There is no profit in playing a part. If we try to make Charley think we love him twice as much as we do, he will probably not give us credit for half of the love we really feel. The part that is pretence spoils the part that is genuine. Instead of doubling the effort, we have divided it, and into fractions smaller than halves. Be genuine in visiting, and genuine good-will must increase.

Another point is informality. But we should remember that there is a formal frivolity as well as a formal solemnity; one who

cracks jokes when he does not feel like it, is as truly formal as another who is solemn on principle. We do not admire what some are pleased to call "professional piety." Nor do we delight in assumed foolishness. In calling upon pupils be informal by talking of those things in which you and your people feel a common interest, so that both can express an interest, and yet be natural.

As for time needed in visiting, it is a relief to remember that five minutes will sometimes do wonders. You ring or rap, see Mary ten minutes, find how her big brother is who was sick last week, throw out a thought or two on the next lesson, tell an item of non-contraband news about a "mutual friend," find how your pupil is prospering in meeting a difficulty recently confided to you, give a little advice and cheering sympathy, and are off without hindering the busy girl very long from the task of the day. "What a splendid teacher!" is her ejaculation, after you are gone. Next Sabbath it will take more than "Sunday headache" to keep her from the class.—*Exchange.*

### The Comforter.

BY REV. JAMES COOKE SEYMOUR.

Who knows the sorrows that are ours,  
The pungent griefs, the dark, sad hours,  
When close pursued by hellish powers?  
The Comforter.

Who soothes the anguish of the heart,  
Removes the pain, affliction's smart,  
And bids the Tempter quite depart!  
Great Comforter.

Who whispers "peace," we gladly hear,  
Who draws our souls to Jesus near,  
And sorrows turn to joys most dear?  
Sweet Comforter.

Who points in hope to worlds on high,  
Reward that waits us in the sky,  
Bright home! encouragingly nigh?  
Blest Comforter.

### The Hush of Devotions.

How impressive is the hush of the devotional hour in Sunday-school! It is that still place in the river's surface which means deep water. And is it not indeed significant? It means the peace around the form of Jesus, some little chamber where the doors are shut, and He is saying, "Peace be unto you!" It is a moment when a child's thoughts go flying Godward in the silent hush. Do not let any one interfere with it. Educate the school to be thoroughly reverent in its devotional exercises. When the scholars have long been out in life, their thoughts will go back to that "still place in the river," and in memory's light it will be flushed with the glory of the sunset.—*S. S. Journal.*

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## Growing Up.

BY MARY F. LATHROP.

It is related that in the early period of the Revolution, the schoolboys of one of the French towns organized themselves into a military Band of Hope. On their banners they inscribed the words, "*Tremblez, Tyrans, Nous grand-irons!*"—Tremble, tyrants, we will grow up!

Teacher! a band of hope is committed to your care. Are you training them as soldiers for Christ? They are growing up before you; are they growing up in God's service? Growing up "to fight for the good," rather than "rail at the ill?" Growing up to despise sin? To gain mastery over tyrants of fashion and slander? To bid the rum tyrant tremble? "To ride abroad redressing human wrongs? To speak no evil; no, nor listen to it?" Grow up they must and will. Are they growing up "strong in the Lord and in the power of His might?" In great measure it will be your fault, if they grow not up to say, "My Lord and my God." How shall it be with these growing souls?

## How to Keep Scholars in a Class.

We give six short rules that are roads to success:

1. Keep yourself there. A good way to kill is to keep away. The class scatters when the teacher is absent. Where you find a class without its teacher, you will soon find a teacher without his class. Be there yourself.

2. Know your lesson. To attract and fix others, have something with which to attract and fix. If you would draw the iron, there must be power in the magnet. An empty teacher will empty his class seat.

2. Keep the scholars by keeping the parents. Call at the homes of your class. You strengthen your hold on the scholar when you secure a hold on the parent.

4. Have an interest in everything affecting their welfare. Guide them in their reading, and have a thought for their health. What does our class cost us? The amount of cost will measure the size of results. It is useless to expect a crop when you sow little and cultivate less. By loving and serving your class you keep them.

5. Keep your scholars by mighty prayers for them, by an Israel-wrestling style of supplication. Let your aim and effort be to bring every scholar into obedience to Christ. The more religion in the scholar, the greater attachment to the teacher. It is the converted boy or girl that makes the permanent scholar.

6. You keep most when you think least of keeping, and simply give in to God the full measure of your duty, up to the brim, doing intensely, persistently, thoroughly, when you yourself are submitted fully to the Lord Jesus and just breathe out the spirit of consecration that abode in him.—*S. S. Journal*.

## Opening and Closing Services.

### OPENING SERVICE.

- I. Silence.
- II. Doxology.
- III. Responsive Service.  
*Supt.* How excellent is Thy loving kindness, O God!

*School.* Therefore the children of men put their trust under the shadow of Thy wings.

*Supt.* They shall be abundantly satisfied with the fatness of Thy house.

*School.* And Thou shalt make them drink of the rivers of Thy pleasures.

*Supt.* For with Thee is the fountain of life.

*School.* In Thy light shall we see light.

*Supt.* Commit thy way unto the Lord.

*School.* Trust also in Him and He shall bring it to pass.

*Supt.* Rest in the Lord and wait patiently for Him.

*School.* Those that wait upon the Lord, they shall inherit the earth.

IV. Singing.

V. Prayer.

### LESSON SERVICE.

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

### CLOSING SERVICE.

*Supt.* My son, forget not My law; but let thine heart keep My commandments; for length of days, and long life, and peace, shall they add to thee.

*School.* The Lord our God will we serve, and His voice will we obey.

Dismission.

### APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day He rose from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

# INTERNATIONAL BIBLE LESSONS.

## FOURTH QUARTER: STUDIES IN JEWISH HISTORY.

B. C. 1048.]

## LESSON I. THE TRIBES UNITED UNDER DAVID.

[Oct. 6.]

Authorized Version.

Revised Version.

2 Sam. 5. 1-12.

[Commit to memory verses 1-3.]



1 Then came all the tribes of Is'ra-el unto Da'vid unto He'bron, and spake, saying, Behold, we are thy bone and thy flesh.

2 Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Is'ra-el: and the LORD said to thee, Thou shalt feed my people Is'ra-el, and thou shalt be a captain over Is'ra-el.

3 So all the elders of Is'ra-el came to the king to He'bron; and king Da'vid made a league with them in He'bron before the LORD: and they anointed Da'vid king over Is'ra-el.

4 Da'vid was thirty years old when he began to reign, and he reigned forty years.

5 In He'bron he reigned over Ju'dah seven years and six months: and in Je-ru'sa-lem he reigned thirty and three years over all Is'ra-el and Ju'dah.

6 And the king and his men went to Je-ru'sa-lem unto the Jeb'u-sites, the inhabitants of the land: which spake unto Da'vid, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, Da'vid cannot come in hither.

7 Nevertheless, Da'vid took the stronghold of Zi'on: the same is the city of Da'vid.

8 And Da'vid said on that day, Whosoever getteth up to the gutter, and smiteth the Jeb'u-sites, and the lame and the blind, that are hated of Da'vid's soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house.

9 So Da'vid dwelt in the fort, and called it the city of Da'vid. And Da'vid built round about from Mil'io and inward.

10 And Da'vid went on, and grew great, and the LORD God of hosts was with him.

11 And Hi'ram king of Tyre sent messengers to Da'vid, and cedar trees, and carpenters, and masons: and they built Da'vid a house.

12 And Da'vid perceived that the LORD had established him king over Is'ra-el, and that he had exalted his kingdom for his people Is'ra-el's sake.

1 Then came all the tribes of Is'ra-el to Da'vid into He'bron, and spake, saying, Behold, we are thy bone and thy flesh. In times past, when Saul was king over us, it was thou that leddest out and broughtest in Is'ra-el: and the LORD said to thee, Thou shalt feed my people Is'ra-el, and thou shalt be prince over Is'ra-el. So all the elders of Is'ra-el came to the king to He'bron; and king Da'vid made a covenant with them in He'bron before the LORD: and they anointed Da'vid king over Is'ra-el.

4 Da'vid was thirty years old when he began to reign, and he reigned forty years. In He'bron he reigned over Ju'dah seven years and six months: and in Je-ru'sa-lem he reigned thirty and three years over all

6 Is'ra-el and Ju'dah. And the king and his men went to Je-ru'sa-lem against the Jeb'u-sites, the inhabitants of the land: which spake unto Da'vid, saying,

Except thou take away the blind and the lame, thou shalt not come in hither: thinking, Da'vid cannot

7 come in hither. Nevertheless Da'vid took the stronghold of Zi'on: the same is the city of Da'vid. And

Da'vid said on that day, Whosoever smiteth the Jeb'u-sites, let him get up to the water-course, and smite the

lame and the blind, that are hated of Da'vid's soul. Wherefore they say, There are the blind and the

lame; he cannot come into the house. And Da'vid dwelt in the stronghold, and called it the city of

Da'vid. And Da'vid built round about from Mil'io and inward. And Da'vid waxed greater and greater:

for the LORD, the God of hosts, was with him.

11 And Hi'ram king of Tyre sent messengers to Da'vid and cedar trees, and carpenters, and masons: and

they built Da'vid an house. And Da'vid perceived that the LORD had established him king over Is'ra-el, and that he had exalted his kingdom for his

people Is'ra-el's sake.

## EXPOSITORY NOTES.

BY REV. MILTON S. TERRY, D.D.,

GARRETT BIBLICAL INSTITUTE.

**Introductory.**—The last quarter's lessons carried us over the principal events in the history of Samuel and Saul: the present covers the history of David and Solomon. David has already been introduced to us in the foregoing lessons as chosen by the Lord, anointed by Samuel, skillful in music, mighty in battle, but the object of Saul's bitter jealousy and persecution. After the death of Saul and Jonathan David lamented their fall in the beautiful elegy which is recorded in 2 Sam. 1. 19-27. Soon after, he was directed of the Lord to go and establish himself at Hebron, the ancient city of the patriarchs. There the elders of the tribe of Judah came and had him anointed as king over them. But Abner, Saul's general, who survived the battle of Gilboa, sought to perpetuate the house of his master, and had Ishbosheth, one of Saul's sons, made king over the northern and eastern tribes. In consequence of these facts there was a long struggle between the two rival kings, but at last both Abner and Ishbosheth were assassinated. These events occasioned great alarm and trouble among the Israelites, and several years probably passed before all the tribes became sufficiently united to accept David as their king. Such revolutions in dynasties or in royal lines do not occur without peculiar difficulties, and it takes time to heal the severe wounds they occasion. But when Saul and Jonathan and Ishbosheth

and Abner were all dead, and the old enemies of Israel threatened to invade and oppress the land, there would be a strong popular feeling in favor of selecting another king. It was but a repetition of the former clamor for one to fight their battles and defend the land. Comp. 1 Sam. 8. 20; 11. 12. There was manifestly no person in the nation so well qualified to meet the emergency and lead the armies of the united nation as the son of Jesse. He had already become the chief of the powerful tribe of Judah, the fame of his warlike deeds was known in all the land, and the word of prophecy had pointed to him as the one destined to become the leader of all Israel.

**Verses 1. Came all the tribes.** As represented by their elders and chief military men. Comp. ver. 3. So we read in 1 Sam. 8. 4 that "all the elders of Israel gathered themselves together" unto Ramah to ask for a king. They represented the whole people, and, in the popular language, what they did was the act of the whole nation. **Hebron.** One of the oldest cities of Canaan, situated in the southern section of the country, some twenty miles to the south of Jerusalem. Here was the cave of Machpelah, which Abraham purchased for a tomb, and which is to-day covered with a mosque and most carefully guarded. David may have felt a pardonable pride in reigning seven years in a city so sacred in

the history of his nation. **Thy bone and thy flesh.** They becomingly recognize their ancestral affinity as being descendants of the great patriarchs whose bones reposed in Hebron.

**2. When Saul was king.** A respectful allusion to the memory of the late monarch. **Leddest out and broughtest in Israel.** Comp. 1 Sam. 18. 5; 13, 27. As captain in Saul's army he had probably wrought many celebrated feats of military prowess, aside from the killing of Goliath. **The Lord said. . . thou shalt feed.** We do not find a record of this prophecy elsewhere, but it is evident from this verse and chap. 3. 9, 18, and 1 Sam. 25, 30, and other similar intimations that the word of divine prophecy to this effect had gone forth in Israel, and was familiar to the people. **Feed. . . be a captain.** Two images, suggestive of what a great and good king ought to be: a shepherd of the people and a commander of their hosts. Three excellent reasons are thus given for David's election: 1) kinship, 2) military ability, 3) the word of prophecy.

**3. All the elders.** Comp. "all the tribes," ver. 1. **Made a league.** Literally, "cut a covenant:" he entered into a solemn compact with the general assembly, the representatives of all the tribes. It is said in 1 Sam. 10. 25, that Samuel wrote down "the manner of the kingdom," from which we infer that the king was expected to be governed by certain principles and laws. Hence the government was a constitutional rather than an absolute monarchy. The revolt of the ten tribes was occasioned by a refusal of Rehoboam to make concession to certain demands of the people. 1 Kings 12. 3. Hence we may suppose that the league which David made with the elders of Israel stipulated certain rights and powers for both parties. **Before the Lord.** As if conscious that they were in the immediate presence of Jehovah. **They anointed David.** And so David received three anointings: first by Samuel in the midst of his brethren at Bethlehem (1 Sam. 16. 13), second by the men of Judah at Hebron (chap. 2. 4), and now by the elders of all Israel.

**4. Thirty years old.** The prime of mature manhood. At this age the priests were set apart for their sacred duties. Num. 4. 3. The next verse shows that he was over thirty-seven years of age when he became king of all Israel.

**6. Went to Jerusalem.** This stronghold, in the very center of the country, and subsequently so famous in history, had been hitherto held by the **Jebusites**, one of the Canaanitish tribes which were inhabitants of the land in the time of Joshua, and succeeded in holding their citadel in spite of all the conquests of that period. Josh. 16. 63. A part of the city had been burned in the time of the Judges (Judg. 1. 8), but the fortress, occupying an impregnable position on the height overhanging the deep valley of Hinnom, had until now remained in possession of the ancient inhabitants of the land. See Judg. 1. 21. **Spake unto David.** The words that follow, attributed to the Jebusites, are very difficult to explain. The brevity of the passage makes it the more obscure. Instead of the common version, it is better to translate thus: "Thou shalt not come hither, but the blind and the lame turn thee away, saying, David shall not come hither." The words are thus seen to be a contemptuous boast of the Jebusites, who treated David's assault with derision, and said that blind and lame soldiers would suffice to turn away his forces. They had such confidence in their impregnable fortifications that they felt themselves to be unconquerable.

**7. David took the stronghold of Zion.** In spite of all the boasts of its defenders. Their very boasts inspired

him and his men to greater energy and heroism. **The city of David.** His celebrated conquest, and his fortification of the place, and making it the capital of the kingdom, would naturally have given it this name.

**8. David said.** The language of this verse, like that of verse 6 above, has been variously explained. We may borrow a sentence from the parallel passage in 1 Chron. 11. 6, and translate as follows: "Every one who smites a Jebusite, and huris him into the depth below, even the lame and the blind, who hate the soul of David, shall become head and chief." Thus explained, the words are evidently an inspiring cry of David to his men as they began the assault, and were a promise of the highest military honor to the victors. If we do not supply this reading from Chronicles, we may best explain the words as a broken exclamation, a fragment from the national songs commemorating the event, like such fragments as appear in Num. 21. 17, 27. This gave rise, like so many memorable events (comp. 1 Sam. 10. 12; 19. 24), to a national proverb, namely, **the blind and the lame shall not come into the house.** The taunting words of the Jebusites made the expression "blind and lame" a hateful phrase, suggestive of bitter hostility and reproach, so that it came to be a kind of idiom applicable to any person or thing which was hateful to the soul. It was equivalent to saying, "Have no fellowship with those who by word or deed make themselves a reproach to Israel, and hateful to a righteous soul." Comp. 2 John, vers. 10 and 21.

**9. David dwelt in the fort.** He at once took possession of the famous stronghold, pitched his camp there, and proceeded at once to fortify the place more strongly than ever. Hence Jerusalem came to be commonly spoken of as the **city of David.** See above on verse 7. **Millo.** This was a well-known rampart of the ancient city, and was at a later period builded up and strengthened by Solomon, and also by Hezekiah. 1 Kings 9. 15, 24; 11. 27; 2 Chron. 32. 5. The name, which means "a filling," may have arisen from the filling up of the mountain or rampart with earth and stones. It was probably on the northern side of Zion, where the natural defenses were less strong than on the other sides, for here he would have been likely to have built round about. . . and inward, that is, built a wall, and filled up the interior space.

**10. Went on, and grew great.** His capture of Zion put his military skill and prowess beyond all question, and his subsequent career for a long time was one of increasing prosperity and fame.

**11. Hiram, king of Tyre.** This distinguished monarch seems to have been attracted to David by the fame of his conquests and a peculiar interest in the Israelitish people. His capital city, **Tyre**, was on the northern sea-coast, and is called by Isalah "the crowning city, whose merchants are princes, whose traffickers are the honorable of the earth." Three chapters of Ezekiel (26-28) furnish a very full description of the power and splendor of this ancient Phœnician center of art and commerce. **Sent messengers.** Sent them as an embassy, with power to form an alliance with the rising kingdom of Israel. The distance from Tyre to Jerusalem by land is not far from one hundred miles. The Phœnician and Hebrew languages were closely akin to each other. Tyre needed the produce of the Israelitish territory, and had every reason, politically, to desire friendly relations with David. **Cedar trees.** The Lebanon mountains in Hiram's domain were famous for cedars, a timber most highly prized for building purposes. The lumber was brought by the sea to Joppa and thence conveyed overland to Jerusalem. 2 Chron. 2. 16. **Carpenters and masons.** Hebrew, "Workers of wood

and workers of stone for walls." Solomon also called in the help of Phœnician architects and workmen for his buildings. 1 Kings 5, 6; 7, 14. **They built David a house.** He called it in chap. 7, 2, a "house of cedar." This verse is evidently the briefest possible outline of great and interesting events of David's reign, the details of which are passed over in silence.

**12. David perceived.** Divine revelations may be given in and through the experiences of an eventful life. Many are the providences in which the devout man clearly recognizes the hand of God. David could not look back on his early training, his anointing by Samuel, his signal deliverances from Saul, his numerous victories, and finally his conquest of Zion and negotiations with the king of Tyre, and fall to see that Jehovah had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake. The divine favor was evidently upon him and the kingdom and the people to whom he had become the leader.

In connection with this lesson it is fitting:

1. To study the exaltation and power of David as a remarkable character in history.
2. To recognize the hand of God in the removal of kings and in the setting up of kings.
3. To observe that all righteous governments show deference to the consent and choice of the governed.
4. To remember how the wise location of the seat of government tends to ennoble and consolidate a nation or people.
5. To notice how enterprising movements at home and prudent foreign relations build up a kingdom.
6. To appreciate the beauty of deep and intelligent polity in the ruler of a great nation.

### An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

AN iron church which was wanted in West Africa was ordered from England and duly shipped for its destination at Liverpool. It was, of course, sent in different pieces to be put together after it arrived, according to the plan of the designer. Until this was done it could not serve the purpose for which it was intended. Now imagine that, on its arrival, the purchasers had attempted to put it together after their own fancy, without regard to the plan of the maker, what utter confusion would have followed. The different parts, put in the wrong places, would not have fitted one into the other. There would have been no beauty, no harmony, no coherence, and the structure would have failed to answer to its design.

Not altogether dissimilar was the confusion which existed in the land of Israel during the first seven years that succeeded the death of Saul. There was one king reigning over the tribe of Judah at Hebron, and another over the remaining tribes at Mahanaim. Comp. 2 Sam. 2, 9, 20. There was constant warfare between the followers of the one and the other, and the period was marked by disorder, bloodshed, and treachery. As a divided nation Israel could offer no bold front to their enemies around, and were powerless to attain the position God had intended them to occupy.

What was the reason of this? God had a plan for Israel, but they had not followed it. It was no secret that David was the divinely chosen head of the nation; but the greater number had chosen their own way and placed Ishbosheth on the throne. We read to-day how the failure was set right; how Israel at length adopted the plan designed for them by Jehovah, and took as their sovereign lord the man whom he had chosen. And in

this story we see a type of what takes place in the human heart when its willfulness is given up, and Christ, the divine Lord and Saviour is at length enthroned as king.

Notice first the acknowledgment which accompanies the recognition of the rightful king. It is threefold:

1. "We are thy bone and thy flesh." They had treated David before as an alien with whom they had nothing to do. Now at length they remember that he is their kinsman, their brother. And they put the fact forward as their claim upon him.

2. "Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel." They at length call to mind what he had done for them even while they were yet subject to another—the victory over Goliath—and the subsequent occasions on which he had overcome their enemies.

3. "The Lord said unto thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel." The recognition seems a tardy one. Had they only acted on it before they would have escaped those seven troublesome years. But David does not reprove them for it. He is ready to take his place as monarch of all Israel, not for his own sake, but for the people's. See ver. 12.

Christ is our near Kinsman. Some hearts partially recognize this truth without going any further. But he not only took on him our nature, and was "in all things made like unto his brethren," he took up our cause as lost sinners, and won the victory over Satan and death and hell for us. And he must be acknowledged as sole and all-sufficient Redeemer. The soul that recognizes him truly as such will not stop there, but will receive him as divinely ordained Lord and King.

Notice, secondly, the consequences which followed the recognition of the rightful king. I have only space to indicate these very shortly:

1. There was peace. No more sad and weakening warfare between the tribes of Israel. No more unrest and unsettlement, for all "were of one heart to make David king." 1 Chron. 12, 38.

2. There was victory. The first event of the undivided reign was the conquest of the "stronghold of Zion," which until then had remained in the hands of the Jebusites, a heathen fortress in the heart of God's own land. Deut. 32, 43; 2 Chron. 7, 50.

3. There was increased prosperity. The city of Jerusalem was enlarged and fortified to be the capital of the country, and the kingdom flourished and grew great, not only as to its internal condition, but in the eyes of the nations around.

There is no rest, no victory, no sure and lasting increase in any life until the design of God has been carried out and the Lord Jesus, the Son of God, is enthroned in the heart as supreme and only Potentate.

### Cambridge Notes.

BY REV. JAMES HOPE MOULTON, M.A.

[These notes are based on the Revised Version.]

After Saul's death the brave and capable Abner had to a certain extent reclaimed from the Philistines the country called "Israel," as distinguished from Judah, and so after five years of fighting had established Saul's fourth son, the feeble Ishbosheth, as king over the Ten Tribes. Ish-baal was his real name, but when "baal" (lord) was identified with idolatry "bosheth" (shame) was substituted. He reigned about two years, and then David united the whole country under his rule. It is important to remember that what we are accustomed to regard as the disruption was only the resolution of element which had never very

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thoroughly combined. The line of cleavage between Judah and Israel began to show itself in the anarchy of the Judges' period, when the powerful tribes of Ephraim and Judah were constantly fighting for the leadership. The common danger from without united them under strong rulers like Saul, David, and Solomon, but in every civil disturbance north and south took different sides, and as soon as ever the foolish and headstrong Rehoboam tried to play the despot the artificial union was dissolved. Thus the Jewish community never had any stable bond of external unity, any more than the Christian. And both Old and New Covenant Scriptures show us that while it is indeed "good and pleasant for brethren to dwell together in unity," it is a prospect which is only ideal in this world. Men will always differ, and their differences will be directed for the advancement of truth if only they learn to be as one in spirit.

VER. 1. *Then*. Probably not long after the deaths of Abner and Ishbosheth. The northern tribes had now no leader strong enough to protect them against the Philistines, and they came to the man whose genius and success had marked him out as designed for rule. So did circumstances combine to promote the divine choice. *All the tribes*. A catalogue in 1 Chron. 12. 23-40, shows that this was not a representative but a general assembly. *We are*. Comp. Gen. 29. 14; Judg. 9. 2. The words mark the regrets with which the men of Israel begin to realize that they have treated as an alien this hero of Judah. Was not Judah their brother, and David their heaven-sent king? VER. 2. *In times past*. Literally, "yesterday and the day before." *It was then*. David and not Saul had performed the part for which Saul was especially chosen as king. 1 Sam. 8. 20. *Jehovah said*. That David had been thus designated was recognized by Saul (1 Sam. 24. 20) and among the people. *Ibid.* 25. 30. *Feed*. Better "shepherd." This conception of the functions of a patriarchal ruler, so familiar to readers of Homer, has an exquisite appropriateness when applied to David. The title rises to its highest possibilities when the inspired representative of that favored people could realize "Jehovah is my shepherd, I shall not want." VER. 3. *Elders*. Representing the national assembly gathered there. *Covenant*. A charter defining the rights and duties of the king and the people. Comp. 1 Sam. 10. 25. *Before Jehovah*. The true King of Israel, whose vicegerent David was. *Anointed*. See 1 Sam. 16. 13, and chap. 2. 4. The Chronicler's account (12. 23-40) should be studied for a more detailed picture of the movement. VER. 4. *Thirty*. The age at which a man's powers were supposed to be at their prime. Joseph and Samuel in the Old Testament, the Baptist, Jesus himself, and probably Paul in the New Testament, began their life-work about this age. VER. 6. Previous notices of Jerusalem may be found in Josh. 15. 63; 18. 28, and Judg. 1. 8, 21 (not in Gen. 14. 18). David's acuteness in fixing upon this site was abundantly justified by history. The fact that the aboriginal Jebusites had held the citadel so long illustrates its unique military importance, and it is well pointed out that an admirable solvent was found for the jealousies between Saul's tribe and David's by the selection of a capital belonging in a sense to both. *Except*. These very ancient quasi-proverbial phrases are exceedingly obscure, and almost certainly have suffered in transcription. Probably this had happened before the Chronicler's time, for he leaves them out, apparently, as not understanding them. In this verse the general sense is plain. So impregnable a fortress could be defended by those who could not see their assailants coming and those who could not fight them when they

came. *Thinking...hither*. A possibly interpolated explanation. VER. 7. *Zion*. It is much disputed whether this title describes the temple hill, or another hill also outside the walls. See 1 Kings 8. 1. VER. 8. The italics of the Authorized Version are alone enough to set that reading aside, but no safe substitute can be found. Perhaps the Revised Version text admits fewer objections than other renderings. The copyists are no doubt responsible for much of the obscurity, but no conjectural emendations have yet commanded confidence, and some are very wild. *Water-course*, such as Siloam. Up the gully the climbers were to go and attack the citadel on its strongest side. The vaunting defenders are sarcastically taken at their own valuation. *And [omit]*. The margin is better, the fate of these self-styled "blind and lame" being indicated by an expressive pause and gesture. *They say*. The usual formula for introducing a proverb. Comp. 1 Sam. 19. 24, etc. The margin rendering seems to give the explanation of the "house" as the temple (so the LXX. and Vulgate), an interpretation which not only does not suit the origin of the proverb, but is historically untrue. Comp. especially Matt. 21. 14. We have no choice left but to suppose this a proverb used of extremely strong fortresses, which were thought, like Jebel, to need no garrison of men. The omission of Job's exploit (1 Chron. 11. 6) strengthens the impression that the text is seriously unsound. VER. 9. *Millo*. Apparently some existing fortress (comp. Judg. 9. 6, 20), (where "the house of Millo," describing a similar fortress in Shechem, gives some support to the interpretation of "house" in ver. 8., 1 Kings 9. 15, 24; 11. 27; 2 Chron. 32. 5. *And inward*. The Millo being the outermost fortification. VER. 10. Comp. 1 Sam. 3. 19. *God of hosts*. See note on 1 Sam. 4. 4 (July 14). VER. 11. *Hiram*. According to Josephus, Hiram, Solomon's helper, began to reign only eight years before David's death. Since the palace was finished before Solomon was born (chap. 7. 2, 13), the present must have been a different Hiram, most probably grandfather of the above. The city of Tyre, the yet more powerful offshoot of the powerful Sidon, was the main channel through which Phœnician influence flowed toward the West. It was the Phœnician form of the Shemitic alphabet which gave the Greeks, and ultimately the Romans, the art of writing, and there were other more equivocal benefits bestowed on Greece by that brilliant civilization. From Tyre, moreover, came the mighty colony of Carthage, which so nearly succeeded in crushing Rome. Mutual needs furthered the close alliance of Tyre and Jerusalem, cities within one hundred miles of each other, and inhabited by men speaking mutually intelligible languages. *Cedar trees*. Probably floated down the rivers from the forests of Libanus, and then towed on to Joppa. VER. 12. So marked a compliment from the powerful king of Phœnicia showed that David's accession was regarded by foreign potentates as implying the elevation of Israel to the rank of a "great power." And such an encouragement was for David merely the outward sign of the favor of Jehovah. VER. 13. David probably did not know the prohibition of Deut. 17. 17, and the guardians of the ancient documents or traditions did not enlighten him. He was to have trouble enough from this concession to the practice of Oriental monarchy. The sons whose names follow are in Chronicles all assigned to David's "wives," the sons of the inferior wives not being reckoned. Most of these women were merely an ornamental appendage of state, like the majority of Solomon's enormous harem. VER. 14. Of those born in Hebron (2 Sam. 3. 2-5; 1 Chron. 3. 1-3), three attained unenviable fame, and three (Daniel, Shephathiah,



and Ithream) remained in the obscurity which also enveloped the whole of the second series, except Solomon and Nathan. The first four here were sons of Bathsheba (Bathsua in Chron.), and from the order Solomon seems the youngest. Shamma was possibly the infant who died (chap. 12. 18). From Nathan started the natural descent of Joseph, the legal father of Jesus, which took up the legal heirship when Solomon's line failed. See Luke's genealogy. VER. 15. Two more nonentities in both the lists of the chronicler are perhaps merely marginal variants for Nepheg and Eliphalet. It is striking to see how the sons of David's troubled age bear suggestive names: "God is salvation;" "God hears;" "God knows;" "God is deliverance;" which reiterate for him the consolation so much needed.

### The Lesson Council.

**Question 1.** *What were the traits of David as a king?*

David was unquestionably the greatest of the kings of Israel and the real founder of the monarchy. He found twelve separate tribes, subject to the Philistines and almost without national spirit; he left an empire extending from the Egyptian boundary to the river Euphrates. He established the Church on a settled foundation; he gave to the people a literature, and he organized the government. His most prominent traits were: 1. Broad statesmanship. 2. Able generalship. 3. Love of the people, which made and kept him the popular idol. 4. A spirit of leadership, which made men ready to follow him. 5. A religious spirit, giving his fellowship with God and deep spiritual insight. David was at once the rare combination of a warrior, a statesman, a popular leader, a poet, and a saint.—*J. L. Hurbit.*

Sincere affection for his people, patriotic ambition, and a strong sense of justice, which showed itself in punishing wrong, but oftener in rewarding service and requiting kindness—these were some of David's characteristics as a king. No king was ever farther removed from the tyrant. King John signed Magna Charta at Runnymede, because forced to do so; but David's league with Israel, executed at Hebron twenty-two hundred years earlier, seems to have been prepared by himself. Above all else, David in his kingly capacity was deeply loyal to the Lord, whose anointed he always remembered himself to be.—*Rev. J. E. Adams, Morristown, N. J.*

One cannot well distinguish David's traits as king from his traits as candidate for the crown. From our earliest glimpse of him until he sank in feebleness on the bed of death we see: 1. A vivid sense of God's presence. The Lord was his chief counselor, consulted first in every emergency. 2. Personal prowess, quite chivalrous in its character. David's adventures with Jonathan, Abigail, Saul in the cave, etc., resemble the adventures of some peerless mediæval knight far more than the doings of an Eastern despot. 3. Promptitude in all his movements. Napoleon could hardly have outdone him in celerity. 4. A patience that was sublime and has been rarely matched in ancient or modern history. One example of many is his quiet waiting for the disintegration of the northern kingdom. He was himself "the Lord's anointed," and he well knew all the political and military advantages arising from this fact. After Saul's death he could have swept every thing before him; but he never made an unnecessary stroke. 5. Headlong affection. He loved tremendously. 6. The heart and fancy of a poet. He led his troops in a charge one day, and wrote a hymn the next; and, so far as we can date the psalms, those of his advanced age are as sweet and fresh as those of his youth. 7. The cool head and steady

nerve of a statesman. His purpose was of steel. His directions to his son and successor, concerning the lives of men who had threatened the harmony of the kingdom, might have been given by a Richelieu or a Mazarin. 8. This rich and varied nature was keyed to one note—loyalty to God. This loyalty was so intense that his cause and God's cause became identical, and he could not readily distinguish between the Lord's enemies and his own. This splendid trait goes far in explaining the deprecatory psalms; and, in spite of all his sins and blunders, must impress every impartial reader as the leading characteristic of King David.—*Robert R. Doherty.*

### Lesson Word-Pictures.

BY REV. E. A. RAND.

Who are these flocking to Hebron from every direction? Why, they come from Dan to Beersheba, from every tribe, from all the families! What does it mean? They have been holding up the hands of Saul, but those are dead hands, and David is at Hebron, alive, brave, strong. They are thronging through Hebron's gates now, all seeking David and ready to crown him. How crowded is the little town! How good to hear the shouts for David! How pleasant to catch the echoes of one desire and feel the touch of one impulse! One people under one king rejoicing, loving, serving. Happy the land that now lies under the Hebrew's sun. Happiness in union! Strength also, victory. For look toward the stronghold of the Jebusites! Who first saw it in its loneliness and yet majesty, that rocky throne without an occupant, Jerusalem, the great ravines sinking deep on either side, and then the craggy walls proudly sloping up from those depths? The throne has an occupant at last, and the Jebusites are there to-day. How proud they are of the wall of rock, lofty tower, and stubborn gate! The grim old warriors walk defiant around its battlements. Who, though, are those prowling on the opposite side of the valleys and gazing down from that mount on the east, or spying out secretly the strength of the gates and creeping in the shadow of the very walls? Spies, spies! Some of that vast horde swarming across the Jordan generations ago, and spreading out through Canaan's happy vales. Yes, and there has been a great union-movement among them, a rallying about one they call David, that same ambitious shepherd who smote and slew Goliath. He cannot, though, take Jerusalem.

"Ha-ha! Let David come on! Here is a Goliath too strong for him," we hear the Jebusites sneeringly cry. How bitterly they defy him from their walls! How they laugh at his presumption when this shepherd-king invites them to a surrender! And then they throw at him that taunt about "the lame and the blind!" The crazy Hebrew!

But one day he comes, this crazy Hebrew! And he has made an offer to the successful invader of all his host. Who will win the prize? Who will be the foremost in the capture! Ha-ha! How Zion's walls look down and seem to laugh at this insane assault! But there they go, up, up, and Joab is ahead! The Jebusites rain down arrows, roll over the battlements huge crashing stones, shoot their javelins, thrust with their spears, but still the black column of assault moves on. Up, up, Joab! The God of hosts is with untied, praying, trusting Israel. That arrow-storm rages. Stone and spear and javelin are projected from those battlements. Up, Israel! Mount higher, Joab! "The lame and the blind!" Where are they? On the walls—trying to defend—or, as assailants, the cripple healed and the blind cured, are they coming with terrible vision and ir-

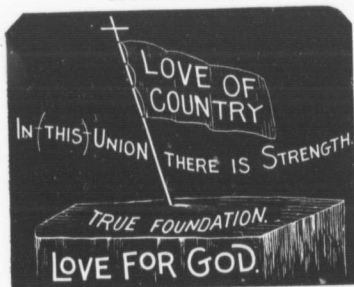


resistible fury up these proud walls? And there goes Joab, the foremost, smiting to right and left! The stronghold is entered, and over the wall pours the host that, smiting Philistine and Moabite, now strikes down the Jebusite. Happy Judah and happy Israel, one people under David and under God, every-where victorious!

And lift up your eyes! What mean in the dawning days of peace the great timber-rafts floating down the coast? It is Lebanon coming to Jerusalem. Hiram's carpenters are smiting with their hammers. Hiram's masons are laying the proud courses of stone. Rise, walls of the House of David! Exalted be the throne of a united, victorious, prosperous people! Shout, "Jehovah is King! David is his servant!" Happy, united land!

### Blackboard.

BY J. B. PHIPPS, ESQ.



This lesson illustrates true patriotism; the love of country founded on and united to love for the Ruler of the universe. The true prosperity of the country depends on the obedience of the people to God's commands. Read verses 10 and 12 of the lesson. The unity of the tribes would not have so wonderfully developed the kingdom if it had not been that "the Lord God of hosts" was with David.

### Primary and Intermediate.

BY MARTHA VAN MARTER.

LESSON THOUGHT. *Blessed are the peacemakers.*

REVIEW. Very briefly call back the leading events of last quarter's lessons, dwelling especially upon the fact that Saul's death left Israel without a king. Make a crown as you ask who is the right one to take a king's place when he dies. Some child will probably say "his son." This will be the place to tell something about Ish-bosheth, one of Saul's sons who was still living, and also to recall the fact that God had chosen David to rule in Saul's place.

*The two kingdoms.* Make a second crown by the side of the first. Tell that after Saul's death the nation was divided. One part was called "Judah" (print), the other "Israel." David was made king of Judah, and Ish-bosheth ruled over Israel. This lasted seven years and a half. Then Ish-bosheth was killed, and all the tribes united under David. Make one large crown to cover the two small ones. Print in the points of this large crown the letters composing David's name.

See if children can tell why it was better to have one strong kingdom than two weak ones. Show small American flag. Ask what the stars stand for. Why are they all together on the flag? Ask name of our country. Get children to spell "United States" while

you print it in large letters. Show that it is because the States, for which the stars stand, are united, that they are all together on the flag. Teach that ours is a strong, powerful nation because it is united. Now the tribes of Israel came together under David. Was this right? Yes, for God had chosen David to be king.



*Two kingdoms now.* Teach that Satan wants to rule this world. He wants to rule in every child's heart. God has chosen another King—Jesus—for us. If we only half choose Jesus for our king, then our kingdom will be divided, and we shall be weak. We must not serve Satan some and

Jesus some. We must put the crown on King Jesus, and take him for our one Lord. Then we shall have peace and triumph.

*The king on his throne.* Tell how David took Jerusalem. When all within us is willing to unite on Jesus as king, then we can conquer any stronghold of Satan. Who is the great Peace maker? Jesus. Ask him, and he will cast out all enemies, and make his kingdom one in our hearts.

### Hebrew Methods.

The Teachers' Meeting.

Sketch a map of Hebron and surroundings, showing the geographical relations of each tribe to Hebron and to Jebus—henceforth to be known as Zion and Jerusalem... Bring out facts concerning the weak kingdom which had reeled along since Saul's death... Who was king? chief general and counselor? fate of each?... Explain relations of Jebusites and other aborigines to surrounding Israelites... Show relation of facts given in vers. 9-12 to David's increasing greatness—the building of fortifications; the erection of a royal palace; recognition by neighboring nations... David's perception that God had wrought these wonders.

References. FREEMAN'S HAND-BOOK. Vers. 6-8:

"The blind and the lame," 250... FOSTER'S CYCLOPEDIA. Prose, 490, 501, 504, 834, 837, 839, 2192, 2798-2800, 2192, 9347, 5867, 5868, 5870-5872, 5879, 12118, 12119, 11313, 7270, 7275. Poetry, 1267, 1835.

### ANALYTICAL AND BIBLICAL OUTLINE.

David the King.

#### I. A MAN OF THE PEOPLE.

*We are thy bone and thy flesh.* v. 1.

"All Israel... loved David." 1 Sam. 18. 6.

"One from among thy brethren." Deut. 17. 15.

#### II. A KING BY NATURE.

*Thou wast he that leddest.* v. 2.

"Captain over a thousand." 1 Sam. 18. 13.

"A leader and commander." Isa. 55. 4.

#### III. A KING BY PROMISE.

*Thou shalt feed my people.* v. 2.

"I have provided me a king." 1 Sam. 16. 1.

"He chose David also." 1 Sa. 78. 70.

#### IV. A CONSTITUTIONAL KING.

*David made a league.* v. 3.

"Thou lovest righteousness." Psa. 45. 7.

"With my holy oil... anointed." Psa. 89. 20.

#### V. A CONQUERING KING.

*Took the stronghold of Zion.* v. 7.

"Set my king... hill of Zion." Psa. 2. 6.

"Make the horn of David to bud." Psa. 132. 17, 18.

## VI. A BELIEVING KING.

Perceived that the Lord. v. 12.

"Who am I, O Lord." 2 Sam. 7. 18.

"The Lord is my rock." 2 Sam. 22. 23.

## THOUGHTS FOR YOUNG PEOPLE.

## Waiting for God's Providence.

1. *God's plans, not ours, will eventually succeed.* It was not David's genius or his prowess that made him king, but God's will. Human skill and human blunders are often credited with results that are really the outcome of the counsels of the Almighty. The powers that be are ordained of God. He often does things that by our limited understanding are hard to explain, but though "his ways are past finding out," they are right, absolutely right, every time, and be sure God's plans, not ours, will eventually succeed.

2. *The really successful man is in harmony with God.* Napoleon and Alva, and many another leader in politics and war and business enterprise, secures by the force of his strong qualities a temporary success; but even all such successes are permitted by God, and the real and genuine success, that which lasts through all time and into eternity, can only be secured by harmony with God. So, young man, young woman, if you would be successful in secular matters, make it the habit of your life to refer every thing to God for his counsel. Use your best judgment, but depend on his direction.

3. *He who is in harmony with God can afford to wait.* The mills of God grind slowly, but they grind exceeding small, and if one has faith in the steady working of Divine plans, he will not overthrow his own plans by hasty or precipitate action. One of the wisest and most successful men this world has ever seen gave it as his judgment that nine tenths of all the blunders and failures that were made were due to "leaping too soon." "to plucking the pear before it is ripe," in the phraseology of Napoleon Bonaparte, to that impatient desire to reap the fruits before the harvest has come, that is natural to us. But he who knows that God is for him can afford to have patience.

4. *God's blessing "maketh rich, and addeth no sorrow."* If a bad man be successful he has the weight of his guilt to carry around with him, to darken every hour of joy, and discount every dollar. No man can secure that happiness which we all seek except first of all he seeks goodness. He who seeks first the kingdom of God and his righteousness will get all the other things; for "godliness is profitable unto all things, having promise of the life that now is, and that which is to come."

## HOME READINGS.

M. The tribes united under David. 2 Sam. 5. 1-12.

Tv. King over Judah. 2 Sam. 2. 1-7.

W. Submission of Israel. 2 Sam. 3. 17-21.

Tu. David's army at Hebron. 1 Chron. 12. 23-38.

F. Prosperity promised. Lev. 26. 3-13.

S. Chosen of God. Psa. 78. 65-72.

S. A psalm of victory. Psa. 21. 1-7.

## GOLDEN TEXT.

Behold how good and how pleasant it is for brethren to dwell together in unity. Psa. 133. 1.

TIME.—1048 B. C.

PLACES.—Hebron, Jerusalem.

DOCTRINAL SUGGESTION.—God's care.

## LESSON HYMNS.

No. 148, Dominion Hymnal.

Come, ye that love the Lord,  
And let your joys be known.

No. 234, Dominion Hymna.

Happy the home when God is there,  
And love fills every breast.

No. 133, Dominion Hymnal.

What a Friend we have in Jesus,  
All our sins and griefs to bear!

In the secret of his presence.  
Blessed assurance.  
The solid Rock.  
Marching to Zion.  
Blest be the tie.  
Glory be to God above.  
The saints' home.  
Shall we gather.  
We shall meet.  
What a meeting.

## QUESTIONS FOR SENIOR STUDENTS.

## 1. David in Hebron.

How general was the call which brought David to the throne?

What prophecy was thereby fulfilled? 1 Sam. 16. 1. In what sense was the claim of kinship in ver. 1 true? By what act was the relation between king and people consummated?

What does ver. 2 show in regard to the common expectation of the people?

Which party had been right in the civil war between David and the house of Saul?

Was David a usurper? Give the reason for your answer?

How long did David reign in Hebron?

## 2. David in Jerusalem.

How long did he reign in Jerusalem?

Why did he not remain at Hebron with that for his capital?

Why did he not make Gibeath his capital?

When is Jerusalem first mentioned? As Salem, Gen. 14. 18; Josh. 10.

Who first conquered it? Judg. 1. 8.

Did they hold it, or did those to whom it was allotted hold it? Judg. 1. 21.

What part of the city was held and considered impregnable?

How did David perpetuate the memory of his capture of it?

What means did he take to render his power secure? What evidences of the growing importance of the nation can you find besides this moving of the capital?

## Practical Teachings.

Discipline fits men for true greatness.

David's years of hardship as an outlaw and exile were his best equipment for administration of trust.

The promises of God are always kept. When Samuel anointed David the promise was made, and no Sauls or Abners could prevent its fulfillment.

Patience is one of life's greatest lessons. "While with patience we stand waiting, with exactness grinds he all."

Make no haste: God does not hurry like man.

"David perceived that the Lord had established him king." Happy man, that sees that his prosperity comes not from his own power, but from God's aid.

## Hints for Home Study.

1. Learn from some source all you can about the Phenicians: how early in history you can find record of them; what they were skilled in; how they figure among the nations, etc.

2. Study carefully the history of Jerusalem, and how it had figured in previous history. Also study about Hebron.

3. What had occupied David during the seven and a half years at Hebron?

4. Learn what you can of the fortifications David built in south-western Jerusalem.

5. Study from commentaries the meaning of ver. 6.

6. Give three reasons why David made Jerusalem his capital.

**QUESTIONS FOR INTERMEDIATE SCHOLARS.**

- 1. David in Hebron, vs. 1-5.**  
 What large gathering occurred at Hebron?  
 What claim of kinship did the people make?  
 What service had David rendered in Saul's day?  
 What promise had the Lord made to him?  
 Between whom was a covenant made at Hebron?  
 What honor there came to David?  
 How old was he when he began and when he ended his reign?  
 How long and where did he reign over Judah alone?
- 2. David in Jerusalem, vs. 5-12.**  
 How long did David reign over the united tribes?  
 Of what long-continued blessedness does the Golden Text speak?  
 What people held possession of Jerusalem?  
 How did the Jebusites challenge David?  
 By what other names is the place spoken of?  
 What promise did David make to his soldiers?  
 Who won the reward? (1 Chron. 11. 6.)  
 What improvement did David make?  
 Who prospered David in his work?  
 What king aided him, and in what way?  
 What did David learn about his own prosperity?

**Teachings of the Lesson.**

- What is there in this lesson that teaches—
1. That God is the true ruler of his people?
  2. That in Christian union there is strength?
  3. That prosperity is God's gift?

**Home Work for Young Bereans.**

- Learn where, when, and by whom David was first anointed king.  
 Learn by how many names Jerusalem is known in Scripture.  
 Learn to what other ruler, and for what building, the king of Tyre gave assistance.

**QUESTIONS FOR YOUNGER SCHOLARS.**

- Where was David at the time of Saul's death? At **Ziklag**.  
 How did he know that he was to be king? **The Lord had said so.**  
 Where did David go to live after Saul's death? **To Hebron.**  
 What did the men of Judah do? **They made David their king.**

How long did he reign over Judah? **Seven years and a half.**  
 What did all the tribes then do? **They came to David at Hebron.**  
 Who was made king of all Israel? **David.**  
 Where did David go to live? **To Jerusalem.**  
 Who had possession of Jerusalem? **The Jebusites.**  
 What were the Jebusites? **A heathen people.**  
 What was David's first work? **To drive them out.**  
 Who helped to build a palace for David? **Hiram, king of Tyre.**  
 Where was David's palace built? **On Mount Zion.**  
 What was Jerusalem called? **The city of David.**  
 Why did David grow great? **Because God was with him.**  
 What did God give to him? **Victory and strength and riches.**

**Words with Little People.**

Once David was a poor shepherd boy; now he was a great king.  
 The poorest and weakest child in the world may become one of God's royal family, and heir to a kingdom which will last forever.  
 "With Jesus, my Saviour, I'm the child of a King."

**THE LESSON CATECHISM.**

1. Who offered David the sovereignty over all the people? **All the tribes of Israel.**
2. What reason did they give for their action? **He was their kin, and God's choice.**
3. What fitting comment on this act does our Golden Text express? **"Behold how good and how pleasant," etc.**
4. What was David's first important political act? **He moved the capital to Jerusalem.**
5. To what did David attribute his power and prosperity? **To God's presence and favor.**

**CATECHISM QUESTION.**

45. In what manner then ought you to think and speak of God?  
 I ought to think of God with fear and love, and speak of him with reverence and praise.  
 Jeremiah x. 7; Psalm v. 7; Matthew xxii. 37; Psalm civ. 1; Psalm cxvi. 2; Psalm ciii. 1; 1 Peter i. 17.

B. C. 1042.]

**LESSON II. THE ARK BROUGHT TO ZION.**

[Oct. 13.

**Authorized Version.**

2 Sam. 6. 1-12. [Commit to memory verses 11, 12.]  
 1 Again, Da'vid gathered together all the chosen men of Is'ra-el, thirty thousand.  
 2 And Da'vid arose, and went with all the people that were with him from Ba'a-le of Ju'dah, to bring up name is called by the name of the LORD of hosts, that dwelleth between the cherubim.

3 And they set the ark of God upon a new cart, and brought it out of the house of A-bin'a-dab that was in Gib'e-ah: and Uz'zah and A-hi'o, the sons of A-bin'a-dab, drove the new cart.

4 And they brought it out of the house of A-bin'a-dab which was at Gib'e-ah, accompanying the ark of God: and A-hi'o went before the ark.

5 And Da'vid and all the house of Is'ra-el played before the LORD on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

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

7 And the anger of the LORD was kindled against Uz'zah, and God smote him there for his error; and there he died by the ark of God.

8 And Da'vid was displeased, because the LORD had made a breach upon Uz'zah: and he called the name of the place Pe'rez-uz'zah to this day.

9 And Da'vid was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?

10 So Da'vid would not remove the ark of the LORD

**Revised Version.**

1 And Da'vid again gathered together all the chosen men of Is'ra-el, thirty thousand. And Da'vid arose, and went with all the people that were with him, from Ba'a-le Ju'dah, to bring up from thence the ark of God, which is called by the Name, even the name of the LORD of hosts that sitteth upon the cherubim.  
 3 And they set the ark of God upon a new cart, and brought it out of the house of A-bin'a-dab that was in the hill: and Uz'zah and A-hi'o, the sons of A-bin'a-dab, drove the new cart. And they brought it out of the house of A-bin'a-dab, which was in the hill, with the ark of God: and A-hi'o went before the ark. And Da'vid and all the house of Is'ra-el played before the LORD with all manner of instruments made of fir wood, and with harps, and with psalteries, and with timbrels, and with castanets, and with cymbals. And when they came to the threshing-floor of Na'con, Uz'zah put forth his hand to the ark of God, and took hold of it; for the oxen stumbled.  
 7 And the anger of the LORD was kindled against Uz'zah; and God smote him there for his error; and there he died by the ark of God. And Da'vid was displeased, because the LORD had broken forth upon Uz'zah: and he called that place Pe'rez-uz'zah upon this day. And Da'vid was afraid of the LORD that day; and he said, How shall the ark of the LORD come unto me? So Da'vid would not remove the ark of the LORD unto him into the city of Da'vid; but



unto him into the city of Da'vid; but Da'vid carried it aside into the house of O'bed-e'dom the Giltite.

11 And the ark of the LORD continued in the house of O'bed-e'dom the Giltite three months; and the LORD blessed O'bed-e'dom, and all his household.

12 And it was told king Da'vid, saying, The LORD hath blessed the house of O'bed-e'dom, and all that *berineh* unto him, because of the ark of God. So Da'vid went and brought up the ark of God from the house of O'bed-e'dom into the city of Da'vid with gladness.

### EXPOSITORY NOTES.

**Introductory.** Having made himself master of Jerusalem, David fortified his city and entrenched himself most securely in his mountain home. The Philistines made war against him, but were sorely defeated. During a period of rest from war it occurred to him that now was the auspicious time to make his capital the central seat of worship for the nation. Long had the ark and the tabernacle been separated, and the most sacred treasure of the covenant people still remained at Kirjath-jearim, where it had been deposited after its restoration by the Philistines. 1 Sam. 7. 1. David was wise to see that the bringing of this sacred ark to Jerusalem would help consolidate his kingdom and unite the various tribes. It became evident to him that the stronghold among the hills was the place in which, above all others in Israel, Jehovah had chosen to record his name. Comp. Deut. 12. 5. Moreover, he would not divorce his government from the religion of his people, but rather unite the two, that one might be the support and defense of the other. It was high time that the bitter reproach which came upon Israel through the captivity of their most holy vessel should be thrown off by a more conspicuous restoration of the ark of the covenant than that which placed it in the private house of Abinadab. So in the history furnished us in the present lesson we have an illustration of David's piety as well as of his political sagacity. The parallel account in 1 Chron. 13, 15, and 16 gives a more extensive description of details.

**Verses 1. Again David gathered.** This was not the first time David assembled Israel after he became the chosen king of the nation. The Philistine war, described in the latter part of the previous chapter, had probably been one occasion, and there may have been others. In Chronicles it is stated that David took counsel with his chiefs and with the congregation, and then "gathered all Israel from Shihor of Egypt even unto the entering in of Hamath," that is from the southern to the northern limits of his dominion. But this passage explains that the assembly consisted of the **chosen men of Israel, thirty thousand** in number, a vast host, which might well be spoken of as fully representing the entire nation. David would make this removal of the ark to Jerusalem a truly national act.

**2. Arose and went.** Usual formula designating one's formal entering upon some notable enterprise. **From Baale of Judah.** This, according to Josh. 15. 9, and 1 Chron. 13. 6, was another name for Kirjath-jearim. The word "from" is commonly thought to be an error of some copyist; in Chronicles we read "to Baalah." Or, perhaps the writer's thought was here upon the return from Baale more than the journey thither. On the site of Kirjath, see note on 1 Sam. 7. 1, in Lesson III. of last quarter. **The ark of God.** Notice with what reverence mention is made of this holy treasure. It was God's possession. **Whose name is called.** This passage is better translated as follows: "Over which is called the name, the name of Jehovah of hosts inhabiting the cherubim." The cover or lid of the ark was constructed with a cherub on each end, and these cherubim stretched their wings on high and cov-

ered the lid, which was called the "mercy seat." See the description in Exod. 25. 17-22. **Cherubim** is the Hebrew plural form of the word "cherub," and the allusion in this verse is to the statement made in Exod. 25. 22, where the Lord says: "I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony." Comp. also Num. 7. 89; 1 Sam. 4. 4; Psa. 80. 1.

**3. Upon a new cart.** In this they imitated the method devised by the Philistines when they returned the ark to the land of Israel. See 1 Sam. 6. 7, 14. The Levitical law, however, provided that the ark should be carried on the shoulders of the priests. Num. 3. 29-31. But the Mosaic law had been so long neglected that it was largely forgotten. **House of Abinadab.** See 1 Sam. 7. 1. In Gibeah. Rather, "that was in the hill." Abinadab's house was on the hill overlooking the town of Kirjath-jearim. **Sons of Abinadab.** His son Eleazar had been consecrated to take charge of the ark. 1 Sam. 7. 1. **Uzzah and Ahio** were either younger sons or grandsons. It was deemed eminently fitting that these custodians of the ark should drive the cart.

**4. They brought.** The first part of this verse is evidently a repetition from the preceding, and probably the error of a copyist. The latter part of the verse, beginning with the **ark of God**, should follow immediately after **new cart**, at the close of the preceding verse. **Ahio went before.** And Uzzah seems to have followed after, so that one preceded and the other followed the holy vessel. This was done as a mark of reverence becoming so sacred a procession.

**5. Played.** The word thus translated implies a jubilant dance as well as music, and such dance is more explicitly in verse 14. **With all manner of instruments . . . of fir wood.** Instead of this the parallel passage in Chronicles reads, "with all their might and with songs," which is to be preferred before our text in Samuel, which is, literally, "with all trees of cypress," and makes no sense at all. The Hebrew words in both texts are very similar. **Harps.** Stringed instruments of various shapes. **Psalteries.** Another kind of stringed instruments much resembling harps. **Timbrels.** Instruments of percussion, like the modern tambourine. **Cornets.** Instruments which were played by shaking, and consisted of sounding rings loosely attached to metal rods. **Cymbals.** Consisting of two convex pieces of metal, which on being clapped together make a loud, clanging sound. For illustrative cuts of these musical instruments consult the Bible dictionary or cyclopedia.

**6. Nachon's threshing-floor.** Called "Chidon's" in Chronicles. If these are proper names, we see in such familiar mention of places an incidental evidence of the genuineness of the narrative. But **Nachon** is often used in the sense of "fixed," "established," and may be here translated as an adjective, "a established threshing floor," not used for summer threshing only, but for other purposes as well, and at other seasons. **Uzzah put forth . . . took hold.** The law of Num. 4. 15, provided that the son of Kohath should approach and carry the ark, but added, "They shall not touch any holy thing, lest they die." Perhaps the sons of Abinadab were ignorant

of this law, and familiar from childhood with the presence of the ark in the ancestral home, they lacked the deepest possible reverence for it. **The oxen shook it.** Others render, "the oxen stumbled," or "kicked," or "threw it down." The precise meaning is uncertain, but the obvious reason for Uzzah's act was a fear lest the ark would be overturned or injured by the movement of the oxen.

**7. Anger of the Lord.** The Scriptures abundantly teach that the God of Israel burned with wrath and indignation against offenders of his majesty. Such anger is no narrow passion like the malignant rage of men, but a holy and intense antagonism to all evil. **Smote him there for his error.** His sin was a sacrilegious lack of proper reverence for the hallowed symbol of Jehovah's presence and glory, and an apparent culpable ignorance of his law. These defects occasioned the rashness of his act in presuming to grasp hold of the ark. **There he died.** His ignorance of the law of Num. 4, 15, did not save him from the death penalty. This severity of punishment is explicable only when we keep in mind that it was one of the highest purposes of the Old Testament revelation to inculcate the doctrine of the unapproachable majesty and holiness of God. This explains also the bitter judgment of the people of Bethshemesh for an act of the same nature as that of Uzzah. 1 Sam. 6, 19.

**8. David was displeased.** He felt a kindling of anger akin to that of Jehovah mentioned in the preceding verse, and the Hebrew word for **displeased** is the same as that there translated "kindled." Mingled vexation, grief, and indignation for the moment possessed his soul. **Made a breach.** Or, "rent a rent;" that is, broke forth in angry judgment, as just described. **Perez-uzzah.** Which means "breach," or "rent of Uzzah." It was common to name places after some such signal event. Comp. Gen. 16, 14; 21, 31; 32, 2, 30; Judg. 15, 19; 1 Sam. 7, 12.

**9. David was afraid.** The judgment on Uzzah made a profound impression on him, and under its spell he had the good sense to set about inquiring into the proper method of transporting the ark. **How shall the ark... come.** Better had he carefully inquired into this matter before, and saved himself and others much trouble and sorrow.

**10. Carried it aside.** Hebrew, "caused it to turn aside." He gave up his immediate purpose of bringing it to himself in Jerusalem, and had it put aside into the house of Obed-edom. From 1 Chron. 26, 8, we learn that Obed-edom was a Levite of the family of the Korahites; in 1 Chron. 15, 24, one of this name is mentioned as among the doorkeepers of the ark. What led David to select his house is not stated, but perhaps Obed-edom himself requested it, and offered his house as a temporary shelter. **Gittite.** So called because born in the Levitical city of Gath-rimmon. Josh. 21, 24.

**11. Three months.** A memorable period, not likely to be forgotten in Obed-edom's family. David's state annals would also be likely to record the fact. **Blessed Obed-edom.** This statement suggests many pious reflections upon the blessedness of God's presence in a home. Where the symbols or representatives of his revelation are honored there is he to enrich the worshippers with tokens of his favor.

**12. Told the king.** This would be good news for David, and set him to more earnest inquiries as to the right method of bringing the ark to himself. Comp. ver. 9. **Because of the ark.** There was no doubt but the blessings which came to Obed-edom were on account of his reverent care of the ark. In what those blessings consisted we are not told. **David went and**

**brought up the ark.** It appears from 1 Chron. 15, 2 that upon examination David learned that "none ought to carry the ark of God but the Levites; for them hath the Lord chosen to carry the ark of God, and to minister unto him forever." He accordingly made all proper arrangements, and assembled the sons of Aaron and the Levites, as is more fully detailed in Chronicles. All these preliminary arrangements our author omits from his narrative. **With gladness.** One needs to read the sequel of this lesson, vers. 13-15, and the parallel in Chronicles to understand the memorable festivities of that occasion. Ver. 17 informs us that the king had a tabernacle prepared for the ark in the city, and there he deposited it, and "offered burnt-offerings and peace-offerings before the Lord." It was a great political and religious event, which centralized the national spirit and the religious interests of the people. It is commonly believed that the twenty-fourth psalm was composed for this occasion.

In the study of this lesson we may learn:

1. That a sound morality and a permanent government require attention to religious principle.
2. That all religious ceremonies and worship must have reverent regard to the majesty and holiness of God.
3. That ignorance of divine law may be very culpable and involve incalculable loss.
4. That "our God is a consuming fire" as well as the highest impersonation of love.
5. That pure religion secures the highest blessing for the individual, the home, and the State.
6. That true religious life and worship are consistent with festivity and joy.

#### English Teacher's Notes.

THE narrative given in the passage for last Sunday gave us an illustration of the blessed change that is brought about when Christ is received and enthroned as King into the human heart, and every thing is submitted to his control. The story we read to-day is a striking illustration of the causes which often keep him out, and the reason why many go so long without the blessings. We saw David last Sunday as the type of the divine King. To-day we are to look at him as he was in himself, and see him bringing the ark, the visible emblem of God's presence, up to the city where he had established his throne, impelled thereto by his loyalty and love to Jehovah.

But his enterprise was brought to an untimely stop before its completion, and three long months elapsed before David had the courage and resolution, or, I should rather say, the trust and the obedience, to resume and finish his undertaking. What was it that stopped and hindered him? Two things: anger and fear.

He had set about the matter with enthusiasm, but too lightly and thoughtlessly. The express command of God with reference to the removal of the ark (Num. 4, 15; 7, 9) had been neglected. It had been placed as when sent back by the Philistines (1 Sam. 6, 7) on a "new cart" drawn by oxen, instead of being borne with staves on the shoulders of the Levites; and its safety being apparently threatened by the restiveness of these animals, Uzzah, one of the Levites in charge of it, had dared to put forth his hand to hold it, and was immediately struck down by the judgment of God for his irreverence and presumption.

And "David was displeased;" displeased because God had vindicated the authority of his command and had shown himself as indeed the "Holy One of Israel." His anger rose up hot against this sudden and terrible upset



of his arrangements. He forgot the honor due to God in vexation at his own discomfiture.

It is a similar feeling that sometimes keeps a heart from receiving Christ as Lord—displeasure at finding how far-reaching are his requirements and how absolute must be his rule—like the young men in the gospels, whose countenance "fell" (Mark 10, 22, Rev. Ver.) when he was bidden to sell all that he had and follow Jesus. Or, it may be displeasure at his providential dealings, at the crossing of plans and the failure of hopes. The soul would gladly receive Jesus, if only he would allow it to have its own wish and its own way; but that these should be denied—is not that very hard?

David's outburst of anger was, not unnaturally, followed by fear. Having rebelled against the judgment of God, he now mistrusted him. If God, he seems to have reasoned, were so "extreme to mark what is done amiss," would not his immediate presence be too terrible? So instead of bringing the ark home to Jerusalem he had it carried into the house of Obed-edom, and returned without it.

Just so does many a soul reason: Christ indeed has a right to my heart, but his rule is so strict; if I admit him, will it not mean constant repression, bondage, and misery? And, meanwhile, more lowly and confiding souls receive him, and are blest, like Obed-edom.

How ashamed must David have been of himself when he saw what he had lost through his sinful folly! The visible sign of God's presence had been no terrible thing, but a rich blessing, to him who reverently and obediently received it. But no more time was lost, and soon the ark was enshrined in the city which God had chosen, and the blessing of God, as we read in the next chapter, came upon Israel and Israel's king. There may be some in the class who had once purposed giving their heart to Christ, but have drawn back in displeasure and fear at the uncompromising nature of his requirements; and while others are enjoying the blessing of his presence they are left behind. May they be as quick and as thorough as David in repairing their grievous error!

### Cambridge Notes.

2 Sam. 6. 1-12 (=1 Chron. 13. 5-14; 15. 25).

Under the divine leadership the theocratic king had now made prize of the city which was to be the religious as well as the civil capital of the Holy Land. Jehovah had been present with him throughout, but he would now publicly proclaim his recognition of that Presence by bringing its appointed emblem into Jerusalem. There David had pitched a tent for its reception, and this new tabernacle became the chief center of the national worship throughout his reign. See 1 Chron. 16. 1, 4-6, 37, 38; the following verses add that the old tabernacle remained a seat of worship, possessing still the brazen altar and ministered to by Zadok the high-priest, who had in some way obtained a co-ordinate position with Abiathar toward the end of Saul's reign. The wish not to disturb this arrangement has been suggested as a reason why David did not transplant the ancient tabernacle; there was certainly also the diminished glory of the structure which had witnessed the unclean orgies of Eli's sons, and had long lost the ark and a priest with Urim and Thummim. One may add the probability that the fabric itself, however religiously cared for through four centuries, was rapidly succumbing to the ravages of time.

VERSE 1. The longer account in Chronicles should be studied. So important a crisis in the development of

ceremonial was likely to receive special attention from the priestly annalist. *Again*. As before at his coronation; the two ceremonies are co-ordinated, David thus showing how much he thought of this transportation of the ark. *Thirty*. The LXX reading, "seventy," is more likely if we are to think of a general muster, though even that is remarkably small. Kirkpatrick refers it to the chiefs mentioned by the chronicler (3. 1). Klostermann thinks that the close of verse 1 is defective. Both histories may have originally spoken of a preliminary meeting with the chiefs, followed by one with the whole people. Chronicles emphasizes the "national" character of the event. VER. 2. *From Baale*. If the proposition is correct we must translate with the LXX. "... with him of the rulers of Judah, and went [to Baalah]," the name of the place having dropped out from its similarity to the word "rulers." It is rather simpler to read "to Baalah of Judah," in accordance with Chronicles, which also tells us (comp. Josh. 15. 9) that Baalah was another name for Kirjath-jearim (see 1 Sam. 7. 1, sq., and notes. *By the Name*. This phrase was used by itself as a substitute for "Yahweh" (=Jehovah), which a literal reverence forbade the later Jews to pronounce. Comp. Lev. 24. 16-end. Here an explanation is added. *Sitteth*, etc. See notes on 1 Sam. 4. 4. VER. 3. *New cart*. Not polluted by common use. 1 Sam. 1 Sam. 6. 7, whence perhaps came the suggestion. But the strict usage had been for the Levites to carry the ark on poles, and the sequel of the present innovation was hardly likely to recommend a change no better authorized. *Abinadab*. It had been there some seventy years, which, as Theinus notes, causes a difficulty as to the age of Abinadab's "sons;" there is, however, no reason why the word should not mean grandsons or even great-grandsons, as in several other places. *Ab'o*. The word should be read "his brother;" so the LXX. "brothers." The text of this clause and the next verse has been confused by the copyist's repetitions, but the sense is not altered. It seems that Uzzah sat in the cart with the ark, while his unnamed brother led the oxen. VER. 5. *Played*. Danced and sang, a word suggesting the genuine enjoyment which the Israelites and their king found in the ceremony. *With all manner*, etc. The LXX. makes it quite certain that Chronicles has preserved the original reading here: "With all their might; even with songs and with harps." It is a pity that the necessary limitations of the revisers have prevented their removing these obvious blunders. *Harps... psalteries*. Strung instruments. According to Leyrer, the first was a lyre of seven to ten strings, carried on a strap round the neck, and played with a plectrum; the second was something like a guitar. *Timbrels*. Tambourines. *Castanets*, or triangles. Some ancient authorities identify the Egyptian sistrum, a set of rings hung on iron rods, producing a clattering noise when shaken. So the margin and Leyrer in *Horzog's Encyclopedia*. *Cymbals*. Metal plates clashed together just as in the modern instrument. VER. 6. *Nacem*. This is probably not a proper name; we should read "to an appointed threshing-floor," as in 1 Sam. 23. 23. See second margin there. It has been suggested that arrangements had been made for feeding the oxen there, and that they stumbled or grew restive on being pulled up. The chronicler possibly preserves the owner's name, Chidon. *Took hold*. As if the ark needed human protection! *Stumbled*. Authorities are pretty evenly divided between this and the marginal renderings of a doubtful word. VER. 7. The full meaning of this mysterious judgment cannot be grasped by us, and for most of us it is enough to know that it was done by the God who taught us to trust his



love to the uttermost when he came among us as Man with men. We can see how supremely important it was that the Israelites, in the childhood of the world's education, should learn how awfully holy was their God, and how implicit and unquestioning their obedience must be. Now Uzzah must have known how strict were the commands of God concerning the ark, and how its inviolable sanctity as emblem of Jehovah's presence had been vindicated just before it came to Abinadab's house by the death of the seventy irreverent priests at Bethshemesh. 1 Sam. 6. 19. He had forgotten the sternness of God through long experience of his bounty, and the sacred symbol had lost its terrors through familiarity. Uzzah has many lessons to teach even us to-day. VER. 8. The passage must be guarded from the apparent suggestion that David was wroth at Jehovah's action. It was an intense vexation at the apparent failure of his darling project, not lessened by the feeling that he might have averted the disaster himself by enforcing the proper ritual for the transportation of the ark. So he called the spot "Judgment of Uzzah," that posterity might not lose the lessons of the fate visited on the miserable man's presumption. *Displeased*. Rather too weak a word. Comp. 1 Sam. 15. 11. *Broken forth*. Used here as in chap. 5. 20, and Exod. 19. 22, 24, for a sudden divine judgment. VER. 9. No doubt had ever occurred to him before as to Jehovah's approval of his project. Now he feels the grave responsibility of bringing the dread relic within his city; irreverence, with its terrible penalty, would be so hard to prevent. Jehovah reassured him by a demonstration of the truth, "Them that honor me I will honor." VER. 10. *Obed-edom* is generally supposed to have been a Levite from the Levitical city of Gath-rimmou. This is inferred from 1 Chron. 16. 38, and 26. 4, etc. But in the LXX. the name in those passages is Abdedom, while here (both Sam. and Chron.) it appears as Abeddara. It seems probable that two different persons have been assimilated in our Hebrew text from the natural desire to identify the man who received the ark. In that case we must suppose that he was a naturalized foreigner from the Philistine city of Gath; his name might be Ebed-odom, "servant of the lord;" that is, of some heathen deity. Presumably his house was close to the scene of Uzzah's death, and in their terror David and his men carried the ark into the first shelter they could find. VER. 11. If our theory is correct this would be a telling proof for the Israelites of the principle enunciated by Peter before Cornelius. Acts 10. 34, sq. David himself would have the memory of his ancestress Ruth, the Moabitess, to emphasize the lesson. VER. 12. The ark had brought blessing and not death, so David was encouraged to seek its presence for his own city. The joy which follows was proportionate to the anxiety with which the procession started. David's enthusiasm and the cold cynicism of Saul's daughter were thoroughly characteristic of the difference between the first two kings of Israel.

### The Lesson Council.

**Question 2.** Why should a curse come upon Uzzah and a blessing on Obed-edom?

Both curse and blessing resulted from the spirit of the receiver. Uzzah was irreverent. He was no more impressed with his sacred task than if he had yoked his oxen that morning to draw a load of rubbish. His act was an "error;" but his real crime was a profane spirit. Obed-edom, like Caleb, "had another spirit." He communed with the Presence that overshadowed the ark, and kept from love the precepts sculptured on its stones. Here, then, are the natural causes of curse and blessing.

The miraculous element is present, but the miracles happen according to law. It is "natural law in the spiritual world."—*Rev. J. E. Adams.*

It is man's way to deal lightly with first offenses, and to punish more heavily repeated transgressions. It is God's way to deal severely with first sins, as a warning to those who may come after. Witness Adam, Nadab and Abihu, Achan and Uzzah. It was necessary to show the sacredness of the ark, which was the emblem of God's presence among his people. Uzzah showed the spirit of irreverence, Obed-edom that of faith. God punished the one and rewarded the other.—*J. L. Hurbutt.*

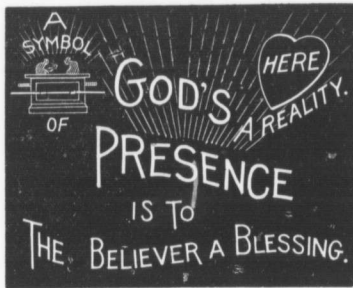
There was nothing exceptional either in the blessing or the curse. They were the outworking of two of God's inexorable laws: 1. Disobedience is always punished. 2. The divine Presence always brings temporal as well as spiritual blessing. These laws work as really now as then, only we are so busy with science and business we have no time left to watch the movement of God's fingers. If you and I had been with David we might have seen nothing but a poor applecote in Uzzah and a lucky farmer in Obed-edom; and if David lived in my home or yours to-day he certainly would reverentially recognize God's blessing and God's curse where we often talk of fortune and mischance.—*Robert R. Doherty.*

### Lesson Word-Pictures.

There is a great gathering of the flower of Israel's hosts, thousands upon thousands. They tramp along the beaten ways, not in sullen battle columns, but they go with songs, with happy shouts. It is the nation's honored escort, grand, stately, for the ark of God, now at Kirjath-jearim and soon to be taken to Zion. They reach the home of Abinadab, sheltering the ark. The long columns part to give it place. They receive it. They close about it, and then the vast escort with rejoicings march away. How the notes from the exultant harps, psalteries, timbrels, cornets, and cymbals stir the air! Louder yet the happy, jubilant strains! As the marching hosts press on, it is one vast river of praise flowing on toward Salem's exalted towers! And a leader in this triumph is David. How his soul exults as, looking into the heart of this great, choice guard, he sees the sacred ark, so long without its appropriate shelter! How glad he will be in the assurance that in the royal city the ark is home at last, safely sheltered on Zion. Blow, happy trumpets! Clash, rejoicing cymbals! Tremble in ecstasy, each smitten harp! Rise higher and higher in glad acclaim. O voices of Israel's chosen hosts! Suddenly the great procession halts. Trumpet, cymbal, and harp cease. Israel is dumb. David has no voice for psalm or cuncting for playing. By the side of the ark is the dead Uzzah! No happy going up to Jerusalem. The people scatter. David will go back to the royal city without the ark. He lingers a while, though. He looks about him. What house is that which his eyes are fastened upon? It is the home of Obed-edom. Could it receive a guest? Yes, Obed-edom stands in the very door to welcome—the king! A greater guest, even the ark of Jehovah. Into the house of Obed-edom it is slowly, reverently, sadly borne, and there securely lodged. Into what kind of a room was it taken? Did the room have other furniture? Was it not alone, this honored guest? Did the intrusive sunshine steal through the latticed window, or did the ark have its resting-place in thickly screening shadows, as when behind the beautiful veil of the holy of holies? O, sacred ark beneath the brooding cherubim! Why, this chosen symbol had been borne through the wilderness. Before it, Jordan's

flood fell back. Philistia had tried to keep it, but Dagon fell in disgrace before its awful presence, and home to Israel it had been gladly borne. And now it is under the roof of Obed-edom. O happy host that has such an exalted guest! Blessed the roof that shelters the ark of Israel! Secure the home where Jehovah abides! I can see Obed-edom stealing up to the door of the strange guest-room. He may not venture within, but stands outside the door, his feet unsandaled, his head bowed, his hands folded in supplication to God. He comes in weariness and weakness, in temptation and trial, and the thought of God is his staff, his shield, his song. He comes in sorrow when some one may be nigh unto death's flood, and he is comforted by the thought of Him before whose ark Jordan's deep-stream fell back. O happy the house where Jehovah abides in the heart and life! Obed-edom is blessed. One day, a great happy company, with happy David at their head, bear the ark away.

### Blackboard.



EXPLANATION. The central thought is "God's presence." The ark was a symbol of his presence to teach the people that he was abiding with them. It was visible, and appealed to their understanding, but it was no more a reality than God's presence is now in the heart of a believer. The ark was a blessing to Obed-edom, as God's presence is always a blessing to them that believe.

DIRECTIONS FOR COLORS. The ark, white; the entire sentence, "God's presence is to the believer a blessing," should be in one color; the heart, make white; the rays, yellow. There are three distinct sentences in the diagram, namely: 1. The ark a symbol of God's presence. 2. God's presence in the heart a reality. 3. God's presence is to the believer a blessing.

### Primary and Intermediate.

LESSON THOUGHT.—"God with us."

Show a picture of the ark. Get children interested in its outward beauty. Tell what was kept in it. Excite curiosity as to why it was so prized and guarded. Then tell the story of its capture by the Philistines about seventy years before, when Eli's wicked sons carried it to the battle. Tell how the Philistines became afraid of it, and how it was finally carried to Kirjath-jearim, where it had since remained.

*The ark of God in Jerusalem.* Who was now king of Israel? David. Ask if children think he was a good king, and why? Whom does a good king obey and serve? Teach that God is the King of kings, and David was not his own master, though he was king of all Israel.

What great city did David take from the enemy? Je-

rusalem is built on hills, and upon one of these, called Mount Zion, stood the king's beautiful palace. He was at peace, and his people loved and trusted him, but he was not satisfied. He wanted the ark of God brought to the holy city. Why? Print above the picture of the ark, "God's presence." Teach that this was what the ark meant.

*God with his people.* King David wanted the people to know that God was among them, and so he made a place ready for the ark, and with many of his friends went to bring it to Jerusalem.

Describe the journey of the ark from Kirjath-jearim. The people were glad because they were to have the sign of God's presence among them once more. Tell how they sang and rejoiced, and show how God taught them the great lesson of reverence. Tell how the ark was taken to the house of Obed-edom, and the blessing that followed upon all the house of Obed-edom.



*The ark of God in the heart.* Ask if there is any thing like the ark in these days. Tell why God no longer uses these outward symbols, because Jesus has come to fulfill the types. Make a cross—Jesus, or Immanuel; "God with us" above it. The ark of God comes to us.

Shall we welcome it and find a resting-place for it? Suppose we make our hearts the resting-place. What will Jesus's—God's—ark do for us if he dwells in our hearts? Speak of the peace, quiet, rightness, love, which come with him. Tell story to show how blessing goes with God's presence.

Who has opened the heart to Jesus? Who will do it now? Sing "Come to Jesus."

### Berean Methods.

#### The Teachers' Meeting.

Sketch map. Without this no intelligent understanding of the lesson.... Precisely what was Uzzah's sin? ... Emphasize the part of music in ancient worship of God.... What was the quality of David's anger? ... Trace the blessing received by families and business houses you have observed after the ark of God has dwelt with them. In many a Sunday-school an impromptu "experience meeting" would give teachers and elder scholars an opportunity to gladly testify that godliness is profitable to all things.

References. FREEMAN. Ver. 2: "Between the cherubim," 295. Ver. 5: The harp, 61; the psalmist, 432; the trimble, 61; the sistrum, 272; cymbals, 456.... FOSTER'S CYCLOPEDIA. Prose, 828, 6555, 7271, 7272, 7277, 7295, 7292, 7297. 7301, 7235, 7243, 7246, 9155, 9162, 9128, 9131. Ver. 7: Prose, 2549, 4081, 4361. Ver. 10: Poetical, 3833, 4080. Ver. 11: Prose, 858, 2045, 2050, 2200, 6847.

### ANALYTICAL AND BIBLICAL OUTLINE.

#### The Service of God.

#### I. A NATIONAL SERVICE.

All the chosen men of Israel. v. 1.

"Let the people praise thee." Psa. 67. 3.

"His peculiar people." Deut. 26. 18.

#### II. A DIVINE SERVICE.

The name of the Lord of hosts. v. 2.

"There will I meet with thee." v. 25. 22.

"Come boldly unto the throne." Heb. 4. 16.

#### III. A JOYFUL SERVICE.

David.... Israel played before the Lord. v. 5.

"Children of Zion be joyful." Psa. 149. 2.

"Rejoice in the Lord always." Phil. 4. 4.

## IV. A CAREFUL SERVICE.

*The anger of the Lord, v. 7.*

"Clean...hear...vessels." Isa. 52. 11.

"Hear what God...will speak." Psa. 85. 8.

## V. A REVERENT SERVICE.

*David was afraid of the Lord, v. 9.*

"Thou...art to be feared." Psa. 76. 7.

"My flesh trembleth for fear." Psa. 119. 120.

## VI. A BLESSED SERVICE.

*The Lord blessed Obed-edom, v. 11.*

"Blessed me for thy sake." Gen. 30. 27.

"Blessing of the Lord...maketh rich." Prov. 10. 22.

## THOUGHTS FOR YOUNG PEOPLE.

## The Holiness of God's Shrine.

1. *There is no safety where God is neglected.* Godless homes, godless schools, godless political parties, godless nations, are doomed to overthrow. David was wise in seeking to bring back the shrine of God, and if by any sinful neglect, of yourself or your parents, God's shrine has been removed from you in any sense, follow David's example, and bring it back at once. Is the blessing no longer asked in your home? Has family prayer been discontinued? Do you no longer read your Bible daily? Are any of the little or larger means of grace—which may be looked upon as the arks of God, the shrines in which the divine Presence dwells—are any of these neglected by you? If so, set out like David and bring the ark of God back to your tabernacle.

2. *Nothing is too good for God's service.* David was a philosopher as well as a king when he played before the Lord on all manner of instruments. Those were doubtless good men who broke the beautiful statues in the old English abbeys, and made the pathway of the Puritan armies a track of barbaric ruin. So were those good men who, in later days, ruled out all songs from the sanctuary; and some good men yet reject all hymns but the psalms of David, and cannot worship if the sound of an instrument is heard in the church. But such people, while good, are in error. The best of every thing belongs to God. No church can be too beautiful for him, no instrument too costly to break over his head, no music too exquisite to sound in his ears. Let us surround the daily practice of our religion in our homes and our church with all that is beautiful within our reach.

3. *Thoughtlessness in worship is a flagrant sin.* God's anger is not shown now precisely as it was in ancient times, but if he is not guiltless who taketh the name of God in vain, then God must be angry with many a bright-faced maiden and many a cheerful youth who talk and laugh during prayer-time, and who join in singing the most solemn hymns with thoughtless hearts. Beware of repeating the sin of Uzzah amid thoughtlessness.

4. *God's presence makes prosperity.* This truth is too often forgotten; but it is just as true now as it was in the days of Obed-edom. It is true that many good people are poor, and many are sick, and the calamities of life seem to come alike to all; nevertheless there is that in the practice of godliness that inevitably makes for temporal success. We have the best authority for saying that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4. 8.

## HOME READINGS.

*M.* The ark brought to Zion. 2 Sam. 6. 1-12.

*Tu.* The removal from Kirjath-jearim. 1 Chron. 13. 1-8.

*W.* Preparations for final journey. 1 Chron. 15. 1-3, 11-16.

*Th.* David's joy. 1 Chron. 15. 25-16. 3.

*F.* Thanksgiving psalm. 1 Chron. 16. 7-22.

*S.* The psalm continued. 1 Chron. 16. 23-30.

*S.* David's prayer. Psa. 132. 8-15.

## GOLDEN TEXT.

The Lord loveth the gates of Zion more than all the dwellings of Jacob. Psa. 87. 2.

TIME.—1042 B. C.

PLACES.—Kirjath-jearim, Jerusalem, and the home of Obed-edom.

DOCTRINAL SUGGESTION.—God's love for his Church.

## LESSON HYMNS.

No. 224, Dominion Hymnal.

Jerusalem the golden,  
With milk and honey blest.

No. 221, Dominion Hymnal.

I will sing you a song of that beautiful land,  
The far-away home of the soul.

No. 217, Dominion Hymnal.

There's a land that is fairer than day,  
And by faith we can see it afar.

My Jesus, as thou wilt.

Jesus, my all.

Onward, Christian soldiers.

Glorious things of thee.

I love thy kingdom.

The Church's one foundation.

With hearts in love.

The morning light.

Jesus shall reign.

When that glorious morn.

Jerusalem the golden.

Father, lead thy little children.

## QUESTIONS FOR SENIOR STUDENTS.

## 1. The House of Abnabab.

Where had the ark been for the century since Eli's death?

What devout purpose now filled David's heart?

How extensive a pageant did he propose in his honor?

What singular ignorance or neglect of the law concerning the ark's moving did they show?

Can you explain the different names used in connection with its location—Baale of Judah, Kirjath-jearim, Gibeah?

What sort of procession did they form to carry it?

## 2. The Threshing-floor of Nachon.

What has made this place ever memorable in history?

Why did the tragedy here narrated occur? Num. 4. 15.

How could the ark be carried if it was not touched?

What was the effect of this on David?

Was this feeling due to unbelief, or to ignorance, or a proper desire for divine guidance?

## 3. The House of Obed-edom.

What disposition was made of the ark?

What was the experience of this family?

What did this teach David?

What preparation seems to have been made in the interim? ver. 13.

Where was the ark now placed? ver. 17.

## 4. The Gates of Zion.

What had become of the old tabernacle?

How long did the ark remain in the new tabernacle?

What was its later history?

What was its value as a religious symbol?

Had God been absent from his tabernacle all this century of the ark's absence?

Was God any more present after it was brought within the gates of Zion?

## Practical Teachings.

They put the ark on a new cart. Of course it was shaken. They broke law, and punishment came upon an innocent man. It is always so. Sin involves others besides the sinner.

A good purpose was spoiled by a wrong method.

David was earnest to serve God. Are you?

David feared at God's wrath. Do you?

David waited till he knew more of God's will.

God's presence is not to be feared. Obed-edom was made happy by it.  
God's punishment for broken law is to be feared only by the law-breakers.

#### Hints for Home Study.

1. Give attention to all the geographical names, and trace the route of the journey of the ark.
2. Study the history of the ark since its location at Shiloh.
3. Learn the law in regard to its method of transportation.
4. Learn the history of the old tabernacle, and why a new one was built.
5. Learn the whole lesson story very thoroughly. Answer all the questions given for home study, and write such new ones as they suggest.

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The House of Abinadab**, v. 1-5.  
What assembly did David call together?  
What journey did the king and people make?  
By what other name is Baale known? Josh. 15. 9.  
For what purpose was this journey made?  
How came the ark at Kirjath-jearim? 1 Sam. 7. 1, 2.  
How long had it been there?  
How was the ark borne from the house of Abinadab?  
Who were in charge of it?  
What instruments of music were used in the procession?  
Who played on the instruments?  
2. **The Threshing-floor of Naoch**, v. 6-8.  
What rash thing did Uzzah do?  
Why did he seek to steady the ark?  
Who was displeased with his act?  
How was Uzzah punished for his rashness?  
What did David think of this punishment?  
What new name did he give the place?  
3. **The House of Obed-edom**, v. 9-11.  
What was David's feeling toward the Lord?  
What question did he ask?  
Where would he not take the ark?  
Where was the ark taken?  
How long did it remain there?  
What good results followed to Obed-edom?  
4. **The Gates of Zion**, v. 12.  
What message was brought to David?  
What then did David do?  
What says the Golden Text about the gates of Zion?

#### Teachings of the Lesson.

Where in this lesson are we taught—

1. To be joyful in God's service?
2. To be reverent in God's house?
3. To expect blessing from God's presence?

#### Home Work for Young Bereans.

Learn when and under what circumstances the Israelites lost the ark of God.

Learn what calamities the ark brought on the Philistines.

Learn how the ark should have been carried from the house of Abinadab.

#### QUESTIONS FOR YOUNGER SCHOLARS.

Who soon came to fight David? **The Philistines.**  
From whom did David seek counsel and help? **From the Lord.**

Who conquered in the battle? **The Israelites.**  
What did David want, now that he was at peace? **The ark of God.**

What does this show? **That he remembered God.**  
Where was the ark? **At Kirjath-jearim.**  
Who had kept it for many years? **Abinadab.**  
Who went to bring the ark to Jerusalem? **David, and many of his friends.**

Why did all the people rejoice? **Because they had the ark once more.**

Who took hold of the ark to steady it? **Uzzah.**  
How was he punished? **The Lord smote him and he died.**

What does this teach? **A lesson of reverence.**  
Where did David leave the ark? **In the house of Obed-edom.**

Why did he leave it there? **He was afraid to take it to Jerusalem.**

What did the ark bring to Obed-edom's house? **Great blessing.**

What did David do after three months? **He brought the ark to Jerusalem.**

Where was it placed? **In a new tabernacle.**  
Of what was the ark a symbol? **Of God's presence.**

#### Words with Little People.

Where do we learn in this lesson—

That it is right to remember God when we are safe and happy?

That we must not treat holy things lightly?

That it is safe to welcome God to our homes?

That the presence of God makes true hearts glad?

#### THE LESSON CATECHISM.

[For the entire school.]

1. What new purpose did David now form? **To bring the ark to Zion.**

2. How did they begin to carry it? **On a new cart.**

3. What stopped the triumphal procession? **The death of Uzzah.**

4. How did this affect David? **It filled him with fear.**

5. Why did he wish to bring the ark to Zion? **As a tribute of love to God.**

6. Why did he think this would please God? **Because, "The Lord loveth the gates," etc.**

#### CATECHISM QUESTION.

46. How did all things come into being?  
By the will of God; who created all things and brought all into their present order.

In the beginning God created the heaven and the earth.—Genesis i. 1.

He spake, and it was done; He commanded, and it stood fast.—Psalm xxxiii. 9.

Hebrews xi. 3.

B. C. 1042.]

#### LESSON III. DAVID'S THANKSGIVING PRAYER.

[Oct. 20.]

Authorized Version.

Revised Version.

2 Sam. 7. 18-29.

[Commit to memory verses 28, 29.]  
18 Then went king Da'vid in, and sat before the LORD, and he said, Who am I, O Lord God? and what is my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O

Lord God?  
20 And what can Da'vid say more unto thee? for thou, Lord God, knowest thy servant.

21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God besides thee, according to all that we have heard with our ears.

23 And what one nation in the earth is like thy people, even like Is'ra-el, whom God went to redeem for a people to himself, and to make him a name, and to do for

18 Then Da'vid the king went in, and sat before the

LORD; and he said, Who am I, O Lord God, and what

is my house, that thou hast brought me thus far?

19 And this was yet a small thing in thine eyes, O Lord

God; but thou hast spoken also of thy servant's

house for a great while to come; and this too after

20 the manner of men, O Lord God! And what can

Da'vid say more unto thee? for thou knowest thy

21 servant, O Lord God. For thy word's sake, and ac-

22 cording to thine own heart, hast thou wrought all this

greatness, to make thy servant know it. Wherefore

23 thou art great, O Lord God; for there is none like

thee, neither is there any God beside thee, according

24 to all that we have heard with our ears. And what

one nation in the earth is like thy people, even like

Is'ra-el, whom God went to redeem unto himself for

a people, and to make him a name, and to do great

25 things for you, and terrible things for thy land, before



you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods?

24 For thou hast confirmed to thyself thy people Is'ra-el to be a people unto thee forever; and thou, LORD, art become their God.

25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it forever, and do as thou hast said.

26 And let thy name be magnified forever, saying, The LORD of hosts is the God over Is'ra-el; and let the house of thy servant Da'vid be established before thee.

27 For thou, O LORD of hosts, God of Is'ra-el, hast revealed to thy servant, saying, I will build thee a house; therefore hath thy servant found in his heart to pray this prayer unto thee.

28 And now, O Lord GOD, thou art God, and thy words be true, and thou hast promised this goodness unto thy servant:

29 Therefore now let it please thee to bless the house of thy servant, that it may continue forever before thee: for thou, O Lord GOD, hast spoken it: and with thy blessing let the house of thy servant be blessed forever.

thy people, which thou redeemedst to thee out of 24 Egypt, from the nations and their gods? And thou didst establish to thyself thy people Is'ra-el to be a people unto thee forever; and thou, LORD, becamest

25 their God. And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, confirm thou it forever, and do as

26 thou hast spoken. And let thy name be magnified forever, saying, The LORD of hosts is God over Is'ra-el; and the house of thy servant Da'vid shall be es-

27 tablished before thee. For thou, O LORD of hosts, the God of Is'ra-el, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant

found in his heart to pray this prayer unto thee.

28 And now, O Lord God, thou art God, and thy words are truth, and thou hast promised this good thing unto

29 thy servant; now therefore let it please thee to bless the house of thy servant, that it may continue forever before thee: for thou, O Lord God, hast spoken it: and with thy blessing let the house of thy servant be blessed forever.

### EXPOSITORY NOTES.

**Introductory.** Some time after David had established himself on Zion, and had triumphed over his enemies, he conceived the idea of building a temple to Jehovah that would be worthy of his capital and kingdom. He expressed himself as unwilling to dwell in a cedar palace while the ark of God remained in a tabernacle of curtains. His purpose seemed a noble one, and was encouraged by the prophet Nathan. But before he had taken any step to carry out his plan the word of the Lord came to him through the prophet, virtually commanding him to desist from his purpose. He was informed that it was God's plan first to build his house before he should build the Lord's house. The latter work was to be reserved for one of his sons who should reign after him. In connection with this prophetic word there was given to David the promise of a royal posterity, a permanent house, an enduring kingdom. This promise seems to have been the germ of many of the messianic psalms. The king was overwhelmed with the fullness of mercies thus vouchsafed to him, and recalled from what a humble home he had been called forth and exalted to the dominion of Israel. He then uttered the following prayer, which embodies confession, adoration and supplication. Although the promise of God was without conditions, and as sure as God's word of prediction and pledge could make it, we see that the devout monarch nevertheless prays for what is thus promised him. The following prayer of David is a model for those who enter into the closet, and, having shut the door, pray to him who seeth in secret.

**18. Then went king David in.** It was the act of a royal person and the word king is emphatic. The place where he went, as we infer from the following words, before the Lord, was the tabernacle mentioned in chap. 6, 17, which he had prepared for the ark of God. This was the most suitable place for him to go, and meditate, and pray, at such a time. **Sat.** This need not be supposed to mean that he sat down while in prayer. He sat down before the ark, and probably remained there a long time in solemn and thankful meditation, and afterward arose and offered the prayer. **Who am I?** Language of humility and self-abnegation. Comp. Saul's words in 1 Sam. 9, 21, and Jacob's in Gen. 32, 10. **Lord God.** The Hebrew is, "Lord Jehovah," or "my Lord Jehovah." The unfortunate habit of the English version in translating the proper name Jehovah by the word LORD and GOD obscures not a few passages where the name has peculiar signif-

cance. Here David, by his address, expresses a deep consciousness of belonging in a very tender way to the Lord Jehovah, the covenant God of Israel. **Thou hast brought me hitherto.** He has in mind how carefully Jehovah had led and guarded him until he had attained to the kingdom of his chosen people. David never forgot that he was a man who had been raised up on high. Comp. 2 Sam. 23, 1.

**19. This was yet a small thing.** Even his exaltation to the throne and triumph over foes was a little thing in his mind as compared with the wonderful promises touching his house for a great while to come. The allusion is especially to the assurance given in verse 16, "Thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever." **Is this the manner of man?** Better to translate and understand this as an exclamation, "and this is a law of man, O Lord Jehovah!" This amazing condescension seems to bring the Lord Jehovah down to an intimacy of relationship with man which was like an observance of the law of man. With this emotional utterance David may also have linked the thought that Jehovah's word was equivalent to a law that binds men, and thus his dynasty and succession were assured so as to become legally permanent.

**20. What... say more!** Language falls him to express further his profound sense of personal obligation. **Thou... knowest.** A simple and beautiful appeal to the divine omniscience.

**21. For thy word's sake.** The reference here is best understood of the numerous prophecies that had been current among the people, designating David for the throne. Such were Samuel's words in 1 Sam. 16, 12, and whatever oracles prompted such sayings as we read in 1 Sam. 23, 17; 24, 4; 25, 30; 2 Sam. 5, 2. There may be also a more general reference to such prophecies as Gen. 49, 10, and Num. 24, 17. **According to thine own heart.** This appears to be an allusion to the words of 1 Sam. 13, 14.

**22. According to all that we have heard.** David first refers to that which he had been made to know in his own experience; now he appropriately refers to the marvelous dealings of God, which not only he, but also all his people had heard again and again. Hence he speaks in the plural **we**. So the record and report of God's dealings with his people constitute a most helpful confirmation of personal experience.

**23. What one nation... like Israel.** He breaks out



in an ecstatic rapture over the remembrance of God's great love for his chosen people. **Went to redeem.** Reference to the exodus from Egypt, that great redemption from the house of bondage. **To make him a name.** That is, to make for God himself a name, to magnify the name Jehovah, so that it will be known and feared among all nations. **For you.** Better, perhaps, to emend the text and read "for them." Otherwise we must suppose that in the intense emotion of his praying David seemed to have all Israel before him, and unconsciously assumed for the moment the form of direct address. **For thy land.** Instead of this, which seems to be without any suitable significance in this place, 1 Chron. 17, 21, reads "to drive out." A very simple and natural emendation, made by the help of the parallel verse in Chronicles, furnishes us the following: "To do for them great and terrible things, to drive out nations and their gods before thy people whom thou didst redeem for thyself out of Egypt." This emendation may rest for its defense upon its manifest merits. Thus we see David magnifying the wonderful works of God as signally displayed in the past history of his people.

**24. Thou hast confirmed... thy people... forever.** By establishing David's house and kingdom forever (vers. 13, 16) he necessarily confirmed the covenant with his people for all time. **Art become their God.** In accordance with such assurances as we find recorded in Gen. 17, 7, 8; Exod. 6, 7.

**25. And now, O Lord God.** From this point on to the end the language is that of supplication, a prayer for the fulfillment of the promises for which he has given thanks. **Do as thou hast said.** Observe the beautiful faith and propriety of prayer for what the word of God has pledged. To neglect such prayer would be to show indifference to the promises.

**26. Be magnified forever, saying.** That is, let the divine name be magnified by continual saying, or proclaiming the word of prophecy and the doctrine of Jehovah's dominion over Israel.

**27. Hast revealed to thy servant.** Literally, "hast uncovered the ear of thy servant." This is a metaphor derived from the removal of the hair or the head-dress from one's ear when a confidential word was to be spoken. **I will build thee a house.** David had thought in his heart, "I will build a house for God;" but God interposed and said to him, "Nay, rather will I make thee an house." Comp. vers. 5 and 11 of this chapter. **Therefore.** Such a signal word of promise was the reason of this glowing prayer.

**28. Thou art that God.** The only true God, my Lord Jehovah, whose words can never fail.

**29. Let it please thee to bless.** Or, "be pleased and bless." Without his blessing no person or house may continue forever before him. **With thy blessing.** Or, "from thy blessing;" that is, from the infinite resources of thy power to bless. **Forever.** Let the student count how many times this word occurs in this chapter. Of all the words of promise that fell on David's ear and lingered in his soul, these were most charming.

From this lesson let us learn:

1. The grandeur and blessedness of noble, unselfish plans for honoring God.
2. The unspeakable value of the word of prophecy.
3. The duty and propriety of humility before God.
4. The infinite condescension of divine mercy for God to make promises to men.
5. What a variety of elements go to constitute a mighty prayer.
6. How faith, hope, and love root themselves in the promises of God.
7. Man's highest glory is attained in truly glorifying the name of God.

### English Teacher's Notes.

A YOUNG girl was once advised by an elderly friend to take notice of a lady's singing, and adopt it as her model. The girl thought the advice somewhat beside the mark, as the lady in question had a remarkably sweet voice, while she herself was not gifted in that respect. Most young people are rather prone to think the same thing when the character or conduct of another is held up to them as an example to be copied. The cases seem to them without analogy. Those presented to them as models certainly enjoyed advantages which do not fall to their own lot. Or else there is some particular hindrance in their own case, something which makes it impossible they could attain to the standard set before them.

The thanksgiving of David of which we read to-day is just such a model for imitation. His deep sense of his own unworthiness, his appreciation of God's mercies, his adoring gratitude, is all recorded for our learning, for our example (Rom. 15, 4; 1 Cor. 10, 11), and as such it is put before us in the lesson for to-day, illustrating the admonition of the Golden Text, "In every thing give thanks," etc.

But some one in the class may remark, David had indeed plenty to give thanks for. He had been but a shepherd-boy, and he was raised to be king of all Israel. All his enemies at home had disappeared—he was acknowledged king over all Israel; he was obeyed and loved by his subjects, and feared by the nations abroad; he had extended his conquests in all directions, and his kingdom had reached a height of fame and prosperity utterly unknown to his predecessor. No wonder David was filled with gratitude for all this. No wonder that he could give thanks. But what likeness is there between David and ourselves—ourselves with, it may be, many a worry, a trial, a cross?

Now there was one thing in David's case at the very moment he was uttering his thanksgiving which most of us will acknowledge to be, at one time or another, in our own. He was just then a man whose plans had been crossed—a man who had conceived a noble project, who had set his heart upon it, who was burning with desire to have it carried out (comp. 1 Chron. 29, 3), who had been encouraged to set about it by the prophet of God to whom he had confided the matter—and who was suddenly and irreversibly stopped by the divine prohibition, "Thou shalt not build me an house." 1 Chron. 17, 4.

One whose plans had been crossed; whose wish had been denied; does not that touch the case of many, without distinction of age, sex, or position? And some may be willing to confess that it was right; that their plans were unwise, their wishes selfish, their projects made without regard to the pleasure and glory of God. But others may have formed plans as pure and noble as those of David; God has stopped them; they try to say with resignation, "Thy will be done," but they cannot "give thanks" in this matter. The command in the Golden Text is more than they can fulfill.

But look at the model given us to-day. What was it that made David joyful and enabled him to give thanks in the crossing of the very project nearest to his heart?

It was, first, his realization of his own insignificance before God: "Who am I, O Lord God, and what is my house?" It was no dreadful thing to him to have his plans crossed, so low was his estimation of the person who had planned them. One puffed up with self-righteousness might have thought the prohibition to build the temple himself an ill recompense for his piety and devotion. David, on the contrary, thought little of his own merits, so there was no wounded pride to rankle in his heart.



It was, secondly, his lively apprehension of what God had promised him in the future. See vers. 19, 25-29. He was not swallowed up in the present. He was not absorbed in matters within the limits of his own earthly life. He looked farther on and saw the honor put upon his son (in building the temple of God), the kingdom secured to his family, and, dimly, it may be, but with the eye of faith, the everlasting blessing that was to rest on One born of his race, in whom all nations were to be blessed. Ver. 29; comp. Psa. 72:17.

And, thirdly, it was his knowledge based on experience of the supreme greatness, wisdom, and goodness of the Lord, who had substituted for his servant's plan something larger and better. Vers. 21-24.

The teacher cannot ask the young people in his class to give thanks and praise to God even when he sets aside their plans, unless they are already acquainted with him as One who has redeemed and adopted them into his family. This must come first. But he can set before them the blessedness of a believer who is able "in every thing [to] give thanks," because he knows God, and knows not only that "all things work together for good to them that love" him, but also that trial itself is working out for them "a far more exceeding and eternal weight of glory."

#### Cambridge Notes.

The festival described in the last chapter had not exhausted David's conception of the honor due to the ark of God. Dwelling himself in a splendid palace, he soon felt the unseemliness of leaving Israel's glory to the poor shelter of a tent. His feeling rightly expressed the truth that man owes his very best to God, and should never be satisfied while there is any thing left that he can pay. We shall consider later on what was gained and what lost for the people by the substitution of temple for tabernacle; here we are only concerned with the reasons why David was not allowed to have his wish. David himself summarizes these (1 Chron. 22: 8; 28: 3) as based upon his perpetual wars: the words may have been an additional message not recorded here, but more probably represent a correct appreciation of the drift of chap. 7:5-16. Jehovah brings before his servant's eyes the long ages of development during which Israel was being trained in the school of strife and change for the peace which should come at last. And while the people were not settled Jehovah would not dwell in a settled habitation, but in a tent which moved about with them. And so Jehovah would make David a house, that he and his line might finish the appointed work; then they should build a house for Jehovah, a sign that their wanderings were over and they could enter into his rest. As with all the divine ideals of prophecy, the fulfillment was gradual. Men were raised to inherit the divine Sonship and dispense to the people the blessings that should come through Jehovah's anointed. But these "messiahs" successively proved unequal to their lofty functions, until at last that which was in part was done away. The anointed Son of Jehovah, the heir of David, raised on earth a "house" that should never fall, the mystic temple of his body, the deathless universal Church of God. Carefully study the application of ver. 14 in Heb. 1, 5.

VER. 18. *Sat.* Apparently David sat in meditation first, and then uttered this prayer standing, the constant posture of worship. *Before Jehovah.* That is, in the tent where the ark was. *My Lord Jehovah.* So read here and in vers. 28, 29. It must be carefully distinguished from "LORD God" (Chronicles here in Au-

thorized Version) which is "Jehovah God." As not seldom elsewhere, the too timid conservatism of the English Old Testament Revisers has been wisely abandoned by the American company. There is absolutely no reason why the personal name which we write "Jehovah" should be given up in deference to Jewish superstition. In the present phrase the usual Jewish substitute, *Adónai*, "Lord" (better here *Adóni*, "my Lord,") was already in the text, and so *Elohim*, "God," was read for *Yahweh*, indicated by writing this *Yehōwāh*. Other men whom Jehovah called "my servant" gratefully called him "my Lord." Comp. Gen. 15, 2, 8; Deut. 3, 24; 9, 26. VER. 19. *And is this the law of man?* (margin). Here for once the Authorized Version seems to give the meaning better than the Revised Version text, but the phrase is very difficult and doubtful. We may perhaps understand it as emphasizing the vast difference between the ways of God and of men: to give such honor to one immeasurably inferior is not "the law of men." The sentiment in Chronicles is more commonplace and is hardly likely to give the true reading. VER. 20. The thought reminds us of John 21, 17. VER. 21. *Word's.* Both the LXX. and Chronicles read "servant's," but the meaning is not materially affected; the "word" was that which gave David the proud title of Jehovah's "servant." We must closely join the clause with the next as a grateful reminiscence of 1 Sam. 13, 14. "Thou hast called me thy servant and hast declared thy pleasure in me, in that I am striving to do thy will and not my own. To such a man hast thou given this greatness as a sacred trust to be employed for thee." VER. 22. The greatness of Jehovah is shown by the far-reaching purpose with which he bestowed greatness on his servant. *O Jehovah God.* The suitable mode of address when dwelling on God's power. *None like thee.* How prominent this thought of the uniqueness of their national God was among the Israelites may be seen from passages like Exod. 15, 11; Deut. 3, 24; 4, 35; 1 Sam. 2, 2; Mark 12, 32, and from the frequency of names such as "Micha-el" ("Who is like God?"), "Micha-iah," "Micah," etc. ("Who like Jehovah?") *Any God.* Worthy of the name. Heathen gods were always regarded as real evil powers, but immeasurably weaker than Jehovah. *According.* It is not a mere inference; they have heard the vaunted prowess of their neighbors' false gods, and knew at what to value it. The phrase "All that we have heard" will include also the traditions of their own race. Psa. 44, 1, *sq.* VER. 23. Because there is no God like Jehovah, there can be no nation like that which he upholds. *What one.* The LXX. reads "What other," differing only by the corner of a letter; the "title" of Matt. 5, 18. But the margin is far better, and is a fine phrase. *Went.* "He visited and redeemed his people." Comp. Exod. 3, 8, etc. *Redeem.* The allegory in this profoundly important word must not be pressed too far, but we can realize the vividness of the metaphor, in which under the figure of a master purchasing a slave we have set forth the great truths that God's people had been in bondage, that he had delivered them, and that he claimed them for his own. *For a people.* Comp. 1 Pet. 2, 10; Hos. 2, 1. *To make,* etc. That is, to reveal himself to his creatures who do not know him. *For you.* A palpable mistake of a scribe instead of "for them." Moreover, "for thy land" has no claim to be the true text, and we must therefore follow the LXX. reading and give "to do great things and terrible, to drive out nations and gods before thy people whom thou redeemedst out of Egypt." *Great things.* Comp. Deut. 10, 21. VER. 24. *Establish.* Comp. ver. 13. *Forever.* David's words were fulfilled in the highest sense as he never dreamed. Gal. 6, 16. VER. 25.

The rest of the prayer is simply an entreaty that the promises just given by Jehovah may be fulfilled. Was it distrust that prompted such an apparently superfluous request? Rather is it a type of what prayer should always be—a dwelling upon God's promises, that the act may produce capacity to receive them. VER. 23. *Magnified*. This is evidently the tribute of foreign nations; the foes of Israel were to acknowledge it with terror, his friends to hasten to share his faith and his blessedness. Comp. Psa. 47. 1-9; 67. *passim* (Rev. Ver.), etc. This generous spirit toward the Gentile nations seems to have been a mark of David and his age; later intercourse with the heathen did the Israelites such almost unmixt harm that a severe exclusiveness sprang up. *And the house*. The ideal of national prosperity is to be the sovereignty of Jehovah Sabaoth in heaven and his vice-regent of the house of David on earth. For this close coupling of the divine Ruler with the human comp. Hos. 3. 5; 1 Chron. 29. 20. VER. 27. *Revealed*. See note on 1 Sam. 9. 15 (August 4). *Found in his heart*. The "in" should not be there; "found courage" (comp. margin) is a better rendering. David feels that a prayer of this kind would be extremely presumptuous but for the divine promise. VER. 28. *Thou art God*. Comp. 1 Kings 18. 39, from the same root as the Hebrew word "amen." Comp. 2 Cor. 1. 20; John 14. 6; 17. 17. VER. 29. *Let the house*. Better "the house shall." The close of the prayer is the confident assurance of an answer.

### The Lesson Council.

**Question 3.** *In what respect does the blessing on the house of David continue forever?*

Doubtless in David's thought it was a promise that his descendants should occupy the throne for many generations. And this promise was fulfilled for nearly five centuries, which is a long period for a single dynasty. But it receives enduring fulfillment in "great David's greater Son," who is the king of a spiritual kingdom, ruling over the hearts of men, and who shall reign forever.—*J. L. Huibut*.

In a strictly literal sense, David's line may be hopelessly broken, and his house buried deep in the grave of history. But in a nobler sense than the literal, David still survives in the triumphant Messiah and his house in the Christian Church. The "household of faith," the "general assembly and church of the first-born," and even "the bride, the Lamb's wife," are New Testament equivalents for the Old Testament phrase, "the house of David." It is on David's house thus perpetuated that the blessing continues forever.—*Rev. J. E. Adams*.

No monarch ever ruled a nation with a fraction of the power that Jesus exerts over the world to-day. Jesus was David's lineal descendant, and if David could have foreseen clearly the outcome of Jewish history, and the glorious development of Christendom, his loftiest ambitions for his posterity would have been infinitely more than realized. Christ's kingdom is an everlasting kingdom, and its glory more than fulfills every promise given to David.—*Robert R. Doherty*.

### Lesson Word-Picture.

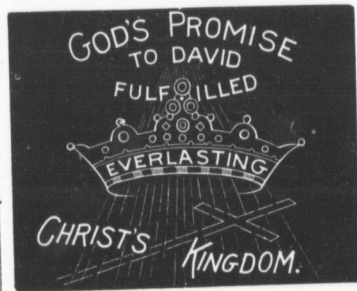
DAVID has gone before his God. His head is bowed in the stillness all about him. His heart, too, is bowed with a sense of the great and honorable communication just made to him by Nathan, the prophet. Jehovah, Israel's God, purposing to establish David's house for him? "Why," he is saying to himself, "who was David? and

what was David's house?" His mind goes back in thought to those humble, distant, shepherd-days. He sees David going out with his father's flock, leading them to the still waters sparkling in the sun, or to pastures green, or to the shadow of a great rock at noon, or to the sheltering fold at night. And this humble shepherd-boy God afterward made king; took him from the very sheep-fold to bow before Samuel that he might receive the anointing oil.

Still bowed is the monarch's head and hushed the place of prayer. What a great Jehovah is this Lord God honoring David! How he has exalted Israel! What a march that was whereby Israel's great captain led the people out of Egypt! How he opened the gates of the sea and marched them through the night, his own glorious Presence leading them on! What a name God made for himself, so that the nations looking up saw in letters of fire, JEHOVAH! David looks abroad and sees this people, Israel, redeemed unto God, established in Canaan, down in its valleys, along its hills, the people of God "forever."

Still bowed is David's head; still hushed the place of prayer. And David's house, O! what will it be? Does he anticipate the splendid reign of a son like Solomon? Can he see the stately armies marching out to victory? Can he see the ships winging their way over the sun-lit sea, the long camel-trains filing over plain and hill, all bringing to Jerusalem the offerings of the nations? It is enough for David to know if his house will ever be continued before God, and if the smile of Jehovah's blessing will ever be the sunshine resting upon it.

### Blackboard.



**EXPLANATION.** God's promise was fulfilled to David, after twenty-eight generations had passed away, in Christ's kingdom, which will last forever. [Refer to the first chapter of Matthew.]

**DIRECTIONS.** Draw the crown with deep orange yellow, and the rays with light yellow; the word "Everlasting" with green or red. The words above the crown should be white, also the cross; the words beneath the crown in blue or pink.

### Primary and Intermediate.

**LESSON THOUGHT.** *A thankful heart is a happy heart.*

*God's Gifts.* Show picture of a bright, happy-looking child. If it is a photograph of one you know, who has many of the good things of life, the illustration will be the better. Tell the child's name. We will call her Mary. Interest in her home, her belongings, her

opportunities, etc. Who gives her all these good things? Show that all things are from God, and ask what children would think of Mary if she was unhappy, fretful, fault-finding? Would her father and mother be pleased to have her ungrateful? Would God be pleased? Now show picture of a poor child. Look for the good gifts that have been given to this one. Speak of common things which we often forget are gifts of God—air, sunshine, bird-songs, eyes to see, ears to hear, a heart to love, etc., etc. Has this one some thing to be thankful for? Teach that there is no one who can be excused from a thankful spirit. Tell about Laura Bridgman, blind, deaf, dumb, yet glad, cheerful, and happy. For many years she lived in this way, and died in her old age, thanking God for his great goodness.

*What David wanted to do.* Recall David's life. He had passed through many trials. He had waited more than twenty years for the fulfillment of God's promise. Now, his years of sorrow and exile ended, he was at peace, and his heart was full of thankfulness to God. Show that David wanted to do something for the Lord. Tell the lesson story, and show that the Lord was pleased to have David feel like building him a house, though he did not let him do just the thing he wanted to do. The time had not yet come for this work, and some one else was to do it.



*What we can do.* David was a great, rich, prosperous king. Yet he could not do just as he wanted to. He was the Lord's servant. David asked the Lord to let him build a beautiful church. The Lord said no, but his son should build it. If any child wants to build a house for the Lord to live in, he may!

Think of it! You may do what David could not with all his power and riches. Make a small church on the board—around it draw a large heart. God says we may be temples. We must help to build these temples by faith and prayer and obedience. Talk about the stones we put into them—the love-stone, the patience-stone, the willing-to-help-stone. Are these good? Will hasty temper-stone, selfishness-stone, ill-will-stone, cigarette-stone, self-will-stone, make a beautiful temple? God wants us all to build for him. And Jesus will help if we ask him! Ask different scholars in the class what kind of a stone they would put into this great building.

### Berean Methods.

#### The Teachers' Meeting.

This lesson can best be studied textually—sentence by sentence.... At the outset fix the probable time of writing of psalm.... Count up some of the many great blessings for which David was and should have been thankful.... Now reverse the slate, and count up how many things he had to mourn over and to grumble about.... If we had as many bitter experiences as he, which would we have done—thanked God, or grumbled?... Relation of Israel to other nations at this date. How great a king was David, and how great a nation was Israel in the eyes of other nations?... Notice how logical is the close of David's thanksgiving—he will do something for God—an example to us. The dictates of common gratitude prompted him as they should prompt us.

References, FOSTER'S CYCLOPEDIA. Prose, 5667, 5668, 5670-5673, 3090, 11945-11951. Ver. 18: Prose, 9668, 9669, 9671. Ver. 19: 5387-5390. Ver. 22: Prose, 2507; Poetical, 1497. Ver. 29: Prose, 2720.

### ANALYTICAL AND BIBLICAL OUTLINE.

#### The Prayer of David.

##### I. A PRAYER OF HUMILITY.

*Who am I, O Lord God?* v. 18.

"Not worthy of the least." Gen. 32. 10.

"What is man... mindful?" Psa. 8. 4.

##### II. A PRAYER OF GRATITUDE.

*Also of thy servant's house.* v. 19.

"Blessed be the Lord." 1 Kings 1. 48.

"Unto children's children." Psa. 103. 17.

##### III. A PRAYER OF PRAISE.

*Thou art great, O Lord God.* v. 22.

"Great is the Lord." 1 Chron. 16. 25.

"Who is a strong Lord?" Psa. 89. 8.

##### IV. A PRAYER OF THANKSGIVING.

*Confirmed to thyself thy people.* v. 24.

"Happy art thou, O Israel." Deut. 33. 29.

\* "Not dealt so with any nation." Psa. 147. 20.

##### V. A PRAYER OF SUPPLICATION.

*Do as thou hast said.* v. 25.

"Promises of God... are yea." 2 Cor. 1. 20.

"Thy word is truth." John 17. 17.

### THOUGHTS FOR YOUNG PEOPLE.

#### Causes for Thankgiving.

1. *Follow David's example.* Figure up the causes for thanksgiving. Is your home a Christian home? Is it a comfortable home? Have you a mother to be thankful for, a father, pleasant society, good health? Has your home life thus far been a steadily prosperous one? But who are you, as David said, and what is your home, that all these things have been done for you? and should you not be thankful?

2. *Follow David's example.* Not only in counting up your mercies, but in properly estimating your apparent disadvantages. Perhaps you are not healthy, or wealthy; perhaps your home is bereft of many of the comforts that some of your associates enjoy. Perhaps it is bereft of dear ones, infinitely dearer than any mere inanimate blessing. Perhaps as you read the last paragraph, your answer to almost every question was No. Remember, then, that David was in nearly your plight. It is true that he was king, but what dark chapters there were in his life; how much of sorrow must have wrinkled his brow, and bent his back, and whitened his hair before he wrote this hymn. When he went on the streets a crowd of people gathered around him, and clapped their hands and hurrahed; they thought only of his glory, but could David forget Absalom? Could he forget the severe sorrows, which, one after another, blighted his happiness? Could he forget the long illnesses, the heavy strain on his judgment? He had just as much to mourn over as he had to be glad about, but he was a wise man and fixed his eyes on his blessings. Follow David's example in that.

3. *Follow David's example* in remembering that if all the good and all the evil in life be counted up and balanced, the margin will always be on the side of the good. There is always more to rejoice over than to mourn over, for God lives and he is our Father, and his love will not cease to manifest itself to us in this life and in the life to come.

4. *Follow David's example* in not only singing God's praise and recounting his mercies, but in doing something. David thought he would build a house for God; he made a mistake when he planned that; he was not the man to do it, but he did what he could. Go you and do likewise.

**HOME READINGS.**

- M.* David's thanksgiving prayer. 2 Sam. 7. 18-20.  
*Tu.* David's good intention. 2 Sam. 7. 1-9.  
*W.* God's promise. 2 Sam. 7. 10-17.  
*Th.* Remembrance of the promise. 1 Chron. 28. 1-8.  
*F.* A strong helper. Psa. 30.  
*S.* Safe trusting. Isa. 23. 1-9.  
*S.* *The day of prayer.* Matt. 6. 1-8.

**GOLDEN TEXT.**

In every thing give thanks: for this is the will of God in Christ Jesus concerning you. 1 Thess. 5. 18.

TIME.—1042 B. C.

PLACE.—Jerusalem.

DOCTRINAL SUGGESTION.—Gratitude to God.

**LESSON HYMNS.**

- No. 259, Dominion Hymnal.  
 O for a heart to praise my God,  
 A heart from sin set free!
- No. 23, Dominion Hymnal.  
 I will sing of my Redeemer,  
 And his wondrous love to me.
- No. 146, Dominion Hymnal.  
 In happy song our voices we will raise,  
 In happy song the Saviour's name to praise.
- How firm a foundation.  
 O could I speak,  
 Lead, kindly Light.  
 Thine forever!  
 Trusting in his word,  
 Build, land.  
 Come with rejoicing,  
 Our glad jubilee.  
 Thanksgiving hymn.  
 We plow the fields,  
 Swell the anthem.

**QUESTIONS FOR SENIOR STUDENTS.**

- 1. Mercies to David.**  
 Into what place did David go to make his prayer?  
 What characteristic of this king is shown in this prayer?  
 What are the mercies which he felt had been shown to him?  
 To what did David ascribe them?  
 What tribute does he make to Jehovah's power?  
 What was David's feeling that the purpose of God was toward him in this mercy? ver. 21.  
 What is the purpose of all dealing of God with men?  
 How is his wealth of mercy to men shown? Eph. 2. 4-6.
- 2. Mercies to Israel.**  
 What does David recall as a proof of God's mercy to the nation?  
 In what way had God confirmed Israel to himself?  
 What sign of his covenant was at that very time before the sight of the people?  
 What changes had occurred in the external condition of the nation since Sinai?  
 Like what language of praise is David's ascription in ver. 23? Deut. 4. 7, 8.
- 3. Mercies to David's House.**  
 What is the petition which David is led to make in view of God's mercy?  
 Ought men to take God's promises as matters of course, or still pray for their fulfillment? Why?  
 What was the real occasion of all this prayer?  
 For what mercies did David pray?  
 What ought to be the Christian's supreme desire?  
 What is the pre-eminent duty of every Christian?  
 1 Thess. 5. 18.

**Practical Teachings.**

It is easy to remember God in adversity, or in want, or in danger. Men always do.  
 It is not easy to remember God in prosperity, in affluence, in comfort. Men seldom do.

How ready we are to ask for what we want! How forgetful to give thanks for what we receive!  
 David regarded God as his teacher. Do you? David's gratitude kept pace with his mercies. Does yours?  
 Let us learn loyalty, gratitude, trust, and earnestness in prayer from this lesson.

**Hints for Home Study.**

1. Make an analysis of David's prayer, and study it to know how to pray.
2. Compare it with Solomon's prayer. 2 Chron. 6. 14-21.
3. Read verses 1-17 of this chapter to find the occasion of this prayer.
4. In what wars was David engaged in the early years of his reign?
5. Find all the references there are to Nathan, and learn of what importance he was to David's kingdom.

**QUESTIONS FOR INTERMEDIATE SCHOLARS.**

- 1. Mercies to David, vs. 18-22.**  
 Where did David go to speak to the Lord?  
 What question did he ask about himself and his house?  
 What did he say about God's promise for the future?  
 What was this promise? vs. 12, 13.  
 For the sake of what had God done these things?  
 What did David say about God's greatness?
- 2. Mercies to Israel, vs. 23, 24.**  
 What did the king ask about Israel?  
 What had God done for his people?  
 How long was Israel to be God's people?  
 Who was to be their God forever?
- 3. Mercies to David's House, vs. 25-29.**  
 What was the king's prayer for his house?  
 What was his prayer about God's name?  
 What had encouraged David to thus pray?  
 What did he think of God's words?  
 How long did he desire God's blessing to continue?  
 For what ought we to give thanks to God? (Golden Text.)

**Teachings of the Lesson.**

- Where in this lesson are we taught—
1. That God is the author of all our mercies?
  2. That we ought to thank God for his gifts?
  3. That we may rely on God's promises?

**Home Work for Young Bereans.**

By whom did God send his promise to David?  
 Learn what was the greatest blessing God gave to the house of David.

**QUESTIONS FOR YOUNGER SCHOLARS.**

- What did David want to do? **Build a house for the Lord.**  
 To whom did he speak about it? **To Nathan.**  
 Who was Nathan? **A prophet.**  
 What did he tell David? **To do all that was in his heart.**  
 Who sent a message to David by Nathan? **The Lord.**  
 With whom was the Lord pleased? **With David.**  
 Did he want David to build him a house? **He did not.**  
 What did he promise to give to David? **A son.**  
 What did he say the son should do? **Build him a house.**  
 What did God say he would establish? **A kingdom for David's son.**  
 How did David feel when he heard this? **Very happy.**  
 Where did he go? **Into the presence of the Lord.**  
 What did he do there? **He thanked the Lord.**  
 For what did he thank him? **For all his kindness.**  
 What did he feel and say? **That he did not deserve it.**  
 What did he ask the Lord to do? **To keep on loving and blessing him.**  
 What does God love to see in a heart? **A thankful spirit.**

**Words with Little People.****DAVID'S WISH.**

David wished to build a house for the Lord. The Lord was pleased with the wish, though he did not let him do the work. God cares more for what he sees in our hearts than for the work our hands are able to do.

**DAVID'S WONDER.**

David wondered that the Lord would bless him so when he did not deserve it.  
 God blesses the child who trusts him, not because the child is good, but because he is good, and loves to help and bless.

## THE LESSON CATECHISM.

[For the entire school.]

1. What led David to make his prayer to Jehovah? **God's promises concerning his house.**
2. What was the character of this prayer? **It was filled with gratitude.**
3. What apostolic injunction could find its prototype in this prayer? **"In every thing give thanks," etc.**
4. For what does the prayer first express gratitude? **Mercedes to himself and his family.**
5. What thought next draws out his love? **God's mercies to Israel.**
6. For what does he last pray? **That they be continued forever.**

## CATECHISM QUESTION.

47. Why did God create all things?  
For his own pleasure: to show forth His glory, and to give happiness to His creatures.

Worthy art Thou, our Lord and our God, to receive the glory and the honor and the power: for Thou didst create all things, and because of thy will they were, and were created.—Revelation iv. 11.

Of Him, and through Him, and unto Him, are all things. To Him be the glory for ever. Amen.—Romans xi. 36.

The heavens declare the glory of God; and the firmament showeth His handywork.—Psalm xix. 1.

B. C. 1042-1024.]

## LESSON IV. SIN, FORGIVENESS, AND PEACE.

[Oct. 27.]

## Authorized Version.

Psa. 32. 1-11. [Commit to memory verses 1, 2.]



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

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

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

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

5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. *Se'lah.*

6 For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

7 Thou art my hiding-place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. *Se'lah.*

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

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

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

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

## Revised Version.

- 1 Blessed is he whose transgression is forgiven, whose sin is covered.
- 2 Blessed is the man unto whom the LORD imputeth not iniquity,  
And in whose spirit there is no guile.
- 3 When I kept silence, my bones waxed old  
Through my roaring all the day long.
- 4 For day and night thy hand was heavy upon me:  
My moisture was changed as with the drought of summer. *[Se'lah.]*
- 5 I acknowledge 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. *[Se'lah.]*
- 6 For this let every one that is godly pray unto thee in a time when thou mayest be found:  
Surely when the great waters overflow they shall not reach unto him.
- 7 Thou art my hiding place; thou wilt preserve me from trouble;  
Thou wilt compass me about with songs of deliverance. *[Se'lah.]*
- 8 I will instruct thee and teach thee in the way which thou shalt go:  
I will counsel thee with mine eye upon thee.
- 9 Be ye not as the horse, or as the mule, which have no understanding:  
Whose trappings must be bit and bridle to hold them in.  
*Else they will not come near unto thee.*
- 10 Many sorrows shall be unto thee wicked:  
But he that trusteth in the LORD, mercy shall compass him about.
- 11 Be glad in the LORD, and rejoice, ye righteous:  
And shout for joy, all ye that are upright in heart.

## EXPOSITORY NOTES.

**Introductory.**—David's prayer of thanksgiving in the last lesson exhibited him in a most elevated and ecstatic frame of mind; we now pass to view an opposite phase of his inner life, wherein the misery of transgression, sin, and iniquity is profoundly realized and bewailed, and God's mercy in its pardon celebrated. This is one of the six so-called penitential psalms, the others being Psa. 6, 38, 51, 102, 130, 143. It is generally believed to have reference to the great sin of David's life (see 1 Kings 15. 5), and designed to extol the mercy of God in granting him forgiveness. In that case it has a notable relationship with Psa. 51, in which we read the earnest pleadings of a broken and a contrite heart, acknowledging his terrible guilt, confessing blood-guiltiness, and praying for mercy and pardon. When Nathan convicted David of his sin, the king did not deny but confessed his

deep guilt, and cried out, "I have sinned against Jehovah." 1 Sam. 12. 13. Psa. 51 is but an expansion of those words. Then Nathan responded, "Jehovah also hath put away thy sin; thou shalt not die." This Psa. 32 is David's celebration of that most gracious act of Jehovah.

The psalm is designated as a "Maschil," a term which is found at the head of twelve other psalms. It is commonly supposed to mean a "didactic poem," a composition designed to give instruction. But other psalms not so designated appear to be equally well adapted to give instruction. Ewald thinks the word denotes the skillful and artistic manner in which these psalms were to be recited. De Wette explains it as an intricate, figurative discourse. But it is evident from the immense amount of learned speculation over this word and other similar



inscriptions of the psalms, that no one can now tell with certainty the precise meaning. The same is true of "Selah," which occurs three times in this psalm. Many of them, probably, are ancient technical terms for tunes, melodies, or instruments with which the psalm was to be sung. They are incidental evidences of the great antiquity of these poems, their exact import being manifestly unknown to the Septuagint translators some two centuries before Christ.

**Verse 1. Blessed.** This word, of frequent occurrence in the psalms, is in the plural in the Hebrew, and stands in independent grammatical construction, like an impassioned exclamation, O the blessednesses! O the felicities, the manifold experiences of happiness! Such an exclamation well becomes one deep in guilt, to whom came such a word as that uttered by Nathan in the latter part of 1 Sam. 12. 13, assuring him that the Lord had caused his sin to pass away. **Transgression is forgiven....sin is covered.** These words are wonderfully suggestive as to the nature of sin and pardon. The word for forgiven is "lifted up," and both this and the word covered are metaphors. The one suggests the idea of lifting up a heavy burden and removing it from off one; the other, that of hiding something offensive out of sight. God's infinite grace provides these unspeakable benefits for erring, sinful man, the lifting of the burden of his transgressions, the covering of his shameful sinfulness.

**2. Imputeth not iniquity.** To impute any thing to one is to charge it against him, to reckon it to him as something for which he is responsible; and in the case of any sin, to reckon it against him as that for which he deserves punishment. We should study the word **iniquity** in connection with the words **transgression** and **sin** in the previous verse. All together these terms convey a most profound and comprehensive view of the doctrine of human sinfulness. The word translated **transgression** carries with it in Hebrew usage the idea of revolt, rebellion, and is to be considered as a fault or trespass conceived as an apostasy from some bond of allegiance. It involves essentially the idea of a conscious actual violation of moral law. The word for **sin**, on the other hand, means the missing of a mark; hence failure, shortcoming, an action that has miscarried, and a moral condition of having fallen short of some standard of requirement. It so becomes the more generic word for sinfulness—a perverted moral condition. **Iniquity** is from a root that means to twist, or distort, and denotes rather the inherent badness of a perverted nature, the accumulated elements of evil which such a soul takes up into itself as conscious guilt. When one has realized the enormity of this threefold nature of sinfulness, and has obtained remission, how well may he exult in the manifold blessedness of the redemption! **No guile.** No deceit, dishonesty, or fraud. How transparent and beautiful the **spirit** of him whose burden of transgression has been lifted off, his sin covered, and his damning iniquity no longer reckoned against him!

**3. I kept silence.** He kept his consciousness of guilt shut up within his own bosom. He hoped that his sin might not become known, and so endeavored to smother the dark secret in his own heart. **My bones waxed old.** So terrible became the burden that it seemed the very foundation and framework of his body was wasting away. **Through my roaring.** Though silent as to his guilt and sin he could not refrain from crying out at times for very anguish; nay, as the constant pressure bore upon him, even to torment, he seemed to himself as **roaring** like a wild beast **all the day long.** The next verse explains further.

**4. Day and night thy hand....upon me.** God's hand kept pressing and seemed very heavy. The guilty conscience may hide its load awhile from man's gaze, but the weight of terrible conviction, wrought by the Spirit of God within the soul, allows no rest by day or by night. Such powerful conviction is well represented as the pinching pressure of a heavy hand. **My moisture.** The vital forces are here conceived as the sap or juice of a tree, and the metaphor is that of a withered tree or plant parched by the **drought of summer.** The Palestinian summer is usually a period of drought, showers rarely falling between May and October.

**5. I acknowledged my sin.** As soon as Nathan spoke the convicting word. 2 Sam. 12. 13. But it was not one confession, quickly made and as quickly forgotten, but as Psa. 51. 3 puts it: "I acknowledge my transgressions, and my sin is ever before me." **Mine iniquity have I not hid.** The redeeming aspect of David's attitude in his great sin was the promptness and profound contrition with which he made his confession, and the absence of any attempt to conceal it. When guilty man makes no attempt to hide his iniquity, but confesses it penitently, then God hides it. **The iniquity of my sin.** All the inwrought distortion and inherent wickedness of my sin. See note on verse 2 above. In verse 2 the **iniquity** was spoken of as not imputed, not reckoned up and charged against the sinner; here it is thought of as "forgiven," lifted. This could be done only by a divine power, and the thought is emphasized by the prominence of the pronoun "thou."

**6. For this.** Because thou forgivest the iniquity of sin, when the transgressor confesses and prays for pardon. **Shall every one that is godly pray unto thee.** Or, "Let every one" that is of a pious and reverent heart pray unto thee. His own rich experience of the divine favor leads him thus to commend prayer to others like himself. **When thou mayest be found.** Before the offense has gone unconfessed so long, and the heart so hardened by cherishing its iniquity, that there is left no room for repentance. **Floods....shall not come nigh unto him.** The sinner who persists in his iniquity shall certainly be swept away by the floods of divine judgment, and so miserably perish. But he who has godly yearnings, and prays unto God, confessing his sins, shall not be thus caught and carried into perdition.

**7. Thou art my hiding-place.** Or, "thou art a covering unto me." He not only covers up his sin, as in verse 1 above, but shelters the redeemed soul in the covert of his grace, so as to **preserve him from trouble**; that is, from any real distress, straits, or affliction. **Compass....with songs of deliverance.** Exulting shouts of triumph arise as if from many friends surrounding him. He is surrounded with such songs rather than with enemies.

**8. I will instruct....teach.** Many have understood these words as coming from Jehovah, for the obvious reason that God only is able to give such instruction and guidance as this, and the pronominal object of the verbs, **thee**, could not refer to God. But this pronominal suffix may as well be understood of any one to whom David might address himself as a counselor. Like Peter, having become himself converted, he would now strengthen his brethren. Comp. Luke 22. 32. So also in Psa. 51. 13, he expresses the confidence that, when divinely restored, he will teach transgressors the ways of the Lord, and sinners shall be converted unto him. We accordingly understand that it is David who speaks in this verse, and expresses a holy purpose and



desire to instruct others who need the lessons he himself has learned. **I will guide thee with mine eye.** This is admitted by all critical expositors to be an inaccurate translation. The Revised Version has "I will counsel thee with mine eye upon thee," and this agrees substantially with the margin of the common version. The thought is, I will give counsel, I will admonish thee, and have a tender regard for thee, and keep mine eye upon thee like a loving friend and guardian.

**9. Not as the horse...mule.** That is, stubborn, unmanageable. This admonition follows naturally after the tender appeal of the previous verse. As much as to say, Be therefore gentle and yielding, not obstinate and mulish. Let the kind counsel of a loving friend and the appealing glance of his eye control thee rather than make it necessary to use **bit and bridle**, and so compel submission. **Lest they come.** Rather, "else they are not near thee." The clause gives a reason for the use of bit and bridle, for these animals are supposed not to come or keep near without such compulsion.

**10. Many sorrows...the wicked...he that trusteth...mercy.** A regular antithetic Hebrew parallelism, enunciating a general truth that runs all through the divine revelation. All special providences, all bitter experiences, and all lofty soul-triumphs serve to enhance these general and fundamental doctrines of the word of God. **Mercy shall compass.** Like the free air, and like the glorious sunshine.

**11. Be glad...rejoice...shout.** How wonderful that such exultation may follow such transgression, iniquity, and sin! Only the perfection of grace in redemption, working through the most profound penitence and grief for sin, can lead to this. There must be the fullest confession of the heart, the most earnest prayer of faith, the holiest purpose to cease from all sin. When all these divine and human conditions are met, there is remission, a freedom of spirit, a sense of deliverance and of divine mercy that causes all within the ransomed nature to rejoice. This is the essence of the "joy unspeakable and full of glory." Comp. 1 Pet. 1. 8.

In this psalm we profitably study:

1. The manifold evil and terrible heinousness of the biblical conception of sin.
2. The fearful struggle of a guilty soul under the power of intense conviction. Comp. Rom. 7. 24, and context.
3. The necessity of repentance and confession in order to obtain the divine compassion.
4. The unspeakable blessedness and wonders of the pardon of sin. "O the depth of the riches," etc. Comp. Rom. 11. 33.
5. "God's bits and bridles, the mules who need them, and reasons why we ought not to be of the number."—*Spurgeon*.
6. The unspeakable joy of the redeemed.

### English Teacher's Notes.

THE other day there was a great thunder-storm; loud and long peals of thunder rolled over the house, and the darkness outside was continually lit up by vivid flashes of lightning. Torrents of rain fell, and in many places it must have poured like a river. Safe in the house, we thought of the many who must, outside, be exposed to the pitiless storm. What a difference between their lot and ours!

A day or two before a friend had told me of a little girl whom she had met wandering alone in the street, barely saved from being run over, unable to say where

she was going or where she lived, exposed, unconsciously, to all kinds of danger. What a difference between that wanderer and the child safe under the mother's eye!

Every day there are found about us, though not, perhaps, in our sight, multitudes of troubled, anxious, sorrowful faces. And here and there are glad ones—brightness and rejoicing. Again, what a difference!

Three similar contrasts are suggested in the psalm for our lesson to-day. There is the terrible storm—the "great waters" overflowing (such as David must have seen in the "swelling of Jordan"), and there is the safe "hiding-place," the Rock which can neither be reached by the waters (as the Rev. Ver. makes plain), or shaken by the winds. Then there is the safe and tender guidance promised to the docile, and the contrast which it silently suggests—not the stubborn and foolish resistance against which a warning is given, but the absence of any sure guidance—the lost and helpless condition which is met by the promise. And, lastly, there are the "many sorrows" of the wicked; and, contrasted with these, the "loving kindness" which compasses the righteous, so that they "rejoice," "exult," and "shout for joy."

How is it that while some are lost and wandering, exposed to storm and danger and compassed with sorrows, others are enjoying the safe shelter and the sure guidance, and singing the glad song of deliverance? What makes the difference between them? It is the difference between the guilty and the forgiven. David knew this difference by personal experience, and he, therefore, in the first half of the psalm, sets forth forgiveness as the great and fundamental blessing which must precede every other, and shows the conditions on which it may be obtained.

It is not a mere passing forgiveness of which he speaks. It is a complete change of state—of standing before God. It is not merely that the daily "transgression," as it occurs, is forgiven, but that the sin altogether is "covered"—put away, so that the man is reckoned righteous in the sight of God. How this could be accomplished David does not explain. Every Jew knew the symbol of the putting away of sin—the transfer (in a figure) of the guilt of the sinner to the sacrifice which he brought to offer up to God. The life of the lamb, the life of the goat, was taken away, and the blood sprinkled on the altar before God, and, this done, the offerer was free to approach for worship. Once a year, with more than ordinary solemnity, atonement was made for the whole congregation; and the letting loose of the "scape-goat" for *Azazel* (or complete removal) showed how it was that Balaam could say with truth: "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel."

David probably understood more than many others the reality which these sacrifices foreshadowed. But not until the true Sacrifice for sin had been offered on Calvary could it be perfectly understood how that, in the words of our Golden Text, "we have peace with God through our Lord Jesus Christ," and are "justified by faith" in him. But the side of the matter which could be fully entered into he describes without reserve; the conditions of forgiveness are that there should be no "guile" in the heart—that the sinner should not seek to hide his own sin, but confess it frankly and fully, in simple trust that God will cover it. This was how, after a period of guilty silence and of misery, David obtained the blessedness of which he speaks in this psalm. May the teacher so describe it that any who are yet unforgiven may desire it!

## Cambridge Notes.

The position of this psalm in the lesson selected expects us to assume that it was composed by David after Nathan had convicted him of the unspeakable meanness and selfishness of his crime, and the heavy thunder-cloud that had been gathering for a whole year of misery broke in a torrent of repentant tears. How far such an assumption is in accordance with present knowledge is a question none but an advanced scholar can answer, and that only for himself. Criticism just now is running strongly in favor of two propositions, which will probably be much toned down with time: 1) that the psalms were written almost entirely during and after the exile; 2) that the individual singers are generally to be understood as speaking in the name of their people and not for themselves. It is too early to anticipate the net result of these controversies, but one can hardly doubt that, like most theories, these have been first presented in far too extreme a form. Meanwhile, even if our thirty-second psalm had far less title than it has to be regarded as David's own composition, its fitness to his history is very clear, and we may without misgiving use it to set forth the soul-history of that painful event which darkened the great king's later life. One word as to the best way of appreciating these wonderful lyrics of Israel: Those who wish for nothing but an English devotional classic may be left to persuade themselves that they are listening to a Hebrew saint. But those who prefer the real David will do well to discard what is familiar and study some more vigorous and literal version. The Rev. Ver. is unfortunately too conservative, but a psalter like De Witt's will constantly let in fresh light where familiarity has obscured the lack of clear meaning. VER. 1. The traditional titles are late and untrustworthy. *Maschil* means probably a "meditation." *Blessed*. Or, "happy." Literally, "The happiness of him!" *Transgression*, etc. Sin is described as, (1) a breaking loose from God; (2) a missing of the right aim; (3) a perversion or distortion; and three corresponding terms are used for forgiveness. The forgiven man knows best the many-sided hateful-ness of sin. VER. 2. *Imputeth*. A word taking up "covered." Hidden away, though not annihilated, God's mercy refuses to "reckon" the sins against the sinner. The psalmist goes on to show that the forgiveness followed on confession, not on good works, and was therefore due to God's bounty alone. Paul seizes thus the cardinal point in the experience. Rom. 4. 6-9. *In whose spirit*. Comp. John 1. 48. There must be no reservation, no "saying we have not sinned." VER. 3. *Kept silence*. One long and weary endeavor to silence conscience, while the psalmist was proving the hollowness of all the excuses which would mitigate the horror of his crime. The fifty-first Psalm does not belong to such a period, but is born of the remorse which would rise again even after forgiveness. *Waxed old*. Or, "wasted away." *Roaring*. While the cry of penitence refused to come, the cry of terror came instead. VER. 4. The source of all this suffering is traced to the heaviness of that hand which is so gentle to heal the repentant. Comp. 1 Sam. 5. 6, 11, etc. *Moisture*. The vital juices of the body are, as it were, dried up by a scorching drought within. *Selah*. This word is still a puzzle, but it is generally thought that some kind of a pause is meant. VER. 5. *Have I not hid*. The introduction of the perfect tense mars the verse grievously: read, "did I not hide," referring to the same single act of confession. *And thou*. The pronoun is emphatic. The prose narrative is exactly parallel in the promptness of the answer of peace. 2 Sam. 12. 13.

VER. 6. *Godly*. A hard word to express in English. "A man of love" is a favorite rendering, "one who responds to God's covenant-love." (Cheyne.) *In a time*. Comp. Isa. 55. 6; Deut. 4. 29. Because Jehovah has proved himself so ready to hear even the sinner, the pious are urged to cry to him before some sudden flood of temptation has made them lose his presence; so shall the great waters in which the psalmist sank be prevented from ever reaching them. *Great waters*. Perhaps including both the calamity and its cause, sin, so constantly joined in Hebrew thought. Comp. Luke 13. 2, the argument of Job's friends, etc. For the figure comp. 69. 2, 15; Isa. 43. 2. VER. 7. *Hiding*. A metaphor common in the Psalms, and familiar to us in the exquisite lines of "Rock of Ages." *Compass*. Cheyne's difficulties in this clause do not seem fatal. To be "surrounded" with shouts of gratitude for deliverance is a bold figure, but not more so than "girding with joy," or Jehovah's being "enthroned upon the praises of Israel." Wherever the poet turns he finds a "new song." VER. 8. It is very hard to agree with those—even when Delitzsch is among them—who regard the speaker of verses 8-10 as the psalmist himself. As Cheyne says, no human teacher would have asserted such an absolute supremacy over his pupil. Nor is it a "harsh transition" to make Jehovah the speaker. Comp. for example, 46. 10. For this divine "instruction" comp. 16. 7; 25. 8, 12. *With mine eye upon thee*. Comp. 33. 18; Jer. 24. 6. VER. 9. *Without understanding*. The epithet strictly belongs here to the mule, that proverbially stupid animal. The brutes cannot be brought into man's service except by a training based on force; just so the impenitent sinner needs a hard discipline to make him God's servant. *Trappings*. Or, "harness." *Else*. The Authorized Version is simply meaningless. The revised rendering is fairly certain, but the Hebrew is extremely hard throughout. Possibly we should emend the text with Cheyne: "who must be curbed with bit and bridle, till he can be brought unto thee." VER. 10. Delitzsch reads, "with grace doth he compass him." VER. 11. As in the last psalm the chorus concludes with a hallelujah. The joyousness of Hebrew religion is well brought out by the climax in this verse.

## The Lesson Council.

## Question 4. What is it to be justified by faith?

To be justified by faith is to be divinely forgiven of our sins because we believe on the Lord Jesus Christ. It is different from the pardon of a criminal, who, released from jail, may go forth to his liberty with his tendency and purpose of crime as strong as ever. The faith that procures justification is made possible only by a thorough renunciation of sin, and is always followed, not only by the act of divine forgiveness (bringing peace in exchange for the sense of guilt), but also by a purified heart and a reformed life.—Rev. J. E. Adams.

To be justified is not to be made right, for no power can make evil good nor wrong right. It is to be set right; that is, to bring that which was in wrong relations into right relations; to place a sinner into the relation of full pardon and of reconciliation with God's law. This is by faith; that is, by recognizing and accepting God's plan of salvation through Jesus Christ. When a sinner sees in Christ his Saviour, then he can see in God his Father, and he is set in right relations to God's law; that is, he is justified.—J. L. Hurbut.

After the civil war, Confederate officers were restored to citizenship by taking an oath of allegiance; that is,

the United States government, having declared certain of their rights and privileges forfeited, offered to restore those rights and privileges when they became loyal. God does the same thing, only that the loyalty he demands is not formal, but loyalty of heart. It is an odd fact that by constant theologic use, the word "faith" has changed its meaning. Hopeful still means full of hope; joyful means full of joy; beautiful means full of beauty; but you would hardly say that faithful means full of faith. And yet it does mean precisely that. The faith that justifies is loyalty, steadfast adherence, to God. It includes penitence, belief, bravery, love, every thing that is demanded of a loyal adherent; and without this sort of faith it is impossible to please God. Determine solemnly, by the help of God, to be loyal to him; draw on him for strength to do right; trust him fully, and you are "justified by faith."—Robert R. Doherty.

**Lesson Word-Pictures.**

Here is a guilty soul bowed away down to the dust under its heavy burden. Look into that shadowy room and see him. The stains on his hands are so black, and that load on his conscience is so big, and it presses down so heavily. His face is so pallid. His eyes are so gloomy and so vacant of peace. Why, it seems as if the very hands of God were resting upon him, pressing him down harder and harder. So heated and parched is the very skin, as if this fire in his brain were burning all through the very body. It is the drought of summer in his soul, and every-where else also. And he cries out that it is so blessed to be forgiven! If this sin, sin, sin, that so stares at him could only be covered, its eyes put out, and it be hidden away, buried, covered, dead, O happy the man against whom God hath nought, whom God rising up out of the shadows does not condemn! O when will the psalmist be forgiven? Ah, but when will he confess? When will he break his guilty silence and tell God he is sorry? Hark! Can you not hear him? It is a voice low down, humble, sad. He is going over the sad story of his sin. He is telling all, holding nothing back, and O that blessed assurance coming to him, stilling, comforting, uplifting; he is forgiven! His head is lifted now like a bird's shaking a song of joy out of its throat. Peace now, shelter, security! What can harm the trusting soul? Look! The water-floods are swelling and roaring and driving. They rise higher, press closer, but lo, a hiding place! Jehovah, a rock rising out of the waters, the Rock of Ages! And hark! What songs of deliverance are winding their sweet melody about the soul! So safe because forgiven, so blessed since confessing! And now the penitent has become a pilgrim. He is going forth. Watch him as he takes his way through the future all unknown. There is a loving eye looking down, an eye directing, guiding. And there is a soul willing to be guided. It is not the restive horse or stubborn mule, but a heart submitted and docile. Happy heart, trusting in the Lord! And hark, once more! Did we hear a cry low down and guilty, and then a penitent's confession? Now it is a song of joy echoing in the air. What joy in the Lord to the upright of heart!

**Primary and Intermediate.**

LESSON THOUGHT. *The great salvation.*

Make three large letters on the board, S, F, and P, with considerable space between. Before printing the word for which the first letter stands, tell story of a child who saw a fine red apple on a fruit-stand one day.

When no one was looking, he seized it and ran away. What did he commit? Why was this a sinful act? Show that to disobey God is always to sin. Call for the commandment which condemns the child's act. Ask if man has made any law against stealing, etc. Call from class their idea about the future life of this boy if he goes on sinning in this way. Finish the word, "Sin," and show that the evil thing was in the child's heart before it became an act. Teach that sin is in every child's heart, and that it will lead to suffering and death unless some way of cure is found.

Tell how sorry the child grew because of this sin. Soon the apple was gone, but the sting of the sin remained. He was afraid to shut his eyes at night, for fear he might die. He was ashamed to look in his mother's face. What could he do?

Tell that when David was a great king he did a very sinful thing. God was displeased with him. God hates sin, no matter who commits it. David was unhappy, too. He was afraid of God, when he tried to hide his sin. At last he confessed his sin, and asked God to forgive him. Tell that David and the boy who stole the apple both tried to hide their sin. Pin piece of paper over the word sin. Did that hide it? No; God could see it all the time! What can the boy do? Just what David did—confess, repent, and stop sinning. Then he will be forgiven. Print "Forgiveness."



Teach that when God forgives, he covers the sin. Then it can no longer be seen. With what does he cover it? Pin piece of red paper over the word. Teach that the blood of Jesus hides the sin that is confessed and forsaken from God's sight forever.

Ask what came into the child's heart when he sinned? Yes; sorrow. Now, he has taken God's way of cure, and peace comes in place of sorrow. Talk about it. Why is the child happy now, when he was so unhappy before? Is he better than he was? No; but God has forgiven him! Teach that God alone is good. We do not have forgiveness and peace because we are good, but because Jesus came to bring them to us. Make cross, and tell how all help and blessing come through Jesus.

**Blackboard.**

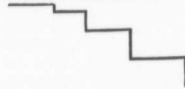


EXPLANATION. Impress on the minds of the scholars that repentance is not regret for the result of sin, but that true repentance hates sin itself, turns from it, and seeks forgiveness. David's repentance was no sham.

Pardon is sought in the name of Jesus only, and peace cometh through perfect trust in God's word.

### SIN.

SHORT STEPS LEAD TO LONG ONES.



TO CONTINUE IS TO DESCEND.  
WHAT SHALL I DO TO BE SAVED?

### Berean Methods. The Teachers' Meeting.

This lesson, like the last, can be best treated textually.... A better outline can hardly be followed than that of our Berean Lesson: 1. The Confession of Sin; 2. The Joy of Forgiveness. A free conversation on the relations of these two actions would be very profitable and suggestive. There is no such joy without such confession; there can hardly be such confession without such joy.

**References.** FOSTER'S CYCLOPEDIA. Ver. 1: Prose, 1102, 8902, 8811, 4295, 9177, 11418, 11407, 8800, 6846, 10606. Ver. 2: Prose, 7792, 10940, 10945; Poetical, 1358, Vers. 5, 6: Prose, 7394, 4491, 4771, 4772; Poetical, 476. Ver. 7: Prose, 4911, 8993, 8999, 9000, 11271, 11256, 11257. Ver. 8: Prose, 4768. Ver. 10: Prose, 4775-4781. Ver. 11: Prose, 4513, 4515, 4516, 9004.

### ANALYTICAL AND BIBLICAL OUTLINE. Three Captains.

#### I. THE SINFUL CONDITION.

1. *I kept silence.* v. 3.  
"Covereth his sins....not prosper." Ps. 28, 18.
2. *My bones waxed old.* v. 3.  
"No soundness....thine anger." Ps. 38, 3.
3. *Thy hand was heavy upon me.* v. 4.  
"Thine arrows stick fast." Ps. 38, 2.

#### II. THE SEEKING CONDITION.

1. *I acknowledged my sin.* v. 5.  
"I will arise and go unto my father." Luke 15, 18.
2. *Every one...pray unto thee.* v. 6.  
"Come boldly....throne of grace." Heb. 4, 16.
3. *In a time...majesty be found.* v. 6.  
"Seek ye the Lord....found." Isa. 55, 6.

#### III. THE SAVED CONDITION.

1. *Blessed...transgression is forgiven.* v. 1.  
"Being justified by faith." Rom. 5, 1.
2. *The Lord imputeth not iniquity.* v. 2.  
"Not imputing their trespasses." 2 Cor. 5, 19.
3. *Thou shalt preserve me.* v. 7.  
"In his pavilion." Ps. 27, 5.
4. *Mercy shall compass him.* v. 10.  
"Goodness and mercy." Ps. 23, 6.
5. *Be glad in the Lord.* v. 11.  
"Rejoice evermore." 1 Thess. 5, 16.

### THOUGHTS FOR YOUNG PEOPLE.

There is no Forgiveness without Confession of Sin.

1. There are as many different experiences of soul in this world as there are different complexions or different forms of faces. No two mortals have passed through this world having the same spiritual experiences. Nevertheless, in one thing all agree: there is no forgiveness without sincere confession of sin. Sin must be confessed

to God. It must be confessed in general to man, and in particular in those cases where a particular confession will tend to right a wrong.

2. *There need be no confession of sin without a consequent joy in forgiveness.* God has promised, why should you doubt? When you confess your sin with all your heart, and believe on the Lord Jesus Christ as the world's atonement, and as your personal Saviour, your sin is forgiven.

### HOME READINGS.

- M. Sin, forgiveness, and peace. Psa. 32.  
Th. Exhortation to repentance. Job 22, 21-27.  
W. Hope for the penitent. Joel 2, 12-18.  
Th. Promise of forgiveness. Ezek. 33, 11-19.  
F. Praise for mercy. Isa. 12.  
S. Justified by faith. Rom. 5, 1-10.  
S. Peace. Psa. 85.

### GOLDEN TEXT.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. 5, 1.

**TIME.**—Some time during the years of David's prosperity, 1042-1024 B. C.

**PLACE.**—Doubtless Jerusalem.

**DOCTRINAL SUGGESTION.**—Peace in God.

### LESSON HYMNS.

No. 253, Dominion Hymnal.

Let him to whom we now belong  
His sovereign right assert.

No. 150, Dominion Hymnal.

We praise thee, O God! for the Son of thy love,  
For Jesus who died, and is now gone above!

No. 259, Dominion Hymnal.

O for a heart to praise my God,  
A heart from sin set free!

Come, said Jesus.  
Hasten, sinner.  
Pass me not.  
Weeping will not save.  
Just as I am.  
I am trusting.  
Happy day.  
It is well.  
Arise, my soul.  
Jesus, my all.  
Prince of peace.  
All my doubts.  
Jesus, my all.  
How happy every child.

### QUESTIONS FOR SENIOR STUDENTS.

1. The Confession of Sin.

- What experience is suggested by these verses?  
Does the second verse mean that there are men who do not sin?  
What is David's own testimony on this point? Psa. 14, 2, 3.  
What, then, can the meaning be?  
What misery follows upon sin unforgiven?  
What is the power that produces such experience?  
Wherein lies the worth of confession?  
Why cannot God forgive without a man's confession?  
God is omniscient and omnipotent.

**2. The Joy of Forgiveness.**

What promise of God makes the assurance of ver. 6 doubly sure? Isa. 55, 6, 7.

From what source alone does David look for deliverance?

What authority is there for believing that this was David's own experience? Rom. 4, 6.

What blessings does David expect will come from forgiven sin? Psa. 51, 10-13.

In what attitude does God stand toward the willing soul that confesses its sin?

What are the joys that the soul feels when it knows itself forgiven?

What sort of character does God desire to form in men?

**Practical Teachings.**

The title of our lesson gives its teachings:

**SIN.** Who has not sinned? How conscience scourged us! ver. 3. How we suffered tortures from which there was no escape! Falsehood; disobedience; parents dishonored; promises broken; anger; treachery to our friends, etc. "The wages of sin is death."

**FORGIVENESS.** Who has not been forgiven? Even unasked, forgiveness has come from father and friend. But has God forgiven? Why not? He is willing. "There is forgiveness with thee, that thou mayest be feared." Hear Jesus pray, "Father, forgive them."

**PEACE.**

Have you peace? Said Jesus, "Peace I leave with you." You could have it, but not in sin. "There is no peace, saith my God, to the wicked."

**Hints for Home Study.**

1. Commit this psalm to memory.
2. Study its companion psalm, the fifty-first.
3. Read 2 Sam. 11 and 12, to ver. 23.

**QUESTIONS FOR INTERMEDIATE SCHOLARS.**

1. **The Confession of Sin, v. 1-5.**  
What is said of him whose sin is covered?  
What of him who is of guileless spirit?  
What happened to David when he was silent?  
Whose hand did he feel, and when?  
What effect had this touch?  
What did David then confess?  
What was the result?  
What assurance has every one who confesses his sin?  
Prov. 28, 13.

2. **The Joy of Forgiveness, v. 6-11.**  
What encouragement would the godly find in David's pardon?

What did he say about his safety in trouble?  
What promise of instruction did he receive?  
What was he warned to be unlike?  
What is sure to come to the wicked?  
What to him who trusts in God?  
Who are exhorted to great joy?  
Who are sure of peace with God? (Golden Text.)

**Teachings of the Lesson.**

- What is there in this lesson that teaches—
1. That we ought to confess our sins?
  2. That God only can forgive our sins?
  3. That we should praise God for forgiveness?

**Home Work for Young Bereans.**

Learn the occasion when this psalm was written.  
Find what John says, in a letter, about confession and pardon.

**QUESTIONS FOR YOUNGER SCHOLARS.**

Who often tempts good people to do wrong? **Satan.**  
When will Satan flee from us? **When we resist him.**

What good man sometimes yielded to Satan? **David.**  
Who came to show him his sin when he had yielded?  
**The Holy Spirit.**

Who can forgive sin? **God alone.**  
Whom does the Lord declare to be blessed? **He whose sin is forgiven.**

What is unforgiven sin like? **A heavy burden.**  
To whom should sin be confessed? **To the Lord.**  
What should then be done? **It should be forsaken.**  
What will God do for one who confesses and forsakes sin? **He will forgive his sin.**

Why did Jesus die on the cross? **So that sinners might be forgiven.**

Who is the hiding-place from sin and trouble? **The Lord.**

Who has promised to teach and guide us? **The Lord.**

Who will have many sorrows? **The wicked.**  
Who may be glad and rejoice? **All the righteous.**

**Words with Little People.****WHAT IS SIN?**

A cloud to shut out the light of love.  
A burden that weighs one down.  
A pain that hurts both body and soul.

**WHAT CAN I DO WITH SIN?**

Confess it to God, and forsake it.  
Ask God to take away the cloud, the burden, the pain.  
Watch the Lord to see which way he will have us go.

**THE LESSON CATECHISM.**

(For the entire school.)

1. What blessing does the Thirty-second Psalm describe? **That of forgiven sin.**
2. On what condition does the psalm teach that forgiveness depends? **On confession of sin to God.**
3. What is the result that comes to the forgiven soul? **The peace of God.**
4. When should the soul thus cast its sins on God? **When he may be found.**
5. What is the condition imposed on the praying sinner? **Faith in Jesus Christ.**
6. What is the result of faith? **"Therefore being,"** etc.

**CATECHISM QUESTION.**

48. When did God create man?  
After the creation of the earth, God made man to be the chief of His creatures upon it.

I thus saith the Lord, . . . I have made the earth, and created man upon it.—Isaiah xlv, 11, 12.

The Lord which stretched forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.—Zechariah xii, 1.

**LESSONS FOR NOVEMBER, 1889.**

- Nov. 3. David's Rebellious Son. 2 Sam. 15, 1-12.  
Nov. 10. David's Grief for Absalom. 2 Sam. 18, 18-23.  
Nov. 17. David's Last Words. 2 Sam. 23, 1-7.  
Nov. 24. Solomon's Wise Choice. 1 Kings 3, 5-15.

**The Bible as a Text Book in Our Literary Institutions.**

WE are glad to present to our readers the following extract from the inaugural address of the Rev. J. W. Bashford, Ph.D., the new president of the Ohio Wesleyan University. It is an able treatment of a subject which we have frequently brought before the readers of the JOURNAL:

I marvel more and more that the Bible, which is regarded by the most highly cultivated men as the best book in existence, has almost no recognized place in the curriculum of our confessedly Christian universities. I am glad that this university is an exception to that rule. But so far as you have introduced the Bible as a confessed means of spiritual discipline and intellectual stimulus, just so far you have been an exception to most Christian colleges. Professor Ewald, noted alike for the brilliancy of his scholarship and the freedom with which he handled the word of God, one day picked up a Bible among a company of friends, and said, "I am



convinced that in this little volume is all the wisdom of the world." We could make a larger use of the Bible with great advantage to the scholarship and manhood of those who go out from us.

I wish very much that, in the historical department, the history of the Jews might be placed side by side with that of Greece and Rome, and England and the United States; and that we might in that connection study this book historically. The divine providence is the key to history, modern as well as ancient; and the history and prophecies of the Old Testament present us this key as no other historical manual in the world. The lesson of the prophets needs to be learned again to-day. Daniel Webster once said, "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper. But if we neglect its instructions, no man can tell how sudden a calamity may overwhelm us." William H. Seward, speaking, not as a Christian, but as a statesman, said, "The whole hope of human progress depends upon the ever-growing influence of the Bible." But where are these principles of national safety and of human progress to be taught with greater freedom and power than in our great universities? If we abandon this work to the pulpit alone, we sell our birth-right as Christian colleges, and leave the prophets of human progress unsupported by the philosophers and the men of culture in their divine mission of bringing human souls into harmony with the laws of life.

May not the Bible also be taught in connection with English literature? Looked at as models of style, Milton has happily said that there are no songs like the songs of Zion, no orations equaling those of the prophets. Ruskin, who is unexcelled in style among modern writers, declares that he learned the use of the English tongue from the study of the Bible. It is a striking fact that, of the three greatest poets, Milton and Dante chose distinctly Biblical subjects, while Shakespeare's language, and still more his thought, is informed with the spirit of this Book.

I am glad that the Bible in the original languages is pursued in your classical curriculum. John Foster has said of Homer: "So long as pride, ambition, and revenge are latent in human hearts, young people should not form their ideals of life upon the heroic poetry of Homer. It attributes claims of an arrogant precedence to a noble spirit. It celebrates deeds of destruction as acts of glory. It paints in glowing colors the slaughter by which human skill and valor strive to excel famine and pestilence. The impression which the whole work makes upon ardent minds is the real moral of the book; and Alexander, and, by reflection from him, Charles XIII., correctly received the genuine inspiration of Homer." Fortunately Christian influences at home, in the college, and among the teachers overbear the influences of these heathen ideals. But Luke's Gospel is as valuable for discipline in Greek as Xenophon's *Anabasis*. John's plummet sounds greater depths of philosophy, and

his eagle eye caught sight of more distant worlds than Plato ever reached; while Isaiah and Job are grander than Æschylus and Virgil. So it is the glory of this university that here young people receive their mental training in connection with these inspiring ideals.

A movement is already started which, I trust, will profoundly modify our college courses. President Dwight, of Yale, recently wrote: "It seems to me possible to make the study of the Bible both profitable and interesting to the young men of our colleges." President Seelye says: "The effort to secure a longer study of the Bible in our colleges should be successful on any theory of the college course. Whatever we may think of its origin or its contents, no other book has such wide relations to the history of mankind; and, judging from its actual effects alone, no other book has such power to stimulate thought and to discipline thought. The college which studies the Bible most will be the purest and the strongest." Ex-Presidents Robinson, of Brown University; Fairchild, of Oberlin; McCosh, of Princeton; and President Bartlett, of Dartmouth, adopt similar views. Let Ohio Wesleyan University lead her sister colleges in this reform. After the introduction of the history of the Jews and of the Christian Church into the historical course, of the Bible in the original languages into the classical course, of the English Bible into the course of literature, I wish that we might still have a chair of applied Christianity, in which the principles of the Bible might be taught with reference to our ethical, social, and political life. This would give our students some contact with that Book which Coleridge says "the best and wisest men have declared to be, beyond compare, the most perfect instrument of humanity."

### The Peevish Man.

DELIVER us from the peevish man. He is worse than a bed of nettles. He stings and irritates everybody who falls in with him. He sees no good in any thing. Even when the bright side of the cloud is turned earthward, he worries because the other side must be dark. He complains of the manna because it is not milk and honey; and when he gets the honey, he complains because the bees made it from buckwheat instead of white clover. He believes that the world is the worst world that could be made, and that there is nothing for the good people to do but to sit down and scold about it. To him not even Helen is beautiful, nor Achilles brave. Such a mood is temper gone to seed. It has lost the spirit which once gave it life, and has degenerated into a dry, rasping, rattling verbiage. It were better to dig a cave in the desert and live as the old hermits did, on herbs and water, than to be under this irritable and cruel caprice, though we should have robes of purple and fare sumptuously every day. The beginning of a peevish man is a pouting child.—*Wesleyan Methodist S.-S. Magazine.*

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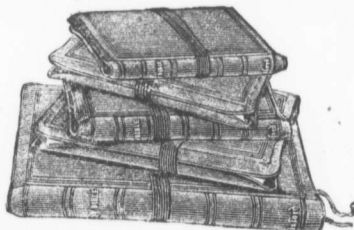
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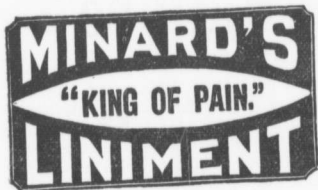
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