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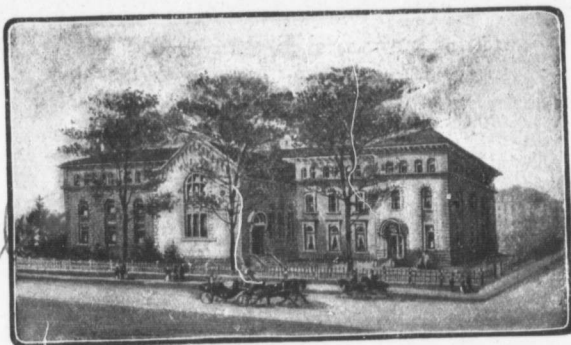
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**TEACHERS MONTHLY**



Sabbath School Publications  
Presbyterian Church in Canada

Rev. R. Douglas Fraser  
Editor & Business Manager  
Confederation Life Building, Toronto



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# The Teachers Monthly

Rev. R. Douglas Fraser, M.A., Editor

Rev. J. M. Duncan, B.D., Associate Editor

Vol. IX.

August, 1903

No. 8

With the first lesson of the present month comes to a close the Analysis for Bible Class Teachers so long appearing under the name of the late Principal MacVicar. Promptness was Principal MacVicar's fixed habit, and the material up to the present date had been prepared prior to his lamented decease (last December). His work will be greatly missed. Many strong teachers had come to value the Analysis highly. It was clear, concise, full, and illuminative. As will be observed, Rev. W. MacWilliam, L.L.B., is continuing the Analysis for the present. Mr. MacWilliam has rendered valuable service in the Toronto Bible Training College. The Analysis for 1904 has been promised by Rev. Principal Patrick, of Manitoba College.

The Exercise for the Children's Day Service has been prepared this year, as last, by Rev. J. S. Henderson, Hensall. It is issued by the General Assembly's Sabbath School Committee, and will be got out in attractive form and will be mailed to all Sabbath School Superintendents, along with envelopes for contributions, so as to reach schools early in September. Children's Day is on Sabbath, September 27th. The contributions of Children's Day last year amounted to \$7,391.

The Sabbath School should not only teach but train. A vital point in training is the development of a practical interest in missions. EAST AND WEST is at hand to aid in this. Schools are coming to find their equipment incomplete without it. It not only provides good reading—and good Canadian reading at that—for the older scholars and the

young people, but every week some one of our own missionaries speaks directly to them regarding his or her own field or work.

The work done in the various Summer Schools has been of high value, both to Sabbath School teachers and to all interested in missions. We shall look for better teaching, a more systematic study of the great mission fields, and larger givings.

The Sunday School Editorial Association represents almost every denomination of Christians in Canada and the United States. The editors have for their constituency over 12,000,000 officers, teachers and scholars. They shape in large measure the Bible instruction of the continent. At a recent meeting of this Association, the question of supplemental lessons on Bible geography, history, manners and customs, etc., also on doctrine, was discussed; such courses to occupy fifteen minutes of each lesson hour.

## AT JESUS' FEET

By Rev. Professor J. E. McFayden, M.A., B.A.  
(Oxon.).

Martha and Mary are sisters, and their virtues are sister virtues—Martha, the symbol of strenuous energy, Mary, the pattern of sweet contemplation. In the kingdom of God there is a place for both; for unwearied activities and for sweet and gracious devoteness.

Yet between Martha and Mary there is a deep difference. Martha is anxious. Mary is calm; she can rest. The practical person may have little use for Mary. She may

seem to him to be a simpleton or a sluggard. Yet the contemplative Mary was more practical than her practical sister, after all. She knew how to seize the golden opportunity which came to her with the visit of Jesus; and she had the wisdom to gather, in this quiet hour, strength for the lonely days to come, when the Master would sup with them no more.

"One thing is needful." What is that? It is very characteristic of Jesus that He does not say. He does not always tell us plainly what we should so much wish to know. He does not tell us, but He shows us. One thing is needful. Look at Mary, and you will see it. There it is! or rather, there she is! for Mary is that thing incarnate. Sitting at the Master's feet, and hanging wistfully upon His every word, she is an immortal illustration of the truth which Jesus would bring home to the restless Martha, and to all those eager, strenuous spirits of which Martha is the type.

In one of its phases, the one thing needful is the power to sit down. To some, every hour is lost which is not crowded with action. Meals must be prepared, and business transacted; if there is no well-spread table to show, no achievement to record, the time has been spent in vain. God can only be served by busy hands and nimble feet. But aspiration is as necessary as action, and is the condition of the noblest action. True, we test our souls in the hour of labor and conflict; but we win them in the quiet hour, communing with our own hearts, or with those who are wiser than we: and the wisest of all is Jesus. Many a man has been ruined because he could not do this, because he did not know how to be happy within the four walls of his room.

In another of its aspects, the one thing needful is to hear the words of Jesus; for it was to hear those words that Mary exposed herself to the misunderstanding of her sister, by sitting at the Master's feet. Many words are wise and fruitful; but there are none like His. None see so deep into life, or so far across death; and the soul that does not steady itself on His words is likely enough to be anxious and troubled about many things. But to sit down in a quiet hour,

when the mood comes upon us—for this mood is the visit of Jesus—to read and ponder His words till we learn from them that peace which passeth all understanding, and which will keep us from being anxious and troubled any more; that is the one thing needful.—Christendom.

#### A FINANCIAL STRENGTH

Dr. Rainsford, the rector of St. George's Church, New York city, has been telling the story of his wonderful pastorate. He has found the Sunday School a source of financial as well as of spiritual strength, and he has cultivated it accordingly. He says: "Here at St. George's we have received in these twenty years over 4,500 accessions to the Sunday School alone, and though I suppose there is hardly a child in the Sunday School who can afford to put ten cents in the plate, yet I get thousands every year from the young people of the Church. It is easier to train twigs than trunks."—The Congregationalist and Christian World

#### SAUL'S FAILURE

*By Rev. W. R. McIntosh, B.D.*

The story of Saul runs through twenty-five chapters of the Books of Samuel, and is told with much detail, so that we may presume it was intended by God as a beacon-light of warning to the world.

Like a noble vessel that puts to sea with flying sails, but, through faulty timbers, is shipwrecked in mid-ocean, the fair prospects of Saul's early life came to an unhappy and untimely end.

Saul's failure was the failure of the spirit, the only real failure. Till towards its close, outwardly his life was a success. Nature had made him "a choice young man, and a goodly" and providence brought him to manhood at a time of great opportunity. God gave him the kingship. He was the people's choice and their idol. He reigned for forty years, for the most part honored and triumphant, and his memory is enshrined in an elegy of exquisite pathos and beauty.



Notwithstanding all this, Saul's life was a sad and bitter failure, the awful and only failure of the spirit, such a failure as the yearning heart of the Saviour had in view when He said, "What shall it profit a man if he shall gain the whole world, and lose his own soul?" Or what shall a man give in exchange for his soul?

Saul's "evil spirit" is described as coming from the Lord; but not otherwise than all spiritual blight comes, the inevitable result of an evil manner of life. Saul cultivated the wrong kind of spirit, the worldly, covetous, self-centred spirit, the certain end of which is an unhappy and unsuccessful life.

His early days seem to have been steeped in worldliness; so much so that, when a young man, he did not know the Seer of Israel, nor where he lived, though Samuel's name had been for years a household word throughout the land.

The incident of the Amalekites is made so much of, doubtless, because it is representative. Saul's flying upon the spoil, and making his own what was by divine command devoted to slaughter, indicates a spirit of disobedience and worldly wisdom which is fatal to a life of faith and fellowship.

Another contributory cause to the ruin of Saul was his self-assertive temper. Notwithstanding his pious and patriotic professions, his insane jealousy of David, the deliverer of his country, proves that the real object of his solicitude was his own self-glory.

No wonder that an evil spirit from the Lord came upon Saul, and no wonder he remained despondent and inconsolable to the end, in view of his failure to seek relief in the right direction.

Browning in his "Saul" pathetically describes the various but ineffectual efforts of David to exorcise the evil spirit of Saul by the use of natural appeals.

There is no comfort for him in the recollection of his early days, for the glory of his appearance and strength is passing with failing and fading nature. Of what use is a sturdy vine, if no grapes are gathered at the vintage and no wine is pressed that makes glad the heart of man? Saul sowed to the flesh, and the harvest had in it no abiding satisfaction.

It is in vain he contemplates his exalted

position and the influence his reign will exercise unto coming generations. The shadow of an evil spirit is over all, as in the day when there is a coffin in the palace, or love is dead before the marriage altar. Without a soul in the grantee, grandeur is but an idle dream.

The devoted musician offers the sweet incense of his own friendship on the altar of the king's malady, but without avail. However sincere and lavish human friendship may be, there is a chasm it cannot bridge, a bitterness it cannot assuage, a loneliness it cannot relieve.

David's harp may be taken to stand for the best that natural influences can do to improve the evil spirit of man; but without repentance and regeneration from God's Holy Spirit, his soul will follow into outer darkness the soul of Israel's king.

"We may not hope from outward things to win

The pleasure and the joy whose fountains are within."

Elora, Ont.

#### TEACHER TRAINING

*By Professor Walter C. Murray*

#### XX. THE SOCIAL SIDE OF THE YOUTH

In an earlier article it was said that the games of the child are experimental and non-competitive, that those of the boy are competitive, but individualistic, and that team work is the characteristic of those of the youth. In other words, while the child may play alone, the boy seeks companions; while the boy strives to outstrip his playmate, the youth delights in co-operation. In the games of the youth there is competition, but it is competition between groups rather than individuals. This

#### CHANGE IN THE YOUTH

is due to the awakening of the social instinct and is a sign of his fitness to become a member of society. The child and the boy are wards of society; the youth is becoming qualified to take his share of the burdens and to contribute to the well-being of the social organism. The period of apprentice-

ship covers but a few brief years, and at the age of twenty-one the youth is recognized by law and custom as fit to share in the duties and privileges of the members of the various social institutions.

Does the social instinct in man differ from the gregarious instinct in the animals? The animal seeks the companionship of its kind. The sheep, separated from the flock, is unhappy. This same instinct may prompt the leader of the herd or the flock to defend his followers from foes and it may be to sacrifice his life in the attempt. Darwin tells a story of a baboon that braved the dangers of dogs and hunters to rescue a young and weak member which had been cut off from the colony. Such devotion, we are apt to say, is on a level with that of the hero who jumps overboard to rescue a little child that had fallen from the steamer's deck.

While it is foolish to uphold the superiority of man by depreciating the animals, it must be maintained that man does brave acts of self-sacrifice, not merely in obedience to instinct, but that he consciously holds before his mind ideals of the good of others, and consciously prefers their good to his own. These

#### IDEALS SHAPE HIS LIFE

and raise him above the level of the instincts. When man's instincts are taken up and transformed by his intelligence, he has entered upon a new and higher phase of life. It is in the period of youth that the unfolding reason co-operates with the newly awakened social instinct in helping man to realize the fullness of his nature.

In various ways this social instinct manifests itself. "With the development of his social instinct by means of play," says Forbush, "new acquaintances begin to use the crevices of his time. First he plays at home with a chosen companion or two; then he ventures forth to the ball field and the swimming hole with a larger group; finally his journeys are farther, his stay is longer, the group is more thoroughly organized and a mob spirit is apt to arise, which passes from unorganized play and sportive frolic to barbarous and destructive deviltry: and so we have in city and country the fully developed "gang." (Boy Problem, p. 40.) The

#### TENDENCY TO FORM SOCIETIES

is no isolated fact, but a dominant trait. Dr. Sheldon found that 851 boys out of 1,034 between the ages of ten and sixteen were members of societies organized by the boys themselves. This number did not include those belonging to societies formed for boys by adults, but it included many boys so isolated that they had never had an opportunity to form clubs.

In his study of the spontaneous organizations of boys, Dr. Sheldon examined over 600 societies. The results are given in Forbush's, Boy Problem. It was found that over 87 per cent. of the societies were formed by boys between ten and fifteen. The ages of eleven, twelve, and thirteen witnessed this instinct at its height. Three-fourths of the clubs were athletic or predatory (that is, migratory, building, hunting, fighting, preying) societies. "The interest in athletic societies increases by leaps from eight to twelve, and then diminishes with even greater rapidity." Literary, art, and musical clubs appear but rarely; still more rare are philanthropic and religious associations. Contrary to expectations, clubs organized for "good times" do not exceed five per cent. The youth is not seeking pleasure but activity. "Physical activity is the keynote of these societies at all ages."

Forbush concludes, that "the interests upon which the activities even of the worst 'gang' are built are the innocent and natural ones" of youth. The Hooligan, or rough, is but a useful member of society perverted in the making. To prevent the social instinct becoming a curse instead of a blessing, "boys should be sought just before they become dangerous, at about ten, and held until the organizing craze is over and the years of adolescence are well past."

Hitherto, in our studies, we have not taken much notice of

#### DIFFERENCES DUE TO SEX.

The boy is a little taller, heavier, and stronger than the girl. The girl after the eleventh year outstrips the boy in the race to maturity. About the fourteenth year, she may be nearly two years in advance of him

in mental development. In her the social instinct manifests itself in quite different forms. Thus Forbush says, "The interests of boys and girls in their societies is nowhere parallel. Girls form three times as many secret societies as boys, five times as many social societies, three times as many industrial, twice as many philanthropic, and three times as many literary; while boys form four times as many predatory, and seven times as many athletic, societies as girls. Physical activity was the practice of ten per cent. of the girls as against seventy-seven per cent. of the boys' societies. Girls are more nearly governed by adult motives than boys. They organize to promote sociability, to advance their interests, to improve themselves and others. Boys are (nearly) primitive men: they associate to hunt, fish, roam, fight and to contest physical superiority with each other."

Dalhousie University, Halifax, N.S.

### THE MAN WHO HOLDS THE KEY

Sunday School Work, published by the Cumberland Presbyterian church, gives words that fit all churches when it says:

The minister is the man who holds the key to the Sunday school situation. Among all who have to do with the making of the Sunday school he easily occupies the first place. It is much more important to have pastors who are possessed by the Sunday school idea, and who are in possession of Sunday school ideas, than it is to have efficient superintendents and trained teachers.

By all odds the least expensive and most direct way to improve the Sunday schools of the church is to improve the pastors upon the side of their manifold work where they touch the Sunday school.

Through observations, reading the literature of the subject, attendance upon conventions, institutes, etc., it is entirely possible for every minister to learn many things that will be of priceless value to him in helping along his Sunday school work. In our own church the battle will be half won when we succeed in interesting our pastors in Sunday school work. Interest is the stepping-stone to real improvement.

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BIBLE DICTIONARY FOR THIRD  
QUARTER, 1903

**A-bi-gail'**. The wife of Nabal, and after his death one of the wives of David. She was a wise and beautiful woman.

**A-bi'-shai**. A son of **Ze-ru'-iah**, David's sister, who accompanied David to Saul's camp and asked permission to kill the sleeping king.

**Ab'-ner**. The son of **Ner** and uncle of Saul. He was commander-in-chief of Saul's army and, after the death of that monarch, proclaimed **Ish-bosheth** as king.

**A'-gag**. An Amalekite king spared by Saul and slain by Samuel.

**A-hi'-me-lech**. The chief priest at Nob, who gave David to eat of the shew-bread which, by the law, belonged to the priests.

**A-hi-no'-am**. A woman of Jezreel, a town in the hill country of Judah, and one of David's wives.

**A-mal'-ok-ites**. The descendants of **Esau**, Gen. 36: 12. They attacked the Israelites soon after the latter had left Egypt (Ex. 17: 8-16) and were doomed to destruction, Deut. 25: 17-19. They suffered a crushing defeat from Saul, and soon after disappear from the Bible history.

**Ash'-tar-oth**. The plural of **Ash-toreth**, goddess of the Philistines (the Greek Venus).

**Be'-er-she'-ba**. A town in the extreme south of Judah, in which the sons of Samuel lived while judges over the Israelites.

**Be'-li-al**. Ungodliness. "Men of Belial" means ungodly men.

**Ben'-ja-min**. The youngest son of Jacob and head of one of the tribes.

**Beth'-le-hem**. A town in the hill country of Judah; the place of **Rachel's** death and burial; the home of **Ruth**; the birth-place of **David**, and afterwards of our Lord.

**Beth'-shan**. A city at the eastern end of the valley of **Jezreel**, on whose walls the Philistines fastened the bodies of **Saul** and his sons.

**Da'-vid**. The youngest son of **Jesse**, a Bethlehemite, and the second king of Israel.

**E'-gypt**. A country watered by the Nile, and in which the Israelites spent four hundred years of slavery.

**El-i'-ab**, **A-bi'-na-dab**, **Shamm'-ah**. Sons of **Jesse** and elder brothers of **David**.

**Eph'-ra-im**. The younger son of **Joseph** and ancestor of the tribe bearing the same name, which inhabited the central portion of Palestine.

**E'-zel**. A stone marking the place of the farewell between **David** and **Jonathan**.

**Gib'-e-ah**. A town of Benjamin, the residence of **Saul** when he was called to be king, and afterwards his capital.

**Gil-bo'-a**. A mountain lying to the east of the plain of **Esdraelon**. On it **Saul** was defeated by the Philistines and met his death.

**Gil'-e-ad**. A country on the east side of the Jordan.

**Gil'-gal**. A town between the Jordan and Jericho, which **Samuel** visited on his yearly circuit, 1 Sam. 7: 16. Here **Agag** was hewn in pieces (1 Sam. 15: 33); and here **Saul** was crowned (1 Sam. 11: 14, 15); and rejected, 1 Sam. 15: 26.

**Heb'-ron**. A town in Judah which became **David's** first capital.

**Ish-bo'-sheth**. One of **Saul's** younger sons, who reigned for two years in **Mahanaim**, while **David** reigned in **Hebron**.

**Is'-ra-el**. A name given to the whole body of **Jacob's** descendants; also the name of the kingdom formed by the tribes which separated from Judah.

**Ja'-besh-gil'-e-ad**. A town of **Gilead** rescued by **Saul** from the hands of the **Ammonites**, whose inhabitants afterwards showed their gratitude by giving an honorable burial to the bodies of **Saul** and his sons.

**Jes'-se**. A descendant of **Nahshon**, chief of the tribe of **Judah** in the days of **Moses** and of **Ruth**.

**Jez'-re-el**. A city near the boundary line of the tribe of **Issachar**, which gave its name to a valley forming part of the great plain of **Esdraelon**.

**Jo'-ab**. A younger brother of **Abishai**. He became head of **David's** army, 1 Chron. 11: 6.

**Jo'-el** and **A-bi'-ah**. Sons of **Samuel**, who were associated with their father as judges over Israel.

**Jo'-na-than**. Eldest son of **King Saul**, a brave warrior who died with his father and his brothers **A-bi'-na-dab** and **Melch'-i-shu'-a** on **Mount Gilboa**.

**Jor'-dan**. The most important river of Palestine, flowing from the **Lebanon** mountains to the **Dead Sea**.

**Kiah**. A member of the **Benjamite** family of **Ma'-tri** and father of **King Saul**.

**Ma'-han-a'-im**. A town on the boundary line between the tribes of **Gad** and **Manasseh** and **Ish-bosheth's** capital.

**Na'-bal**. A sheepmaster dwelling near **Mount Carmel**, the husband of **Abigail**.

**Phil'-is-tine**. A nation of **Canaan** which was frequently at war with the Israelites until its power was broken by **David**.

**Ra'-mah**. The birthplace and residence of **Samuel**. It may have been situated about nine miles north of **Jerusalem**, but this is doubtful.

**Sam'-u-el**. The last of the judges and the earliest of the great Hebrew prophets. He ruled over Israel for thirty years.

**Saul**. The first king of Israel, anointed by **Samuel** at **God's** command, on the demand of the people.

# International Bible Lessons

## Studies in the Old Testament from Samuel to Solomon.

### LESSON CALENDAR: THIRD QUARTER

- |                       |   |
|-----------------------|---|
| 1. July 5.....        | Israel Asking for a King. 1 Sam. 8 : 1-10.    |
| 2. July 12.....       | Saul Chosen King. 1 Sam. 10 : 17-27.          |
| 3. July 19.....       | Samuel's Farewell Address. 1 Sam. 12 : 13-25. |
| 4. July 26.....       | Saul Rejected as King. 1 Sam. 15 : 13-23.     |
| 5. August 2.....      | Samuel Anoints David. 1 Sam. 16 : 4-13.       |
| 6. August 9.....      | David and Goliath. 1 Sam. 17 : 38-49.         |
| 7. August 16.....     | Saul Tries to Kill David. 1 Sam. 18 : 5-16.   |
| 8. August 23.....     | David and Jonathan. 1 Sam. 20 : 12-23.        |
| 9. August 30.....     | David Spares Saul. 1 Sam. 26 : 5-12, 21-25.   |
| 10. September 6.....  | Death of Saul and Jonathan. 1 Sam. 31 : 1-13. |
| 11. September 13..... | David Becomes King. 2 Sam. 2 : 1-10.          |
| 12. September 20..... | Abstinence from Evil. 1 Pet. 4 : 1-11.        |
| 13. September 27..... | REVIEW.                                       |

Lesson V.

### SAMUEL ANOINTS DAVID

August 2, 1903

1 Sam. 16 : 4-13. Study vs. 1-13. Commit to memory vs. 11-13. Read the chapter.

4 And Sam<sup>l</sup>uel did that which the Lord spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?

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

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

7 But the Lord said unto Sam<sup>l</sup>uel, Look not on his countenance, or on the height of his stature ; because I have refused him ; for the Lord seeth not as man seeth : for man looketh on the outward appearance, but the Lord looketh on the heart.

8 Then Jesse called Abin<sup>adab</sup>, and made him pass before Sam<sup>l</sup>uel. And he said, Neither hath the Lord chosen this.

9 Then Jesse made Sham<sup>mah</sup> to pass by. And he said, Neither hath the Lord chosen this.

10 Again, Jesse made seven of his sons to pass before Sam<sup>l</sup>uel. And Sam<sup>l</sup>uel said unto Jesse, The Lord hath not chosen these.

11 And Sam<sup>l</sup>uel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Sam<sup>l</sup>uel said unto Jesse, Send and fetch him : for we will not sit down till he come hither.

12 And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look <sup>4</sup>to. And the Lord said, Arise, anoint him : for this is he.

13 Then Sam<sup>l</sup>uel took the horn of oil, and anointed him in the midst of his brethren : and the Spirit of the Lord came upon David from that day forward. So Sam<sup>l</sup>uel rose up, and went to Ram<sup>ah</sup>.

Revised Version—1 city came to meet him trembling ;

2 rejected ; 3 And Jesse ; 4 upon ; 5 spirit ; 6 mightily. ments, and prayer, all which are made effectual to the elect for salvation.

#### GOLDEN TEXT

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

#### DAILY READINGS

M. —1 Sam. 16 : 1-13.	Samuel anoints David.
T. —1 Sam. 16 : 14-23.	David brought to Saul.
W. —Jer. 17 : 5-10.	Searching the heart.
Th. —Psalm 80 : 19-29.	Precious promises.
F. —Psalm 139 : 1-12.	God knows.
S. —Isa. 55 : 5-13.	God's ways.
S. —2 Cor. 10 : 7-18.	God's commendation.

#### CATECHISM

Q. 88. What are the outward means whereby Christ communiceth to us the benefits of redemption?

A. The outward and ordinary means whereby Christ communiceth to us the benefits of redemption, are his ordinances, especially the word, sacra-

#### TIME AND PLACE

About B.C. 1065, shortly after last lesson; Beth-lehem, a town of Judah, five miles south of Jerusalem, still flourishing under the same name. It was originally called Ephrath, Gen. 35 : 19 : 48 : 7 ; Ruth 4 : 11. In Micah 5 : 2 both names are combined into Beth-lehem Ephrathah.

#### LESSON PLAN

I. The Visit to Beth-lehem, 4, 5.

Made by Samuel at the Lord's command.

II. The Family of Jesse, 6-11.

From which a king was to be sought.

III. The Chosen of the Lord, 12, 15.

David, the youngest son of Jesse.

#### LESSON HYMNS

Book of Praise, 511 ; 441 ; 32 (Ps. Sel.) ; 449 ; 434 ; 63.

#### EXPOSITION

By Rev. Professor W. G. Jordan, D.D., Queen's University, Kingston

**Connecting Links**—At the close of his interview with Saul, Samuel orders Agag, to be brought before him, and slays him, ch. 15 : 32, 33. Saul and Samuel then part, never to meet again in life, the former re-

turning to Gibeah and the latter to Ramah, ch. 15 : 34, 35. After a short interval the Lord rebukes Samuel for grieving over Saul's rejection, and sends him to Bethlehem to anoint a son of Jesse as king, ch. 16 : 1-3.

### I. The Visit to Beth-lehem, 4-5.

V. 4. *Bethlehem*; the "house of bread," the place where Rachel, the beloved wife of Jacob, died (Gen. 35 : 16-20), the adopted home of Ruth, the scene of David's early life, from whom it was afterwards named "the city of David" (Luke 2 : 4), and the birthplace of our Lord, Luke 2 : 11. *The elders of the town*; the officers who ruled its civil and religious affairs, Josh. 20 : 4; Ruth 4 : 2. *Trembled at his coming*. They feared lest the purpose of his visit might be to reprove and punish some wrongdoing; or possibly they had heard of Samuel's breach with the king and dreaded Saul's displeasure if they should welcome the prophet.

V. 5. *I am come to sacrifice*. There is no untruthfulness here, but only the prudent concealment of the main purpose of the visit. *Sanctify yourselves*; that is, wash yourselves and put on clean clothes, a preparation required by the law for sacrifice, Gen. 35 : 2; Ex. 19 : 10, 22. *And he sanctified Jesse and his sons*. Samuel attended personally to the preparation of Jesse's household, both because it was the leading family of the place, and because by so doing he would be able to have a private interview which would further his purpose. *Called them to the sacrifice*. The service consisted of two parts. In the first, the animal victim was slain and part of it given to the priests. In the second, the offerer feasted on the remainder of the flesh with his invited guests. The offering of the sacrifice must be placed between vs. 5 and 6.

### II. The Family of Jesse, 6-11.

V. 6, 7. *When they were come*; to the sacrificial feast, held doubtless in the house of Jesse. *Eliab*; probably the same as Elihu, whom David afterwards appointed ruler of the tribe of Judah, 1 Chron. 27 : 18. *And said*. His words were spoken in silence to God. *Surely the Lord's anointed is before him*. Eliab by his height and countenance seemed to Samuel the natural successor to Saul, ch. 9 : 2; 10 : 23. *I have refused him*. There was other work for Eliab and the rest, but king's work only for David, for he alone was fitted for it. *Not as man seeth*. The people admired Saul because of his great bodily

strength and beauty. The Lord looks deeper and is to choose a king after his own heart, ch. 13 : 14; 15 : 28. *The outward appearance*; literally, "the eyes," which, "as contrasted with the heart, are figuratively employed to denote the outward form." *But the Lord looketh on the heart*. He alone can infallibly discern man's true inward character, 1 Chron. 17 : 18; Luke 16 : 15.

Vs. 8-10. *He said*; that is, Samuel. *Shamah*; also called Shimeah (2 Sam. 13 : 3) or Shimea, 1 Chron. 20 : 7. Two of his sons are mentioned: Jonadab, celebrated for sagacity (2 Sam. 13 : 3), and Jonathan, for courage, 2 Sam. 21 : 21. *Seven*. Including the three already named. *The Lord hath not chosen these*. No reflection is made on the character of the seven; it is simply declared that they are not God's choice for the kingship.

V. 11. *Are here all thy children?* Samuel's faith must have been greatly tried. God, he knew, had directed him to find a king among the sons of Jesse, and yet all of these who were present had been rejected. *There remaineth yet the youngest*. He had been too little considered to be sent for. *He keepeth the sheep*. He was young, and so was left in the fields while his elders worshipped. *We will not sit down*; at the sacrificial feast. "The ancient Hebrews sat around a low table, with their legs crossed as do the modern Orientals." The luxurious practice of reclining came at a later date.

### III. The Chosen of the Lord, 12, 13.

V. 12. *Ruddy*; with auburn hair and fair skin: marks of beauty in southern lands, where the hair is usually black. *Of a beautiful countenance, etc.*; literally, "beautiful-eyed and goodly in appearance." Compare the description of Joseph (Gen. 39 : 6) and Moses, Ex. 2 : 2; Acts 7 : 20. *Arise, anoint him*. In anointing, oil was commonly poured on the head of a person. This signified, (1) the setting apart for the service of God; (2) the gift of the Spirit to impart fitness for office, Ex. 40 : 15; Lev. 8 : 2; ch. 15 : 1; 1 King 19 : 16. *Messiah* (Hebrew) and *Christ* (Greek) mean "the anointed One."

V. 13. *Horn of oil*; the sacred oil, made as described in Ex. 30 : 23. *In the midst of*



his brethren ; in their presence. They do not seem to have understood the meaning of Samuel's action, ch. 17 : 28. It is not said that even David or Jesse understood what Samuel was doing. Keil, however, thinks that Samuel must have told the two latter the object of his mission. *The Spirit of the*

*Lord came upon David ; to prepare him for his life work. "The Hebrew for 'came upon' describes a sudden and pervading influence." (Cambridge Bible). The name David means "beloved" or "darling," and may have been given to him as the youngest of the family, their pet and joy.*

## APPLICATION

By Rev. G. B. Wilson, Ph.D., Winnipeg, Man.

*And the elders of the town trembled at his coming, v. 4.* Those who know that the record of their life is clean need not fear, though that record be exposed to the gaze of the whole world. And best of all, they have no cause to be afraid before the searching gaze of God himself. The last public utterance of Gough, the famous orator, was, "Young men, keep your record clean!" If we do this, we shall ever be able to face men and our Maker and not be ashamed.

"Truth-teller was our England's Alfred named ;

Truth-lover was our English duke ;  
Whatever record leap to light,  
He never shall be shamed."

*Sanctify yourselves, v. 5.* Beneath the old requirement, that men should cleanse their clothes and their persons before offering sacrifices to the Lord, lies the great truth, that all our religious service takes its color from our character. Our acts of worship cannot be pleasing to God, unless they are the genuine expression of the feelings and desires of sincere and loyal hearts. Nor may we hope to influence men for good by our words or profession, unless behind these there is the force of a pure and upright life. If the stream of service and devotion is to be clear and healthful, its fountain in the heart must be pure.

*Look not on his countenance, or on the height of his stature, v. 7.* It is quite right and praiseworthy for a young man to set much store by physical strength and activity and to give a fair portion of his time and interest to athletics. The care of our bodies is a sacred duty, and we should seek to develop their powers to the highest possible degree. The mistake of many lies in making athletic sports an end, instead of a means. The true view re-

gards them as of value, only because they produce the strength and vigor of body, the clearness and freshness of mind, the self-reliance and self-control of spirit, which fit men for the real work of life.

*Not as man seeth, v. 7.* The needle of the mariner's compass should point towards the north pole ; but if a magnet be placed near it, the needle will be drawn aside from the true direction and be worthless as a guide. Our judgments should agree with the word of God, but our own selfish interests, our likes and dislikes, or the opinions of those about us, influence us, as the magnet draws the needle, and lead us astray. The only way to be sure of making right decisions is to bring our opinions to the test of scripture, and reject without hesitation those which do not conform to this standard.

*The Lord looketh on the heart, v. 7.* We should value most highly that which God counts of the greatest worth. Our spiritual sight should be trained to see things as He sees them. What folly to allow ourselves to be deceived into giving the highest place to outward beauty and strength, when we know that in a few years at most, the strongest frame will become weak, the brightest eye will lose its lustre, the fairest cheek will be robbed of its bloom ! It is spiritual strength alone that never decays. The only beauty that endures is the beauty of holiness. Faith, hope, love—these are the adornments of the soul, and they abide, while the world and all who inhabit it dissolve and fade from the vision like a passing pageant.

*The Lord hath not chosen these, v. 10.* When we put our lives into the Lord's hands, we may be sure that He will give us the place and the work for which we are best fitted. If the highest place, or the work counted most honorable, is not ours, it is because they

would bring us to certain failure. Knowing that God has placed us in our position and others in theirs, should keep us from any jealousy of those who seem more highly favored than we, for such jealousy amounts to discontent and rebellion against the One who has appointed to each his own lot. Because our heavenly Father is good and wise, it is certain that each child of His will have the place that is best for him.

*Send and fetch him*, v. 11. How unexpected often is the summons that God sends to His servants to take up some great work for Him! Who knows what great work God has for some of the teachers who read these lines, or of the boys and girls in their classes? Since we never know when we are

to be given a great task, we should be continually on the watch, and seek to prepare ourselves for whatever may be required of us, by doing faithfully and well the work lying to our hand.

*The Spirit of the Lord came upon David*, v. 13. The anointing with oil was only a sign. The reality was the gift of the Holy Spirit. The humblest believer needs this gift. Only through the power of the Holy Spirit dwelling in his heart can he do God's will. This gift is within reach of all. The Holy Spirit is promised to those that ask. The presence of the Holy Spirit in our lives is the one certain proof that we are the children of God. If the Spirit is in our hearts, the fruits of the Spirit will be seen in our lives.

#### POINTS AND PARAGRAPHS

By The Associate Editor

A pure heart is a fearless heart. v. 4.

The best sacrifice is a holy life. v. 5.

We should covet spiritual rather than outward beauty. v. 6.

Many cannot help having weak bodies, but there is no excuse for having a mean soul. v. 7.

There are divine choices which no plummet of human reason can fathom. v. 10.

Problems which perplex men are plain to God. v. 11.

The young are the hope of the church and of the country. v. 12.

The richest gift that one can get, David got that day—the Spirit of the Lord. v. 13.

“Earth has many a noble city;  
Bethlehem, thou dost excel!  
Out of thee the Lord from heaven  
Came to rule His Israel.”

Jesse had a fine family, with many stalwart sons. That is the material out of which vigorous tribes and noble nations are built. The Hebrew people were taught to prize pure and prosperous family life. This is a lesson we need to-day. Simplicity and strength in the home are the basis of power for a nation. These young men fed on plain fare, worked hard, and enjoyed fresh air. If physical strength were the only or chief

qualification, it looked as if any of them might have been a soldier king.—Professor W. G. Jordan.

Not how you look, but what you are, ought to be the first care of your lives; for if you have a selfish disposition, a sordid soul, or a sinful life, your outward beauty will be like “a jewel in a swine's snout,” and your bodily vigor will only be like the strength of a safe in which nothing worth preserving is locked up.—Dr. W. M. Taylor.

David's “shepherd life” was a good training for the future; it cultivated those faculties, virtues, and graces, which were needed for the destiny he had to fulfil. The bodily powers were exercised and braced by a hardy life in the open air; courage and self-reliance became habitual in the presence of constant danger and responsibility; dexterity in the use of rustic weapons, the bow and the sling, was acquired. Then the solitariness of the long day, the absence of distracting cares and interests, encouraged reflection and self-communing.—Deane.

There is a prize to be given in a school. It is one prize; there are five hundred scholars in the school. The boys say, “Well, if only one of us can get it, why should five hundred of us be toiling and fagging for it?” Another boy says, “I know if I am to have the prize, I shall get it; so I shall read no

books, and make no preparation." You would not allow a boy to reason so. Yet there are men who say this, "If we are called to heaven, we'll get to heaven; if we're elected to be saved, we need not make any effort about it."—Joseph Parker.

Every Christian is designed to be a ruler, an unconscious one it may be, but one who exercises an influence in the same direction as Christ's. How can you accomplish this? By first of all drinking in Christ's Spirit, looking out on the world as He did, with compassion, sympathy, self-sacrifice and an

ardent desire for its renovation and happiness.—Blaikie.

The Bible evidently considers David one of its greatest heroes. While it gives eleven chapters to Jacob and fourteen chapters to Abraham, it gives sixty-one chapters to David. It thus asks us to pay great heed to the story and lessons of David's life.—James G. K. McClure.

Josephus can hardly be wrong when he describes Samuel as taking David apart and whispering into his ear the meaning of his act as he performed it.—Geikie.

LIGHT FROM THE EAST

By Rev. Professor Ross, D.D., Montreal

TREMBLED—In all despotisms the visit of a ruler or any high official of state is still regarded as a calamity by the community to which he comes. It is often made for the purpose of bringing home to the authorities of the city or village the responsibility for some crime that has been committed, or for observing the general conditions or resources of the people, as a preparation for imposing some new exactions upon them. Hence all evidences of wealth, and wherever it is possible, even signs of comfort are hurriedly concealed when such a functionary is known to be approaching, and the people all breathe more freely after he is gone. Samuel had

resigned the government, but he was still regarded as the fountain of power and especially the centre of moral authority in Israel. This explains why the elders of Bethlehem were alarmed at his visit.

RUDDY—The variety of hair and complexion to which we are accustomed in this country is unknown in the East, where one general type of black hair, combined with a swarthy complexion, prevails. I do not remember seeing a single case of light or red hair, although it is said to be occasionally found and to be very much admired, especially when accompanied, as in the case of David, with a very fair complexion.

TEACHING HINTS AND HELPS

This section embraces teaching material for the various grades in the school.

For Bible Class Teachers

AN ANALYSIS

By the late Rev. Prin. MacVicar, D.D., LL.D.

Probably David was not more than fourteen or fifteen years old when this event occurred. It meant a change of dynasty, and therefore a serious crisis in the history of Israel. The house of Saul had been rejected, and he himself had been set aside as king. A man of another tribe and of very different character was to be elevated to the throne. In the lesson the following points are given regarding this matter:

1. *Samuel's conduct on the occasion.* (a) He gave way to excessive sorrow. Hence the

sharpness of God's word to him, v. 1. It is not surprising that certain qualities possessed by Saul commanded the esteem of the prophet. Regarded in one aspect, it was natural and amiable in him to bewail the fall of the sovereign. We should pity the erring and pray for them, as Samuel no doubt did for Saul. But there is another point of view from which the matter should be considered. Samuel knew the fixed purpose of God regarding the king on account of his utter failure in official duty, and that the immediate designation of one to be his successor was of vital importance to the nation. For these reasons, due submission to the divine will, and fidelity to the highest interests of the country, he should have restrained his grief and manifested no hesitation, when

*Rev. John MacVicar*  
*1895*

God said, "I have provided me a king." (b) Instead of this, he feared to carry out the divine command, v. 2. This was weak and unworthy of the great prophet. Did he forget that He who was with him was greater than all that could be against him?

2. *God's instruction to Samuel.* (a) He was told to go to Bethlehem and offer sacrifice, and invite Jesse to join in the religious service. Thus Saul, being ignorant of what was to be the issue of his mission, would not vent his hostility against him. (b) It has been objected, that the hiding of the specific purpose of his visit to Bethlehem was culpable. But concealment does not necessarily involve deceit. "It is the glory of God to conceal a thing," Prov. 25 : 2. Frequently in dealing with men He hides from them for a time the end He is about to accomplish. Thus it was in the experience of Joseph. His brothers "thought evil against him," sold him as a slave, and he was cast into prison, but "God meant it unto good," Gen. 50 : 20.

3. *The steps taken in the selection of the king.* (a) Samuel calmed the minds of the elders of Bethlehem. Knowing doubtless of the breach between him and the king, and not being aware of the nature of his errand, "they trembled at his coming." He immediately assured them that his primary purpose was to offer sacrifice unto the Lord, and directed them to sanctify themselves. He himself took charge of the ceremonial purification of Jesse's family, and<sup>24</sup> called them to the sacrifice." (b) He hastily and erroneously concluded that Eliab should be king, because of his commanding appearance; and probably Jesse agreed with him. Strange that Samuel did so, in view of his full knowledge of how little looks and superior stature had done for the rejected monarch! There is need of being emphatically reminded of what is so hard for all to learn, that God desireth "truth in the inward parts" (Ps. 51 : 6), and not merely an imposing and captivating exterior, "a fair show in the flesh," Gal. 6 : 12. (c) God's choice fell upon David. He took him "from following the sheep, to be ruler . . . over Israel," 2 Sam. 7 : 8. He was accordingly anointed, filled with the Spirit of the Lord

from that day forward, and subjected to special training in the school of hard experience before he came to the throne. This was in accordance with what God had often done and continues to do. He took Joseph out of a dungeon and made him prime minister of Egypt. He took Moses from a slave's hut and made him the leader of a nation and the great lawgiver. He made Luther, the son of a poor miner, the instrument of the Reformation in the sixteenth century. "The Lord seeth not as man seeth." His ways are not our ways.

### For Teachers of the Boys and Girls

By The Editor

The sky is a long way above our heads. There are a thousand things going on there, which our short-sighted eyes cannot see. God dwells in the skies. He sees us, although we cannot see Him. He has a plan for each of us, often on a much larger scale than we dream. He does not always send a messenger, such as Samuel, to reveal His plan. All the more reason that we should be on the watch to catch the message, by whomsoever, or in whatsoever way, sent.

Verses 1 declares God's plan—a new king from amongst the sons of Jesse, the Bethlehemite. David was as yet a mere boy, as we shall see; but the boy carries within him all that will come out in the man. It takes God to see it and to fetch it out.

Verses 2 tells Samuel further how he was to know the one of God's choice. God will let nothing go at loose ends.

Verses 4 and 5 tell of Samuel's setting out on his errand. It was a dangerous one; for it might be death should Saul hear of it. But oh, so honorable, to be the Lord's own messenger! Samuel could face the danger for the honor; yes, for obedience sake, even without the honor. The Exposition, and Light from the East, explain about the fear of the elders, and the coming to sacrifice, and the "sanctifying" for the sacrifice. Make the whole proceeding vivid to the class.

Verses 6-10 relate the story of the ineffectual search; seven, and yet no choice made. God had not "named" (v. 3) any one of them to Samuel. Samuel was the Lord's prophet. But he was only a man, after all,

and hence easily deceived by appearances. Vs. 6 and 7 should be carefully studied, and perhaps this most needed lesson made emphatic, that God sees us through and through, and that therefore we ought to be inside, what we outside profess to be.

Verses 11 is a choice verse for the children; for parents, ministers and teachers, too. A whole sacrifice and feast stopped because one young lad was not there. That church's work does not go well, and has no right to, from which the children are absent.

Verses 12 and 13 mark a great hour in the life of a boy—God's choice made known, consecration in God's name, God's Spirit coming upon him. Happy boy!

### Some Test Questions

- Wnither did the Lord send Samuel?
- Why were the elders afraid?
- How did Samuel explain his visit?
- What was its real purpose?
- Why was this concealed?
- How many sons had Jesse?
- Describe the choosing of a king.
- What son of Jesse was absent?
- Who told Samuel to anoint him?
- What gift did David receive?
- What do we learn as to :

- (1) The mistake of judging by appearances?

- (2) God's knowledge of us?
- (3) Our need of the Holy Spirit?

### Prove from Scripture

That the Lord gives His Spirit to His servants?

### For Special Study

(To be assigned the Sabbath previous.)

1. Beth-lehem.
2. Anointing.
3. God searching the heart.

### The Catechism

Ques. 88. *The outward means of salvation.*

In questions 86 and 87, we are taught that we must believe and repent if we are to be saved. Faith and repentance are "inward means of salvation." They denote some things in us. But God has appointed certain means to help us to believe and repent. These are called "outward means of salvation." A list of them is given here, and in following questions we are told how they are to be of use to us. "The benefits of redemption" are all the blessings which Christ purchased by His life and death for His people. "Effectual for salvation" means, able to bring our salvation to pass. "The elect" are those whom God chooses for His people as He chose David to be king over the children of Israel.

### FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, North Bay, Ont.

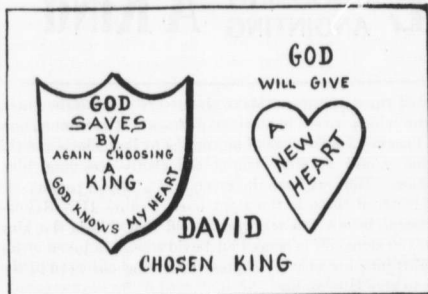
*Introduction*—Here is a watch. In some ways it is like a person—face, hands, voice, etc. If it "goes wrong" we take it to a watch-maker and he looks inside. No matter if the

watch be small or large, silver or gold, plain or fancy, if the inside is all right.

We each have a heart, soul, mind, inside our bodies. If these "keep going right," it does not matter about the outside, whether we are big or or little, pretty or plain, well-dressed or poorly dressed. The heart-maker (God) always looks at the inside.

*Lesson Subject*—God saving His people by again choosing a king for them.

*Lesson*—(S—). Some one



may finish printing the name of the king of Israel. You remember God looked "inside" and saw that Saul's heart was not right. God is going to choose a new king.

*The Shepherd Boy*—Outline hills (green chalk), with white marks (sheep); or better still use a sand tray, with real hills and little tufts of cotton batting (sheep), a wood-en figure (shepherd). Here amongst the hills is the pretty village of Bethlehem. Let us look at the shepherd boy (v. 12.) Some one may print his name, DAVID ("beloved"). (Recall another shepherd scene on the same hill-sides, many hundred years later.)

*God chooses David to be a king*—Tell the lesson story. Describe Samuel's surprise. He would have chosen fine big Eliab (v. 6) but No! (v. 7).

*Golden Text*—Repeat Golden Text.

*A Dream*—A little girl dreamed that every body was told to gather in a great big garden. It was to be heart examination day. From all over came crowds of little girls and boys. In the centre of the garden was a throne, on the throne a beautiful angel in white, a large book in his hand. The angel said: "God is going to examine your hearts. I am going to write in this book what God thinks about you. God will keep the book up in heaven."

He called little ragged Jimmy and wrote, "An unselfish, trusting heart." "God is pleased with you, Jimmy," he said. Next came a pretty little girl with a very fine dress and hat. "My poor child," said the angel, "your heart is proud and vain about your looks." Then came a manly boy with kind, true face and the angel wrote, "A pure heart." Then a little girl with a pretty face, but the angel sighed as he wrote "A deceitful heart." Next came a fine looking lad. Surely he has a good heart! but the angel said: "My boy, you have an angry heart when anything goes wrong."

Then the angel said: "Although some of you have good hearts, you all need new hearts, because none are quite perfect, but God says, "A new heart also will I give you."

*Whisper sentence*—God knows my heart.

*Prayer*—Repeat David's prayer:—"Create in me a clean heart, O God." Ps. 51: 10. Repeat Jesus' words: "Blessed are the pure in heart: for they shall see God," Matt. 5: 8.

*Blackboard*—As the dream is told, an outline of a throne may be drawn, strokes for the children, a number of hearts cast aside labelled "Proud," "Deceitful," "Angry," etc., a large heart labelled "New" in front of the throne.

#### BLACKBOARD REVIEW

By The Associate Editor

## SAMUEL SEEKING CHOOSING ANOINTING A KING

In the lesson there is a series of three pictures. Make these very vivid to the minds of the scholars. There is one figure which we see in all three pictures. It is Samuel, now an old man. Picture I.—SAMUEL SEEKING A KING. See him coming to Bethlehem and the elders of the town meeting him, afraid at first, but at last gladly receiving him. Picture II.—SAMUEL CHOOSING A KING. Here we have the seven sons of Jesse, passing one after another before Samuel, but none of these is the right one. Picture III.—SAMUEL ANOINTING A KING. David is brought before Samuel, who is told that this is the king whom God has chosen. Then, as the sacred oil is poured on David's head in token of his kingship, he receives the Holy Spirit into his heart. Impress in closing our need of the Holy Spirit and God's willingness to give Him to us.



## Lesson VI.

## DAVID AND GOLIATH

August 9, 1903

1 Sam. 17: 38-49. Study vs. 32-54. Commit to memory vs. 45-47. Read the chapter; also 1 Chron. 11: 10-14.

38 And Saul <sup>1</sup>armed Da'vid with his <sup>2</sup>armour, and he put an helmet of brass upon his head; also he <sup>1</sup>armed him with a coat of mail.

39 And Da'vid girded his sword upon his <sup>2</sup>armour, and he assayed to go; for he had not proved it. And Da'vid said unto Saul, I cannot go with these; for I have not proved them. And Da'vid put them off him.

40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in <sup>2</sup>a shepherd's bag which he had, even in <sup>4</sup>a scrip; and his sling was in his hand; and he drew near to the Philistine.

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

42 And when the Philistine looked about, and saw Da'vid, he despised him: for he was <sup>2</sup>but a youth, and ruddy, and <sup>3</sup>of a fair countenance.

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

44 And the Philistine said to Da'vid, Come to me, and I will give thee flesh unto the fowls of the air, and

**Revised Version**—<sup>1</sup>clad; <sup>2</sup>apparel; <sup>3</sup>the; <sup>4</sup>his; <sup>5</sup>withal; <sup>6</sup>javelin; <sup>7</sup>which; <sup>8</sup>off; <sup>9</sup>and that all this assembly may know; <sup>10</sup>hand; <sup>11</sup>hastened; <sup>12</sup>and the stone sank.

## GOLDEN TEXT

Rom. 8: 31. If God be for us, who can be against us?

## DAILY READINGS

M.	—1 Sam. 17: 1-11.	The boastful giant.
T.	—1 Sam. 17: 12-27.	The youthful champion.
W.	—1 Sam. 17: 28-37.	The Lord will deliver.
Th.	—1 Sam. 17: 38-49.	David and Goliath.
F.	—1 Sam. 17: 50-58.	Victory complete.
S.	—Psalm 144: 1-10.	My Deliverer.
S.	—Eph. 6: 10-20.	Our conflicts.

## CATECHISM

Q. 89. How is the word made effectual to salvation?  
A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of build-

ing them up in holiness and comfort, through faith, unto salvation.

## TIME AND PLACE

About B.C. 1063; Elah, a valley about fourteen miles south-west of Jerusalem. Here, on a level plain, a quarter of a mile broad, between the camps of the Israelites and the Philistines, David fought Goliath.

## LESSON PLAN

## I. David's Armor, 38-40.

Consisting of a shepherd's staff and sling.

## II. David's Confidence, 41-47.

Resting not on his weapons, but on God.

## III. David's Victory, 48, 49.

Over Goliath, the giant Philistine champion.

## LESSON HYMNS

Book of Praise, 306; 273: 14 (Ps. Sel.); 276; 290; 251.

## EXPOSITION

**Connecting Links**—Ch. 16: 14-23 relates David's introduction to the court of Saul and his appointment as armor-bearer. In ch. 17: 1-3 we have a new invasion of the Philistines, who encamped on the western slope of the valley of Elah, while the Israelitish army occupied the eastern slope. The daily defiance of Israel by Goliath is described in 17: 4-11. Ch. 17: 12-31 explains how David came to the camp. In the lesson passage we come to the famous meeting of David with the giant Goliath, verses 32-37 giving the remarkable interview between David and King Saul.

## I. David's Armor, 38-40.

Vs. 38, 39. *Armed David with his armour*; Rev. Ver. "clad David with his apparel." A peculiar kind of coat is meant, worn under the armor, to which the sword was fastened, v. 39. *Coat of mail*; literally "coat of scales,"

that is, tiny metal plates interlinked and overlapping like the scales of a fish. It was made of brass (v. 5), iron (Rev. 9: 9), and even gold, and covered the back, breast and shoulders. *Had not proved it*. Having never worn armor, he did not know what a hindrance it would be to one not accustomed to it. *David put them off him*; wisely preferring more familiar weapons. God wanted David to go into the battle lightly armed, trusting to Him rather than to weapons or coats of mail.

Vs. 40. *His staff*; "his club," a very effective weapon to this day. One of David's soldiers used it successfully against an Egyptian champion. (See 2 Sam. 23: 21.) *Five smooth stones*. He showed his prudence in providing five in case one or two should fail. *Smooth*. Round, water-worn stones were selected because they would go straighter to the

mark. They would be found in abundance in the *brook*; that is, the dry stream bed in which the brook ran in rainy weather. In a *shepherd's bag*. . . *even in a scrip*; a bag for carrying provisions or ammunition. In modern Palestine the scrip is made out of a kid's skin stripped whole from the carcase, tanned and slung from the shoulders by straps. *Sling*; a well-known and dangerous weapon, and usually consisting of a piece of leather with short strings attached to its opposite sides and a stone inserted. In battle the stones were either carried in a bag by the slinger, or piled at his feet. (For expert slingers, see Judg. 20: 16.)

## II. David's Confidence, 41-47.

Vs. 41, 42. *The Philistine*; Goliath, a giant of Gath, nine feet eight inches high, counting a cubit at eighteen inches. He probably belonged to the ancient race of the Anakim, some of whom found refuge in Gaza, Gath and Ashdod, when they were driven by Joshua from the mountains of Judah, Josh. 11: 21, 22. *That bare the shield*; his armor-bearer, who carried the great shield, gathered up the arrows hurled against his chief, and slew those struck down by him. *Disdained him*. See Prov. 16: 18. *But a youth*; looking younger than he really was, on account of his fair complexion. *Ruddy*. Compare ch. 16: 12.

Vs. 43, 44. *Am I a dog?* In the East dogs are greatly despised, being usually worthless and without owners. *With staves*; weapons apparently so unfit for the occasion. *His gods*. These Goliath pitted against Jehovah. *Give thy flesh*. To have one's body dis-

honored after death and left a prey to the birds and beasts, was a fate much dreaded even by the bravest warriors.

Vs. 45-47. *With a shield*; Rev. Ver. "a javelin," a kind of spear for throwing. *The Lord of hosts*. In this title the whole universe, including the earth, sun, moon and stars, is represented as a vast army of which God is the leader. *The God of the armies of Israel*. The Almighty fights with His people. *Will the Lord deliver thee?* Goliath trusted in his huge spear, David in almighty God. *That all the earth may know*; including the heathen who worshipped false gods. (Compare 1 Kings 18: 36; 2 Kings 19: 19.) *A God in Israel*; who can give the deliverance which false gods cannot give. *Assembly*; the two armies camped on the opposite heights. *Not with sword and spear*. (Compare ch. 2: 1-10; 14: 6; Ps. 33: 16-20; 44: 6-8; Hos. 1: 7; Zech. 4: 6; 1 Cor. 1: 27, 28.) *The battle is the Lord's*. Those for whom He fights are certain of victory.

## III. David's Victory, 48, 49.

Vs. 48, 49. *Hasted and ran*. He thus showed his courage, and besides gained force for his throw. *Stunk into his forehead*. "Goliath's brazen helmet was either without covering for the forehead, or else this part was removed as he went forward to the conflict." *Fell upon his face*. He was running, and was bending forward when the stone struck and stunned him.

Vs. 50-54 relate the slaying of the Philistine with his own sword, the panic of the Philistine army, and their pursuit by the Israelites as far as Gath.

## APPLICATION

*I cannot go with these*, v. 39. Let us not envy those who are rich or have some high place of honor. It may be that, if we were suddenly put into their place, we should find their duties and cares as heavy and uncomfortable a burden as the armor of Saul was for David.

*And David put them off him*, v. 39. The lesson is not, that David deliberately deprived himself of all external aids, so that he might show the greater trust in God. **Rather it is, that, while he put entire confi-**

dence in the Almighty, he showed the utmost prudence in selecting the weapons which, through long practice, he had become able to use to the best advantage. We ought to depend upon divine power for every victory over evil; but at the same time we should bring all our skill and energy into the fight. Trust in God should not make us either lazy or stupid.

*And he took his staff*. . . *and chose him five smooth stones*, v. 40. How simple the weapons of David, and yet how effective! In these

particulars they remind us of the Christian's great weapon against temptation. This is no other than "the sword of the Spirit, which is the word of God." With this tried and proved sword in our hand, the victory in the warfare with evil is assured.

*He disdained him*, v. 42. Men have often despised the servants of Christ and looked upon their plans as wild dreams. When William Carey went to India, to battle single-handed against the many giants of superstition and vice in that land, he was sneered at by the wise and powerful. On his way to China, Morrison, the pioneer missionary to that vast country, was asked, in a tone which showed the unbelief of the questioner, whether he really expected to make any impression by preaching to the people of that land. But the history of missions supplies instance after instance of the most wonderful victories won with the weapons of the gospel.

*I will give thy flesh*, v. 44. An over-confident spirit is always a source of danger. The garrison which is filled with pride in its own strength and contempt for the weak-

ness of the besiegers, is apt to fall a victim to its own lack of watchfulness. The fate of Goliath is full of warning to all those who are inclined, in the battle with temptation, to trust in their own strength, instead of realizing their weakness and putting their confidence in the divine Helper.

*In the name of the Lord of hosts*, v. 45. It has always been a tower of strength to those who have undertaken some great and difficult work for God, to know that they were acting under His authority. The apostles (Acts 5:29) could face the great Council without fear, because they knew that they were obeying God.

*That all the earth may know that there is a God in Israel*, v. 46. Latimer at the stake in Oxford, said to his companion who was being burned along with him: "Be of good cheer, Master Ridley, we shall this day by the grace of God light such a candle in England as shall never be put out." The true servant of God cares little what becomes of himself, so long as the name of the Lord is honored and the cause is furthered to which he has given his life.

#### POINTS AND PARAGRAPHS

The armor of a just cause is better than brass. v. 38.

For each man there is his own work and his own weapons. v. 39.

The method that looks simplest may be the most effective. v. 40.

Contempt for others is the besetting sin of the strong. v. 42.

Boasting adds to the humiliation of defeat. v. 44.

We must fight nobly, but the issue of the battle is in other hands. v. 45.

Confidence in God is a long step towards the conquest of our foes. v. 46.

Not by splendid weapons, but by honest worth, do we win our greatest victories. v. 47.

We cannot strike sin too hard or too quickly. v. 48.

The doom of those who defy God may be delayed, but it is certain. v. 49.

Is it not a good habit, as you kneel each morning, to think, "For aught I know, this may be the most important day of my life? The opportunity may be given me of doing a great service in the cause of truth and righteousness; or the temptation may assail me to deny my Lord and ruin my soul. O God be not far from me this day; prepare me for all that Thou preparest for me!"—Blaikie.

"In his recognition of God, and confidence in Him, with which David entered upon public life, we have the root of the difference between him and Saul. You never hear Saul expressing his trust in God, as David did when he went forth to meet Goliath; whereas, as we proceed in the history, we shall find that with David it was habitual."

"It is still usual in India to insult an enemy, for the purpose of provoking a fight, by using such language as, 'Begone, or I will give thy flesh to the jackals.' 'The crows will soon have thy carcass.' 'The

teeth of the dogs will soon have hold of thee.' 'The vultures are ready.'" The same practice prevails in our own rough element.

"It was the Goliath spirit that puffed up Peter when he said to his Master, "Lord I will go with Thee to prison and to death. It is the same spirit against which Paul gives his remarkable warning, "Let him that thinketh he standeth take heed lest he fall."

The teaching of this familiar incident may be summed up in a few words, God helps the man who goes forth in simple trust; He protects the hero for whom he has still great work to do; He makes the severest conflicts to be a preparation for nobler service. And that is the meaning of every God-given victory.—Professor W. G. Jordan.

Augustine drew the closest parallels between David's combat here and Christ's contest with Satan during the temptation, even saying that Christ's "five stones out of the brook" were "the five books of Moses out of the flowing streams of Judaism," referring to Christ's meeting Satan with quotations from the Pentateuch. At any rate, David was like Christ in the simplicity and directness of the means he used to overcome evil, and in his supreme reliance on God.—Peloubet.

#### TEACHING HINTS AND HELPS

This section embraces teaching material for the various grades in the school.

#### For Bible Class Teachers

##### AN ANALYSIS

By Rev. W. McWilliam, LL.B., Toronto

David's victory over Goliath was perhaps the most romantic and inspiring event of his life. We find in it much that is typical, and which may have a spiritual application to the Christian's struggle with the powers that war against the soul.

1. *The preparation for the contest.* Preparation is of course necessary for success, Luke 14: 31. Here note: (a) David made full consecration of himself for the work, v. 32. Knowing all the danger, he is ready to risk his life for the honor of God, and the deliverance of his people. The Christian, too, must lay his all on the altar of consecration.

#### Light from the East

SLING—Cheap guns have now almost entirely supplanted the sling in the hands of Oriental shepherds and watchmen. But from the very earliest times it was used in warfare, and until recently it was commonly used to kill birds. It was substantially the same as the sling still made by the boys of every civilized country, namely: two strings of leather or sinew, with a broad piece of leather or skin between them, in which the stone was placed. The strings were grasped by the ends and the sling was then swung round the head until it had acquired great momentum, and then at the right moment one string was let go. Long practice developed an accuracy of aim which is now entirely unknown, Judg. 20: 16. Peasants employed to watch grain would single out each a particular bird in a flock approaching on the wing; they would all throw at a given signal and bring down all the birds selected. Smooth stones were chosen, because experience had taught them that the air offered less resistance to them,

BAG OR SCRIP—This was the wallet of roughly tanned goat-skin which is carried by every Eastern shepherd still, to hold his food or anything else he may need. His clothes originally had no pockets.

He is not his own. (b) David was prepared for his great fight by faithfulness and success in minor struggles which had preceded it. He had slain the lion and the bear, which would carry off his lambs and make havoc of the flock. He that is faithful and brave in the little things will go far and rise high. In time he will be the champion chosen to do battle for the cause of truth and righteousness, when the giant appears to defy God and His people. If, on the other hand, he fails and falters in the common, every day struggles with the powers of evil, he is disqualified for competition in the great contests, where a name and fame are won that will never die. (c) David was prepared for the battle by his confident faith in God. Divine help and superhuman strength had been given to him when he imperilled his life before. And God is unchangeable; He

cannot deny Himself, nor forsake a servant whose heart is clean and free from all selfish ends, and who seeks only the nation's deliverance and the glory of God.

2. *The contest.* What can we learn from the demeanor of David when the fight is actually on? (a) Note that he will use only proved weapons. He was an expert with the sling. What had he to do with helmets of brass, and coats of mail, and the armor of Saul? Let each one of us serve the Lord according to the abilities and opportunities which God giveth, 1 Cor. 12:4, 11. It is grievous folly and will insure defeat, if we wear another's armor and use weapons which we have not proved. (b) David was distinctly conscious that he was fighting the Lord's battle, and not his own. He was not seeking his own good or his own glory. God had been defied and Israel reproached. David never thought of himself, nor cared a jot for anything, except that "all the earth may know that there is a God in Israel." Cromwell, after a great victory, wrote to the Parliament about the valor of his soldiers, and closed by saying, "In the remembrance of God's praises let us be forgotten." (c) David was perfectly fearless and undaunted in the face of an insolent and blustering foe. When our eyes are opened to perceive spiritual realities, behold! "horses and chariots of fire" are about the Lord's servants. If we are fighting the Lord's battle, nothing shall by any means hurt us. "They that be with us are more than they that be with them," 2 Kgs. 6:15-17. (d) David did thorough work before he claimed the victory. The giant might be sorely wounded and fall on his face to the earth, and yet might revive and renew the contest. David cuts off his head, and the battle will never need to be fought over again. Make sure that it is so with you in your battle with the foe.

3. *The results of the contest.* (a) His friends enheartened and emboldened. (b) The enemy demoralized and defeated. (c) His own character established. For all time to come, the darling, almost the idol, of the nation. (d) The glory given to God, vs. 45, 46.

The story of this memorable conflict is a striking commentary on the words of Paul

(Rom. 8:31), "If God be for us, who can be against us?" "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Be it ours to range ourselves unmistakably on the Lord's side, to say at the beginning of any undertaking, "This is honestly for the glory of God." Then, it matters not how fierce or strong the giants may be who oppose us, the victory will be ours through the grace of God. At the same time, let us remember that trust in God should not be allowed to prevent our using the very best means for the task given us to accomplish.

### For Teachers of the Boys and Girls

The story is so familiar that the larger boys and girls will be very apt to discount the teaching of it in advance. Therefore take them by guile. Begin with David's first touch with the king, ch. 16:1-23; only don't dwell too long either on Saul's black temper or on David's sweet music. Follow this up with David's returning to his sheep-keeping, and how he must have ached for the armies and the fighting, and how his young heart leaped for very joy in ch. 17:17, 18. It was no trouble to David to get up that morning (v. 20), and the parched corn and the ten loaves and the ten cheeses were a light burden, so glad was he to get sight of the soldiers, and of the big Philistine champion.

That was a queer scene between David and Eliab, vs. 26-29. But big brother as he was, Eliab did not so easily quench the sturdy shepherd lad, v. 30. The lad's eagerness caught the fancy of the camp and came to the ears of the king. David before the king as a musician was an old story. Here is a new David, v. 32. Any one of us would have said, as Saul said, v. 33. But then any one of us can readily forget that God may be in it. David did not forget; he had had good practice, vs. 34-36, and would not the Lord fight for those that trust Him, v. 37?

The fight is soon described. The scholars will have many questions to ask about the giant's armor, and will probably have more to tell the teacher about David's sling than the teacher can tell them. Those seven hundred left-handed Benjamites of Judges 20:16 will have to be brought in. In a battle, the

Lord and a good slinger are not to be despised.

The blustering giant is a fine object lesson in the coarse pride that mere size is apt to breed; a lesson, too, in the peril of despising even what looks like an insignificant adversary. The torpedo boat is little; but woe to the man-of-war with which it comes into close quarters!

David would stand for a boaster, too, but that it is in God's strength he boasts. Here he is safe, like the Psalmist in Ps. 20 : 7, and Paul in Phil. 4 : 13.

It was but a short run and a swift shot (vs. 48-50), and the fight was over. The Golden Text is the best commentary.

### Some Test Questions

- Explain "armor," "coat of mail."  
 Why did David refuse Saul's armor?  
 What weapons did David take?  
 The duties of the armor-bearer?  
 Describe the giant Goliath.  
 How did he look upon David?  
 Why?  
 What did he say?  
 Where did the meeting take place?  
 In whom was David's confidence?  
 What motive influenced him?  
 Tell of the victory won.  
 What do we learn *us* to:
- (1) The importance of planning wisely?

- (2) The folly of a boastful spirit?
- (3) The certain triumph of right?
- (4) The way in which to fight sin?

### Prove from Scripture

at our confidence should be in God.

### For Special Study

(To be assigned the Sabbath previous.)

1. The champions.
2. "The Lord of hosts."
3. The Christian's victory.

### The Catechism

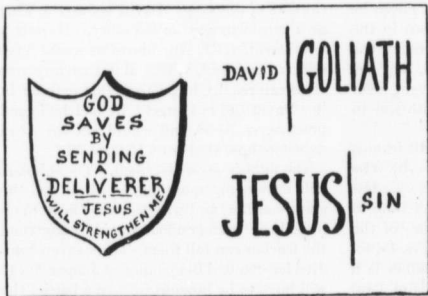
Ques. 80. *The Spirit and the Word.* The first thing taught here is, that the power to change our hearts and make us holy belongs to the Holy Spirit. The instrument He uses in doing this work is the Word of God read and preached. The work itself has two parts: (1) bringing us back from sin to God; (2) building us up in the new life. The first part is called "convincing and converting," that is, showing us our sin, as Nathan showed his to David, and so changing our hearts, that we hate sin and love God. The second is "building up." This means forming in us a holy character, as a house is erected by laying one brick upon another, and at the same time increasing our joy and peace.

### FOR TEACHERS OF THE LITTLE ONES

*Introduction*—Show a sling made of a small piece of leather, with a hole in the centre and a string at each end. Show also some small stones, and explain use of a sling.

*Lesson Subject*—God saving His people by giving them a deliverer.

*The Giant*—Outline two mountains with a valley between. A number of tents on one hill will represent the Children of Israel. Print SAUL. Some more tents on the other side will represent the Philistines. Print GOLIATH. See! from this camp comes out a giant named Goliath. Describe his appearance, vs. 4-7. (Show a picture of a suit of armor, or outline.) Surely





nothing could injure the giant, with those iron clothes on him! Tell of the boastful words of the giant, vs. 8-10.

*A Dutiful Son*—Let us go back to the hillsides of Bethlehem and see the shepherd boy (someone may print his name), DAVID. His three elder brothers had followed Saul into battle, and David, who did not know that he was some day to be king, had gone home to tend his father's sheep.

Tell of the errand upon which David went at his father's bidding, vs. 17, 18. Doing this simple duty led to great glory for the boy, v. 25. Describe his boyish excitement at the scene of battle and the shout of the army, vs. 19, 20.

*A Brave Boy*—Tell the story of David's bravery in defending his sheep, vs. 32-37.

*Lesson*—Tell the lesson story. David has a shield stronger than all the coats of armor. (On a shield print GOD.) Picture David going forth to slay the giant, a staff in one hand, a sling in the other hand, a shepherd's bag containing some small stones, across his shoulders.

Describe the disdain of the giant when he sees young David. Tell David's words to him. Picture David's brave deed.

*A Great Deliverer*—Thus David was the deliverer of his people. God sometimes uses very small things and very weak persons to

do a great work for Him and His cause.

*Golden Text*—Repeat and explain.

*The Giant Sin*—We all have a giant to fight. Here is his name, SIN. God has given us a Deliverer. Here is His name, JESUS. ("He shall save His people from their sins.")

*Whisper Sentence*—God will strengthen me.

*Strength to do Right*—

"If it is dark, the Saviour gives  
Within our hearts His light;  
When sin assaults we seek His grace  
To dare to do the right.

We never will give in to sin,  
But show a brave, good fight,  
Faithful to God will ever be  
And dare to do the right."

*Is Jesus Your Saviour?*—A little girl was asked to give all the names of Jesus which she could remember (a list may here be printed); but she was a very little girl and could not think of many, but down at the bottom of the list she put, "And He is my own dear Saviour."

*Sing*—

Stand up! stand up for Jesus!  
Stand in His strength alone;  
The arm of flesh will fail you,  
Ye dare not trust your own.

—Hymn 256, Book of Praise

#### BLACKBOARD REVIEW

## THE BATTLE IS THE LORD'S

Ask for a description of the two champions, the one of the Philistines, the other of the Israelites. Goliath—his size? his weapons? his spirit? David—his appearance? his weapons? his confidence? The meeting of the two comes next. Each is certain of victory, but how different the ground of the certainty in the two cases! Goliath trusts in his armor, his strength, and his false gods. David, while he does his best with the weapons he is best used to, depends on the power of God. Call now for a description of the throwing of the stone from the sling, and the fall of the huge giant. Now, have the sentence on the board repeated. Speak, in closing, about the giants we have to fight—our sins: our besetting sin, the big Goliath. Ask, what is our weapon. "The sword of the Spirit, which is the word of God," Eph. 6:17. We shall win, if we fight; for God is on our side, as He was on David's.

## Lesson VII.

## SAUL TRIES TO KILL DAVID

August 16, 1903

1 Sam. 18 : 5-16. Commit to memory vs. 12-14.

5 And Da'vid went out whithersoever Saul sent him, and behaved himself wisely; and Saul sent him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 And it came to pass as they came, when Da'vid was returned from the slaughter of the Philistines, that the women came out of all cities of Is'rael, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music.

7 And the women answered one another as they played, and said, Saul hath slain his thousands, and Da'vid his ten thousands.

8 And Saul was very wroth and the saying displeased him; and he said, They have ascribed unto Da'vid ten thousands, and to me they have ascribed but thousands; and what can he have more but the kingdom?

9 And Saul eyed Da'vid from that day and forward.

**Revised Version**—1 It was good; 2 *Omit* was; 3 the; 4 timbrels; 5 music; 6 sang one to another in their play; 7 this; 8 an; 9 mightily; 10 he did day by day; and Saul had his spear in his hand; 11 spear; 12 And when he stood in awe of him; 13 for.

## GOLDEN TEXT

Ps. 46:1 God is our refuge and strength, a very present help in trouble.

## DAILY READINGS

M. —1 Sam. 18: 1-16. Saul tries to kill David  
T. —1 Sam. 19: 1-12. The evil spirit.  
W. —Prov. 27: 1-10. Power of envy.  
Th. —Psalm 143. Prayer for help.  
F. —Psalm 7: 1-11. Defence against persecutors.  
S. —Psalm 56. Trust and fear not.  
S. —Psalm 118: 1-17. Help in trouble.

## CATECHISM

Q. 90. How is the word to be read and heard, that it may become effectual to salvation?

A. That the word may become effectual to salvation, we must attend thereto with diligence, preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practise it in our lives.

## TIME AND PLACE

1063 B.C., soon after last lesson; Gibeai, a town of Benjamin, midway between Jerusalem and Ramah, on the highway to the north. It was Saul's place of residence when he was made king, and afterwards became the political capital of his kingdom.

## LESSON PLAN

I. The Joyful Welcome, 6, 7.  
Shared by David with Saul.

II. The Great Danger, 8-11.  
Threatened against David by Saul.

III. The Growing Popularity, 12-16.  
Of David in spite of Saul's hatred.

## LESSON HYMNS

Book of Praise, 259; 263; 34 (Ps. Sel.); 175; 276; 267.

## EXPOSITION

**Connecting Links**—Saul had apparently not recognized in David the youth who had quieted the evil spirit in him with his music, ch. 16: 19-23. Accordingly, when he went forth against the giant, Saul sent Abner to make enquiries. On the return of David from his great victory, the young hero was brought to the king. At the beginning of ch. 18 we are told of the strong friendship which sprang up between David and Jonathan, vs. 1-4.

## I. The Joyful Welcome, 6, 7.

V. 5. *David went out*; that is, to battle. (See also v. 2.) *Wisely*. The Hebrew word combines the two ideas of prudence and consequent success. *Over the men of war*. David's position was equivalent to that of a general in a modern army. *Accepted in the sight of all*; first, on account of the bravery shown against Goliath, and then, because of his wisdom and prudence in daily life. *Also*

*in the sight of Saul's servants*; the courtiers of the king, who might naturally have been jealous of his sudden promotion. V. 5 gives a summary, in advance, of the facts mentioned again in their proper place in vs. 13-16.

Vs. 6, 7. *And it came to pass*; on the return of David from his victory over Goliath. *The women came out*; to escort the victors with singing and dancing. Dancing, confined as a rule to women, was the usual expression of rejoicing on occasions of national triumph like the present (Ex. 15: 20; Judges 11: 34), and at religious festivals, Ps. 68: 25; 149: 3. *Tabrets*; a hand drum, still used by the Arabs, made by stretching parchment over a hoop, to which bits of brass were sometimes attached to make a jingle. It resembled our tambourine. *With joy*; that is, jubilant shouts and songs. *Instruments of music*; "either 'triangles' or 'three-stringed instruments'" (Cambridge Bible). *Answered*

one another. They sang in alternate choruses. (Compare Ex. 15 : 21.) *As they played*; "that is, performed mimic dances" (Keil). This verse gives us the refrain of a popular song widely known, even the Philistines being acquainted with it, ch. 21 : 11 ; 29 : 5. *David his ten thousands*; for Goliath was more feared than a whole army of ordinary men. (Compare 2 Sam. 18 : 3.)

## II. The Great Danger, 8-11.

Vs. 8, 9. *Saul was very wroth*; displeased that David should receive greater praise than himself. *But the kingdom*. Saul must have felt that, in deciding the victory which he himself had failed to win, David had proved himself more worthy to rule than he. *Saul eyed David*; "with a suspicious jealousy, which soon ripened into a deadly hatred." There is no reason to believe that Saul had heard of David's anointing, but he knew (ch. 15 : 28), that the kingdom was to be given to a man better than himself, and he could hardly fail to recognize in David marks of superiority.

Vs. 10, 11. *On the morrow*; the day following the celebration of David's victory by the women. *The evil spirit*; some evil power under the control of Satan, which drove Saul to madness. (Compare ch. 16 : 14.) *From God*; because God had allowed it to come upon Saul as a punishment. *Prophesied*. To prophesy signifies to speak under the influence of a supernatural power, which may be good or evil. Here it means wild raving. *David played with his hand*. Compare ch. 16 : 23. *A javelin*. "Saul seems to

have held the javelin in his hand as a sceptre, according to ancient custom." (Keil.) *Saul cast the javelin*. Probably the meaning is that Saul brandished the weapon without actually throwing it, as he did on a later occasion, ch. 19 : 10. *Avoided*; made his place void, empty; that is, withdrew.

## III. The Growing Popularity, 5, 12-16.

Vs. 12-14. *Saul was afraid of David*. His fear arose from the feeling that the Lord had departed from him. His sin had separated him from God. *The Lord was with him*. This accounted for his wisdom and prudence, v. 5. *And was departed from Saul*. In punishment for his wrong doing. God gone, wisdom went too. *Remove him*; afraid any longer to have one as his armor-bearer who bade fair to be his rival. *Made him his captain over a thousand*; the same appointment as that referred to in v. 5. Saul sent David away, partly to get rid of his presence, and possibly in the hope that he might be killed in battle. *Went out and came in*; carrying on military enterprises wisely and prosperously and enjoying the blessing of God. *The Lord was with him*. Compare the case of Joseph, Gen. 39 : 2.

Vs. 15, 16. *Saul . . . was afraid of him*; Rev. Ver. "stood in awe of him," a stronger expression, than that in v. 12, and including the idea of the avoidance of the person feared. *All Israel and Judah loved David*; a result very different from that for which Saul had hoped. Israel and Judah afterwards became separate kingdoms, but from Saul to Solomon they were under one ruler

## APPLICATION

*And Saul was very wroth*, v. 8. The way in which we regard those who are eminent for virtue or grace is a sure test of our own character. Saul's own envious heart was reflected in the feelings he cherished toward David. The most striking illustration of this principle is found in the separation of men into two camps by the very appearing of Christ. Judgment passed upon Him is really pronounced upon ourselves. To reject Him is to declare ourselves opposed to everything that is good and true. To accept Him is to shew beyond a doubt that we are

on the right side in the great fight.

*What can he have more but the kingdom*, v. 8. The example of Saul shows how likely it is, that the one who begins by neglecting God's commands, will at last come to set himself in deliberate opposition to the Almighty. Before entering on such a course, let us consider how it must end. Think of the fate of those, who, like Herod, have attempted to defeat some divine purpose. Nothing but dishonor and ruin can result to us from a conflict in which God is on one side and we on the other. There is no folly, to say

nothing of its wickedness, like that of one who takes up weapons against his Maker.

*Sauled David from that day and forward*, v. 9. Sin is at first like a smouldering flame of passion, which may be extinguished with comparative ease, but which, neglected, the breath of a favorable opportunity may speedily fan into a blaze of actual crime. The time to conquer sin is when it makes its first appearance in the desires of the heart. Unless we subdue it then, there is danger that it will become our master.

*And Saul cast the javelin*, v. 11. When Saul a little later actually threw the javelin at David, he cast away something more than the sceptre of an outward kingdom. He let go from his grasp the sceptre of self-command! Instead of being master of himself and ruling his own soul, he became the slave of passion, and so entered into the most degrading bondage possible for man. God intends us to be masters of ourselves, and when we give our authority to passion or appetite, we are throwing away a most precious birthright.

*The Lord was departed from Saul*, v. 12.

#### POINTS AND PARAGRAPHS

The heights of power are climbed by the steps of service. v. 5.

The joy of victory repays the risk of battle. v. 6.

The poorest can make to their benefactors the return of gratitude. v. 7.

Envy, like a poisonous serpent, destroys the peace of the soul. v. 8.

A king's robe may cover a heart in bondage to passion. v. 10.

Evil thoughts are the seed of which crime is the frequent harvest. v. 11.

Sin is the parent of fear. v. 12.

Human cunning can never outweigh divine wisdom. v. 13.

The favor of God is the best guarantee of prosperity. v. 14.

True goodness wins the respect even of the wicked. v. 15.

A loyal people makes a steadfast throne. v. 16.

We can clearly enough see what Saul lost by his sin—his kingdom, the loyal devotion of his people, his faithful friend David, the favor of God. We should frankly face the question of what we are losing and will lose in the future, if we live in sin.

*Therefore Saul removed him from him*, v. 13. A bitter day for David. Let not the child of God complain, because he is often sent to the school of affliction to learn its hard lessons. As every blow of the sculptor's chisel is needed in order to the shaping of the noble statue, so God sends no trial into the lives of His children not required for the perfecting of the character, which shall at last stand out beautiful in its likeness to that of Christ Himself.

*All Israel and Judah loved David*, v. 16. By the use of pulleys, weights can be made to lift heavy loads to a great height. In like manner, the wise arrangements of divine providence often raise us to the sunlit heights of prosperity and success by means which, at first sight, seem calculated only to hinder our ascent. It is well to trust and expect in the darkest hour

All selfish souls, whate'er they feign  
Have still a slavish lot ;  
They boast of labor—but in vain,  
Of love—and feel it not !  
He whose bosom glows with Thee—  
He, and he alone, is free.

—Cowper

Saul was the slave of jealousy, and as such all his peace was destroyed. There was bitterness in his wine ; the charm of sleep had perished ; the bloom of summer had faded ; there was a cruel serpent gnawing at his heart. "The way of the transgressor is hard." Let us not suppose that unjust opposition or enmity has an easy life. Better be the martyr than the persecutor, the oppressed than the oppressor. Read Saul's inner life,—anger, envy, madness, murder, evil, scheming, chagrin, hell ! —Parker.

"What story is more constantly repeated than, on the one hand, that of the young man succeeding to a fortune in early life,

learning every wretched habit of indolence and self-indulgence, becoming the slave of his lusts, and after a miserable life sinking into a dishonored grave? And on the other, how often do we find, in the biography of the men who have been an honor to their race, that their early life was spent amid struggles and acts of self-denial that seem hardly credible, but out of which came their resolute character and grand, conquering power?"

"We may learn here that the wisest course in the time of danger is to do faithfully our daily duty, and leave our case with God. David went about his work, behaved himself wisely, and let God take care of him."

We scatter seeds with careless hand,

And dream we ne'er shall see them more;  
But for a thousand years their fruit appears  
In weeds that mar the land, or healthful  
store.—Keble.

One of the instruments of the Spanish Inquisition was a lovely statue of a woman which the victim was compelled to embrace. As he did so, he touched a spring, the marble arms clasped him, and from them issued daggers which tore his body till he died. This illustrates the danger of cherishing any evil thought.

#### TEACHING HINTS AND HELPS

This section embraces teaching material for the various grades in the school.

#### For Bible Class Teachers

##### AN ANALYSIS

1. *David's popularity.* There is little wonder that David, after his victory, became the very idol of the nation. Almost every feature of character which could attract love and admiration centered in him. He had the family gift of manly beauty. With the grace and promise of youth he combined the wisdom and self-control of mature manhood. Brave and fearless as a lion, he was yet tender and true, and loved his friends with a love that was wonderful, passing the love of women. Generous and unselfish to a fault, he yet had the wit and force to subdue and govern discontented and desperate men. He was endowed with the gifts of

#### Light from the East

SINGING AND DANCING—When the warriors of an Eastern tribe return from a warlike expedition, and the watcher of the town or encampment announces their approach, those left in authority go out to meet them, accompanied by a large number of the women, and these conduct them the rest of the way in a sort of triumphal procession, celebrating their victories in improvised strains of Oriental hyperbole. The wives and mothers of the guides and attendants who are leaving Jerusalem with a party of tourists will run before them for a considerable distance, and then take leave of them with many demonstrations. They will also sometimes watch for their return and welcome them back in the same way.

EVIL SPIRIT—Our own Indian tribes and all primitive peoples still regard any mental derangement as produced by some demon. In Israel Jehovah was known to be supreme over all, and as the other belief still lingered, the evil spirit was said to be sent from Him. Whatever may be thought of demoniacal possession in other cases, there is little doubt that Saul's malady was acute melancholia, brought on by jealousy and by a sense of his own impotence amid the gathering cares and disappointments of his trying position.

music and poetry, the sweet psalmist not only of Israel, but of humanity. He possessed a personal grace and magnetism which won the hearts of all he met, one to whom women looked with love and men with loyalty. Such passionate devotion and enthusiasm he could beget, that his mighty men would shed their blood and put their lives in jeopardy to fetch him a drink of water to quench his thirst. A born hero and king of men!

2. *The jealous envy and hatred of Saul.* A prominent, if not the predominant, feature in Saul's strangely mixed character, at least in his later life, was an intense love of power and praise. He could brook no rival near his throne. He must be honored before the people, 1 Sam. 15: 30. He would not hold a place second to any. He grudged the praises lavished by the daughters of

Israel on the young warrior. His soul was filled with envy.

There is scarcely any passion that can find a lodgment in the human heart meaner and more malignant than envy. "By that sin fell the angels." No feeling is more opposed to the mind that was in Christ, and the humility of the gospel, and that charity which suffers long and is kind; the charity that envieth not; vaunteth not itself. It is like a corroding poison, ever gnawing at the soul into which it is admitted, and never gives even a moment's peace.

3. *The development of the evil passion into monstrous vice and crime.* Saul shuts his heart against all the grace and beauty of David's transparent life and character, and suspects him of a design to corrupt Jonathan and usurp the throne. Though convicted more than once of his base and cruel injustice, and brought for a time to penitence and a better frame of mind, he yet allowed his jealous hatred to dominate all better feelings until it became the ruling passion of his life. It developed into a fierce madness, which would be satisfied with nothing less than David's blood. He "hunts him like a partridge on the mountains," ch. 26 : 20. All his time and strength, all the resources of the kingdom are expended in the vain effort to destroy his magnanimous foe from the face of the earth. Yet the Lord was with David and departed from Saul. Like the man in the gospel (Luke 11 : 26), who took into his house, once swept and garnished, seven other spirits more wicked than himself, Saul's last state was worse than the first.

Let us learn from the sad story of Saul the awful danger of allowing a sinful passion to get the upper hand of us. Sin is like a wild beast crouching at the door of the heart. So long as the entrance is kept barred and bolted against it, we are safe. Once it gains admission, it is likely to overpower us and bring us ever more completely under its power. If we would be saved from the terrible bondage of sin, we must resist its first approaches.

It is worth while, in closing, to note that these base and evil passions can never be thoroughly overcome and cast out by slight, external remedies. The gloom and madness

which clouded the spirit of Saul were hushed and dispelled, but only for a time, by the music of David's harp and song. The cruel, selfish heart was not really bettered, for all. We hear much in our day of this cure and the other, for men's maddening vices and passions. "Miserable comforters are they all." Nothing but sound and thorough evangelical repentance and renewal of heart will give peace and victory. The sinner must arise and go to his Father. In humble penitence acknowledging his guilt, he must abhor and put away the accursed thing which is causing the Lord to depart from him.

### For Teachers of the Boys and Girls

David's life is romantic in a high degree. His sudden popularity and his deadly peril as recounted in the lesson, are of a sort with it all.

But, to begin at the beginning, mark the royal favor which followed his great victory, ch. 18 : 2. And not Saul only, but Saul's son, Jonathan, took David to his heart, vs. 1, 3, 4. Note well the beginning of this friendship. We shall hear of it again, and still again.

It may be well to join v. 5, as in the Lesson Plan, with verses 12-16, and to pass on to vs. 6, 7, the welcome home to young David, the giant-killer. He was side by side with king Saul; but even Saul, the people's idol, was overshadowed by this new hero. The custom described in v. 6 should be fully explained, and the answering (antiphonal) chorus of v. 7. The women—and they represented the whole nation—gave voice to David's praise in the most unrestrained way. David's young head might well have been turned.

Instead, it was Saul's heart that grew black. This showed itself first in his eye, v. 9; then in his tongue—he "prophesied," spoke under the influence of a spirit, in this case an evil spirit. Explain that God, though He never sends an evil spirit into a man (see James 1 : 13, 14), permits him to come, in judgment for turning away from His counsel and guidance.

David was in peril of this madman king, pouring out threats and flourishing his weapon; and prudently escaped, vs. 10, 11.



But it was Saul, not David, who was afraid (compare vs. 12 and 14). This is no surprise to those—as, that there should be any children in the unfortunate company,—who have grievously sinned, Prov. 28 : 1 (the first part of the verse explaining Saul's fright, and the second, David's coolness and self-possession).

Now, bring in v. 5 with vs. 13-15. Saul made David a captain, to get rid of him, perhaps even to thrust him into danger. But he could not separate him from God; and God with him, all was well. Here is how it ended: David, the people's idol, the place Saul had once held; and Saul!—what a dreadful thing to drive God out of one's heart and to let an "evil spirit" in!—terrified and unmanned.

### Some Test Questions

How were David's services rewarded.

How did he act?

What victory was celebrated?

How was Saul's jealousy excited?

To what did it lead?

Why did Saul fear David?

The reason for David's appointment?

How did he conduct himself?

How did the Lord regard him?

The feelings of the people towards him

What do we learn as to:

(1) The rewards of fidelity?

(2) How victories were celebrated?

(3) The results of jealousy?

(4) The uses of affliction?

### Prove from Scripture

That wise conduct pleases the Lord.

### For Special Study

(To be assigned the Sabbath previous.)

1. Dancing, among the Israelites.

2. The growth of sin.

3. The safety of God's people.

### The Catechism

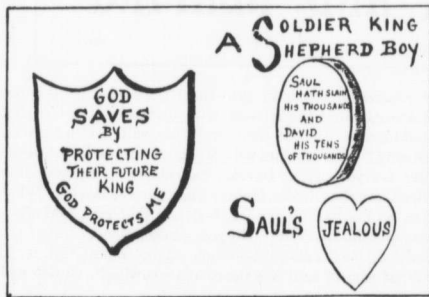
Ques. 90. *Our duty to the word.* It is the Spirit of God alone who can give the word power to save us. But we have our part to do. We must read and hear it. Both private study and presence at public worship are our duties. Four things are required of us in hearing and reading the word: (1) Attend, (2) Receive, (3) Keep, (4) Practice. Attend—as Lydia gave her mind to the words which Paul spoke, Acts 16 : 14. Note the three marks of good attention—"diligence, preparation and prayer." Receive—that is, give the message a welcome. Believe it and love it. Keep—as one who has found a great treasure, Ps. 119 : 162. Practice—for unless we obey the teachings of the word, our reading and hearing of it are in vain, Matt. 7 : 24-27.

### FOR TEACHERS OF THE LITTLE ONES

*Introduction*—Have the children ever seen a band going out to meet some one at the soldier! This will help them to imagine the scene which is described in our lesson to-day.

*Lesson Subject*—God saving His people by protecting their future king.

*A Victorious King*—Here is a soldier king, Saul, coming home from battle victorious. Saul and his soldiers pass along the roadway. Describe Saul in his chariot, his glittering armor, soldiers on prancing horses, many more on foot. See! crowds of women are coming from all over the country to meet the returning



soldiers! See the tabrets waving (tambourines), the triangles jingling (imitate), the women dancing in time with the music! What a welcome home the soldiers are getting! How proud Saul feels! Listen! the women are singing

"Saul hath slain his thousands,  
And David his ten thousands."

*A Jealous King*—Ah, see the change in Saul's face! Anger is now there. The young shepherd lad is getting more praise than King Saul! What had David done? (Recall last lesson.) Saul is jealous of David, (Sometimes boys and girls do not like it when their companions get "more praise" at school. Beware of jealousy.)

*God Protects David*—Remind the children, that God has chosen David, and God will protect him from all harm.

Picture a scene in Saul's house. Young David is a fine musician. He sings and also plays on the harp. He often plays to soothe and entertain Saul, ch. 16 : 23. Saul has a chance to harm David. Saul does a wicked thing. He twice brandishes a javelin (a short, light spear) at the young musician. David "dodged out of the way" each time. Saul was afraid of David, for he saw that the Lord was with him and had departed from Saul. He sends David from his palace.

*Golden Text*—Repeat.

*The Secret of David's Charm*—The people loved David, vs. 14-16. In one of David's songs (Ps. 119 : 11), he says, "Thy word have I hid in mine heart." (There is the secret! We can all have such a charm.)

*Prayer*—Let us repeat one of David's prayers (Ps. 19 : 14), "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight.

*What any Boy or Girl can Do*—

"A boy (or girl) can make the world more pure

By kindly word and deed ;

As blossom's call for nature's light,

So hearts love's sunshine need.

A boy (or girl) can make the world more pure

By lips kept ever clean ;

Silence can influence shied as sure

As speech—oft more doth mean."

*Protection*—Protection may be illustrated by the hen gathering her chickens under her wing, Matt. 23 : 37. Or a mother folding her arms about her child. "The eternal God is thy refuge, and underneath are the everlasting arms," Deut. 33 : 27. David loved God, and God loved David and protected him.

*Whisper Sentence*—God protects me.

#### BLACKBOARD REVIEW

## SOWING AND REAPING

This is a harvest time exercise. Question about the growth of the seed when it is put into the soil. Bring out clearly the truth, that the harvest will always be like the seed sown. Now, the words and deeds of men are like the seed; and they will have a harvest. What kind of seed has Saul been sowing? The scholars will tell you about his disobedience to God, and in this lesson we have his jealousy of David. Ask about his harvest—the loss of throne, of happiness, of friends, and of God's favor. Then turn to David. What has he been sowing? Call attention to his faithful service, first as a shepherd, and afterwards as a servant of Saul. What about his harvest? He gets praise, honor, love from the people, and enjoys the approval of God. Have the whole school repeat Gal. 6 : 7. Youth is the great sowing time. What sort of seed are the scholars sowing? Christ will help them to sow the right sort.

## Lesson VIII.

## DAVID AND JONATHAN

August 23, 1903

1 Sam. 20 : 12-23. Study vs. 1-42. Commit to memory vs. 14-17.

Read 1 Sam. 18 ; 2 Sam. 9.

12 And Jon'athan said unto Da'vid, 10 LORD God of Is'rael, when I have sounded my father about to-morrow any time, or the third day, and behold, if there be good toward Da'vid, and I then send not unto thee, and shew it thee ;

13 THE LORD do so and much more to Jon'athan : but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace : and the LORD be with thee, as he hath been with my father.

14 And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not : 15 But also thou shalt not cut off thy kindness from my house for ever ; no, not when the LORD hath cut off the enemies of Da'vid every one from the face of the earth.

16 So Jon'athan made a covenant with the house of Da'vid, saying, Let the LORD even require it at the hand of Da'vid's enemies.

17 And Jon'athan caused Da'vid to swear again because he loved him : for he loved him as he beloved

**Revised Version**—The LORD, the God of Israel, be witness : this time to-morrow ; shall I not then send ? disclose it unto thee ? Omit and much more : and more also, should it ; if I disclose it not unto ; had to him ; unto him ; 19 the ; 12 Omit out ; 13 Omit expressly ; 14 and come ; for there is ; 15 boy ; 16 is.

## GOLDEN TEXT

Prov. 18 : 24. There is a friend that sticketh closer than a brother.

## DAILY READINGS

M.	-1 Sam. 20 : 1-11.	David's complaint.
T.	-1 Sam. 20 : 12-23.	David and Jonathan.
W.	-1 Sam. 20 : 24-34.	Saul's anger.
Th.	-1 Sam. 20 : 35-42.	Friends in tears.
F.	-1 Sam. 23 : 7-18.	The last meeting.
S.	-Prov. 18 : 14-24.	The true friend.
S.	-John 15 : 8-17.	Friends of Jesus.

## CATECHISM

Q. 91. How do the sacraments become effectual means of salvation ?

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them ; but only by the blessing of

his own soul.

18 Then Jon'athan said to David, To-morrow is the new moon ; and thou shalt be missed, because thy seat will be empty.

19 And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel.

20 And I will shoot three arrows on the side thereof, as though I shot at a mark.

21 And, behold, I will send 11 a lad, saying, Go, and run out the arrows. If I expressly say unto the lad, Behold, the arrows, are on this side of thee, take them ; 14 then come thou ; for there is peace to thee, and no hurt ; as the LORD liveth.

22 But if I say thus unto the 15 young man, Behold, the arrows are beyond thee ; go thy way : for the LORD hath sent thee away.

23 And as touching the matter which thou and I have spoken of, behold, the LORD be between thee and me forever.

Christ, and the working of his Spirit in them that by faith receive them.

## TIME AND PLACE

1062 B.C. ; Gibeah, the residence of Saul. "It is now nearly identified with Tell-el-Ful, 2½ miles north of Jerusalem, although no ancient remains have been discovered, except the ruins of a watch-tower." (Davis.)

## LESSON PLAN

I. A Solemn Covenant, 12-17.

II. A Prudent Plan, 18-22.

III. An Earnest Appeal, 23.

For making known to David the mind of Saul.

## LESSON HYMNS

Book of Praise, 404 ; 287 ; 106 (Ps. Sel.) ; 584 ; 320 ; 501.

## EXPOSITION

**Connecting Links**—In ch. 18 : 17-30 we have two plots laid by Saul to bring David into danger and death, one in connection with the deceitful offer of Merab, Saul's daughter, in marriage (vs. 17-19) ; the other on the occasion of David's seeking Michal, another of the king's daughters, as his wife, vs. 20-30. Ch. 19 : 1-7 relates a temporary reconciliation between Saul and David, brought about by Jonathan, but in ch. 19 : 8-10 Saul attempts to kill David with his own hand. The siege of David in his house and his escape are described in ch. 19 : 11-17. Ch. 19 closes with an account of David's flight to Ramah and his miraculous protection there, first from the messengers of Saul, on whom the Spirit of God came, so that they could do nothing but prophesy ; and then from the king himself, who was affected

in the same manner. David then returned from Ramah to the neighborhood of Gibeah to take counsel with Jonathan, v. 1. The lesson is part of the interview between the two friends, vs. 1-23.

## I. A Solemn Covenant, 12-17.

Vs. 12, 13. *The Lord, the God of Israel, be witness* (Rev. Ver.). God is called upon as a witness to Jonathan's faithfulness in giving David the help asked in vs. 5-8. *Sounded my father* ; discovered his purpose regarding David. *About to-morrow*. That day being "the New Moon, or first day of the lunar month, was celebrated with special sacrifices and blowing of trumpets (see Num. 28 : 11-15 ; 10 : 1, 2 ; Ps. 81 : 3) ; it was observed as a day of rest (Amos 8 : 5), and apparently used as an opportunity for religious instruc-

tion," 2 Kings 4 : 23 (Cambridge Bible). *If there be good toward David.* This is one alternative. The other is, *if it please my father to do thee evil.* Jonathan evidently felt the latter was the one his father would take. *The Lord do so and much more to Jonathan.* (Compare ch. 3 : 17.) The words are a prayer, that if Jonathan proved unfaithful to David, the Lord would give to himself worse treatment. *I will shew it thee;* a pledge to tell David just how matters stand, whatever the result may be. *Be with thee, as he hath been with my father.* The words express Jonathan's assurance that David would one day occupy the throne then held by Saul.

Vs. 14, 15. *While yet I live shew me the kindness of the Lord.* Convinced that his friend is to be king, Jonathan requests for himself such kindness as David was to receive from the Lord. *Not cut off thy kindness from my house forever.* "House" signifies family, descendants. Fearing that David would follow the barbarous Eastern custom, according to which the first king of a new dynasty slew the family of his predecessor, Jonathan sought a promise that he would show mercy to his race. (Compare 1 Kgs. 15 : 29 ; 2 Kgs. 10 : 16 ; 11 : 1.) *When the Lord hath cut off.* He was sure that the Lord would give David the victory over his enemies. David remembered and fulfilled his pledge to Jonathan, when he had become king, by seeking out Mephibosheth and making him an inmate of the royal household and treating him as his own son, 2 Sam., chs. 9 and 21 : 7.

Vs. 16, 17. *Made a covenant;* David promising kindness to his family forever. *The house of David.* David's promise was to bind his descendants as well as himself. *Let the Lord even require it.* The meaning is, "Let the Lord exact vengeance from David by the hand of his enemies, if he fails to fulfil the covenant." *Caused David to swear again.* Jonathan obtained from David a second oath in addition to that implied in v. 16. *Because he loved him.* Love revels in repetitions. The bond between himself and David, Jonathan felt, could not be made too close. *Loved him as his own soul.* Compare ch. 18 : 1-3. This "is the first Biblical instance of romantic friendship." It "has been imitated, but never surpassed in modern works of fiction."

## II. A Prudent Plan, 18-22.

V. 18. *The new moon.* See on v. 12. They now lay a plan for David's safety. *Thou shalt be missed;* from the king's table, for every member of the royal household would be expected at the royal feast. (Compare vs. 5, 25.) "There was little privacy in the daily life of Eastern princes. Generally, and always on special occasions, the whole of the attendants and officers of the court dined at the same table with, but below the king, or, rather, sat before the dishes, which were placed on the floor."

V. 19. *When thou hast stayed three days;* probably at Bethlehem (v. 6), or else in some place of hiding. *Go down quickly.* Speed was necessary to avoid the danger of being observed by some of the king's spies. *When the business was in hand;* literally, "on the day of the business," referring either to the command of Saul (ch. 19 : 1-7), or to some other event well known to David. *Remain by the stone Ezel;* that is, stone of departure, some natural rocks, or a heap of ruins which might serve for a hiding place. It may have been a mile-stone or guide-post. See margin of Bible, "stone that sheweth the way."

Vs. 20-22. *I will shoot.* Since the bow was such a usual weapon (ch. 18 : 4), the spies of Saul, if they were on the watch, would see nothing suspicious in his carrying and using it. The words of Jonathan to the attendant would inform David whether it was safe or not for him to go forward. *As the Lord liveth.* A solemn form of affirmation. David's safety in this case is as certain as that the Lord lives. *The Lord hath sent thee away.* Jonathan is prepared to recognize and submit to the Lord's will in banishing David from the court. "God had another school in which the future king must be trained."

## III. An Earnest Appeal, 23.

V. 23. *As touching the matter;* referring, not to the sign only, but to the substance of the whole interview, including the renewal of the friendship. *The Lord be between thee and me;* as a Witness and Judge, in case either one should break the covenant. (Compare Gen. 31 : 48, 49.)

David then concealed himself, while Jonathan endeavored to apologize to the king for

his absence. Finding the king still determined to kill David, Jonathan warned his friend as they had arranged. Then the two, after a tender farewell, parted, never to meet again, save once (1 Sam. 23:16) in the wilderness of Ziph. (Vs. 24-42.) David's lament

over his dead friend, the Song of the Bow, is rarely touching and beautiful, 2. Sam. 1:17-27; and to David's everlasting honor, Saul had full share with Jonathan in the song. David's was a loyal heart, whose love even Saul's bitter enmity could not quench.

#### APPLICATION

*And Jonathan said, v. 12.* Saul has been called "one of the most ardent selfists that ever lived." Does it not seem strange, that a son of his should become one of the most unselfish men the world has ever seen? But this is just a proof, that although we come into the world with tendencies towards evil and are surrounded by temptations to evil on every side, by the kingly power of choice, we can triumph over all these bad influences, however powerful they may be, and through the grace of God grow into the possession of every excellence of character.

*If there be good toward David, v. 12.* It is the mark of a noble and generous spirit, to rejoice in the success and happiness of others as if it were one's own. It is quite right for us to strive for the applause that greets the victor on the athletic field, for the prize of scholarship, and for the rewards of business activity. But far more precious is the spirit that can look on the prosperity and advancement of a friend without one envious thought, and cherish a heartfelt gladness in his good fortune.

*If it please my father to do thee evil, then I will shew it thee, v. 13.* A railway engineer was recently killed in an accident. As he lay pinned to the ground under the ruins of his engine, helpless and dying, he shouted to those around: "Flag the next train!" He knew that, following close after his own train, which had been wrecked, was another, bearing a great load of passengers. He forgot his own sufferings in his concern for the safety of others. It was verily a Christ-like act.

*The Lord be with thee, as he hath been with my father, v. 13.* There is a kingship greater than the wearing of a jeweled crown and the holding of a golden sceptre. It is the quiet mastery of his own spirit by the man, who sees the place in life which God means him to occupy, however different from his own

desire it may be, and does, without murmuring and complaining, the work that lies to his hand. Jonathan lost to David an earthly kingdom, but he received from heaven in exchange a royalty of spirit, to which men still do homage.

*Shew me the kindness of the Lord, v. 14.* The goodness of God to us, furnishes a powerful reason for kindness on our part to others. The greatest gift of divine love to us is Jesus Christ and the blessings of His gospel. How utterly unworthy of these riches we write ourselves down, unless we seek to share them with the uncounted millions who are perishing for lack of the bread of life.

*Thou shalt not cut off thy kindness from my house for ever, v. 15.* To those who have gone before us we cannot repay our debt. There is no gift which we can bestow upon them. They are gone. We can, however, show our gratitude to them by laboring for the benefit of those who are to come after us. Our ancestors have made the world a better and happier place to live in. Shall we not seek to hand on this heritage, made even richer by our efforts, to the generations yet to come?

*Because he loved him, v. 17.* Jonathan lavished his unselfish love upon David without stint. What would we think of David if he had refused the request which his friend made? But there is One, a King's Son, too, who has loved us with a love far greater than that of Jonathan for David. Jesus Christ gave up His throne and glory and came to the cross of Calvary out of love to us. We are stamped as hard-hearted and ungrateful, if we do not with readiness and rejoicing take His yoke upon us and render a willing and loving obedience to His requirements.

*As his own soul, v. 17.* This is the measure of the complete abandonment of love and the surety for an abiding friendship. The words of Hugh Black are strikingly beautiful and

true, "It is never given to a man to be wise in the true and noble sense until he is carried out of himself in the purifying passion of love or the generosity of friendship. The self-centred cannot keep friends even when they make them."

*For the Lord hath sent thee away*, v. 22. We shall never know true peace or contentment, until we realize that our lives are under the control and guidance of a wise and loving heavenly Father. Our affairs are not ruled by chance. They are not being arranged according to our own foolish plans and wayward desires. There is a higher purpose in them. To this we should yield ourselves,

not deciding for ourselves whither we shall go or what we shall do, but seeking only to know and to do the will of God. Then we may be certain, however numerous our foes or great our difficulties may be, we shall in the end triumph over them all. There is no path thickly beset by foes though it may be, on which we may not tread with firm and confident step when we know that "the Lord hath sent" us.

*The Lord be between me and thee*, v. 23. That is a close bond between hearts which springs from love to the same Lord:

"Though sundered far, by faith they meet  
Around one common mercy seat."

#### POINTS AND PARAGRAPHS

A kind heart is a better adornment than a kingly robe. v. 12.

Love can conquer ambition. v. 13.

Human goodness is a copy of a divine pattern, v. 14.

The friends of adversity should be remembered in times of prosperity. v. 15.

Those who break faith with men must reckon with God. v. 16.

Love is the most powerful motive in human nature. v. 17.

Wise planning and prompt action are two rungs in the ladder of success. vs. 18-21.

All our purposes should be brought into line with the purpose of God. v. 22.

Friends, separated by distance, can meet at the throne of grace. v. 23.

No friendship will abide the test,  
That stands on sordid interest,  
And mean self-love erected;  
Nor such as may a while subsist  
'Twi'x sensualist and sensualist,  
For vicious ends connected.

Who hopes a friend, should have a hear  
Himself, well furnished for the part,  
And ready on occasion  
To show the virtue that he seeks;  
For 'tis a union that bespeaks  
A just reciprocation.

Pursue the theme, and you will find  
A disciplined and furnished mind  
To be at least expedient;

And after summing all the rest,  
Religion ruling in the breast  
A principal ingredient.

—Cowper

"I have," says a well-known writer, "a high idea of David's magnanimity, but I doubt whether it could have equalled that of Jonathan; and so, in the matter of this friendship, I am disposed to give the palm to the son of Saul . . . there are few characters in Old Testament history which, for genuineness, chivalry, self-sacrifice and constancy at once to his father and his friend, can be put into comparison with Jonathan."

If you are tempted to jealousy, do not brood over the fell passion, or allow it to grow from less to more, but arise to deal with it at once, and with all the energy of your soul. Insist on loving the one of whom you have felt the unholy passion. You may reply that that is the very difficulty which confronts you—you cannot love. You complain that to bid you love is like bidding a lame man walk. Granted; but you must distinguish between love and the emotion of love. It may be impossible for you to command the latter, but quite possible for you to practice the former, since love consists primarily, not in the feeling, but in the doing; not in emotions, but in strong acts of self-denial and service.—F. B. Meyer.

Choose friends, not for their usefulness, but for their goodness; not for their worth to us. but for their worth in themselves, and



choose, if possible, people superior to ourselves.—Kingsley.

Tennison, whose "In Memoriam" is a record and memorial of his own companionship with Arthur Hallam, has sketched his ideal of friendship in these lines :

"He was rich where I was poor ;  
And he supplied my want the more  
As his unlikeness fitted mine."

"Once you are truly Christ's, the bond can never be severed ; David had to tear himself from Jonathan, but you will never have to tear yourselves from Christ. Your union is cemented by the blood of the everlasting covenant ; and by the eternal efficacy of the prayer, 'Father, I will that they also whom Thou hast given Me, be with Me where I am.'"

The love of Jonathan cost him much ; so did the love of our Lord Jesus. Jonathan's love brought him nothing but the joy of helping his friend ; so, too, with our Saviour. The love of both was steadfast to the end.

### Light from the East

CUT OFF—It was once customary throughout the East, after a change of dynasty, to

put to death all the near relations of the former king. Often a new sultan of the Turkish Empire has murdered all who were nearly related to him, for fear of plots to secure the throne for any of them. Hence the proverb, "A Sultan has no relations." Jonathan was willing that David should have the kingdom, but he had the Oriental's desire for posterity and wished his children to have a chance to live.

NEW MOON—The appearance of the new moon began a new month among the Hebrews, but their observance of it as a religious and social festival was probably connected with the time when the moon was worshipped by their ancestors. The changing phases of the moon have been an object of superstitious interest to all mankind. I have heard old people in Scotland say, that whatever you are doing when you first see the new moon, you will be doing all the month. Rushes were peeled more easily and medicinal herbs had more value when gathered in a certain phase of the moon, and many still believe that, from the position and appearance of the new moon, they can predict the weather which will prevail during the month.

### TEACHING HINTS AND HELPS

This section embraces teaching material for the various grades in the school.

#### For Bible Class Teachers

##### AN ANALYSIS

In this lesson we have to study a notable friendship :

1. *In its origin and sanction.* (a) It was founded on the possession of noble and similar characters. Jonathan saw in David his ideal of manly grace and heroism. "A combination and a form indeed where God himself did seem to set his seal to give the world assurance of a man." Here by God's grace was the one friend for him. We should love and bind to ourselves as friends those only who are endowed with worthy and noble qualities. The character of our friends is a revelation and a test of our own. We love and admire what we are like ourselves, what we desire to become. (b) Though there must be a general similarity

of character, the friendship is helped, not hindered, by minor differences. Harmony is better than accurate and perfect similarity. David and Jonathan were both men of lofty and engaging character ; yet we can, even in the meagre history, note points of difference. The one was not the exact counterpart of the other. (c) This friendship was one divinely sanctioned, and one on which they could ask God's blessing. As they entered into covenant, they looked up to God and drew Him into the compact. We should not give our love or friendship to those whom we cannot draw with us into communion with God. Christ must evermore be Lord of all. He must choose our friends for us, or our choice must at least be submitted to Him, and meet His approval. Alas for those who have chosen friends who have no sympathy with the noblest and purest aspirations of the soul. They can hold intercourse about the

common things of every-day life ; but when the talk is not of things seen and temporal, but of the unseen and eternal, there is a blank, forbidding look, a chilling silence and no response. Enter into covenant with no friend who is not also in covenant with God.

2. *Its manifestation.* (a) The friendship was exhibited in readiness to defend each other from danger at any cost. Note in the story how Jonathan braved his father's mad fury, and imperilled his own life, to save the friend whom he loved as his own soul. (b) The friendship exhibited itself in the loftiest self-sacrifice. Jonathan might very fairly have looked forward to succeed his father on the throne. Yet he so loved his friend, that he grudged not to give up to him even the crown. There was nothing too precious to lay at David's feet. "Thou shalt be king over Israel, and I shall be next unto thee," ch. 23 : 17. Jonathan was a man of singularly generous and unselfish character. He had learned the lesson of the Lord, Acts 20 : 35. (c) This friendship was one which took delight in outward expression and avowal. Note how Jonathan put his own robe and garments on David, and even his sword and his bow, how again and again they renew the covenant, the one with the other. "Jonathan caused David to swear again because he loved him as his own soul." As they parted, "they kissed one another, and wept one with another, until David exceeded," v. 41. Do we mock at these demonstrative Orientals, and call them weak and womanly? Do we not often sin against our own best and dearest by repressing and withholding the marks of love and esteem? Many pass through life and go down to the grave mourning, because their better qualities were not appreciated, and all their efforts to coax forth a loving word or look were chilled by our coldness and indifference. "When death, the great reconciler, comes, it is never our tenderness we regret, but our severity." (d) The friendship we are studying was one to last for life, and even beyond it, vs. 14-16 and 42. We despise those shallow-hearted friends whose affection does not go beneath the surface, and endures but a while, like the morning

cloud and early dew, soon going away. The love best worth having is the "love that will not let us go," faithful till death—a love like His, who when He loved His own, loved them to the end, 1 John 13 : 1.

### For Teachers of the Boys and Girls

If the teacher is a good reader, there is perhaps no better thing that he could do, especially if his class meets in a room by itself, or well out of hearing of the other classes, than to read this whole chapter aloud. Or if the class read fluently, the old verse-about method will answer the purpose. The chapter needs little comment. It will find its own way into the heart, and the scholars will come to have a good, honest scorn for Saul, and an admiration shot with tenderness for David, the hunted, and especially for Jonathan, the unselfish. The title of the lesson is "David and Jonathan." Read it with the emphasis on Jonathan, for he is the hero of the chapter. The scholars will almost feel, without showing it to them, how like his love, and his self-effacement (be sure to explain a big word like this) and his taking his life in his hand for the sake of his friend, are to the love and sacrifice of our dear Lord and Saviour.

These four pegs may serve to hang the lesson, on—four Ps :—

1. *Jonathan's Perplexity*, 1-10 ; Saul, Jonathan's father, hotly seeking the life of David, Jonathan's friend, so hotly that David cries, "There is but a step between me and death" (v. 3), and David throwing himself for protection on his friend's love. A severe test of friendship, truly ; but thirty centuries have said that Jonathan was right in standing to his innocent friend, rather than to his wicked father.

2. *Jonathan's Promise*, 11-13. It was quite frank and straight. Jonathan was what would be called in a mining camp a "white" man. He fully realizes that David's safety will mean his own loss of the succession to the kingship. No matter ! He will not only not stand in his way, but he bids him God-speed : "The Lord be with thee, as he hath been with my father," that is, make thee prosper in thy rule as king. Jonathan is too great a soul to count cost closely.

3. *Jonathan's Plea*, 14-17. There is nothing unnatural in this man because he stands with his friend rather than with his father, as these verses witness. He seeks to enwrap his children in the sure love and care of his friend.

4. *Jonathan's Plan*, 18-23. The scholars will work out all the details of the plan unweariedly—the feast, David's empty place, the rendezvous, the shooting of the arrows, the words to be spoken to the lad and what they signified. They will want to know, too, how it all turned out, and will not be content till the final scene in vs. 41, 42 is reached.

Jonathan's self-sacrificing love meant David's life. It is to like love and sacrifice that we owe our salvation from sin and death.

### Some Test Questions

- Where is David now found?  
 What was Saul's determination?  
 What did Jonathan promise David?  
 His expectation for David?  
 What did he ask for himself?  
 For his descendants?  
 How is his love for David described?  
 What feast was at hand?  
 What sign was decided upon?  
 Where were the two friends to meet?  
 Who was witness to their covenant?

### FOR TEACHERS OF THE LITTLE ONES

*Introduction*—I heard a boy say: "Oh, Bobby'll look out for me, Bobby McFee's my chum, you see." Have you all got little chums, friends, playmates? Get from the children

their idea about friends. How will real friends treat each other? True friends will "stick to each other" in trouble as well as in joy. Impress the beauty of true friendship.

*A Secret*—'Here is a secret. I learned from a dear old woman how we can always have good friends. Shall I whisper it to you? "Be a good friend yourself, my dear," was what she told me. She meant, that if I would be kind and thoughtful and true to my

What do we learn as to:

- (1) The observance of the New Moon?
- (2) Ancient forms of oath?
- (3) The test of true friendship?
- (4) God's control of human affairs?

### Prove from Scripture

That we should be faithful to friends.

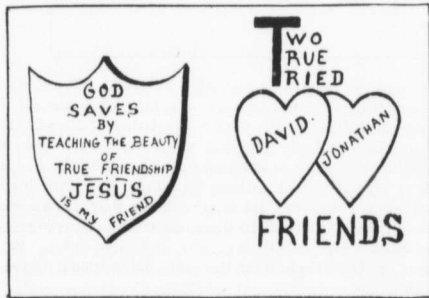
### For Special Study

(To be assigned the Sabbath previous.)

1. Bows and arrows in the Bible.
2. The story of Mephibosheth.
3. Jesus our Friend.

### The Catechism

Ques. 91. *The Sacraments—their value.* This is the first of seven questions which have to do with the sacraments. There are two mistakes about the sacraments against which we are here warned. The one is to suppose, that the water of baptism or the bread and wine of the Lord's Supper have any power in themselves to save. The other is to think, that the person who administers the sacraments, is able as a priest to save. The blessing received in the sacraments comes from Christ alone. And it comes through the Holy Spirit, who helps us to believe in Christ. We are to put our trust, not in any form nor in any mere man, but only and wholly in the Saviour who is made known to us in the gospel.



friends, they would be the same to me." Do you want to have kind, friendly playmates. Be a kind, friendly playmate yourself.

*Lesson Subject*—God saving His people by the beauty of true friendship.

*Lesson*—Print

T	WO		DAVID
	RUE	FRIENDS	
	RIED		JONATHAN

What a beautiful friendship! The king's son giving his love and truest friendship to the young shepherd! We should choose our friends, and playmates for their true worth, no matter how humble their position. Recall the procession and songs of the women going out to meet the returning soldiers, Saul's jealousy and ill-treatment of David, David's hiding himself for fear Saul would kill him.

In his trouble David goes to his friend Jonathan. Describe their secret meeting in the field, their solemn vow of lasting friendship, Jonathan's promise to find out if Saul is still determined to kill David, of the signal agreed upon that David may escape.

*The Signal*—Jonathan is to go and shoot arrows at a heap of stones as a mark, as if

practicing. If the arrows fall short of the mark, David is safe in coming back to his house. If the arrows go beyond the mark, David must go away, fly for his life. Picture the parting of the friends, vs. 35-42.

(Tell of the way in which David kept his vow of friendship, 2 Sam. 9.)

*Golden Text*—Repeat. Print JESUS.

*A True Friend*—In the Indian Mutiny a number of English officers were captured by the rebels and imprisoned. Fetters were brought to bind the prisoners, but one of them was so severely wounded, that he could not have endured the great iron chains. A brother officer besought the jailer not to fetter the wounded man. They replied that there was a pair of fetters for each prisoner and they must all be worn.

"Put two pairs on me," said the officer, "I will wear my friend's chains for him."

They agreed, and that true friend lay in double chains for his sick companion's sake.

So the Saviour took upon him the chains of our sins, that we might be free from a burden which would have killed us.

*Whisper Sentence*—Jesus is my friend.

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

#### BLACKBOARD REVIEW

DAVID'S  
OUR

F

FAITHFUL  
FRIEND

Bring out by questions the strength of Jonathan's friendship for David. There were many things to hinder these two from being friends. One was the king's son, the other was the son of an ordinary man. Jonathan had to oppose his father if he was to be David's friend. Then, Jonathan was to lose the kingdom, while David was to gain it. How strong must Jonathan's friendship have been to overcome all those difficulties! It was like a strong rope that can bear a great weight without breaking. Now turn from DAVID'S FAITHFUL FRIEND TO OUR FAITHFUL FRIEND. He is none other than Lord Jesus Christ. Think of the things that might have hindered His being our friend. He is so great and powerful, and we so weak and poor. Above all He is so holy, and we so sinful. But He is our Friend. If Jonathan gave up His kingdom for the sake of his friend, David, our Friend, has given His life for us.

## Lesson IX.

## DAVID SPARES SAUL

August 30, 1903

1 Sam. 26 : 5-12, 21-25. Study vs. 1-25. Commit to memory v. 21.

Read 1 Sam. chs. 21-25.

5 And Da'vid arose, and came to the place where Saul had pitched; and Da'vid beheld the place where Saul lay, and Ab'ner the son of Ner, the captain of his host; and Saul lay in the trench, and the people pitched round about him.

6 Then answered Da'vid and said to Ahim'elech the Hittite, and to Abisha' the son of Zeru'iah, brother to Jo'ab, saying, Who will go down with me to Saul to the camp? And Abisha' said, I will go down with thee.

7 So Da'vid and Abisha' came to the people by night; and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster; but Ab'ner and the people lay round about him.

8 Then said Abisha' to Da'vid, God hath delivered thine enemy into thine hand this day; now therefore let me smite him. I pray thee, with the spear even to the earth at once, and I will not smite him the second time.

9 And Da'vid said to Abisha', Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless?

10 Da'vid said furthermore, As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish.

11 The Lord forbid that I should stretch forth

**Revised Version**—1 Within the place of the wagons; 2 place of the wagons, with his spear; 3 head; and Abner; 4 up; 5 Omit even; 6 one stroke; 7 put; 8 Omit furthermore; 9 go down; 10 now take, I pray thee, the spear; 11 head; 12 did any awake; 13 life; 14 Behold the spear, O king! let then one; 15 And the Lord shall; 16 forasmuch as; 17 and I would not put forth; 18 mightily; and shalt surely prevail; 19 Omit on.

## GOLDEN TEXT

Luke 6 : 27. Love your enemies, do good to them which hate you.

## DAILY READINGS

M. —1 Sam. 26 : 5-12. David spares Saul.  
T. —1 Sam. 26 : 13-20. David's appeal.  
W. —1 Sam. 26 : 21-25. David spares Saul.  
Th. —1 Sam. 24 : 1-15. Another instance.  
F. —2 Kings 6 : 15-23. Good for evil.  
S. —Matt. 5 : 38-48. Love to enemies.  
S. —Rom. 12 : 9-21. Overcoming by love.

## CATECHISM

Q. 92. What is a sacrament?  
A. A sacrament is a holy ordinance instituted by Christ; wherein, by visible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers.

## EXPOSITION

**Connecting Links**—The last lesson was taken from ch. 20 of this book, and the intervening space is full of important events in the life of David; for in the present course of lessons we have merely a scattered selection from the story of David's varied adventures and struggles. When it was certain that he could no longer live in safety at the court of Saul (ch. 20 : 24-42), David fled to Nob and received succor from the priests there, ch. 21 : 1-10, for which kindness Saul afterwards exacted upon them a terrible vengeance, ch. 22 : 9-19. David fled to Gath (ch. 21 : 10-15), and was joined by a band of followers at the cave of Adullam, ch. 22 : 1, 2. Then follows the narrative of the rescue of Keilah and the treachery of the Keilites,

mine hand against the Lord's anointed; but, if I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go.

12 So Da'vid took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked; for they were all asleep; because a deep sleep from the Lord was fallen upon them.

21 Then said Saul, I have sinned: return, my son Da'vid: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And Da'vid answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

23 The Lord render to every man his righteousness and his faithfulness; for the Lord delivered thee into my hand to-day, but I would not stretch forth mine hand against the Lord's anointed.

24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me out of all tribulation.

25 Then Saul said to Da'vid, Blessed be thou, my son Da'vid: thou shalt both do great things, and also shalt still prevail. So Da'vid went on his way, and Saul returned to his place.

## TIME AND PLACE

Some time between 1062 and 1055, B. C., the seven years of exile before David became king; Ziph, a town about four miles south-east of Hebron, near a wilderness; Hachilah, a hill in this wilderness, on which the army of Saul encamped while in pursuit of David.

## LESSON PLAN

- I. A Bold Exploit, 5-7.  
Performed by David and Abisha.  
II. A Powerful Temptation, 8-12.  
To David to take the life of Saul.  
III. A Brief Repentance, 21-25.  
On the part of King Saul.

## LESSON HYMNS

Book of Praise, 285; 250; 18 (Ps. Sel.), 245; 256; 303.

ch. 23 : 1-15. Next we have the last meeting of Jonathan and David, ch. 23 : 16-18. The sparing of Saul's life at Engedi; Samuel's death and burial; and the churlish behavior of Nabal and its results; are related in chs. 24, 25. Finally, ch. 26 : 1-4 describes Saul's pursuit of David, and the encamping of the king's army on a hill, Hachilah, in the wilderness of Ziph, near Hebron.

## I. A Bold Exploit, 5-7.

V. 5. *And David arose.* He was now in hiding in the wilderness of Ziph. He had sent out spies, v. 4, to discover the precise position of the army of Saul. *Abner*; Saul's uncle, ch. 14 : 50, 51. He survived Saul probably seven years at least, 2 Sam. chs.

2, 3. *The trench.* See Light from the East. *Round about him.* The wandering tribes in the East make their encampments circular in form, the baggage of the men being at the circumference, while the chief, protected by these, lies in the centre, sometimes, but not always, in a tent.

Vs. 6, 7. *Abimelech the Hittite*; not mentioned elsewhere. The Hittites, or descendants of Heth, second son of Canaan, dwelt at Hebron in the days of Abraham. From them Abraham bought a burial-place for Sarah, his wife, Gen. ch. 23. Esau married Hittite wives, Gen. 26: 34. One branch of the Hittites established a strong kingdom in the north of Palestine. *Abishai . . . Joab*; brothers, nephews of David, who afterwards shared between them the command of his army. Abishai saved David's life in one of the Philistine wars, 2 Sam. 21: 17. Both were involved in the murder of Abner, 2 Sam. 3: 30; both remained faithful to David in Absalom's rebellion, 2 Sam. 16: 9; 18: 2. But Joab supported Adonijah and was put to death by the order of Solomon. 1 Kings 1: 7; 2: 28-34. *To the people*; that is, Saul's army (Compare ch. 14: 45). *Saul lay sleeping.* Being in pursuit of a fugitive and not expecting a night attack, no guards had been set. *His spear.* Saul's spear was his sceptre, ch. 18: 10, and its being stuck in the ground was a sign that the king was sleeping in that place. It is still customary in Palestine to distinguish the chief's tent from the rest in the same way. *At his bolster*; "at his head" (Compare ch. 19: 16).

## II. A Powerful Temptation, 8-12.

Vs. 8, 9. *God hath delivered*; literally "shut up" (see chap. 24: 18), by guiding them to the place where Saul lay helpless before them. *Smite him . . . to the earth*; as Saul had once attempted to pin David to the wall, ch. 19: 10. *At once*; the meaning is not "immediately," but "at one stroke." *The Lord's anointed*; so called because he had been set apart to the kingly office by the pouring of the sacred oil upon his head (see ch. 10: 1). The title is used of the king prophetically in chap. 2: 10, 35, but chapter 12: 3 is the first case of its actual use. *And be guiltless.* As in ch. 24: 6, David showed reverence for the king.

Vs. 10-12. *David said furthermore*; arguing the case with himself. *The Lord shall smite him.* David regards the life of the king as in a special sense in the Lord's hand. It may end either (1) by a sudden stroke, such as befell Nabal (ch. 25: 38), or (2) by a natural death, or (3) by death in battle. But it belongs to the Lord to judge him and determine the time and manner of his death. *Take thou now the spear.* David would prove to the king that it had been in his power to do him harm, and thus show that the quarrel now dividing the nation had not been of his seeking. *Cruse*; a small cup or jar. It was placed near the head at night, and fastened to the saddle by day. *No man saw it.* Long practice as scouts enabled them to do their work without noise. *A deep sleep from the Lord.* The word is used especially of a supernaturally caused sleep, Gen. 2: 21; 15: 12.

In vs. 13-20 we have David's complaint. He rebukes Saul's servants for carelessness in not better protecting their master, and complains of the ceaseless persecution and pursuit to which he has been subject. Then follows a brief conversation between Saul and David.

## III. A Brief Repentance, 21-25.

Vs. 21, 22. *I have sinned . . . I have played the fool . . . have erred exceedingly*; a three-fold confession on Saul's part. His repentance was sincere enough, but it did not endure. (Compare Hos. 6: 4.) *Return, my son David*; an invitation which David is careful not to accept. He has had experience of Saul's variableness of purpose. *I will no more do thee harm*; an impulsive but unreliable promise. *Let one of the young men come over.* David does not again put himself in Saul's power, as he did upon a former occasion, ch. 24: 16-22.

Vs. 23, 24. *The Lord render.* David will have no more to do with Saul, who has shown himself quick to forget his promises. He leaves his case entirely with the Lord, and prays that his own life may be treated as generously as he had treated Saul's. *Against the Lord's anointed.* Nothing can break down David's loyalty to God and the king. *Deliver me*; from the perils and tribulations of an outlaw's life.



Vs. 25. *Blessed be thou, my son David.* Saul's words did not ring true. David, notwithstanding his determined loyalty, was quick to detect the false note and soon removed from his dominions altogether, ch. 27:1, 2,

*Thou shalt do great things.* In chapter 24:20, Saul expressly predicts that David will be king. *His place*; probably Gibeah. This, as it turned out, proved to be the final parting between Saul and David.

## APPLICATION

*David beheld the place where Saul lay, v. 5.* The contrast between the apparent weakness of David, with his few hundred followers, and the might of Saul, with his large and well equipped army, has often been repeated between right and wrong, light and darkness. How firmly entrenched, for example, is such a gigantic evil as the liquor traffic in our own land, and how difficult is the task of the faithful few who are earnestly fighting it! Think, too, of the tremendous forces of heathenism, which still control so many millions of the human race, as compared with the small army of missionaries, and the still comparatively meagre contributions of the Christian church to the missionary cause. But those are dull eyes that do not perceive that the unseen but almighty power of God is on the side of every good cause, and that in the end of the day those who are with Him in the fight will win.

*Who will go down with me? v. 6.* The true leader is the one who shares the toils and dangers of his followers. Such a leader is our Lord Jesus. There is no steep and difficult path in which He has not gone before, no heavy burden which He has not borne, no sharp cross which He has not endured. His word is rather "Follow" than "Go", and when He does say "Go", He hastens to add, "Lo, I am with you!"

*Saul lay sleeping . . . and Abner and the people lay sleeping around him, v. 7.* Many a splendid army has been destroyed, and many a cause lost, through carelessness. In spiritual matters, as well as in military affairs, one of the greatest dangers is a fancied security. The Lord's command to His servants is ever, "Watch!" The assaults of evil are often silent and most unexpected. It is a like folly for the unsaved to lull themselves into a soul slumber of satisfaction. The judgment may come at any instant, or at any instant, death, which fixes our fate.

*God hath delivered thine enemy into thine*

*hand, v. 8.* A good man used to pray in the morning, that either he might not be led into temptation during the day, or that, if he were tempted, he might be strong enough to overcome. We cannot always escape from the presence of temptation, and, as in this case, the temptation may even look like a leading of divine providence, but however powerful and cunningly contrived the temptation may be, we have but to draw upon the unailing supplies of strength and wisdom, which are in Christ our heavenly Master and Friend, to be able to withstand it.

*The Lord forbid, v. 11.* Very many plausible arguments can be given in favor of a wrong course to which we are inclined. The one sufficient answer to them all is, that the conduct they favor is forbidden by the law of God. This is the plumb-line and spirit-level for conduct, and if we build true to it, our lives will be straight and long.

*I have sinned, v. 21.* We may learn from the case of Saul that sorrow for sin is not in itself repentance. The feeling of regret, which came over him as he saw the past in its true light, was an impulse moving him to take the definite step of giving up his sin. Had he actually taken this step, his would have been a genuine repentance, but because he refused to yield to this feeling, it passed away, leaving him more hardened than ever. Repentance is a sorrowing back. Besides being sorry for our wrong-doing, we must deliberately turn our back upon it, and set our face steadfastly in the right direction.

*The Lord shall render to every man his righteousness and his faithfulness, v. 23 (Rev. Ver.).* It is impossible that the great Ruler of the universe should act unjustly. He is no cruel Herod, murdering all the infants for fear one of them should be his supplanter. He is no vain-glorious Napoleon counting his ambition cheap at the cost of tens of thousands of lives. He has not a purpose of self-advantage to serve; and He is no re-

spector of persons. God's greatness, God's goodness, are alike guarantees of His righteous dealing with his creatures.

*As thy life . . . so let my life*, v. 24. "Forgive us our debts, as we forgive our debtors," our Lord has taught us to pray. David had caught the underlying principle. God would be God-like to him as he had been God-like to Saul.

*So David went on his way*, v. 25. David fled from Saul; he slew Goliath. But his victory over the king was as real as his conquest of the giant; for by resisting the temptation to slay his defenceless persecutor,

he showed himself more worthy to wear the crown than he. The hardest victories to win, and therefore the noblest, are not achieved on the battle field with sword and spear, but are gained over self in secret and with spiritual weapons. "David," says Chrysostom, "comes forth with a crown upon his head. . . it is not the diadem of Saul, but the crown of justice which adorns him—it is not the royal purple which enwraps him, but a wisdom more than human, before which the most gorgeous robe becomes pale;" for truly the kingliest are the most just and forbearing.

#### POINTS AND PARAGRAPHS

The wise man is a watchful man. v. 5.

No earthly leader so deserves our devotion as Christ. v. 6.

Courage cannot make up for carelessness. v. 7.

Temptation opens the door to sin, but it cannot compel us to enter. v. 8.

Those who "fear God" will also "honor the king." v. 9.

Revenge is the counterfeit of justice. v. 10.  
Everyone may wear the crown of self-mastery. v. 11.

The sinner who has the most cause for alarm is the one who is unconscious of danger. v. 12.

We repent when we reject, as well as regret, sin. v. 12.

Those who expect justice from God should be just to men. v. 23.

Our destiny is the fruit of our doings. v. 24.

Impulse is the breeze that fills the sails, principle is the helm that guides the ship. v. 25.

Pass an Eastern encampment at the present day, and what do you see? The person of distinction sleeping inside a circle of friends and dependents, the beasts of burden forming a larger circle outside, and again an outside circle formed by the carts.—Gray.

In his History of Israel, Ewald says: "Some high dignitary always had in keeping a costly ewer for the king's necessary ablutions, and it was specially his duty to take it with him,

and present it to the king during campaigns or other journeys, so that its disappearance would involve almost as great a disgrace to the king as the loss of his scepter."

"Forbearance is mightier than the weapons of war. The sword has slain its thousands, but love holds the universe in sweet and glad captivity."

Let us fix it as a first principle in our minds, as an immovable rule of our lives, that as God knows best how to order His providence, so any interference with Him is rash and perilous, and wicked too; and with reference both to events which are not lawfully on our hands, and the time at which they are to happen, let us realize it is alike our duty and our interest to say to God, in the spirit of full and unreserved trust, "Not our will, but Thine be done."—Blaikie.

"We should never seek success by unwarrantable means. Though David was promised the kingdom, nay, just because he had faith in Him who made the promise, he would not make the body of Saul a step up to the throne."

The lesson teaches "the worthlessness of mere feeling, which passes away by its very nature, and like unstored rain, leaves the rock more exposed in its obstinate hardness. Saul only increased his guilt by reason of the fleeting glimpse of his folly, which he did not follow up; and our gleams of insight into some sin and madness of ours but add to our responsibility. Emotion which does

not lead to action hardens the heart and adds to our guilt."

"Saul declared that he would never do any more what he had already so often promised not to do again; and yet he did not fail to do it again and again. He ought rather to have taken refuge with God, and appealed to Him for grace, that he might not fall into such sins again; yea, he should have entreated David himself to pray for him."

"The venerable Dr. Duff once read the Sermon on the Mount to a number of Hindu youths, and when he came to the passage, 'I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you,' so deep and intense was the impression produced on one of them that he exclaimed in ecstasy, 'Oh, how beautiful! How divine!' And for days he could not help repeating, 'Love your enemies, bless them that curse you,' and constantly exclaiming, 'How beautiful! Surely this is truth!'"

David's conduct shows courage, strength of character, and clearness of purpose, and these qualities quickened by real faith in God. The great lesson, however, is the injury done to God's cause when men are

bitterly opposed, who should be united in fighting the common foe.—Professor W. G. Jordan.

### Light from the East

**TRENCH**—The word so rendered means a laager or barricade of carts, such as is still piled up at night round an encampment in hostile territory when an attack is feared. It prevents those within it from being ridden down in a sudden charge.

**SPEAR**—The spear was the most common weapon of all ancient armies and is still carried by the Bedouins of to-day. Originally it was pointed with the horn of an oryx (antelope) straightened in water, and later with bronze or steel. The head of Goliath's spear weighed twenty-five pounds and the wooden shaft was heavy in proportion. The butt end had usually a rougher point, which was stuck into the ground when the warrior was at rest. The spear of a gigantic person like Saul would be longer and heavier than common. It very likely had a plume of horsehair or some other kind of a pennon attached to it near the head, and thus it partook more of the nature of the sceptre, and also of the royal standard of later times. So, for Saul's men to permit it to fall into the hands of the enemy was an indelible disgrace.

### TEACHING HINTS AND HELPS

This section embraces teaching material for the various grades in the school.

#### For Bible Class Teachers

##### AN ANALYSIS

1. *The temptation that came to David.* (a) Saul, his relentless enemy, was absolutely at his mercy, lying before him helpless as a child, asleep among his sleeping warriors. "A deep sleep from the Lord was fallen upon them," v. 12. There he lay, the cruel ungrateful monster who thirsted for David's blood; who had again and again all but accomplished his murder; who had robbed his life of all peace and joy, and hunted him as if he were a wild beast. In persecuting David, Saul was fighting (and he knew it) against the determinate purpose of God, who had rent the kingdom from himself and

given it to David, who was "better than he." And now this evil, cruel man lies at David's feet, with no one to protect him. Surely there was a providence in the matter, v. 8. What you failed to do before in your weakness, you are meant certainly to do now. With one swift, silent stroke of your eager servant, you can avenge yourself of your adversary. (b) Apart altogether from David's own personal wrongs, Saul richly deserved to die. He had butchered without mercy eighty-five innocent priests of God, and massacred all in their city, "men and women, children and sucklings," 1 Sam. 22. In the later years of his reign Saul had become a cruel tyrant oppressing his people. (c) David had himself been chosen long since by God to be the ruler of His people. Years ago Samuel had anointed him for the royal office;

and "the Spirit of the Lord came upon David from that day forward," ch. 16 : 13. If Saul were only cut off, the way would be open for David not only to return to his home and friends, but to take the place which God meant him to occupy, and to sit on the throne of Israel. He felt, too, that he had it in him to carry out the divine purpose, and give to Israel the place which God designed it to occupy among the nations, in order to set up Messiah's kingdom in the earth. (d) David was urged, also, to make an end of Saul, by Abishai. David knew that, in this, Abishai was but speaking for his entire band of followers. Once before, when Saul was at their mercy (ch. 24), his weakness had stayed them from putting the cruel tyrant to death. These turbulent followers will not endure another exhibition of foolish weakness. Abishai will take on himself the whole burden of the responsibility, v. 8.

2. *David's victory over temptation.* He would not permit Saul to be slain, even though he might deserve to die. (a) He was the Lord's anointed, the king of Israel. Who can touch him and be guiltless? The powers that be are ordained of God. Order is heaven's first law. Anarchy is hateful to the King of heaven and earth. The king in his own sphere is the minister of God as much as the prophet or the priest. (b) David would leave Saul's punishment to God. The Lord is making a record of the wrongs of His people. God shall avenge His own elect and avenge them speedily. David can leave Saul in God's hands, v. 10. "Shall not the Judge of all the earth do right?" Gen. 18 : 25. (c) David feels that it is always safe to deny self, and to sacrifice his own interest even in things that are not forbidden. He longed to return to his home. His soul thirsted for the worship of God in the sanctuary. He would be glad to fill the place of Saul on the throne. He was weary of his wandering life and turbulent companions. But he can wait. He can postpone his pleasure till God sees fit.

3. *The results of the victory.* (a) By conquering himself he conquered, at least for the time, his cruel enemy. Saul and he were never again to meet on earth, and he had the

satisfaction of knowing that he had aroused, for the time, Saul's better nature and overcome evil with good. (b) David by his conduct anticipated and prefigured the forgiveness of his enemies by Christ, our Saviour.

### For Teachers of the Boys and Girls

The lesson passage contains a thrilling story, which illustrates in a striking way the Golden Text. It would be poor tactics, however, to have the class recite the Golden Text, and then say to them, "Now, see how beautifully this is illustrated in the lesson!" All the "fizz" would be gone. The story first, and the Golden Text afterwards. Or better still, the story so well taught, that there will be no need of a Golden Text.

There is likely sufficient material in the lesson itself, without spending time upon its connection with previous lessons. The connection is of value when it is like the back up and short run before a jump, giving momentum. Otherwise, it is not of so much account. Take as much of the intervening incidents as will make vivid David's perilous life of outlawry.

How different from an ordinary outlaw was this David, whom king Saul is hunting, at once appears. David's scouts "spot" Saul, vs. 3, 4. Now for an adventure. David's chance has come. Verse 5 is a picture of the camp. One can almost make a diagram of it, so clearly is it described. Two trusty warriors are called into their leader's counsel. Abishai is ready to venture. Hush! all quiet in the camp (v. 7), as they steal down to it in the night,—the security of senseless fools. Abishai has no doubts—"The enemy in our hands; what else but slay? One spear-thrust, and he is finished!" All the rules of war would have justified Abishai.

But David is of another sort. He can fight; he is no coward: cowards do not go down single handed, save for one trusty friend, into a band of 3,000 chosen warriors (v. 2); but he will not take God's business into his hands. To do God's will is braver than fighting. Verse 9 gives the reason, and verse 10 commits Saul's case to God's hands, where it belongs. David never appears to better advantage, as soldier, or man of God.

Abishai must have been loyal indeed to his master, to consent to throw away the chance. But he does so; and how deftly the thing is accomplished, vs. 11, 12. The spear and the cruse of water taken away (see Light from the East, etc.) will sufficiently humiliate king Saul.

David's remonstrance, vs. 13-20, is worth studying; but better still his magnanimity (be sure to break up this big word). Saul is sorry, v. 21, and David acts generously. Those who are in the right can afford to do so. He is cautious, too—wise as a serpent, whilst harmless as a dove. The king must send for his own spear. David will not trust himself or any of his men in Saul's hands. But if he will not trust Saul, he will trust God, vs. 23, 24, and can wait, v. 25.

### Some Test Questions

Describe Saul's encampment.

Who was captain of his host?

Tell of Abishai and Joab.

What did the spear indicate? v. 7.

What request did Abishai make?

Why did David spare Saul?

What did he take?

Give Saul's confession.

His invitation? Promise?

To whom did David commit himself?

What do we learn as to:

- (1) Our duty to rulers?

(2) The sinfulness of revenge?

(3) The nature of repentance?

(4) The righteousness of God?

### Prove from Scripture

That we should acknowledge our faults

### For Special Study

(To be assigned the Sabbath previous.)

1. David's courage.
2. Overcoming temptation.
3. Loving enemies.

### The Catechism

Ques. 92. *The Sacraments—their definition.*  
Three things are here taught us about the sacraments: (1) Their Author; (2) their materials; (3) their purpose. The Author of the sacraments is Christ, Matt. 26: 26; 28: 19. Only because He has commanded them are they binding on us. The materials are "sensible signs": that is, things which can be seen and handled, in baptism, water, and in the Lord's Supper, bread and wine. The purpose is threefold. In the sacraments the blessings of salvation are "represented," that is, pictured; "sealed," which means that they are a mark to show that these blessings belong to believers; "applied," brought into our lives, so that we actually enjoy them. The Question is careful to say that, not to all, but only to believers, do these blessings come.

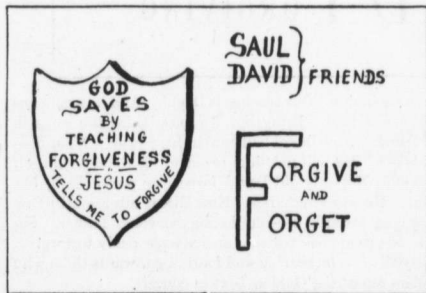
### FOR TEACHERS OF THE LITTLE ONES.

*Introduction*—Print FRIENDS. Recall the friendship of David and Jonathan. Those who are not friendly to us, who seek to do us harm, are called enemies. Do you remember one

who tried to do harm to David?  
Print SAUL — AN ENEMY TO DAVID.

*Lesson Subject*—God saving His people, by giving them an example of forgiveness.

*How to destroy enemies*—A great emperor of China, hearing that there was an uprising amongst his subjects in a distant province, gathered his loyal men about him, saying, "Come, follow me, and we shall soon destroy my enemies." They marched quickly to the scene of the trouble.



The enemy gave in at once to the emperor. "Now," thought his companions, "he will kill his enemies." But to their surprise, he treated them with the greatest kindness and forgave them heartily. "You promised that the enemy should be destroyed," said the men. "Have I not kept my word?" said the emperor. "They are my enemies no longer; for I have made them my friends."

Let us make our enemies our friends. (Draw a line through "enemy" and print "FRIEND.") We'll see how David made Saul his friend.

*Lesson*—Recall the fact that David had to run away out of the reach of Saul, who would have killed him. Saul continued to "hunt" for David. At last he comes near where David and his friends are hiding. Saul pitches his tents (outline tents behind a ridge of earthworks and a trench). Within the trench lay Saul, for safety, with his men encamped around him. Here on this hill (outline) are David and his friends. It is night. Saul is sleeping, his spear by his side.

*David destroys his enemy by making him his friend.* David and one of his friends go down to the camp of Saul. There lies Saul sleeping. "Let me kill him, when I have the chance," said David's friend. "No,"

said David, "let God punish him, I will not let him be hurt." But David took Saul's spear and a cruse of water from beside him (so that Saul might know that David had been beside him and spared his life) and went back to the hill-top.

Tell the conversation between David and Saul when they met. David's kindness destroyed his enemy by making him his friend.

*Golden Text*—Let us follow David's example in this—also the example of Jesus, who said the words of the Golden Text "Love your enemies, do good to them which hate you." Is this an easy thing to do? Did David find it easy? Who made him able to do it?

*Forgive and Forget*—Two little girls were talking under my window. One of them said, in an indignant voice:—"If I were in your place, I'd never speak to her again as long as I lived." I listened for the reply, and how pleased I was when it came. "No, Lou," answered the other in a sweet, gentle voice; "I wouldn't do that for all the world. I'm going to forgive and forget just as soon as I can."

*Whisper Sentence*—Jesus tells me to forgive.

*Hymn*—Sing verses 3 and 4, No. 527 Book of Praise.

#### BLACKBOARD REVIEW

## DAVID FORBEARING FORGIVING

This is a lesson on how to treat our enemies. Our teacher is David. And he teaches us not by words but by acts. His enemy was Saul. Bring out by questioning the ways in which Saul had shown his hatred of David. Now David had Saul in his power. What does he do? Kill him? No, he spares his life. He will not take revenge. He shows himself to be FORBEARING. But that was not all. Not only did David forbear to punish Saul, but he was willing to be friends with him. He was FORGIVING. Now direct attention to One who has been so forbearing and forgiving towards us—our loving heavenly Father. Sin had made us enemies to Him, but He has been very patient, and always ready to forgive. Press home the lesson that He expects us to be forbearing and forgiving towards those who injure us. In closing, have the scholars repeat the Golden Text in concert.



**\*AN ORDER OF SERVICE: Third Quarter**

**OPENING EXERCISES**

**I. SILENCE.**

**II. REPEAT IN CONCERT:** Them that honor Me I will honor, and they that despise Me shall be lightly esteemed.

**III. SINGING.**

He leadeth me! O blessed thought!  
O words with heavenly comfort fraught!  
Whate'er I do, where'er I be,  
Still 'tis God's hand that leadeth me.

*He leadeth me! He leadeth me!  
By His own hand He leadeth me!  
His faithful follower I would be,  
For by His hand He leadeth me.*

Hymn 297, Book of Praise.

**IV. PRAYER,** closing with the Lord's Prayer.

**V. SINGING.** Psalm or Hymn selected.

**VI. RESPONSIVE SENTENCES.** Isaiah 11 : 1-4.

*Superintendent.* And there shall come forth a rod out of Jesse,

*School.* And a Branch shall grow out of his roots:

*Superintendent.* And the spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

*School.* And shall make Him of quick understanding in the fear of the Lord:

*Superintendent.* And He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears:

*School.* But with righteousness shall He judge the poor, and reprove with equity for the meek of the earth:

*Superintendent.* And He shall smite the earth with the rod of His mouth,

*School.* And with the breath of His lips shall He slay the wicked.

**VII. SINGING.**

Hail to the Lord's Anointed,  
Great David's greater Son!  
Hail, in the time appointed,  
His reign on earth begun!

He comes to break oppression,  
To set the captive free,  
To take away transgression,  
And rule in equity.

Hymn 444, Book of Praise.

**VIII. READING OF LESSON PASSAGE.**

**IX. SINGING.** Psalm or Hymn selected.

**CLASS WORK**

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

**I. ROLL CALL.**

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

**III. MEMORY VERSES AND CATECHISM.**

**IV. LESSON STUDY.**

**CLOSING EXERCISES**

**I. ANNOUNCEMENTS.**

**II. SINGING.** Hymn selected.

**III. REVIEW FROM SUPERINTENDENT'S DESK:** which may include recitation in concert of Catechism, Lesson Title, Golden Text, Memory Verses and Heads of Lesson Plan.

**IV. SINGING.**

The Head that once was crowned with thorns  
Is crowned with glory now;  
A royal diadem adorns  
The mighty Victor's brow.  
Hymn 64, Book of Praise.

**V. RESPONSIVE SENTENCES.** Luke 2 : 10, 11.

*Superintendent.* And the angel said unto them, Fear not:

*School.* For, behold, I bring you good tidings of great joy, which shall be to all people.

*Superintendent.* For unto you is born this day in the city of David a Saviour,

*School.* Which is Christ the Lord.

**VI. BENEDICTION OR CLOSING PRAYER.**

# McGILL UNIVERSITY, MONTREAL

Faculty of Medicine, Seventy-Second Session, 1903-1904.

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## THE BOOK PAGE

*Books for review to be sent to the EDITORS OF THE TEACHERS MONTHLY, Room 87, Confederation Life Building, Toronto.*

**Principal Cairns.** By John Cairns. Oliphant Anderson and Ferrier, Edinburgh and London. 157 pages; 50c.

The Famous Scots series has been characterized as "the most complete and well constructed list of biographies ever published." This fresh addition to it maintains the standard. It will not replace, it is not intended to replace, Professor McEwen's complete Life and Letters, but one who knows Principal Cairns as only one of one's own blood can know a man, gives a clear, concise, true-to-life account of that great-bodied, great-hearted, simple-souled preacher and professor, a giant in learning, in eloquence, and in leadership, who rose from a herd boy to be perhaps the best known and best loved Scotsman of his day, but whom nothing could spoil. The opening chapters are especially interesting in their description of the life of the poor in the country parts of Scotland ourscure years ago.

**The Samaritans. A Tale of To-Day.** By John Alexander Stewart. Fleming H. Revell Company, Toronto. 405 pages; \$1.25.

The story is of the under dog and of the seamy side of life. It takes us to the native heath of the Fagins, and the Artful Dodgers, and of Bill Sykes. Their race

is not extinct. Even under the piled-up agonies of the exactions of landlords who care only for rents, no matter whose life is crushed out, the race flourishes. The writer evidently knows them well. In sympathy, the sword has pierced to his own soul also. But he is quick to bring out the brightness and humor, which even the squalor of East London cannot quench. Herstein, the Jewish rack-renter, Meckles, his agent, Constable O'Ryan, Mr. Emmett, the fearless parson, Dalrymple of the Noncon. Mission, not to speak of Miry and Peterj'n, are characters not to be forgotten. A young American figures largely in helping to clean out this London tenement district. Readers on either side of the line or of the sea will find no trouble in reading the Samaritans right through, and ought to have a richer heart of pity and love for the reading of the book.

**Daughters of Darkness in Sunny India.** By Beatrice M. Harband. Fleming H. Revell Company, Toronto. 302 pages; \$1.00 net.

India is myriad-sided, and so there is always still one more thing to say, one point of view more. Miss Harband writes with the vividness of one who thoroughly knows. It is the atmosphere of the real every-day India of Hindu and Mussulman and the Christian missionary and converts, that pervades the book. It is this rather than felicitities of style that give it its interest. The story of Sundari, the captive who escaped the horrors of the Mussulman harem, and who became the lovely Christian woman that

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she was, will deepen sympathy for India's daughters, and the desire to send them the gospel of freedom and joy.

**A Boy's Religion from Memory.** By Rufus M. Jones. Ferris & Leach, Philadelphia. 141 pages; 75c.

The story, told without egotism, of the beginning of his religious experience, will attract some readers; but the altogether quaint and curious picture of the Quaker home in which the boy was brought up will win many more. We have not found any more delightful account of the Visiting Friends, or The High Seats, or The Sense of the Meeting. It recalls early recollections of the peculiar but charming ways of the Friends. Our religious life will lose at least one precious note, if the calm of spirit and the sweet inward communing which characterize the Friends, more than any other Christians, should die away.

**Mary North.** By Lucy Rider Meyer. Fleming H. Revell Company, Toronto. 339 pages; \$1.25.

The writer uses a strong brush in depicting the pitfalls into which unwary feet may come. We should have been glad if she could have spared her heroine some of her experiences. But the object—for it is distinctly a book with an object—is to produce a vivid impression of the perils of the innocent, and the way out, and to show what may and ought to be done for the "scores and thousands" of girls who float into the large cities, and whom "nobody wants" because they

have neither the education nor the training to do any one thing thoroughly well. Mrs. Meyer's solution of the problem is a course of training for domestic service, with diploma, etc. It is a step worth taking, if anyone will come forward with a practicable plan. The tribulations of the ordinary housekeeper who has to do with raw and inefficient help, should make her sympathetic.

**The Child Housekeeper.** By Elizabeth Colson and Anna G. Chittenden; with music and songs by Alice R. Baldwin; fully illustrated. A. S. Barnes & Co., New York. 187 pages; \$1.50 net.

"Let us see if we can find some fun in what many people call dull work," writes the author, in the chapter on Washing. This is one of the important ends which the whole book accomplishes; important, because people do best what they enjoy doing. In order that the children may have pleasure in helping about the house, they must be taught the dignity of the everyday home duties, and also how to do them skillfully. The natural place for the little girls—and boys too—to learn is in their own homes. This book, although written partly for household science teachers, will be a very great practical help to the mother, who wishes to interest her little ones in housework, done with utensils to be found in the simplest home. Such subjects are treated as Dish-washing, Fire-building, Bed-making, and the Care of the Baby. Each chapter contains short stories in connection with the articles used and also a lively song on the topic.

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Further information regarding scholarships, medals, etc., may be obtained from the Calendar, or on application to the Secretary.

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