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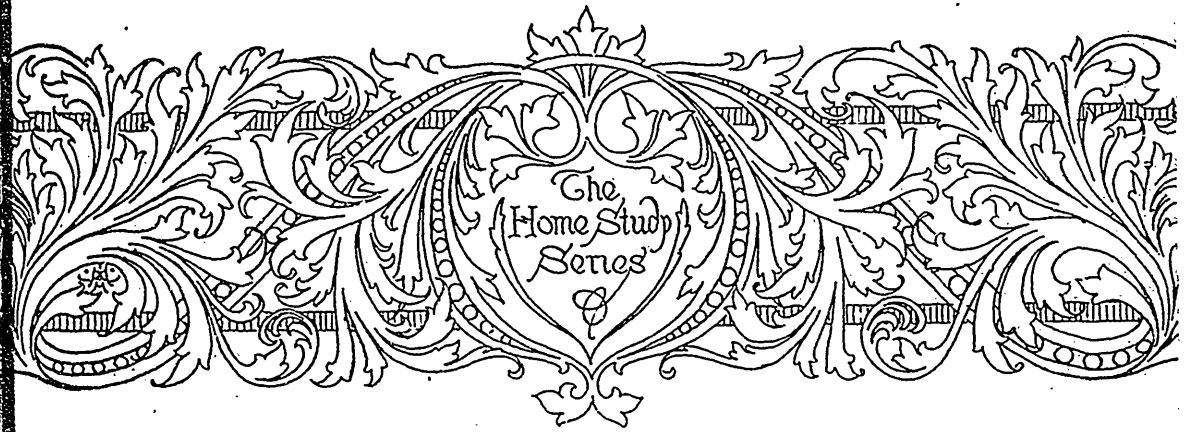
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Presbyterian Church in Canada

Rev. R. Douglas Fraser
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Confederation Life Building, Toronto

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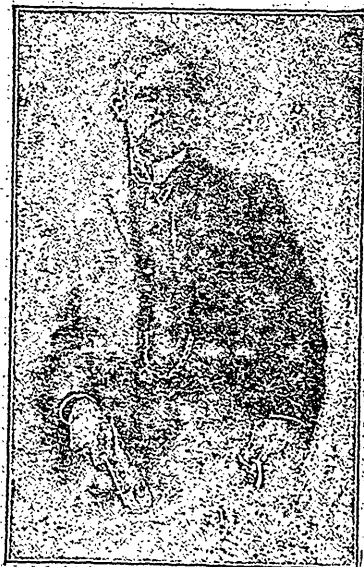
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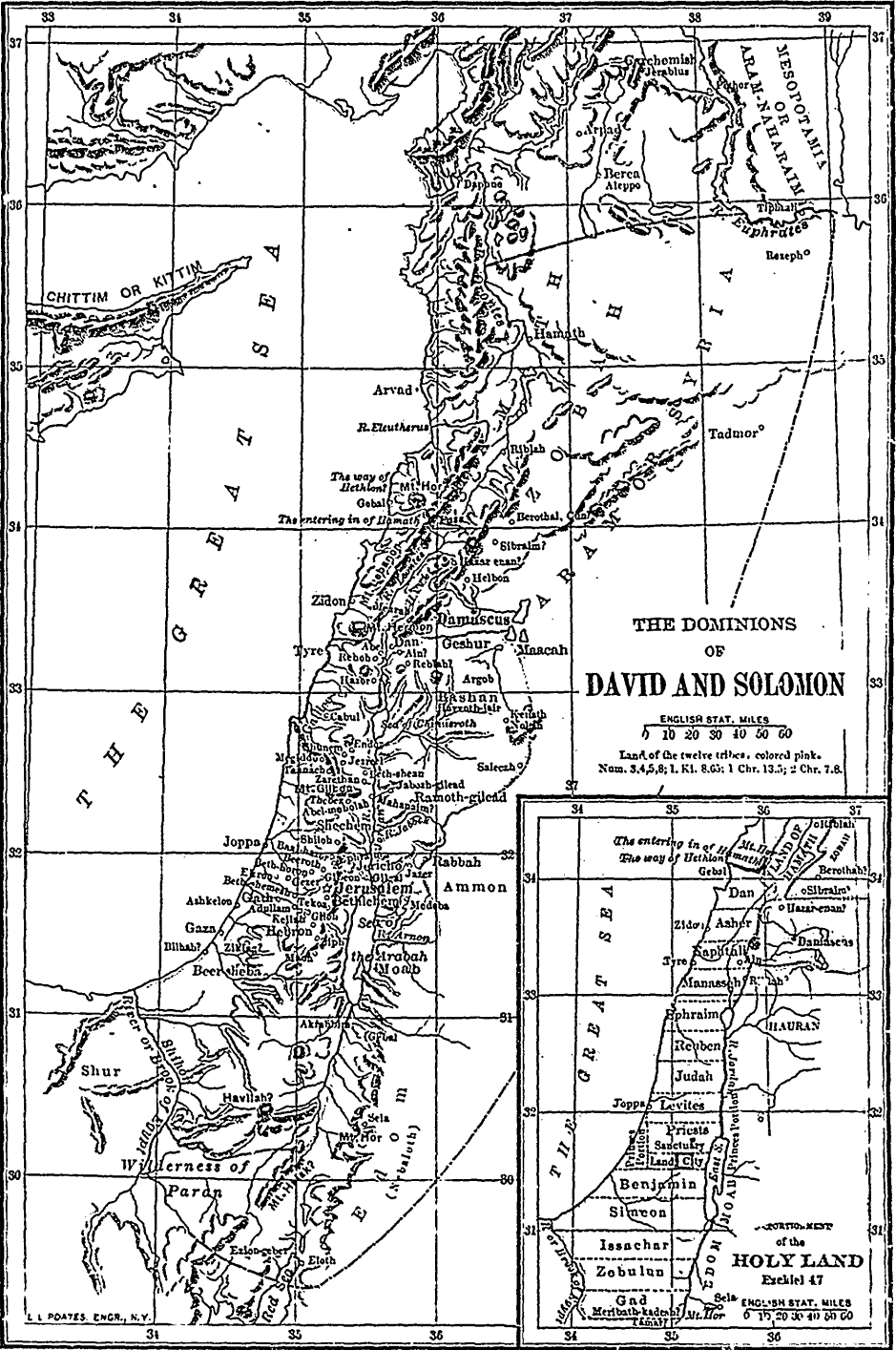
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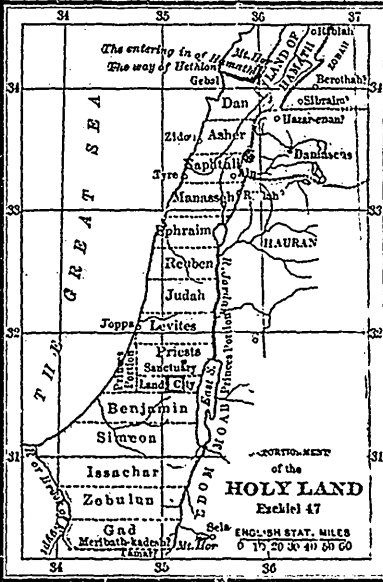


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THE DOMINIONS
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Land of the twelve tribes, colored pink.
Num. 34, 45, 8; 1 Ki. 8:63; 2 Chr. 7:8.



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of the
HOLY LAND
Ezekiel 47
ENGLISH STAT. MILES
0 10 20 30 40 50 60

L. L. POATES, ENGR., N. Y.

The Home Study Quarterly

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

Vol. IX.

October, November, December, 1903

No. 4

THE FOUR-LEAVED CLOVER

They tell the story of a man
Who roamed the wide world over,
And spent his whole life trying
To find a four-leaved clover.

For this, once found, would bring him peace
And happiness forever ;
And so he roamed and sought in vain ;
He found the treasure never.

Till coming home a tired old man,
Discouraged and down-hearted,
He threw himself upon the ground,
But quick again upstarted ;

For there before his own house-door,
And spread the whole field over,
Were growing fragrant bunches of
The long-sought, four-leaved clover.

Dear heart, there comes the truest joy
To those who seek it never ;
And happiness, in duty's field,
Rewards the doer ever.

AN ATTRACTIVE COURSE

The second year of the General Assembly's Teacher Training Course begins in the October TEACHERS MONTHLY. Those who have taken the first year will be eager to complete the course. It will be well to start promptly. The lists of successful candidates, pass and honor, recently published, show how widely the new Course has already taken hold. As is generally known, the Course embraces the three departments of Scripture, Doctrine, and the Principles of Teaching. We are sure that those who did

not take up the Course last year will be glad to know that they may begin now. A certificate is given for each examination passed, and a diploma when all the subjects of the two years have been completed. The only expense is for a copy of the TEACHERS MONTHLY (50c. a year ; 40c. five or more to one address) and Hamill's The Sunday School Teacher, 50c., plus 5c. for postage. For full particulars write Rev. J. M. Duncan, B.D., Secretary Sub-committee on Teacher Training, Confederation Life Building, Toronto.

THINGS THAT BOYS HATE

By Frederick Tracy, Ph. D.

"Hate" is a strong word, but not too strong to express the feelings of most boys towards certain things. The word "love" is equally expressive, but most boys are far more likely to tell us what they hate than to tell us what they love.

No doubt the boys who read this will admit that they are liable to make mistakes, and that it is just possible that they may sometimes hate what is not altogether hateful. On the other hand, the writer is prepared to admit that anything for which all good average boys have a natural and unconquerable hatred must be in some way bad or unworthy.

The ideal of nearly every boy is to be a man. The boy who does not aspire to be a man is despised by his companions. To be a true man is to be brave, strong and generous. Hence, almost without exception, boys hate to be thought cowardly, weak, or mean. What is more common than to hear

a boy reject, with intense scorn, the suggestion that a proposed undertaking—driving a spirited horse, or climbing a high tree—is dangerous, or that he is not strong enough for it! And how most boys hate to be thought mean! A boy would rather squander all his good things upon his companions than to be thought stingy or mean.

And you are right, my boy, in hating these things. You are right in your admiration for courage, strength, and generosity. The world needs strong, brave, generous men more than it needs anything else; and if you fail to become this sort of man you will fail to give the world what it has a right to expect from you.

But let us be sure that we have the right idea about these things. It is one thing to use a word, but quite another thing to understand exactly what that word stands for. Consider courage. Did it ever occur to you that there are two sorts of courage? Some people call them physical and moral courage; but this is a mistake, for no courage is merely physical. But let us take an example. The boy who can face a vicious dog, or fight a bullying comrade, or endure pain without wincing, is said to possess physical courage, while the boy who would rather be laughed at by his companions than disobey his parents, is said to possess moral courage.

Now, will the boy reader permit a suggestion? Boys, as a rule, attach more value to physical than to moral courage. Nearly all boys would prefer pain to ridicule. Why? Is not the real reason this, that ridicule hurts the worst? And so, in choosing to suffer pain rather than ridicule, you are choosing the thing that is easiest to bear. Is that the way a brave man does? I think not. A brave man chooses that which he believes he ought to do, no matter how hard or how painful it may be. Perhaps it would be well to overhaul your notion of courage, my boy, and see whether it is perfectly sound and watertight, before you go out to sea within it.

If we have been correct in what we have just said, every boy will be able without our help to examine his ideas of strength, generosity, and other things he considers manly, and come to right conclusions about them. Above all, every boy should remember that

the ideal of manliness is not fully realized in any man he may number among his acquaintances. It has been realized once for all in the Christ. Wherefore, consider Him.

University of Toronto

✽

HO, JO, AM

When the opportunity offers for such an exercise, try this:

One only of the artificial methods of remembering the order of the Minor Prophets, so difficult for most people to find in the Bible, has ever been to me really practicable. I caught that from a passing speaker, and have had it as a comfort and help ever since.

Teach it to your scholars. It looks like Choctaw, but is really very easy:

Ho, Jo, Am,
Ob, Jo, Mi, Na,
Hab, Zeph, Hag, Ze,
Mal—

pronounced,

Ho, Jo, Ame,
Obe, Jo, Mi, Nay,
Hab-Zeph, Hag-Ze,
Mal.

Compare this, syllable by syllable, with the Minor Prophets, and you find it a perfect index.

It is almost impossible to forget.

—The Sunday School Journal

✽

HOW TO KNOW THE APOSTLES

The old painters of the Middle Ages who painted so many great religious pictures for the churches and monasteries, used certain objects or badges to distinguish the apostles from one another. In the Dictionary of Phrase and Fable, Dr. Brewer tells us what these signs were. The list will be of interest to us in these days, when photography has brought copies of these old paintings within the reach of everyone who cares a penny for sacred art.

Andrew—an oblique cross (X), because he was crucified on one.

Bartholomew—a knife, because therewith he was flayed alive.

James the Greater—a scallop shell, pil-

grim's staff, or gourd bottle, because he is the pilgrim's patron.

James the Less—a fuller's pole, because Simeon, a fuller, is said to have slain him with one.

John—a cup, with a winged serpent flying out of it, in allusion to the tradition that a priest of Diana challenged him to drink a cup of poison. John making the sign of the cross on the cup, the devil at once flew out of it like a dragon and the apostle drank in safety.

Judas Iscariot—a bag, because he was the purse-bearer.

Jude—a club, the implement with which he was slain.

Matthew—a hatchet, or halbert, because he was killed by one.

Matthias—a battle-ax, with which he was beheaded.

Paul—a sword, with which his head was struck off.

Peter—a bunch of keys and a cock, the former because Jesus gave him the keys of the kingdom; the latter because at cockcrow he went out and wept bitterly after denying his Master.

Philip—a long staff, surmounted with a cross, because he was killed by being hanged by the neck to a tall pillar.

FOR NEXT YEAR

One of the great delights of the Editors is the favor which the HOME STUDY QUARTERLY enjoys. It is coming now to be an old friend in most of our schools. The aim of the Editors is to make it solid, not flashy, to pack into its pages just as much real lesson material as they will hold; and it is extremely gratifying to know that our boys and girls and young people appreciate strong food. For it is plain, strong food that healthy people enjoy, and that makes people healthy and strong. Next year we hope to provide even better fare. The very best we have is at the service of those who use the HOME STUDY QUARTERLY in the preparation of their lessons; and for a scholar to have mastered what it gives on any particular lesson, is to be ready to give a good account of himself in the class.

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BIBLE DICTIONARY FOR FOURTH
QUARTER, 1903

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

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

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

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

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

Ba'-al-e. The same as Kirjath-jearim, a town of Judah.

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

Da'-vid. Son of Jesse and second king of Israel. According to the ordinary reckoning he reigned from 1055 to 1015 B.C. His life may be divided into four periods, namely: (1) Youth; (2) Years of wandering; (3) Reign over Judah; (4) Reign over all Israel.

E'-gypt. The country watered by the Nile, divided into Upper Egypt, or the valley of the Nile, and Lower Egypt, or the delta formed at the mouth of the same river.

Eth-a'-nim. The seventh month of the Jewish year, also called Tisri. It corresponded to parts of September and October.

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

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

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

Gi'loh. A village in the hill country of Judah.

Gi'lo-nite. A native or inhabitant of Giloh, as Abithophel, 2 Sam. 15: 12.

Gitt'-ite. A native or inhabitant of Gath.

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

Ho'-reb. The mountain in the peninsula of Sinai where the law was given to Israel. The name is practically the same as Sinai.

Is'-ra-el. A name given to Jacob and his descendants.

Je-ru'-sa-lem. The sacred city of the Jews, where David fixed his capital.

Jo'-ab. A nephew of David, and one of the leaders in his army.

Ju'-dah. The territory assigned to the fourth son of Jacob and occupying the greater portion of Southern Palestine.

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

Mo'-ses. The great Israelitish leader and lawgiver. He was a Levite belonging to the family of Kohath.

Na'-chon, Pe'-rez-uzz'-ah. Nachon was the designation of a threshing-floor at which Uzzah was struck dead (2 Sam. 6: 6), and which was hence called Perez-uzzah, that is, "breach of Uzzah."

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

O'-bed-e'-dom. A Gittite living between Kirjath-jearim and Jerusalem, in whose house the ark was left by David.

She'-ba. A people and country of south-western Arabia. They traded, not only in the gold, precious stones and spices of their own country, but also in the products of India and Ethiopia. In the days of Solomon, like Ethiopia in the times of the Acts (Acts 8: 27), Sheba was ruled by a Queen.

Sol'-o-mon. The son of David and third king of Israel. He was born at Jerusalem, and became king in 1015 B.C., at the age of 18 or 20. He reigned forty years. He was famed for his wisdom and the splendor of his court.

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

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

Zi'-on. One of the hills on which Jerusalem stood. After the building of the temple it included Mount Moriah, the temple hill. It is often used for the whole of Jerusalem.

***AN ORDER OF SERVICE: Fourth Quarter**

OPENING EXERCISES

I. SILENCE.

II. Superintendent. O come, let us sing unto the Lord : let us make a joyful noise to the Rock of our salvation.

School. I was glad when they said unto me, Let us go into the house of the Lord.

III. SINGING.

Pleasant are Thy courts above,
In the land of light and love,
Pleasant are Thy courts below,
In this land of sin and woe.
O, my spirit longs and faints
For the converse of Thy saints,
For the brightness of Thy face,
For Thy fulness, God of grace!
Hymn 389, Book of Praise

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

V. SINGING. Psalm or Hymn selected.

VI. RESPONSIVE SENTENCES. Ps. 24 : 3-5 and 7-10.

Superintendent. Who shall ascend into the hill of the Lord? or who shall stand in His holy place.

School. He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

Superintendent. He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

School. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

Superintendent. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

School. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in?

Superintendent. Who is this King of glory? The Lord of hosts, He is the King of glory.

VII. SINGING.

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
To crown Him Lord of all.

Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all.
Hymn 90, 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.

Joy to the world! the Lord is come!
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing.
Hymn 26, Book of Praise

V. RESPONSIVE SENTENCES. Luke 2 : 30-32.

Superintendent. Mine eyes have seen thy salvation,

School. Which thou hast prepared before the face of all people;

Superintendent. A light to lighten the Gentiles, and the glory of thy people Israel.

VI. BENEDICTION OR CLOSING PRAYER.

DAVID BRINGS UP THE ARK

2 Sam. 6 : 1-12. Study vs. 1-19. Commit to memory vs. 11, 12.

Read 1 Chron., chs. 13, 15, 16 ; also 2 Sam. 5 : 17-25.

1 Again, Da'vid gathered together all the chosen men of Is'rael, thirty thousand.

2 And Da'vid arose, and went with all the people that were with him from Ba'ale of Ju'dah, to bring up from thence the ark of God, ¹ whose name is called by the name of the LORD of hosts that ² dwelleth between the cherubims.

3 And they set the ark of God upon a new cart, and brought it out of the house of Abi'nadab that ³ was in Gib'eah : and Uzz'ah and Ahi'o, the sons of Abi'nadab, drove the new cart.

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

5 And Da'vid and all the house of Is'rael played before the LORD ⁵ on all manner of instruments made of fir wood, ⁶ even on harps, and ⁵ on psalteries, and ⁷ on timbrels, and ⁷ on cornets, and ⁸ on cymbals.

6 And when they came to Na'chon's threshing-floor, Uzz'ah put forth his hand to the ark of God and took hold of it ; for the oxen ⁹ shook it.

Revised Version.—¹ which is called by the Name, even the name : ² sitteth upon the cherubim ; ³ was in the hill ; ⁴ was in the hill with ; ⁵ with ; ⁶ and with ; ⁷ with castanets ; ⁸ stumbled ; ⁹ broken forth ; ¹⁰ called that place ; ¹¹ remained ; ¹² house ; ¹³ And David ; ¹⁴ joy.

EXPLANATION

Connection—David reigned over the house of Judah seven and a half years, ch. 2 : 4, 11. He was then elected and anointed king over all Israel, ch. 5 : 1-3. He captured Jerusalem, fixed his capital there, built a palace, and inflicted a great defeat on the Philistines, vs. 6-25.

1. Again. This points back to another gathering, either at David's coronation (ch. 5 : 1-3), or of the army for the battle with the Philistines, ch. 5 : 17-25. All the chosen men ; the representatives of all the people. David wished the whole nation to have a share in bringing up the ark. From Baale of Judah ; another name for Kirjath-jearim, the rest-

of Jehovah. Either the sun, moon and stars, or the angels, or both are compared to an army, of which Jehovah is the leader. Between the cherubims ; winged creatures, made of gold and placed one at each side of the mercy-seat, as the covering of the ark was called, Ex. 25 : 18-20 ; 37 : 7-9.

3-5. A new cart ; which had never been used for any common purpose. The law required that the ark should be borne on the shoulders of the Levites, Num. 3 : 29-31 ; 4 : 15 ; 7 : 9. We have here the first act of disobedience. Gibeah ; (Rev. Ver., "the hill"), some height in the neighborhood of Kirjath-jearim. Abinadab. (See 1 Sam. 7 : 1.) Played. Compare 1 Sam. 18 : 7. The illustration shows the various sorts of instruments.

6. Threshing-floor. A flat rock on the top of a hill, where the wind would blow away the chaff. Took hold of it ; a second act of disobedience. Even the Levites were forbidden to touch the ark, except by staves put through its rings, Num. 4 : 5, 15, 19, 20. This was God's way of teaching reverence for Himself and everything belonging to His service.

7-10. Anger. kindled ; righteous indignation. For his error. The punishment was severe, but a lesson in reverence was needed by the people at this new starting-point in their religious life. David was displeased ; chiefly, perhaps, with himself for having gone about bringing up the ark in a wrong way. Had made a breach ; had broken forth upon Uzzah. Obed-edom ; just the one to take charge of the ark, for he belonged to the family of Kohath, Num. 4 : 15. The Gittite ; that is, the Gathite, a native of Gathrimmon.

11, 12. It was told king David. Look at David's two lessons. (1) Disobedience is dangerous. (2) His greatest blessing was the presence of God, of which the ark was a sign. Brought up the ark of God ; this time on the shoulders of the Levites, 1 Chron. 15 : 15. Gladness ; because the ark representing God's presence was to abide in the royal city.



1. Timbrel ; 2. Cymbals ; 3. Cornet ; 4. Harp ; 5. Psaltery

ing-place of the ark since it had been brought back by the Philistines, 1 Sam. 7 : 1. (See also Time and Place.) The story begins with the starting of David's procession on the return journey. The ark of God ; a chest overlaid with gold (see Ex. ch. 25), made to hold the tables of the law (Ex. 25 : 16 ; see also Ex. 31 : 15) and placed in the holy of holies, Ex. 26 : 34. Which is called by the Name (Rev. Ver.). The ark was called by the name of Jehovah because it was the centre of His worship, and there He revealed Himself. The LORD of hosts. Wherever Lord in our version is written in capitals, it is the translation

Handwritten note: 1000 20

GOLDEN TEXT

Ps. 84:4. Blessed are they that dwell in thy house.

DAILY READINGS

- M. —2 Sam. 6: 1-12. David brings up the ark.
- T. —1 Chron. 15:1-3; 11-16. Preparing for final journey.
- W. —1 Chron. 15: 25-16: 3. Brought to Jerusalem.
- Th. —1 Chron. 16: 7-22. A psalm of praise.
- F. —1 Chron. 16: 23-37. The psalm continued.
- S. —Psalm 132. David's prayer.
- S. —Psalm 84. Longing for God's house.

CATECHISM

Q. 96. *What is the Lord's supper?*
 A. The Lord's supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is shewed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace.

FOR FURTHER STUDY

1-5 *Who was king of Israel at this time? Where did he live? (ch. 5:5.) How long did he reign?*

1-5 *How many men did David gather? For what purpose? Who made the ark?(Ex. 37:1.) Of what? What was the cover called? What were at its opposite ends? What was kept in the ark? (Ex. 25:21; 31:18.) Where had it been? In whose house? For how long? (1 Sam. 7:2.) Upon what was it now carried? What law was disobeyed? How did the king and his people express their joy?*

6 *What did Uzzah fear? How did he try to prevent it? Where did this occur?*

7-10 *At whom was the Lord angry? How did He show His anger? How did David feel? What did he call the place? Where was the ark taken?*

11, 12 *How long was the ark in Obed-edom's house? What was David told? What did he then do?*

Seniors and the Home Department—Who are the three chief characters in the Lesson? How had the ark come to Kirjath-jearim? 1 Sam. chs. 6:1 to 7:1.)

1-5 *By whose name was the ark called? Why? What were the cherubim? Why was the ark so strictly guarded? To whom did it bring death? To whom prosperity? What opposite effects are ascribed to the gospel? (2 Cor. 2:16.) What is the cause of this difference?*

6-10 *Describe ancient threshing floors. How was the threshing done? What was Uzzah's fault? Its punishment? Why so severe? Why was David dis-*

TIME AND PLACE

About 1042 B.C.: Baale of Judah, generally supposed to be another name for Kirjath-jearim. The latter name means "city of woods." It was on the western border of Judah and Benjamin (Josh. 15:9; 18:14, 15), but belonged to Judah. The distance from Jerusalem was not more than eleven miles.

LESSON PLAN

- I. **A Pious Plan, 1-5.**
For bringing the ark to Jerusalem.
- II. **A Rash Interference, 6.**
By Uzzah in touching the ark.
- III. **A Severe Punishment, 7-10.**
Inflicted by the Lord on Uzzah.
- IV. **A Rich Blessing, 11, 12.**
Brought by the ark to Obed-edom and to David.

LESSON HYMNS.

Book of Praise, 359; 386; 98 (Ps. Sel.); 272; 536; 387.

pleased? What name did he give to the place? What change did he make in his plan?

11, 12 *Why was Obed-edom a proper person to have charge of the ark? Why was Obed-edom blessed? Who were blessed along with him? What does this teach as to the value of family religion? What two lessons did David learn.*

Prove from Scripture—That the Lord's presence brings blessing.

Practical Points—1. In our times of prosperity we should remember God, from whom all prosperity comes.

2. Not only should we serve God ourselves, but we should also do our best to get others to serve Him.

3. The presence of God in any heart or in any home is sure to bring happiness.

4. If our companions see that religion makes us joyful, they will more readily be persuaded to seek it for themselves.

5. God punishes men for sin, partly that others may be warned to avoid it.

6. No command of God can be trifling. To be careless about the least of them is to show irreverence towards Him.

7. We need have no fear that God's cause will fail. Our business is to do what He bids us. He will take care of the results.

8. One of the best tests of our religion is our life in the home. If it makes us kind and helpful and forbearing towards the members of our own family, it is pretty sure to be genuine.

FOR WRITTEN ANSWERS

1. What did David set out to do?

2. What mistakes were made?

3. How may we commit the sin of Uzzah?

Lesson II.

GOD'S COVENANT WITH DAVID

October 11, 1903

2 Sam. 7: 4-16. Study vs. 1-29. Commit to memory, vs. 8, 9. Read 2 Sam. chs. 8-10.

4 And it came to pass that night, that the word of the Lord came unto Nathan, saying,

5 Go and tell my servant David, Thus saith the Lord, Shalt thou build me an house for me to dwell in?

6 Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?

8 Now therefore so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel.

9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth.

10 Moreover I will appoint a place for my people

Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime.

11 And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee an house.

12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 He shall build an house for my name, and I will establish the throne of his kingdom for ever.

14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.

16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

Revised Version—1 the same; 2 for; 3 an; 4 have ye not built; 5 thus; 6 that thou shouldst be prince; 7 have been; 8 from before thee; and I will make; 9 ones; 10 their own place, and be moved; 11 at the first; 12 from the day; 13 I will cause; 14 Moreover; 15 the Lord; 16 Omit away; 17 made sure.

EXPLANATION

Connection—The Lesson contains the message brought from the Lord to David by Nathan the prophet, when the king had announced his desire to build a temple for the worship of God, vs. 2, 3. In vs. 18-29 we have David's prayer for blessing.

4, 5. That night; probably in a dream. The word of the Lord; different from Nathan's own opinion, v. 4. My servant; a title of special honor, shared by David with such great men as Moses and Joshua, Josh. 1: 1; 24: 29. Shalt thou build? The meaning is "Thou shalt not build." For the reason, see 1 Chron. 22: 8; 28: 2, 3.

6, 7. Any house; because there had been no safe and suitable place for a house. A tent; the outward covering of skins, Ex. 26: 7, 14. A tabernacle; the framework of boards and bars, Ex. 26: 15-30. To feed; care for, as a shepherd tends his sheep: the duty of rulers. Here the tribe, from which the ruler was taken, is represented as governing the other tribes. Cedar; the finest and most costly timber. The time for such a building had not yet come.

8, 9. I took thee. The Lord had directed Samuel to anoint David as king, 1 Sam. 16: 12. Sheepcote; sheep-fold. I was with thee. David owed all his safety and success to God. Thine enemies; the Lord's enemies, too, and therefore overthrown. A great name. See Ps. 18: 35.

10, 11. Will plant; like a tree with deep, firm roots. Children of wickedness; wicked men.

As beforetime; during the days of cruel slavery in Egypt. Since the time; of their oppression in the days of the judges. To rest. God had now delivered His people from their enemies. Make thee an house; give thee children. David had spoken of building a house for God, but God promises to build a house for him.

12, 13. Thy days be fulfilled; when the end of life should come. Thou shalt sleep; a beautiful description of death. (See John 11: 11.) Fathers; his ancestors. Set up thy seed. This promise was fulfilled, first in Solomon (1 Kings 8: 15-20), then in his descendants who sat on the throne of Judah, and finally in Christ, Luke 1: 31-33; Acts 2: 29-31; 13: 22, 23. He shall build; that is, Solomon. (See 1 Kings 6: 1.) So David's desire would be granted. My name; that is, God Himself.

14-16. Chasten him; punish his faults. Solomon is referred to. Commit iniquity. Not even a king can escape punishment, if he sins against God. With the rod of men, etc.; as earthly fathers correct their children. Shall not depart. God would continue His care for ages to come. Took it from Saul; because Saul had forsaken God. For ever; a promise fulfilled by the coming of Christ, who shall reign for ever.

Vs. 18-29 contain David's prayer and thanksgiving to Jehovah, the mighty God of Israel.



Shepherd Tending His Sheep

GOLDEN TEXT

2 Sam. 7: 16. Thy throne shall be established forever.

DAILY READINGS

M. —2 Sam. 7: 1-16.	God's covenant with David
T. —2 Sam. 7: 17-29.	David's thanksgiving.
W. —2 Chron. 6: 1-11.	Fulfillment.
Th. —1 Kings 5: 1-6.	Why David could not build.
F. —Jer. 33: 19-26.	A sure covenant.
S. —Heb. 8.	The better covenant.
S. —Heb. 1: 1-12.	The everlasting throne.

CATECHISM

Q. 97. What is required to the worthy receiving of the Lord's supper?

A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance,

love, and new obedience; lest, coming unworthily, they eat and drink judgment to themselves.

TIME AND PLACE

Soon after the bringing of the ark to Jerusalem about 1042 B.C.; Jerusalem, the capital of Israel, and within the splendid palace of cedar, which David, with the friendly aid of Hiram, king of Tyro (ch. 5: 11), had built for himself.

LESSON PLAN

- I. The Presence of God, 4-7. With his people, wherever they went.
- II. The Providence of God, 8-11. Shown in the selection and guidance of David.
- III. The Promises of God, 12-16. Concerning David's family and kingdom.

LESSON HYMNS

Book of Praise, 69; 301; 32 (Ps. Sel.); 17; 90; 68.

FOR FURTHER STUDY

Juniors—Where had David built his palace? From what place had the ark been brought? Where had it been put? What was David's new plan? Who agreed with him?

4-7 What message did Nathan receive? From whom? How is David spoken of? What building had been used for God's worship? Why was David not allowed to build the temple?

8-11 By what name does the Lord call David? What was David's work as a lad? To what position had he been raised? From whom had all his success come? What did God now promise?

12, 13 Who was to build the temple? What further promise was made? When was it completely fulfilled? (Luke 1: 32, 33.)

14-16 To whom is God a Father? (1 John 3: 1; 5: 3.) What did God take from Saul? Why? What does He promise to David's house? How sure was the covenant made? (Ps. 89: 29-36.) Where is Christ spoken of as David's son? (Rom. 1: 31.) How long will His throne endure? (Heb. 1: 8.)

Seniors and the Home Department—What building did David wish to erect? What was his motive? What was Nathan's own view of the case?

4-7 How did God's view of it differ? Wherefore did God disapprove? Why are God's plans to be preferred to ours? Who has the final word in all our undertakings? (Prov. 16: 31.) During the desert wanderings where had God dwelt? Why, hitherto, had he not required the building of a "house"? What may we learn from this as to providing places of worship?

8-11 What great things had the Lord done for David? What great promise now made for the people? For David himself?

12, 13 Who succeeded David? What task appointed him? What promise made concerning the throne of David?

14-16 What precious promise did God give Solomon? What warning? How great is God's mercy? (Ps. 103: 11.) How enduring? (Ps. 103: 17.) To whom is it shown? In what psalms is Christ represented as a king? (Ps. 2: 6; 72: 1; 110: 1.) To whom did the promise extend? How long? For the glorious temple to be built in heaven, how can each scholar prepare material?

Prove from Scripture—That the mercy of the Lord is enduring.

Practical Points—1. We should always be willing to change our plans, when we learn that God does not approve of them.

2. The Lord is just as near to us while we are doing the work of week days, as He is during our hours of worship on the Sabbath.

3. Diligence in the humble duties of life is the best preparation for great and difficult tasks.

4. When we are doing God's will, our enemies are His and we are sure of victory over them.

5. "How are Thy servants blessed, O Lord!

How sure is their defence!

Eternal wisdom is their guide,

Their help, omnipotence."

6. We can trace back many a stream of blessing in our lives to the piety of our parents.

FOR WRITTEN ANSWERS

1. David's plan concerning God's house? God's plan?

2. What did He promise to David's family?

3. How were these promises fulfilled?

Lesson III.

DAVID'S CONFESSIO

October 18, 1903

Ps. 51 : 1-17. Study vs. 1-19. Commit to memory vs. 1-4.

Read 2 Sam. chs. 11, 12.

1 Have mercy upon me, O God, according to thy lovingkindness; according unto the multitude of thy tender mercies blot out my transgressions.

2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.

3 For I acknowledge my transgressions: and my sin is ever before me.

4 Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

5 Behold, I was shapen in iniquity: and in sin did my mother conceive me.

6 Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

8 Make me to hear joy and gladness: that the bones which thou hast broken may rejoice.

9 Hide thy face from my sins, and blot out all mine iniquities.

10 Create in me a clean heart, O God: and renew a right spirit within me.

11 Cast me not away from thy presence; and take not thy holy spirit from me.

12 Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

13 Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

14 Deliver me from bloodguiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness.

15 O Lord, open thou my lips; and my mouth shall shew forth thy praise.

16 For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.

17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Revised Version—1 that which is; 2 mayest; 3 with a; 4 delightest not in; 5 thou hast no pleasure.

EXPLANATION

Connection—The origin of the Psalm is given in Time and Place, which see. [Note the peculiar "parallelism" of the parts of each verse, the same thought with a different shade of meaning. This is characteristic of Hebrew poetry.]

1-3. Have mercy; the compassion of God for the sinful and helpless. Mercy is the great need of the guilty. Lovingkindness; a beautiful word, teaching that the fountain of God's kindness to His people is His personal love toward them. Multitude of thy tender mercies. God's compassion is abundant (Isa. 63: 7; 1 Pet. 1: 3), and infinitely tender. Transgressions . . . iniquity . . . sin; three words used to describe sin, the first word meaning rebellion against God, the second, turning aside from the right path, the third, missing the end which God would have us seek. Every sin has these three features. Blot out; as a debt written on a slate might be wiped out. Wash; a prayer to be made clean, even as garments are washed; "but not my garments, but me," says David. Cleanse; as from the impurity of leprosy (see 2 Kgs. 5: 10-14), a deeper cleansing than the washing away of outward filth. We have thus three words for pardon, as for sin. I acknowledge. God knew David's sin all the time? His Holy Spirit, through Nathan, had made David conscious of it.

4-6. Thee, thee only. David's sin against Bathsheba and Uriah (2 Sam. 12: 9) was also a sin against God. For the moment he can think only of how he has offended his Lord. Mayest be justified (Rev. Ver); vindicated as a just judge. When thou speakest; condemning my sin. Shapen in iniquity. We come into the world with a sinful nature. Truth; instead of sin, which leads men to deceive themselves and others, and try to deceive God. The inward parts; "the most secret springs of thought and will." Wisdom; to see clearly what is right and wrong.

7-9. Purge me with hyssop. Hyssop, a common herb which grew on walls, was used as a sprinkler in cleansing the leper, Lev. 14: 4-7. This was the outward sign of cleansing. David wants to be made

pure within. Whiter than snow. Compare Isa. 1: 18; Rev. 7: 14. Joy and gladness; which sin always destroys. Which thou hast broken. David likens his grief at God's displeasure to the crushing of his body. Hide thy face. "Treat me as if I had not sinned." (See Isa. 38: 17.)

10-12. A clean heart. If the life is to be right, the heart must be pure. A right spirit; "a steadfast spirit," so that the heart may be kept clean.

Cast me not away; as Saul for his sin had been banished from God's presence, 1 Sam. 16: 1. Thy holy spirit; given to David at his anointing (1 Sam. 16: 13) and which he was now afraid of losing.

Free spirit; the spirit of willingness to obey God's commandments.

13-17. Then will I teach; because he himself has been made glad and strong by God's mercy. Converted; turned. Bloodguiltiness. David was guilty of Uriah's blood (see 2 Sam. 11; 15). Righteousness. God is righteous even in showing mercy. Christ bore the punishment of sin, that we might have the forgiveness. Open thou. Both the reason for praise, and the power to praise come from God. Desirest not sacrifice. Animal sacrifices express penitence, obedience, thanksgiving. Where these were lacking, God set no value on the sacrifices. A broken and a contrite heart; a heart in which the Spirit of God has changed pride and obstinacy into humility and penitence.



The Penitent King

GOLDEN TEXT

Ps. 51. 10. Create in me a clean heart, O God.

DAILY READINGS

M. —Psalm 51: 1-17.	David's confession.
T. —Rom. 7: 12-25.	Sinful nature.
W. —Jer. 44: 1-10.	Sin hateful to God.
Th. —Joel 2: 12-17.	Penitence encouraged.
F. —Ezek. 33: 11-19.	Promise of pardon.
S. —Ezek. 36: 22-31.	Cleansing.
S. —Hosea 14.	Repentance and healing.

CATECHISM

Q. 98. What is prayer?

A. Prayer is an offering up of our desires to God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

FOR FURTHER STUDY

Juniors—By whom was this psalm written? Of what sins had he been guilty? (2 Sam. 12: 9.) Who was sent to show him his sin? (2 Sam. 12: 1.) How was this done? (2 Sam. 12: 2-7.)

1-6 What three words here used to describe sin? What three to describe pardon? What does David confess? What does confession bring? (1 John 1: 9.) Against what human persons had David sinned? Against whom besides? From what do sinful actions come? (Matt. 15: 19, 20.)

7-9 What is hyssop? For what purpose was it used? (Ex. 12: 22; Heb. 9: 19.) To what is a pure heart compared? How does David describe his grief?

10-12 For what change did David pray? What did our Lord call this change? (John 3: 3-5.) When had David received the Holy Spirit? (1 Sam. 10: 13.) Of what was he now afraid?

13-17 What did David's sin deserve? Of what were animal sacrifices a sign? What is the best sacrifice? (1 Sam. 15: 22.)

Seniors and the Home Department—What was the occasion of this psalm? What parable did Nathan use? (2 Sam. 12: 1-7.) What judgment did David pass? (2 Sam. 12: 5, 6.) How did Nathan turn this against him? (2 Sam. 2: 7.)

1-9 On what does David base his prayer for pardon? How is the mercy of God described? (Ps. 25: 6; Lam. 3: 23.) Show that God's compassion is abundant. Distinguish in meaning between the three words used for sin? The three used for pardon? How could David say he had sinned only against God? How does he speak of his sinful nature? To what disease may sin be compared? Who alone

TIME AND PLACE

In Jerusalem about 1034 B.C. Nathan the prophet, by telling his story of the poor man robbed by his rich neighbor of his one ewe lamb (2 Sam. 12: 1-6), showed the king how wickedly he had acted towards Bathsheba and Uriah. Then David made the confession contained in the fifty-first psalm.

LESSON PLAN

- I. David's Prayer for Pardon, 1-9.
Because he had sinned greatly.
- II. David's Prayer for Purity, 10-12.
Because nothing is right till the heart be cleansed.
- III. David's Vows of Service, 13-17.
Because he had been so graciously forgiven.

LESSON HYMNS

Book of Praise, 122; 148; 38. (Ps. Sel.); 151; 155; 168.

can cure this disease? (2 Kgs. 5: 7.)

10-12 What is meant by "a right spirit"? (v. 10.) "free spirit"? (v. 12.) What had David lost?

13-17 What use would he make of his new joy and strength? Give a New Testament example (Mark 5: 19). What had closed David's lips? What gave to animal sacrifices their value in God's sight? What sacrifice is required of us? (Rom. 12: 1.)

Prove from Scripture—That we should pray for forgiveness.

Practical Points—

1. Guilt was my grim chamberlain
That lighted me to bed,
And drew my midnight curtains round
With fingers bloody red.

For I knew my secret thence as one
The earth refused to keep,
Or land or sea, that he should be
Ten thousand fathoms deep.

—The Dream of Eugene Aram

2. The mercy of God is like an open door. Everyone, even the worst, may enter in. Inside the door there is every blessing we need.

3. "If our sins be in number as the hairs of our head, God's mercies are as the stars of heaven."

4. If there be disease in our bodies, it is best that we should know it; we can take steps to have it cured. God's word and Spirit take pains to make plain the sin that is in our lives. It lies upon us to seek cleansing.

5. To acknowledge one's sin is to be at the starting point of forgiveness.

6. Pure fountain, pure stream; pure heart, pure life;

7. God does not compel us to do right; but He makes us willing to do right.

FOR WRITTEN ANSWERS

1. How had David sinned?

2. Explain the three names given to sin?

3. What does David promise to do, when pardoned?

Lesson IV.

DAVID'S JOY OVER FORGIVENESS

October 25, 1903

Ps. 32. Commit to memory vs. 5-7. Read Rom. chs. 4, 5.

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

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

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

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

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

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

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

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

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

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

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

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

Revised Version—1 was changed as with; 2 let; 3 when the great waters overflow; 4 reach; 5 wilt; 6 counsel; 7 upon thee; 8 trappings must be bit and bridle to hold them in, else they will not come.

EXPLANATION

Connection—For nearly a year David stubbornly refused to acknowledge his great sin. Then, after receiving Nathan's message from the Lord (2 Sam. 12: 1), he wrote the fifty-first Psalm. Somewhat later he wrote this thirty-second Psalm in pure joy and for the warning and instruction of others, in fulfilment of his promise, Ps. 51: 13. The subject of the Psalm is the way of forgiveness and its blessedness. First, the writer tells his own experience, and then declares that it may be shared by every penitent sinner.

1-5. Transgression . . sin . . iniquity; the same three words for sin as in Ps. 51: 1-3. **Forgiven;** literally, "taken away," as a heavy burden is lifted from the shoulders. (Compare John 1: 29.) **Covered;** from the sight of God, so that it no longer meets His eye and calls for punishment. **Imputeth not;** does not reckon against us as something for which we must give account. **No guile;** no deceitfulness. There can be no forgiveness without sincere confession, 1 John 1: 8. **Kept silence;** refusing to confess his sin to God. The misery caused by sin is compared to (1) bones waxing old, that is, rotting away; (2) being crushed by the great hand of God pressing him down; (3) a burning fever within, consuming him like the fierce heat of summer. **Acknowledged . . not hid . . will confess.** "Not until man ceases to hide his sin will it be hidden from God." Note the three expressions to describe the act of confession. **I said;** a resolution like that of the prodigal (Luke 15: 17, 18), and as promptly acted upon. **Thou forgavest.** "As swift as is the resolve to crave pardon, so swift is the answer giving it." (Compare 2 Sam. 12: 13.) Note that the forgiveness follows immediately upon the resolve to confess. God is so eager to pardon that He does not wait for the act of confession.

6. For this; "because of this." Knowing that God is always ready to forgive should encourage us in prayer. **Every one.** Forgiveness is offered free to all, Rom. 10: 12, 13. **Godly;** that is, whose desire is after God, even though he may have fallen, as the best of men often will, into sin. **In a time, etc.;** literally "in a time of finding." We can always find God when we seek Him in penitent prayer; but we should not delay, for there is a time of not finding,

Prov. 1: 28. **Floods of great waters;** a picture of calamity and judgment. **Shall not come nigh.** He will be safe, like one standing on a high rock. Many or great waters are frequently used in the Psalms as an emblem of temptation to sin, or calamities. (See Ps. 18: 16; 66: 12; 69: 2, 3.)

7-9. My hiding place. Compare Ps. 27: 5; 31: 20; 91: 1. The writer claims this place of safety as his own. **Compass me about;** surround me with occasions of joy, even in the midst of sorrow. **I will instruct thee;** God's response to the psalmist's trust. **Guide thee with mine eye.** God will show His servant the right way and keep him ever in sight as he travels upon it. In v. 9 the psalmist is again the speaker. **As the horse, or as the mule.** Those who will not come near to God of their own free will are like the brutes, who must be compelled to obey. Such persons can be driven to God only by sorrows. These are judgments on obstinacy and pride, but



The Prodigal's Return

they are sent in mercy, and those who give heed to their lessons are blessed. **Else they will not come near** (Rev. Ver.). Afflictions force us to seek God, as we compel animals to come to us with the bit and bridle. **Many sorrows.** Calamities and sufferings are the punishment of sin. **He that trusteth.** Trust is the opposite of sin, which is rebellion against God. **Compass me about;** like a wall protecting him against all his foes. **Be glad.** The forgiven soul calls on others to share its joy. **Ye righteous.** Righteousness is the fruit, of which faith (v. 10) is the root. **Shout for joy.** Those whose hearts are right should be overflowingly happy. "He who begins with the lowly cry for forgiveness will end with lofty songs of joy, and be made by God's guidance and Spirit, righteous and upright in heart."

GOLDEN TEXT

Ps. 32 : 1. Blessed is he whose transgression is forgiven, whose sin is covered,

DAILY READINGS

- | | |
|-----------------------|-------------------------------|
| M. —Psalm 32. | David's joy over forgiveness. |
| T. —Psalm 130. | A prayer of hope, |
| W. —Psalm 103 : 1-18. | A merciful God, |
| Th. —1 John, ch. 1. | Confession and cleansing. |
| F. —Heb. 9 : 6-15. | Eternal redemption. |
| S. —Rom. 4 : 1-8. | Blessing of forgiveness. |
| S. —Psalm 85. | Peace. |

CATECHISM

Q. 99. What rule hath God given for our direction in prayer?

A. The whole word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called *The Lord's prayer*.

TIME AND PLACE

About 1034 B.C., soon after the writing of the fifty-first psalm, and nearly a year after David's great sin; the King's palace in Jerusalem, where David had received the message brought from the Lord by Nathan the prophet.

LESSON PLAN

- I. The Way of Forgiveness, 1-5.**
Through the humble confession of sin.
- II. The Offer of Forgiveness, 6.**
Made freely to every sinner.
- III. The Results of Forgiveness, 7-9.**
The protection and guidance of God.
- IV. The Joy of Forgiveness, 10, 11.**
In which all are invited to join.

LESSON HYMNS

Book of Praise, 152; 161 : 24 (Ps. Sel.); 217; 457; 533.

FOR FURTHER STUDY

Juniors—For how long did David refuse to confess his sin? Which psalm contains his confession? What promise did he make in that psalm? How does he fulfil this promise?

1-5 Who is here called "blessed"? What words stand for sin? For forgiveness? To what is the misery of sin likened? What words describe confession? What parable of Jesus shows how to get forgiveness? (Luke 15 : 11-32.) Who is meant by the "godly"? For what is he to pray?

6 What encouragement have we to pray? When? What is the best time to find God? (Prov. 8 : 17.) Why do all need forgiveness? (Rom. 3 : 23; 1 John 1 : 8.)

7-9 Who is our Protector? How can we obtain His care? (Isa. 26 : 3.) Who is the Speaker in v. 8? What does He promise? Against what does He warn?

10, 11 What does wickedness bring? What is the opposite of wickedness? What is its reward? Who have true joy? Who gives joy to His people? (John 15 : 11.)

Seniors and the Home Department—Under what circumstances was this psalm written? In what psalm is the blessedness of the righteous man described? (Ps. 1.) Whose blessedness is described in this psalm?

1-5 Explain each of the words used for forgiveness? Who can forgive sins? (Mark 2 : 7, 10.) What is the condition of forgiveness? (Prov. 28 : 13.) How should David's forgiveness influence us?

6 Why is delay in seeking God dangerous? (Luke

25 : 1-13.) What promise here? Where have we a similar promise? (Isa. 43 : 2.)

7-9 What do the pronouns in v. 7 shew? How does the Lord guide us? (Acts 13 : 1; Ps. 119 : 105, 67; Acts 11 : 32.) What kind of persons are compared to the horse and mule? How does God bring them to Himself?

10, 11 What New Testament command as to rejoicing? (Phil. 4 : 4.) Who rejoice over the repentance of sinners? (Luke 15 : 7, 12.) Where is there fulness of joy? (Ps. 16 : 11.)

Prove from Scripture—*That the Lord guides His people.*

Practical Points—1. None of us can have the blessedness of the sinless, but all of us may have the blessedness of the forgiven.

2. Our sin was placed to the account of the Saviour that His righteousness might be placed to our account.

3. It is a good thing that sin makes us suffer. For the suffering leads us to hate sin and turn from it.

4. When the Lord is seeking the sinner and the sinner is seeking the Lord, there is sure to be a happy meeting.

5. Henry Van Dyke in "The Swiss Guide," gives this condensed advice to those who would scale lofty Alpine summits—(1) Get a guide; (2) Get the best guide; (3) Get a guide who has been tried; (4) Trust him unreservedly; do exactly what he tells you; do as he does, stop when he stops, go on when he goes.

6. God's mercy is a door into which the penitent sinner may enter, and a wall to keep out his enemies.

FOR WRITTEN ANSWERS

1. Explain the descriptions of forgiveness in vs. 1-3.

2. What blessings go along with forgiveness?

3. Why are afflictions often needed to bring us to God?

2 Sam. 15 : 1-12. Study vs. 1-23. Commit to memory vs. 4-6.

Read 2 Sam. chs. 13, 14.

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

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

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

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

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

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

7 And it came to pass 4 after forty years, that Ab'salom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the Lord, in Hebron.

8 For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord.

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

10 But Ab'salom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Ab'salom reigneth in Hebron.

11 And with Ab'salom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not anything.

12 And Ab'salom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Geth, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Ab'salom.

Revised Version—1 a chariot; 2 any man had a suit which should come; 3 took hold of; 4 at the end of 40 years; 5 indeed bring me again to Jerusalem; 6 the king; 7 that were invited, and went; 8 the.

EXPLANATION

Connection—Returning to the history of David, ch. 8 gives a brief account how David governed his kingdom. Chs. 9 and 10 relate the kindness of David to Mephibosheth and his war with Hahun, king of the Ammonites. The great sin of David and its results are described in chs. 11, 12. Chs. 13 and 14 tell of the quarrel between Absalom and Amnon, and Absalom's flight, return and reconciliation with his father.

1-4. After this; after the reconciliation with his father, ch. 14 : 33. A chariot (Rev. Ver.) and horses, and fifty men. In order to win the people to his side, Absalom made a splendid appearance, like foreign kings. It was a new thing in Jerusalem. Rose up early. In the hot countries of the East public business is always attended to early. The way of the gate. It was the custom of kings to sit in the road leading to their palace, and there receive those who had business with them. A controversy; a dispute to be settled by the king. Called; pretending to



Absalom at the Gate

have a great interest in him. See, thy matters. He flattered each man by telling him that he was in the right. No man deputed; making it appear that the king had been neglectful in not appointing judges. That I were made judge. How different, Absalom hints, would things be, if he were in power!

5, 6. Do him obeisance; show him the respect due to a prince. Kissed him. Kissing was and is a common salutation amongst Eastern men. The notable thing here is a prince condescending so to the common people. Stole the hearts; robbed the king of the people's loyalty.

7-9. After forty years. This is likely an error for "four years." They were spent by Absalom in winning the favor of the people. Pay my vow. Absalom now, to deceive his father, pretends to be pious. In Hebron; his birthplace. It was the ancient capital, and being at some distance from Jerusalem, would be a good rallying place for Absalom's friends, Geshur. See ch. 3 : 3. Serve the Lord; by offering a sacrifice in fulfillment of his vow.

10-12. Sent spies; messengers, who should secretly find out who among the people were ready to rebel, and explain to them the meaning of the trumpet-blowing. Sound of the trumpet; blown by men stationed all over the land. This was to be a signal for the rebellion to begin and for the gathering of his supporters. Absalom reigneth. He was to be proclaimed king in one day all over the country. That were called; invited to the feast held in connection with the sacrifice. Absalom hoped that many of them would become his followers. Ahithophel; David's chief counsellor, a very sagacious man, ch. 16 : 23. He was ready to betray his king. For his fate see ch. 17 : 23. Both in his treachery and suicide he resembled Judas Iscariot, Matt. 26 : 47-49; 27 : 5. The conspiracy; the plot against David.

Vs. 13-23 describe David's flight from Jerusalem on hearing of Absalom's revolt.

GOLDEN TEXT

Ex. 20:12. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

DAILY READINGS

- | | |
|------------------------|--------------------------|
| M. —2 Sam. 14: 25-33. | The king's son. |
| T. —2 Sam. 15: 1-12. | David and Absalom. |
| W. —2 Sam. 15: 13-23. | A sad flight. |
| Th. —2 Sam. 15: 24-37. | David's trust. |
| F. —2 Sam. 17: 1-14. | Absalom's wicked intent. |
| S. —Prov. 17: 16-26. | The undutiful son. |
| S. —Mark 7: 5-13. | Honor to parents. |

CATECHISM

Q. 100. What doth the preface of the Lord's prayer teach us?

A. The preface of the Lord's prayer (which is, *Our Father which art in heaven;*) teaches us to draw near to God with all holy reverence and confidence, as chil-

dren to a father, able and ready to help us; and that we should pray with and for others.

TIME AND PLACE

About 1023 B. C., eleven or twelve years after David's sin and repentance. The rebellion of Absalom probably took place in the thirty-second year of David's reign. The places are Jerusalem, where David's palace was situated, and Hebron, David's first capital, and the city in which Absalom began his open rebellion. Hebron was twenty miles south of Jerusalem.

LESSON PLAN

- I. Absalom the Flatterer, 1-6.
- Winning the hearts of the people from their king.
- II. Absalom the Hypocrite, 7-9.
- Covering his crime with religious pretence.
- III. Absalom the Rebel, 10-12.
- Causing himself to be proclaimed as king.

LESSON HYMNS

Book of Praise, 255; 260; 7 (Ps. Sel.); 245; 250; 550.

FOR FURTHER STUDY

Juniors—Whose son was Absalom? What was his mother's name? (c. 1. 3: 3.) For what was he noted? (ch. 14: 25) Why had he to leave Jerusalem? (ch. 13: 28, 29.) How long was he absent? (ch. 13: 38.) How long after his return before he saw David? (ch. 14: 28.) During how many years was he plotting rebellion?

1-4 What show did Absalom make? Where did he take his stand? For what was this place used? How did he treat those who came to the king with their troubles? What did he wish them to think about his father?

5, 6 How did the people greet Absalom? What was his manner of greeting them? What does "stole the hearts" mean?

7-9 What request did Absalom make of the king? What is meant by "vowing a vow"? What by paying a vow? Why did Absalom name Hebron? What does our Lord say about hypocrites? (Matt. 23: 13.)

10-12 Who were sent out? What was the signal for revolt? What great leader joined Absalom? What strength had the conspiracy? Which of the commandments did Absalom break? What does Paul say about the duty of children? (Eph. 6: 1.)

Seniors and the Home Department—For what crime had Absalom been forgiven? (ch. 13: 28, 29; 14: 33.) How should this forgiveness have influenced him?

1-6 What was Absalom's aim? How did he seek to accomplish it? What spirit did he show? Where is such a spirit condemned? (Gen. 11: 7; Matt. 23: 25-29.)

7-9 What vow did Absalom pretend to have made? When? What kind of service does God require? (Mic. 6: 3.) Who are accepted before him? (Ps. 15.) What sins does the request of Absalom involve? Where is Hebron? How long had David reigned there? (ch. 2: 11.)

10-12 Describe Absalom's arrangements for his proclamation? What noted follower did he gain? What does David say of this man? (Ps. 41: 9; 55: 12-14.) What was his fate? (ch. 17: 23.) What New Testament character did he resemble? How is rebellion against God described? (Isa. 1: 2, 3.) What is its penalty? (Matt. 21: 42-44.)

Prove from Scripture—That flattery is powerful.

Practical Points.—1. The hardships of David's youth were better training than the ease and luxury of Absalom's.

2. Fine looks, fine clothes, and fine manners are no guarantee of a true man.

3. The diligence of the wicked often shames the slothfulness of God's servants.

4. The true patriot is not he who flatters the people, but he who serves them.

5. Says Professor Starkie. "We are reminded by Absalom's conduct of Charles II, taking the covenant to please the Scots, and get their help towards obtaining the crown."

6. Worship is a mockery when the heart is full of deceit.

7. Every step in the path of evil makes it harder to turn back.

FOR WRITTEN ANSWERS

1. How did Absalom sin against David?

2. Against the people?

3. Against God?

Lesson VI.

DAVID'S GRIEF OVER ABSALOM

November 8, 1903

2 Sam. 18 : 24-33. Commit to memory vs. 31-33. Read 2 Sam. chs. 15-20.

21 And Da'vid sat between the two gates: and the watchman went up to the roof ²over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

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

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

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

28 And Ahima'az called, and said unto the king, All is well. And he ³fell down to the earth upon his face before the king, and said, Blessed be the Lord thy God, which hath delivered up the men that lifted up

their hand against my lord the king.

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

30 And the king said unto him, Turn aside, and stand here. And he turned aside, and stood still.

31 And, behold, ⁶Cush'i came; and ⁶Cush'i said, Tidings, ⁷my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee.

32 And the king said unto ⁶Cush'i, ⁴Is the young man Ab'salom safe? And ⁶Cush'i answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as *that* young man is.

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

Revised Version—1 Now; ² of; ³ bowed himself before the king with his face to the earth; ⁴ Is it well with the young man Absalom? ⁵ even; ⁶ the Cushite; ⁷ for.

EXPLANATION

Connection—The sending back of the ark to Jerusalem and the commission of Hushai to defeat the counsel of Ahithophel are recorded in ch. 15:24-37. Ch. 16 relates the kindness of Ziba, the cursing of the king by Shimai, and the entry of Absalom into Jerusalem. In ch. 17 we have the success of Hushai's plan, the suicide of Ahithophel, and the arrival of David at Mahanaim. Vs. 1-23 of the present chapter give an account of the battle between the armies of David and Absalom, of Absalom's death, and of the anxious waiting of the king for tidings of the battle, and especially concerning his son.

24, 25. **Between the two gates**; in the space between the inner and outer gates of the city gateway. **Watchman**; called "the captain of the gate," who also acted as sentinel. **Went up**; to watch for the earliest messenger of victory or defeat. **The roof**. The gateway had a flat roof which reached to the outer wall of the city. **There is tidings**. A man running alone must have some message. If he had been fleeing from the battle-field because the army had been defeated there would have been others with him. **Came apace**. In those days trained runners accompanied every army. They were sometimes able in a day's journey to outrun a horse.

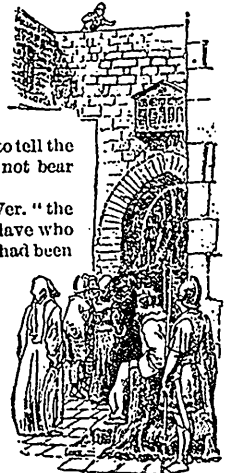
26, 27. **The porter**; the gate-keeper. **Me thinketh**; it seems to me. **Ahimaaz**. As soon as the victory was won, Joab (v. 21) had sent Cushite—Rev. Ver., "the Cushite"—that is, an African, probably a slave, to carry the news to David. Ahimaaz, a friend of David's, thinking that he could break the tidings more gently, asked and received permission to go also. Choosing an easier path, he outran the first messenger, v. 21-23. **A good man**. David rightly thought that Joab would not choose so great a man to bear any other than good tidings.

28-30. **All is well**. This was a usual form of greeting, which would have a special meaning at such a time. **Fell down**. It was, and in some cases still is, the custom in Eastern countries, for a subject in approaching a king to kneel down and bend forward till the forehead touches the ground. (See 1 Sam. 20:41; 25:23.) **Delivered up**; literally "shut up,"

that is, kept within bounds, instead of allowing them liberty to carry out their plans. (Compare 1 Sam. 17:46 and Ps. 31:8.) **Young man**. David's tenderness appears in the use of these words. He mentions the youth of Absalom as if it were an excuse for him. **Absalom**; "his estranged, misguided Absalom, the proud, bright being, who had burst away in all his princely beauty, to defy the heart that cherished him." **The king's servant**; the Cushite. **I knew not**. Ahimaaz had been eager to tell the good news, but he could not bear to tell the bad.

31, 32. **Cushi** (Rev. Ver. "the Cushite"); the African slave who had started first, but who had been outrun by Ahimaaz. **Tidings**. He speaks bluntly to the king. **The enemies**. The Cushite represents Absalom's rebellion in its true light, though he lacked in reverence for the sorrow of a father. **Hath avenged thee**. The meaning is, that God had decided justly between David and Absalom, and delivered the king out of the hands of his enemies.

33. **Much moved**; sorely troubled. **Chamber**; a room over the space between the gates where the king had been sitting, and under the roof to which the watchman had gone to look for the messengers. **Thus he said**. His grief was all the greater, because he had not been wise in the up-bringing of Absalom. **Would God**. So Moses (Ex. 30:32) and Paul (Rom. 9:3) were ready to die for others. David must have felt that he himself had deserved a fate like Absalom's, Ps. 51:14.



David Waiting for Tidings

GOLDEN TEXT

Prov. 17 : 25. A foolish son is a grief to his father.

DAILY READINGS

- | | |
|------------------------|----------------------------|
| M. —2 Sam. 18 : 1-8. | A sad day. |
| T. —2 Sam. 18 : 9-23. | A sad end. |
| W. —2 Sam. 18 : 24-33. | David's grief over Absalom |
| Th. —2 Sam. 19 : 1-8. | Victory and tears. |
| F. —Prov. 17 : 15-25. | A foolish son. |
| S. —Isa. 1 : 1-9. | Rebellious children. |
| S. —Lam. 3 : 17-33. | Comfort in sorrow. |

CATECHISM

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

TIME AND PLACE

About 1023 B.C.; Mahanaim. David's temporary capital, a strongly fortified town situated east of the Jordan and near the Jabbok. This had been the capital of Ish-bosheth's kingdom, ch. 2 : 8. The battle was fought "in the wood of Ephraim," a forest of Gilead, east of the Jordan, and within a day's journey of Mahanaim, ch. 19 : 2.

LESSON PLAN

- I. Tidings Awaited, 24-27.
By King David concerning the battle.
- II. Tidings Received, 28-32.
From Ahimaz and the Cushite.
- III. David's Grief, 33.
Over the death of his son Absalom.

LESSON HYMNS

Book of Praise, 46; 10; 31 (Ps. Sel.); 125; 129; 578.

FOR FURTHER STUDY

Juniors—Who had made himself king? Whither did David go? (ch. 17: 22-24.) Who showed kindness to him, and how? (ch. 17: 27-29.) Between whose armies was a battle fought? Where? What happened to Absalom?

24-27 Where did David wait to hear the result of the battle? Describe the gate? Where did the watchman stand? What did he see? What did the king say? Why did he think it was good tidings?

28-30 What salutation did Ahimaz make? What good news did he tell? What bad news did he withhold? What untruth did he tell? Why? Was this right? (Ex. 20 : 16.)

31, 32 Who brought the second report? Who was the Cushite? Who had sent him? (v. 21.) What was his first tidings? What was the king more anxious to know? What did the Cushite tell him about his son?

33 How had Absalom sinned against David? What is the sad wages of sin? (Rom. 6 : 23.) How did David feel towards him? Repeat his heart-broken cry. How has God shown His love to us? (Rom. 5 : 8.)

Seniors and the Home Department—Who was Hushai? (ch. 15 : 37.) What commission was given him? (ch. 15 : 31.) What was Ahithophel's plan? (ch. 17 : 1.) Hushai's? (ch. 17 : 11.) Which did Absalom adopt? Who were the leaders of David's army? What charge did the king give them? (ch. 18 : 5.) The result of the battle?

24-27 Who sent messengers to the king? How many were sent? Which started first? Which arrived first? How fast could such messengers sometimes run?

28-32 How did Ahimaz greet the king? Give other examples? (1 Sam. 21 : 31; 25 : 23.) To whom did Ahimaz ascribe the victory? Through whom can we conquer? (Rom. 8 : 37.) About whose safety was David anxious? How has God shown His interest in our salvation? (John 3 : 16.)

33 Whither did the king go? What did he wish? Who expressed a similar wish? (Ex. 32 : 32; Rom. 9 : 3.) Why did Christ die? (2 Cor. 5 : 21; 1 Pet. 3 : 18.) How should this influence us? (2 Cor. 5 : 14, 15.)

Prove from Scripture—*That our sin may bring sorrow to others.*

Practical Points—

1. "Blow, blow, thou winter wind!
Thou art not so unkind
As man's ingratitude."
2. To be patient, when we have just to sit still and wait, is nobler than to work hard or to fight bravely.
3. When God is on our side, "all is well" with us. In the darkest hour we can sing:
"God's in his heaven—
All's right with the world."
4. "Is the young man safe?" Parents and teachers ask the question with bursting hearts, for they recall their own temptations. They, too, were young once. Let it be the care and pride of the young people to relieve them from all anxiety, and not to grieve them by their heedlessness.
5. When it is our duty to say unwelcome things, we should put as much kindness as possible into our speech.
6. David was ready to die for his rebellious son. Christ has died for a world in rebellion against Him.

FOR WRITTEN ANSWERS

1. Picture David waiting by the gate.
2. What news did Ahimaz bring? What further, the Cushite?
3. How does David's love resemble the love of Christ?

Ps. 23. Commit to memory vs. 1-6.

1 The Lord is my shepherd; I shall not want.
 2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.
 3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.
 4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art

Revised Version—1 guideth; 2 hast anointed.

with me; thy rod and thy staff they comfort me.
 5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.
 6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

EXPLANATION

Connection—We cannot connect this Psalm with any special event in the life of David. It comes chiefly out of the experiences or the recollections of his shepherd life and expresses,



An Eastern Shepherd

ers are often compared to shepherds, a most natural comparison in a country such as Palestine, where so many of the people were keepers of sheep. (See 2 Sam. 5: 2; 7: 7.) So David, the shepherd king, thinks of the Lord as the Shepherd of Israel. (Compare Ps. 79: 13; 80: 1.) I shall not want. His gracious Lord had not allowed him to want in the past, and he was sure that his needs would be supplied in the future, Ps. 34: 10; 34: 11. Lie down; giving rest from toil and trouble, as the shepherd finds a shady place for his flock in the heat of the noontide. Green pastures; where there is abundance of food—a picture of the provision which the Lord makes for our souls. He leadeth me. The Eastern shepherd never drives his sheep, but goes before them. The words point to the gentleness of God, Ps. 18: 35. Still waters; gently flowing amid green fields—waters where rest and refreshment can be found. Water is very precious in Eastern countries with their hot and dry climate. It frequently

stands for the blessings of salvation, John 4: 14; 7: 37.

3, 4. Restoreth my soul; gives new strength and vigor as the flock is refreshed by food and rest. Leadeth me. God is often said to guide his people, both as a whole (Ex. 15: 13; Deut. 32: 12), and as individuals, Ps. 5: 3; 27: 11. Paths of righteousness. Life is not all rest. Sheep must walk on the hot and dusty road, and man must work. The Lord will keep us in the right way. For his name's sake; so that He may show himself to be what he has said that He is, Ex. 34: 5-7. The shadow of death. There was danger to the sheep. In the deep, dark ravines lurked many a wild beast. From these the shepherd must defend them, 1 Sam. 17: 34, 35. Death is such a gloomy canyon, through which we must pass. Fear no evil. There are reasons for fear, but trust in God conquers terror. Thou art with me; the true secret of strength and comfort, Gen. 28: 15; Josh. 1: 5. Rod and staff; two names for the shepherd's crook used to direct the sheep and to beat off wild animals. The flock follows without fear when the shepherd goes in front to guide and defend them. We can calmly face even death when God is with us. Comfort me; give me confidence. "Comfort" means much more than to console. It means to strengthen and encourage."

5, 6. Preparest a table. The Lord is now represented as a host entertaining a guest at His table and lodging him in His house. Oriental kings so entertained those to whom they wished to show special favor, Gen. 43: 16; 2 Sam. 9: 7, 13; 10: 33. Mine enemies. The verse is illustrated by 2 Sam. 17; 27-29. The Christian has many enemies (Eph. 6: 12), but like Elisha at Dothan (2 Kings 6: 17) he is safe in God's protection. Anointest my head; as the heads of guests were anointed at a feast, Ps. 45: 7; 92: 10; Amos 6: 6. This is a sign of the joy which the Lord gives. Runneth over. The Lord's supplies are always abundant. Surely. The Hebrew word more often means "only"; only goodness and mercy, nothing else. These shall follow the righteous. Contrast with this the lot of the wicked, Ps. 35: 6; 140: 11. In the house; in the presence of. For ever; literally, "for length of days." Our whole life here may be spent in fellowship with God: and in the world to come, we shall see Him "face to face." "The world could spare many a large book better than this sunny little psalm. It has dried many tears and supplied the mould into which many hearts have poured their peaceful faith. . . It is the pure utterance of personal trust in Jehovah, darkened by no fears or complaints." (Maclaren.)

GOLDEN TEXT

Ps. 23:1. The Lord is my Shepherd; I shall not want.

DAILY READINGS

- | | |
|-----------------------|-----------------------|
| M. --Psalm 23. | David's trust in God. |
| T. --Isa. 40: 1-11. | The great Shepherd. |
| W. --John 10: 1-18. | The good Shepherd. |
| Th. --Ezek. 34: 9-16. | The Shepherd's care. |
| F. --Psalm 8. | Not afraid. |
| S. --Isa. 43: 1-7. | "I am with thee." |
| S. --Psalm 92. | Secure. |

CATECHISM

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

FOR FURTHER STUDY

Juniors—What had been David's occupation? (1 Sam. 17: 34.) What were rulers sometimes' called? (Ezek. 34: 2.) To whom does David here give this title? Name some other passages in which it is given to Him?

1, 2 How well do Eastern shepherds know their flocks? (John 10: 3.) Show that the Lord cares for each of His people. (Luke 12: 6, 7.) By what little word does David express this thought? Why is water so precious in Eastern lands? For what blessings does it stand?

3, 4 Who gives us strength? How should we use it? Whose guidance do we need? Why does God care for His people? What were the dangers of the sheep? Where did wild beasts lurk? What is compared to these places? Why should we not fear death?

5, 6 What does a generous host do for his guests? For what does anointing stand? What do God's people enjoy? With whom do they dwell? For how long?

Seniors and the Home Department—Into what two parts may this psalm be divided? What figure is used in the first? In the second? What is the great lesson of the psalm?

1, 2 What was David's confidence? On what did it rest? What needs referred to in v. 2? Who gives rest to our souls? (Matt. 11: 28-30.) What is Christ called? (John 6: 48.) What does He give? (John 4: 10.)

3, 4 Where may we get spiritual strength? (Isa. 40: 31.) What promise have we of wisdom? (James 1: 5.) In what paths should we walk? How are

TIME AND PLACE

We do not know where or at what time in his life David wrote this beautiful little Psalm. It grew out of his own experience as a shepherd. At many a point in his eventful history he had occasion to exercise the confidence in God which it expresses.

LESSON PLAN

- I. Divine Guidance, 1, 2. Which removes every cause of anxiety.
- II. Divine Protection, 3, 4. Which delivers from every fear.
- III. Divine Provision, 5, 6. Which gives satisfying and lasting joy.

LESSON HYMNS

Book of Praise, 297; 585; 19 (Ps. Sel.); 273; 19; 251.

these paths described? (Prov. 4: 18.) Why is death so terrible? (Heb. 9: 27.) Who saves from the fear of death? (Heb. 2: 14, 15.)

5, 6 How is God's care here represented? How does our Lord describe the blessings of the gospel? (Matt. 22: 1-14.) What is the lot of the righteous? Of the wicked? Show that death cannot separate His people from God. (Rom. 8: 38, 39.)

Prove from Scripture—That we need not fear if God be with us.

Practical Points—1. Faith is just putting "my" as David did, before all that God promises to be to his people.

2. There are many paths in life, but only one right one. Into this and in it, God will lead those who desire his guidance.

3. Every blessing God bestows is a proof of God's faithfulness to His word and to Himself.

- 4. Death seems a covered way,
Which opens into light;
Wherein no blinded child can stray
Beyond the Father's sight.

—Whittier

5. We are cup-bearers. Every faculty and power of our nature is a cup to be filled. God is the cup-filler. He alone can satisfy every portion of our nature. There is no lack to those who trust Him.

6. Everything about God is unchangeable. Once our Friend, He is always our Friend. Death will not drive us out of His house. It will bring us into a room of the same house more beautiful than the one we now live in.

FOR WRITTEN ANSWERS

1. Out of what experiences did David write this psalm?

2. What are the marks of the Good Shepherd?

3. What is the believer's confidence for this life? For the life beyond?

World's Temperance Lesson

Prov. 20 : 1 ; 23 : 20, 21, 29-35. Commit to memory 23 : 29-32.

1 Wine is a mocker, strong drink is raging : and whosoever is deceived thereby is not wise.

Ch. 23 : 20 Be not among winebibbers ; among riotous eaters of flesh :

21 For the drunkard and the glutton shall come to poverty : and drowsiness shall clothe a man with rags.

29 Who hath woe ? who hath sorrow ? who hath contentions ? who hath babbling ? who hath wounds without cause ? who hath redness of eyes ?

30 They that tarry long at the wine ; they that go to seek mixed wine.

Revised Version.—1 a brawler ; 2 erreth ; 3 complaining ; 4 seek out ; 5 goeth down smoothly ; 6 strange things ; 7 forward ; 8 hurt.

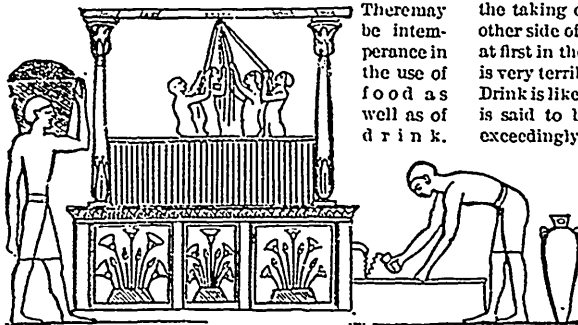
EXPLANATION.

Connection—The Book of Proverbs consists of "observations relative to human life and character, expressed in a short, pointed form." The book is called the Proverbs of Solomon, because most of his sayings were collected and a great many of them were written by him.

1. Wine: the fermented juice of the grape. Mocker. Wine is represented as mocking the misery which it has brought on its victim. Strong drink. It was intoxicating (Isa. 28 : 7) ; it was forbidden to the priests (Lev. 10 : 9) ; and was not used by the Nazirites (Num. 6 : 3) , nor by the Rechabites, Jer. ch. 35. Raging (Rev. Ver. "a brawler") ; a common name for wine, because it made those who used it quarrelsome. Is deceived ; led astray. Wine is here compared to an evil companion, drawing men out of the right path.

Ch. 23 : 20, 21. Winebibbers ; those who drink wine to excess. Riotous eaters ; gluttonous eaters.

There may be intemperance in the use of food as well as of drink.



An Egyptian Wine Press

Drowsiness ; a sleepy-headedness, which is caused by too much eating and drinking. With rags ; a vivid description of the wretched drunkard. Drunkenness always tends to produce poverty. Comfort and plenty are the usual rewards of the sober and industrious man.

29-30. Who hath woe ? Who hath sorrow ? Literally, "Who has Oh ? Who has Alas ?" These are cries uttered by the drunkard because of his pains of body and mind. Babbling (Rev. Ver. "complain-

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

32 At the last it biteth like a serpent, and stingeth like an adder.

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, shall thou say, and I was not sick ; they have beaten me, and I felt it not : when shall I awake ? I will seek it yet again.

ing"). The drunken man quarrels and gets into trouble, and hence complains. Wounds without cause. There is no good reason for the quarrels of drunken men, and therefore none for the hurts resulting from them. Redness of eyes. These show that the man has been indulging in drink, and has thus unfitted himself for work. Tarry long. Compare Isa. 5 : 11. Seek. The drunkard searches as diligently for his drink, as if it were the chief thing on earth. Mixed ; with spices, to heighten its flavor and increase its strength, ch. 9 : 2 ; Isa. 5 : 22. It is, indeed, "the cup of a costly death."

31, 32. Look not. It is dangerous to place ourselves in the way of temptation. Giveth his colour in the cup ; sparkles or bubbles when it is shaken or poured out, a sign of the quality and strength of the liquor. Moveth itself aright (Rev. Ver. "goeth down smoothly"). This describes the enjoyable taste and pleasant effect immediately following the taking of wine. Biteth like a serpent ; the other side of the picture. There may be enjoyment at first in the use of strong drink, but the final result is very terrible. Adder ; another name for serpent. Drink is like a treacherous, poisonous snake. "Adder" is said to be the cerastes, or horned snake. It is exceedingly venomous. It lurks in the sand, coiled up, perhaps, in a camel's footprint ready to dart at any passing animal. Poisonous reptiles of all kinds are very common in the East."

30-35. Strange things (Rev. Ver.). The eye of the drunkard is haunted by strange visions. Perverse things. Strong drink affects the speech, causing the drunkard to utter foolish and wicked words. In the midst of the sea ; as if it were a safe resting-place. The drunken man is quite careless about danger. Lieth upon the top of a mast ; a most foolish thing to do, but not more foolish than many of the things which drunkards do. I was not sick (Rev. Ver., "hurt") ; I felt it not ; the foolish speech of the drunkard. Seek it yet again. So strong a hold does the appetite for drink acquire, that the drunkard's first thought on awaking from sleep, is to repeat his fault.

GOLDEN TEXT

Prov. 20 : 1. Wine is a mocker.

DAILY READINGS

M. —Prov. 20 : 1; 23 : 20-21, 29-35.

T. —Isa. 5 : 11-23.

W. —Isa. 28 : 1-7.

Th. —Amos. 6 : 1-7.

F. —1 Kings 20 : 13-21.

S. —Matt. 24 : 42-51.

S. —1 Thess. 5 : 4-11.

The curse of strong drink.

Source of woe.

A danger signal.

Luxury and captivity.

Drunkenness and defeat.

An evil portion.

Watch !

CATECHISM

Q. 103. What do we pray for in the third petition ?

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

FOR FURTHER STUDY

Juniors—Whose name does the Book of Proverbs bear? How many proverbs did he speak? (1 Kgs. 4 : 32.) What did God give to him? (1 Kgs. 3 : 12.) How may we get the same? (James 1 : 5.)

1. From what is wine made? What is it here called? What warning given?

Ch. 23 : 20, 21 What are those called who take wine to excess? In what, besides the use of wine, may we be intemperate? The miseries that follow intemperance?

29-32 What is the cry of the drunkard? What four of his troubles are mentioned? How may we be sure of escaping them? How does a prophet describe the drunkenness of his nation? (Isa. 5 : 11.) To what is the result of intemperance compared? What advice is given?

33-35 How does wine affect the eyes? The speech? To what two foolish actions is the conduct of drunkards compared? How does the drunkard show that he is a slave?

Seniors and the Home Department—What is a proverb? Why is the Book of Proverbs called the Proverbs of Solomon?

Ch. 20 : 1 and 23 : 20, 21 What great folly is here spoken of? What command is given? What warning?

29-32 What is the Bible teaching about excess in wine? (Eph. 5 : 15.) What reason does Paul give for not using wine? (Rom. 14 : 21.) What is the doom of the drunkard? (2 Cor. 6 : 10.) Who is able to save from it? (2 Cor. 6 : 11.) What word points to the beauty of wine? To its pleasant effects? How is wine like a serpent?

FOR WRITTEN ANSWERS

1. To what sins does intemperance lead?

2. Describe the sufferings caused by intemperance?

3. How may the habit of intemperance be avoided?

TIME AND PLACE

About 1000 B.C.; Jerusalem the capital of King Solomon, who was famed for his wisdom as well as for the splendor of his court. His reign lasted for forty years, ending about 975 B.C. It is not known at what time he wrote his sayings contained in the Book of Proverbs.

LESSON PLAN

I. Deceived by Strong Drink, 1, 20, 21. With its false promise of happiness.

II. Suffering from Strong Drink, 29-32. Which brings ruin upon its victims.

III. Enslaved by Strong Drink, 33-35. So that reason no longer rules.

LESSON HYPHNS

Book of Proverbs, 246 ; 247 ; 19 (Ps. Sel.) ; 262 ; 530 ; 275.

33-35 What are the mental effects of intemperance? The moral effects? What does the Bible say to those insensible to danger? (Eph. 5 : 14.) For whose sake should we deny ourselves? (1 Cor. 8 : 13.) What does self-denial prove? (Matt. 10 : 37 ; Luke 14 : 27.) Who is our Example? (Phil. 2 : 1-8.)

Prove from Scripture—That strong drink is dangerous.

Practical Points—1. Settle this in your minds, that wine is a deceiver. It promises happiness, health, pleasant companions, popularity, and in the end it brings misery, sickness, loneliness, and contempt. How foolish, when we know this, to allow wine to cheat us!

2. "O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil."—Shakespeare.

3. You may be insensible to danger. This does not prove that you are safe. A person walking in his sleep on the edge of a precipice is in danger, though he does not know it. The surest way to be safe from strong drink is to know how dangerous it is to touch it.

4. One thing is certain, we shall never form the drink habit if we do not drink the first glass. And another thing is equally certain, that if we drink the first glass, we are in danger of forming the habit.

5. There is only one way to be truly temperate. It is to receive the Holy Spirit into our hearts, for temperance is one of the Spirit's fruits. Gal. 5 : 23.

6. Even if we could safely use strong drink ourselves, we ought to abstain for the sake of others weaker than we.

Lesson IX.

DAVID'S CHARGE TO SOLOMON

November 29, 1903

1 Chron. 28 : 1-10. Commit to memory vs. 9, 10. Read 1 Chron., chs. 21-29.

1 And Da'vid assembled all the princes of Is'rael, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valliant men, unto Jeru'salem.

2 Then Da'vid the king stood up upon his feet, and said, Hear me, my brethren, and my people : As for me, I had in mine heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building :

3 But God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood.

4 Howbeit the Lord God of Is'rael chose me before all the house of my father to be king over Is'rael for ever : for he hath chosen Ju'dah to be the ruler ; and I of the house of Ju'dah, the house of my father ; and among the sons of my father he liked me to make me king over all Is'rael :

5 And of all my sons, (for the Lord hath given me

many sons,) he hath chosen Sol'omon my son to sit upon the throne of the kingdom of the Lord over Is'rael.

6 And he said unto me, Sol'omon thy son, he shall build my house and my courts ; for I have chosen him to be my son, and I will be his father.

7 Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day.

8 Now therefore in the sight of all Is'rael the congregation of the Lord, and in the audience of our God, keep and seek for all the commandments of the Lord your God : that ye may possess this good land, and leave it for an inheritance for your children after you forever.

9 And thou, Sol'omon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind : for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts : if thou seek him, he will be found of thee ; but if thou forsake him, he will cast thee off for ever.

10 Take heed now ; for the Lord hath chosen thee to build an house for the sanctuary : be strong, and do it.

Revised Version—1 served the king : 2 of rulers ; 4 possessors, 5 even all the mighty men of valor ; 6 it was ; 7 art ; 8 the God ; 9 out of ; 10 to be prince ; 11 in ; 12 took pleasure in ; 13 And I will ; 14 observe ; 15 out ; 16 to.

EXPLANATION

Connection—After the defeat and death of Absalom, David returned to Jerusalem. The section of 1 Chron. assigned to be read (chs. 21-29) contains an account of, (1) David's census of the people, the pestilence, and the purchase of the threshing-floor of Araunah (ch. 21); (2) His arrangements for the construction of the temple and the keeping up of the public service, and for his army, chs. 22-29.

1. Assembled ; to ratify the selection of Solomon as successor to David. (See 1 Kings 1 : 39.) Princes of Israel ; leading men from the whole nation. Six classes are mentioned. (1) The princes of the tribes ; that is the rulers of the clans into which the tribes were divided. For their names see ch. 27 : 16-22. (2) The captains of the companies ; named in ch. 27 : 1-15. They had charge of the men engaged in the building and other works of Solomon. (See 1 Kings 5 : 14-18.) (3) Captains over the thousands . . . hundreds ; officers in the army. (4) Stewards ; those who had charge of the king's property, ch. 27 : 25-31. (5) Officers ; those employed in the royal household, ch. 27 : 32-34. (6) Mighty men ; men of influence who did not hold office, including the valliant men. These classes represented all the people, and what they did the tribes would agree to.

2-4. Stood up upon his feet ; David's standing, though he was now old and feeble (1 Kings 1 : 11), showed the importance of the occasion and his respect for his hearers. I had in mine heart. See 2 Sam. 7 : 2 ; ch. 17 : 1. The ark ; the sign of God's presence, and the centre of the religious life of the nation. The footstool ; a name given to the temple as contrasted with God's throne of glory in heaven. (Compare Isa. 60 : 13.) Had made ready. See 1 Chron. 22 : 5. God said ; in ch. 17 : 4. Hast shed blood ; and so was not a suitable person to build the temple. It was to be a house of peace. King . . . forever. The throne was to abide with David and his descendants, 2 Sam. 7 : 13. This promise points to Christ.

5-7. Hath chosen Solomon ; through the prophet Nathan (1 Kings 1 : 11-14), and by giving him fitness for the kingship. Shall build my house. See ch. 22 : 10. Solomon's name means "peace-a-ble."

If he's constant. Solomon must be faithful to God if he is to keep the divine favor.

8-10. Now therefore. David makes a solemn appeal to the assembled rulers, to pledge themselves and the people to be steadfast in their obedience to God. The whole nation and God Himself are summoned as witnesses to this pledge. Possess this good land. The people would remain in possession of the land so long as they were obedient to God. Thou, Solomon. The king now appeals to his son to do his part in God's service. A perfect heart. Faithfulness to the Lord in all things, not freedom from all sin, is meant. (See 2 Chron. 15 : 17.) A willing mind ; freely choosing the right way. Searcheth all hearts ; and so cannot be deceived. (Compare Ezek. 9 : 7-12.) He will be found. To those who really wish to know God He will make Himself known. Cast thee off ; the penalty of forsaking God. The Lord hath chosen thee ; and, therefore, will not let thee fail. These are four powerful reasons why Solomon should faithfully serve the Lord. Sanctuary ; a holy place. Be strong ; for the work to be done was very great.



David and Solomon

GOLDEN TEXT

Prov. 3: 5. Trust in the Lord with all thine heart.

DAILY READINGS

- M. —1 Chron. 28: 1-10. David's charge to Solomon.
- T. —1 Chron. 28: 20-21; 20: 1-10. Willing gifts.
- W. —1 Chron. 29: 10-19. David's prayer.
- Th. —1 Chron. 29: 20-30. Solomon king.
- F. —1 Chron. 22: 5-16. A father's advice.
- S. —Psalm 72. Prayer for Solomon.
- S. —Prov. 1: 7-23. Wisdom's counsel.

CATECHISM

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

FOR FURTHER STUDY

Juniors—Which son did David select as his successor? Who was his mother? What prophet favored this choice? (1 Kgs. 1: 11-14.)

1 Whom did David gather together? How many classes of persons were there?

2-4 Why did David stand? What made it difficult for him to do so? What great building had David planned? For whom? What was to be placed in it? What did David call the building? How was David disappointed? What reason was given?

5-7 Who was to build God's house? What promises were made to Solomon? What was required of him? What does Christ require of His followers? (John 14: 15.) Who is our Great Example of obedience? (John 15: 10; Heb. 5: 8.)

8-10 What charge given to the people? What promise? What five charges given to Solomon? What four reasons for obedience? How can each scholar have a part in God's work? Where can strength be found? (2 Cor, 12: 9.)

Seniors and the Home Department—Who had asserted his claim to the throne? What action did David take? What was the purpose of the present gathering?

1 Describe each of the various classes mentioned in this verse. At what point in David's life were they assembled?

2-7 What plan of David's referred to? Why was it not fitting that a warlike man should build God's house? What is God called? (Rom. 16: 33.) What are Christians commanded to seek? (Heb. 12: 14, 1 Peter 3: 11.) Whose children are peacemakers? (Matt. 5: 9.) Who had chosen David as king? From

TIME AND PLACE

1015 B.C.; the last year of David's reign. The old king roused by the news that Adonijah, his eldest surviving son, had asserted his claim to the throne (1 Kgs. ch. 1), caused Solomon to be proclaimed as king, and commended him to a great national assembly as their future sovereign. The place of this notable gathering was Jerusalem.

LESSON PLAN

- I. A Great Assembly, 1. Representing all the tribes of Israel.
- II. A Historical Statement, 2, 7. Of the Lord's covenant with David.
- III. A Solemn Appeal, 8-10. Addressed to the people and to Solomon.

LESSON HYMNS

Book of Praise, 305; 232; 114 (Ps. Sel.); 503; 505; 293.

what tribe and whose family? (1 Sam. 16: 1.) Who gives their work to the servants of Christ? (1 Cor. 12: 4-11.) What promise made to David about the duration of his kingdom? How fulfilled? (Acts 13: 22, 23.)

8-10 What was Solomon's task? What command given to him? Where were similar words used? (Deut. 31: 6, 7; Josh. 1: 6, 7.) Who will strengthen us? (Phil. 4: 13.)

Prove from Scripture—That to seek the Lord is to find him.

Practical Points—1. Old age has much from which the young may learn. The fresh recruit may well look for counsel to the battle scarred veteran.

2. Let us not suppose that, because God does not fulfil our desire to serve him in the way we expect, that He will not fulfil them at all. His way is always the best way.

- 3. Not a burden we bear,
 Not a sorrow we share,
 But our toil he doth quickly repay;
 Not a grief nor a loss,
 Not a frown nor a cross,
 But is blest if we trust and obey?

4. God's promises are many and rich. But every one has a condition. This we must fulfil. Then only can we claim the promise. When we do our part, God is sure to do His.

5. The purposes we form often fail. God's always succeed. If we can say of anything we are doing, "This is in line with the purpose of God," we may be sure it will prosper.

FOR WRITTEN ANSWERS

1. To whom was David speaking?

2. What did he say about the past?

3. What duties laid on the people and on Solomon?

Lesson X.

SOLOMON'S WISE CHOICE

December 6, 1903

1 Kgs. 3:4-15. Study chs. 3:1-15; 4:29-34. Commit to memory vs. 12, 13. Read 1 Kgs. chs. 1-4.

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

5 In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

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

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

8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered or counted for multitude.

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

10 And the speech pleased the Lord, that Solomon had asked this thing.

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

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

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

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

15 And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

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

EXPLANATION

Connection—Chs. 1-11 of 1 Kings give the history of Solomon's reign in a series of stories and shorter notices, illustrating his wisdom and splendor. Vs. 1-3 of the Lesson chapter note Solomon's alliance with



Solomon at Gibeon

Egypt, and the custom of worshipping in various places, usually on elevated ground, in the absence of the central temple. The lesson records Solomon's choice of wisdom.

4. **The king;** Solomon, who had succeeded his father David. **To Gibeon to sacrifice.** Gibeon was chosen for this purpose because the tabernacle was there, and the brazen altar for burnt offering. 2 Chron. 1:2-6, tells us that Solomon invited all the leaders of the people to take part in this act of worship. **The great high place;** the hill on which Gibeon was situated and where sacrifices were offered to the Lord. **A thousand burnt offerings;** not a surprising number, when we remember

rest of the animal was eaten by the person offering the sacrifice and his friends.

5. **In a dream;** a way in which God frequently spoke to men. (See Gen. 31:11; 41:25.) **Ask,** God puts no limit on Solomon's asking, nor on ours. He is pleased with large requests. (Compare Matt. 7:7, 8.)

6-10. **Mercy.** The same Hebrew word is translated kindness in the latter half of the verse. God had shown David kindness (1) during his lifetime, and (2) by giving him a successor. **Made thy servant king.** His sense of the responsibilities of his high office was one reason why Solomon chose wisdom. **A little child.** See Time and Place for his age. His youth and inexperience formed a second reason for his choice. **To go out or come in;** doing the duties belonging to his office. (Compare Deut. 31:2; Jcsh, 14:11.) **A great people.** The number of his cares and duties was a third reason for the choice of Solomon. **An understanding heart.** Another translation is "a hearing heart," that is, a heart ready to hear and obey the voice of God. **Discern;** judge between right and wrong. **Pleased the Lord;** as every unselfish desire pleases Him.

11-15. **Not asked for thyself.** God hears those who pray, not for things to enjoy, but for strength and wisdom to do the work He gives. **To discern judgment;** literally, "to hear judgment." Solomon's decisions were to come direct from God. **I have also given thee . . . riches and honour.** Solomon had asked the best thing, and God gave him other lesser blessings as well. (Compare Matt. 6:33.) **If thou wilt . . . then I will.** We cannot enjoy blessings from the Lord, unless we do His will. **The ark;** which had been brought to Jerusalem by David, 2 Sam. 6:12. In this other sacred place Solomon offered additional sacrifices and made a feast to express his joy for the promises made to him.

Ch. 4:29-34 tells how Solomon showed his wisdom by writing many proverbs. His fame as a wise man spread far and wide.

GOLDEN TEXT

Prov. 9 : 10. The fear of the Lord is the beginning of wisdom.

DAILY READINGS

- | | |
|-----------------------|------------------------|
| M. —Kings 3 : 4-15. | Solomon's wise choice. |
| T. —Heb. 11 : 17-26. | Choice of Moses. |
| W. —Josh. 24 : 1-15. | Joshua's decision. |
| Th. —Job 28 ; 12-28. | Value of wisdom. |
| F. —Matt. 16 : 21-28. | What profit? |
| S. —Prov. 4 : 1-18. | The principal thing. |
| S. —Matt. 6 : 25-34. | The first choice. |

CATECHISM

Q. 105. *What do we pray for in the fifth petition?*
 A. In the fifth petition (which is, *And forgive us our debts, as we forgive our debtors*) we pray, That God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by His

grace we are enabled from the heart to forgive others.

TIME AND PLACE

1015 B.C.; Gibeon, a city five or six miles northwest of Jerusalem. Here the tabernacle was erected in David's reign and in that of Solomon, before the building of the temple. Solomon at this time was a young man of 18 or 20.

LESSON PLAN

- I. A Gracious Offer, 4-5.
Made by the Lord to Solomon.
- II. A Prudent Request, 6-10.
For wisdom to govern the people.
- III. A Divine Answer, 11-15.
Containing a promise and a condition.

LESSON HYMNS

Book of Praise, 108; 175; 113 (Ps. Sel.); 267; 287; 233.

FOR FURTHER STUDY

Juniors—At what age did Solomon become king? With what nation did he make friends? Whom did he marry?

4, 5 To what place did Solomon go? How far from Jerusalem? Why did Solomon go thither? How many offerings were made? Who appeared to Solomon? At what time? With what offer?

6-8 What had God done for David? For David's son? How did Solomon describe his weakness? What did he think of the work to be done?

9, 10 What was Solomon's choice? By whom is wisdom given? (Prov. 2 : 6; James 1 : 5.) How precious is it? (Prov. 3 : 14, 15.) What are its gifts? (Prov. 3 : 16.) What is said of wisdom's ways and paths? (Prov. 3 : 17.) Why was the Lord pleased with Solomon's choice?

11-15 What might Solomon have asked? What did God give him? What promise in v. 14? What has God commanded each one to do? (Matt. 6 : 33.) What promise to those who obey? (Same verse.)

Seniors and the Home Department—What famous place of worship was now at Gibeon? Who had constructed it? Whither was it afterwards taken? (1 Kgs. 8 : 4; 2 Chron. 5 : 5.) By whom was the brazen altar of 2 Chron. 1 : 6 made? Who went with Solomon to Gibeon? (2 Chron. 1 : 8.)

4, 5 What were sacrifices intended to express? What sacrifice is most pleasing to God? (Ps. 51 : 17.) What is the best kind of religious service? (Mic. 6 : 8; Jas. 1 : 27.) How did God appear to Solomon? Name some to whom God sent dreams. (Gen. 28 : 12; 41 : 25; Matt. 27 : 19.) In what other ways did God speak to men? (1 Sam. 28 : 6.)

6-10 Three reasons for Solomon's choice? What would the worldling of to-day ask? What would you? What has God promised if we ask? (Luke 11 : 9; John 14 : 13.) How is wisdom obtained? How shown? (Eph. 5 : 15; Jas. 3 : 18.) Who is God's great gift to us? (2 Cor. 9 : 15.)

11-15 How did Solomon express his thankfulness? Our great reason for thankfulness? (2 Cor. 9 : 15.)

Prove from Scripture—*That wisdom is the best choice.*

Practical Points—1. Suppose a rich man were to sign a cheque and allow you to write in any amount you choose. That is something like what God does. He lets us ask for as great things as we please. And, more wonderful than this, He gives us greater things than we ask for. But we must ask right things, and in a right spirit.

- 2. "For a cap and bells our lives we pay;
Bubbles we buy with a whole soul's tasking;
'Tis heaven alone that is given away,
'Tis only God may be had for the asking."

3. A bright little fellow told his mother that he did not think he would trouble God with his prayers, because it must be a great bother to Him to have so many asking Him for things. And so it would be, if God were like us.

4. Choose each one of us must, whether we will serve the world or Christ. And we must choose now. There can be no delay. If you do not choose the one, that is choosing the other.

5. The wisest man is but an ignorant child in God's sight, and needs the guidance of a loving Father who knows all his needs.

FOR WRITTEN ANSWERS

1. Why did Solomon's choice please the Lord?

2. What condition was attached to the Lord's promise?

3. Why are we responsible for our choices?

Lesson XI.

THE DEDICATION OF THE TEMPLE December 13, 1903

1 Kings 8 : 1-11, 62, 63. Study vs. 1-30, 62, 63. Commit to memory vs. 9-11.

Read 1 Kings chs. 5-8 ; 2 Chron. chs. 5-7.

1 Then Sol^omon assembled the elders of Is^rael, and all the heads of the tribes, the ¹chief of the fathers of the children of Is^rael, unto king Sol^omon in Jeru^salem, ²that they might bring up the ark of the covenant of the Lord out of the city of Da^vid, which is Zi^on.

2 And all the men of Is^rael assembled themselves unto king Sol^omon at the feast in the month Ethaⁿim, which is the seventh month.

3 And all the elders of Is^rael came, and the priests took up the ark.

4 And they brought up the ark of the Lord, and ³the tabernacle of the congregation, and all the holy vessels that were in the ⁴tabernacle, even ⁵those did the priests and the Le^vites bring up.

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

6 And the priests brought in the ark of the covenant of the Lord unto ⁶his place, into the oracle of the house, to the most holy place, even under the wings of the ⁷cherubims.

7 For the ⁷cherubims spread forth their ⁸two wings

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

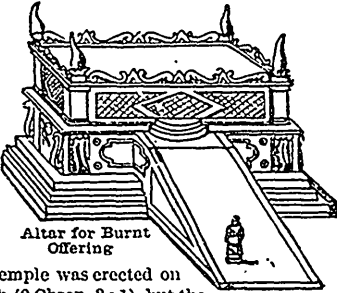
EXPLANATION

Connection—Solomon, having completed the building of the temple (ch. 6; 7: 15-31), assembled the people of Israel for its solemn dedication.

1. **The elders**; a general title given to high officials. With us the title is given to rulers in the church. **Heads of the tribes**; rulers over families in the tribe, or over the tribe itself. **Princes of the fathers' houses** (Rev. Ver.); persons of high rank and authority in the various tribes. **City of David**; a stronghold, or castle, built on part of Mount Zion, one of the principal hills on which Jerusalem was situated. David made this his royal residence, 2 Sam.

5: 6-9. The temple was erected on Mount Moriah (2 Chron. 3: 1), but the name Zion was afterwards used so as to include this peak also.

2-4. **The men of Israel**. No Israelite would willingly miss being present. **The feast**; the feast of tabernacles, one of the three great feasts of the Israelites, Lev. 23: 33-37. For the other two see 2 Chron. 3: 13. **Ethanim**; corresponding to parts of our September and October. **Seventh month**; the Jewish year began with March or April. **All the elders**; and no doubt the other persons mentioned in vs. 1 and 2 as well. **The priests**. The Levites (see v. 4), whose duty it was to carry the ark and tabernacle (Num. 4: 2, 15), were not permitted to enter the holy of holies, Num. 4: 20. **Brought up**



Altar for Burnt Offering

over the place of the ark, and the ⁷cherubims covered the ark and the staves thereof above.

8 And ⁹they drew out the staves, that the ends of the staves were seen ¹⁰out in the holy place before the oracle, ¹¹and they were not seen without: and there they are unto this day.

9 There was nothing in the ark save the two tables of stone, which Mo^ses put there at Ho^rreb, when the Lord made a covenant with the children of Is^rael, when they came out of the land of E^ggypt.

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

11 So that the priests could not stand to minister ¹²because of the cloud: for the glory of the Lord ¹³had filled the house of the Lord.

62 And the king, and all Is^rael with him, offered sacrifice before the Lord.

63 And Sol^omon offered ¹⁴a sacrifice of peace offerings, which he offered unto the Lord, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Is^rael dedicated the house of the Lord.

the ark; from the tent on Mount Zion in which David had placed it, 2 Sam. 6: 17. **The tabernacle**; from Gibeon, 2 Chron. 1: 3. Only the ark was placed in the most holy place, the tabernacle being laid up for preservation elsewhere in the temple. "There was probably room enough for its bestowal in the chambers which enclosed the temple on three sides."

6-9. **His**; an old form for "its." **Oracle**; a name for the most holy place. It means the place where the Lord made Himself known (spoke). **Most holy place**; the innermost chamber in the temple. **Cherubims**; winged creatures whose bent wings covered the ark. **The staves**; by which the ark was carried, Ex. 25: 14. **Were seen from the holy place** (Rev. Ver.). The staves being left in the rings could be seen from the outer chamber of the tabernacle. **Not seen without**. They could not be seen from the entrance of the holy place. **Nothing . . . save the two tables of stone**. See Ex. 25: 16; 31: 18. From Heb. 9: 4 we learn that the ark contained the golden pot of manna and Aaron's rod that budded. Perhaps they were kept in the ark when it was being carried about, and placed beside it when it was put in a temple. (See Ex. 16: 34; Num. 17: 10.)

10, 11. **The cloud . . . the glory**. The appearance was that of a glorious brightness with a cloud as its veil. It was like the pillar of cloud and fire (Ex. 40: 34), and was the sign of the Lord's presence. **Could not stand to minister**; because God's glorious presence filled the place.

Vs. 12-61 contain Solomon's introductory address to the people, his prayer of dedication, and his closing address. The offering of sacrifices and the dedication, or the solemn setting apart of the temple to the Lord, are described in vs. 62, 63. **Peace offerings** (see Lev. chs. 3, 7), were offered as a testimonial of seeking peace and favor with God.

GOLDEN TEXT

Ps. 122 : 1. I was glad when they said unto me, Let us go into the house of the Lord.

DAILY READINGS

- M. —1 Kgs. 8 : 1-11; 62, 63. Dedication of the temple.
- T. —1 Kgs. 8 : 12-21. God's promise fulfilled.
- W. —1 Kgs. 8 : 22-30. Solomon's prayer.
- Th. —1 Kgs. 8 : 31-40. A refuge in trouble.
- F. —2 Chron. 7 : 1-11. Great gladness.
- S. —2 Chron. 7 : 12-22. God's answer.
- S. —Psalm 122. Joy in God's house.

CATECHISM

Q. 108. What do we pray for in the sixth petition?

A. In the sixth petition (which is, *And lead us not into temptation, but deliver us from evil*) we pray, That God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

TIME AND PLACE

1004 or 1005 B.C. in the month of September or October. Solomon began building the temple at Jerusalem in the fourth year of his reign (1 Kings 6 : 1), and it was completed in seven years and six months, 1 Kings 6 : 38. The temple was captured and burned by the Babylonians in 587 B.C., 2 Kings 25 : 8-17.

LESSON PLAN

- I. The Reverent Processions, 1-9. Bringing the ark and the tabernacle to the temple.
- II. The Glorious Manifestation, 10, 11. Of the Lord's presence in the temple.
- III. The Abundant Offerings, 62, 63. Made by king and people to the Lord.

LESSON HYMNS

Book of Prats, 389; 461; 98 (Ps. Sel.); 402; 404; 390.

FOR FURTHER STUDY

Juniors—By whom was the temple built? What structure did it replace? Where was it placed? How long did it take to build it? (Jh. 7 : 38.)

1-6 Whom did Solomon call together? In what place? For what purpose? At what time of year? Who carried the ark? Why not the Levites? What else was brought up? What animals? For what purpose? In what numbers? Where was the ark placed? Who alone could take it in? Who may come into God's presence? (Ps. 24 : 4.)

7-9 What was the cover of the ark called? (Ex. 25 : 21.) Where were the cherubims placed? (Ex. 25 : 18.) What was the law about the staves? (Ex. 25 : 13-15.) What is meant by the oracle? What did the ark contain?

10, 11 How did the Lord reveal His presence? What was the appearance like?

62, 63 With what ceremonies was the temple dedicated? How long did the feast last? (2 Chron. 7 : 9.) Whose temple are our bodies? (1 Cor. 6 : 19; 2 Cor. 6 : 16.) What sacrifice are we asked to make? (Rom. 12 : 1.)

Seniors and the Home Department—In what year of Solomon's reign was the temple begun? (ch. 6 : 1.) Completed? (ch. 6 : 38.) Of what two parts did it consist? After what building was it modelled? When was it destroyed?

1-9 Describe the various classes mentioned in v. 1. What is meant by "the city of David"? Which feast in v. 2? In what did the people live during its observance? (Lev. 23 : 40-42.) What great New Testament event is connected with it? (Acts 2 : 1-4.) When did the year of the Israelites begin? What event did their New Year commemorate? (Ex. 12 : 1-4.) Ac-

ording to v. 9, what were the contents of the ark? What, according to Heb. 9 : 4? What is the explanation?

10, 11 Why could the priests not "minister"? When had a similar appearance occurred? (Ex. 40 : 34.)

62, 63 Where will God now dwell? On what condition? (John 14 : 23; Rev. 3 : 20.)

Prove from Scripture—That giving is a part of worship.

Practical Points—1. The gold and silver collected by David for the building of the temple, the brass and iron and cedar were beyond computation in value; and all for God's house. Money well spent; for the best is not too good in God's service.

2. How much simpler Christ has made the way of coming to God! No need of costly temple, no bloody sacrifices. A sincere and honest heart will bring us into God's very presence.

3. Each stone for Solomon's temple was prepared for its place before it was brought to Jerusalem. In the great temple which God is building, there is a place for each of us. The main thing in life is for us to find our place and fill it.

4. "Lord of hosts, inspire each heart

In Thy work to bear a part;

May we all desire to be

Temple builders, Lord, with Thee."

5. Our bodies are Christ's temple. We should keep them free from all that defiles. Our aim should be, not so much to appear well before men, as to be fit dwelling-places for the holy Son of God.

6. It may be that, by reason of strength, talents or some other gifts, we are leaders among our companions. We should see that no one is led astray by us.

FOR WRITTEN ANSWERS

1. Describe the gathering at the dedication.

2. Where did God manifest Himself; and how?.....

3. Why should we be glad when we go into the house of the Lord?.....

Lesson XII. THE QUEEN OF SHEBA VISITS SOLOMON Dec. 20, 1903

1 Kings 10 : 1-10. Study vs. 1-13. Commit to memory vs. 6-9. Read 1 Kings chs. 9-11.

1 And when the queen of She ba heard of the fame of Sol'omon concerning the name of the LORD she came to prove him with hard questions.

2 And she came to Jeru'salem with a very great train, with camels that bare spices, and very much gold, and precious stones : and when she was come to Sol'omon, she communed with him of all that was in her heart.

3 And Sol'omon told her all her questions : there was not any thing hid from the king, which he told her not.

4 And when the queen of She'ba had seen all Sol'omon's wisdom, and the house that he had built,

5 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD ; there was no more spirit in her.

Revised Version—1 the wisdom of Solomon.

6 And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom.

7 Howbeit I believed not the words, until I came, and mine eyes had seen it : and, behold, the half was not told me : thy wisdom and prosperity exceedeth the fame which I heard.

8 Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.

9 Blessed be the LORD thy God, which delighteth in thee, to set thee on the throne of Is'rael : because the LORD loved Is'rael for ever, therefore made he thee king, to do judgment and justice.

10 And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones : there came no more such abundance of spices as these which the queen of She'ba gave to king Sol'omon.

EXPLANATION

Connection—Chs. 9, 10 continue the account of Solomon's magnificence. In ch. 11 we see how through sin he lost the favor of God, and was told that the greater part of his kingdom should be taken from his son and given to another.

1. **Sheba.** See **Time and Place.** **Heard.** The name of Solomon became famous far and near, through the trading ships mentioned in ch. 9 : 26. **Concerning the name of the Lord.** The building of the "house for the name of the Lord God of Israel" (ch. 8 : 17), was the first and principal reason for Solomon's fame. **Prove him.** She would not trust to hearsay. **Hard questions ; riddles like that of Samson** (Judg. 14 : 12), of which Eastern people were, and are, very fond. Perhaps, too, she had more important questions to ask about the true God. (See Matt. 12 : 42.)

2, 3. **Came to Jerusalem ;** a distance of 1,500 miles, about as far as from Montreal to Winnipeg, a very long journey for those days of slow travel. **A very great train ;** for dignity, safety, and to carry her gifts. **Spices ;** for which Arabia has always been famed. **Gold.** See Ps. 72 : 15. **Precious stones ;** probably the onyx, emerald, amethyst, sardonyx and pearl. **There was not any thing hid.** He discovered the correct answer to every question. **The house ;** not the temple, but the king's palace. **The meat of his table ;** the variety of the food and the splendor of the furniture, v. 21. **The sitting of his servants ;** the number and magnificence of the officers and other persons at the royal table. **Ministers ;** those who stood to serve the guests, among them being the cupbearers. **Their apparel ;** the fine uniforms of the attendants.

His ascent ; the king's private passage from his own house to the temple. (See 2 Kgs. 16 : 18.) **Spirit ;** literally, "breath." The queen's astonishment, as we say, took away her breath. (Compare Josh. 5 : 1.)

6-8. **A true report ;** a frank acknowledgment of Solomon's superiority. The queen seems to have been free from mean envy. **Thy acts ;** of which she had seen the results in Solomon's buildings and other splendor. **Thy wisdom ;** proved by his answers. **The half was not told ;** nor would she have believed it if it had been. **Happy are thy servants ;** not because of their splendid surroundings, but because they could learn from the wisdom of the king.

9, 10. **Blessed be the Lord thy God.** The queen understood that Solomon had received his wisdom and his kingdom from the Lord. **To set thee on the throne.** The king of Israel ruled as the Lord's representative. **She gave.** Even an ordinary visit in the East cannot be made without bringing presents (see 1 Sam. 9 : 7), and the gifts of one



A Group of Camels

sovereign to another must be especially magnificent. **An hundred and twenty talents ;** a sum equal perhaps to \$3,500,000.

After a parenthesis in vs. 11, 12, the parting gifts of Solomon to the queen are mentioned in v. 13.

GOLDEN TEXT

Prov. 29 : 2 When the righteous are in authority, the people rejoice.

DAILY READINGS

M.—1 Kgs. 10 : 1-13. L.—1 Kings 10 : 14-25. W.—1 Kgs. 3 : 16-28. Th.—Eccles. 2 : 1-11. F.—Eccles. 7 : 11-19. S.—Matt. 12 : 38-42. S.—Rev. 4.

CATECHISM

Q. 107. *What doth the conclusion of the Lord's Prayer teach us?*

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

TIME AND PLACE

During the last half of Solomon's reign, between 995 B.C. and 975 B.C. Solomon had been king more

than twenty years, Kgs. 9 : 10. Sheba was a country in south-western Arabia. Its inhabitants were a great commercial people.

LESSON PLAN

- I. A Queen's Questions, 1-3.
By which Solomon's wisdom was tested.
- II. A Queen's Wonder, 4-8.
At the wisdom and splendor of Solomon
- III. A Queen's Worship, 9-10.
Of the God of Solomon and of Israel.

LESSON HYMNS

Book of Praise, 61; 237; 72 (Ps, Sel.) ; 90; 431; 503.

FOR FURTHER STUDY

Juniors—1 Who came to visit Solomon? About what had she heard? How did she travel? What was her object? Where is Sheba? How far from Jerusalem?

2, 3 What did the queen bring with her? Where, in the New Testament, is her visit spoken of? (Matt. 12: 42; Luke 11: 31.) How did Solomon prove his wisdom?

4-8 What caused the queen's astonishment? What confession did she make? Why did she think the servants of Solomon happy?

9, 10 Who had given Solomon his kingdom? Who spoke more wisely than Solomon? (John 7: 46.)

Seniors and the Home Department—1-3 In the lesson, who was the seeker? What did she seek? How did she show her earnestness? What should we seek? (Prov. 4: 7.) In whom can we find it? (1 Cor. 1: 30.)

4-8 How is the queen's astonishment described? Who wondered at the words of Jesus? (Luke 4: 22.) How great is the love of Christ? (Eph. 3: 17-19.)

9, 10 How valuable were the Queen of Sheba's gifts? What gives worth to our gifts in the sight of Christ? (Mark 14: 3-8.) What is His gift to us? (John 10: 11.)

Prove—That wise rulers are God's gift.

FOR WRITTEN ANSWERS

1. For what was Solomon most famed?

2. How is the Queen of Sheba an example for us?

THE BIRTH OF CHRIST

[May be used as an alternative lesson]

Matt. 2 : 1-12. Commit to memory vs. 10, 11. Read Isa. 7 : 14-16 ; 9 : 1-6.

GOLDEN TEXT—Matt. 1 : 21. Thou shalt call his name Jesus : for he shall save his people from their sins.

On the eighth day following His birth the Saviour was circumcised and received the name of Jesus, Luke 2:2. Forty days after His birth Mary presented herself with Him in the temple, and then returned to Bethlehem, Luke 2: 22-38.

1, 2. **Bethlehem of Judæa**; the same place to which Samuel had been sent to anoint David as king of Israel, 1 Sam. 16 : 1. Now a greater king had come in fulfilment of God's promise to David, 2 Sam. 7 : 16. **Herod the king**; named Herod the Great, a wicked and cruel ruler, who reigned in Jerusalem from 37 B.C. to 4 A.D. **Wise men**; called Magi, who devoted themselves to the study of nature, and perhaps chiefly of the stars. **From the east**; beyond the Euphrates, —and so among the first to greet the Saviour were some from among the distant heathen. (See Isa. 60 : 3.) **To Jerusalem**; the capital of Judæa, and hence the natural place to look for a king. **His star**; the bright star which had guided them from their home to Judæa.

3, 4. **Was troubled**; because he dreaded the loss of his kingdom. **And all Jerusalem**. The

people of this city were wicked and did not want a Saviour who came to save them from their sins, ch. 1 : 21. **Chief priests and scribes**; the most learned men in the nation.

5, 6. **By the prophet**. See Micah 6:1. He spoke of the King who was to come of David's race. **Not the least**; but an important city as the birth-place of so great a One. **Among the princes**. Bethlehem is represented as a person standing "among the princes," that is, the heads of families, in Israel.

7-10. **Privily**; secretly. Wickedness always loves to work in secret. **Lo, the star**. They travelled by night, as is the custom in the East. **Over where the young child was**. The star which had guided them so far now pointed out the very house where the Saviour was. **Rejoiced**; as all do who find the Saviour.

11, 12. **Gifts**. It was and is the Eastern custom not to approach princes without presents, Gen. 43: 11. **Departed . . another way**. While Herod waited for them, there would be time for Joseph and Mary to escape with Jesus to Egypt, v. 13.

Lesson XIII.

REVIEW

December 27, 1903

Read Psalm 103.

GOLDEN TEXT

Ps. 103 : 17. The mercy of the Lord is from everlasting to everlasting upon them that fear him.

CATECHISM

Questions 96-107.

PROVE FROM SCRIPTURE

That God's mercy is very great.

LESSON HYMNS

Book of Praise, 183 ; 152 ; 276 (Ps. Sel.); 54 ; 50 : 17.

DAILY READINGS

M. —2 Sam. 6 : 1-12. David brings up the ark.
 T. —2 Sam. 7 : 4-16. God's covenant with David.
 W. —Psalm 32. David's joy over forgiveness.
 Th.—2 Sam. 18 : 24-33. David's grief over Absalom.
 F. —Matt. 2 : 1-12. The birth of Christ.
 S. —1 Chron. 28 : 1-10. David's charge to Solomon.
 S. —1 Kgs. 3 : 4-15. Solomon's wise choice.

REVIEW CHART—Third Quarter

STUDIES, SAMUEL TO SOLOMON	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—2 Sam. 6 : 1-12.....	David Brings Up the Ark.	Blessed are they that dwell in thy house. Ps. 84 : 4.	1. A pious plan. 2. A rash interference. 3. A severe punishment. 4. A rich blessing.
II.—2 Sam. 7 : 4-16.....	God's Covenant with David.	Thy throne shall be established forever. 2 Sam. 7 : 16.	1. The presence of God. 2. The providence of God. 3. The promises of God.
III.—Ps. 51 : 1-17.....	David's Confession.	Create in me a clean heart, O God. Ps. 51 : 10.	1. David's prayer for pardon. 2. David's prayer for purity. 3. David's vows of service.
IV.—Ps. 32.....	David's Joy Over Forgiveness.	Blessed is he whose transgression is forgiven, whose sin is covered. Ps. 32 : 1.	1. The way of forgiveness. 2. The offer of forgiveness. 3. The results of forgiveness. 4. The joy of forgiveness.
V.—2 Sam. 15 : 1-12....	David and Absalom.	Honour thy father and thy mother : that thy days may be long upon land which the Lord thy God giveth thee. Ex. 20 : 12.	1. Absalom the flatterer. 2. Absalom the hypocrite. 3. Absalom the rebel.
VI.—2 Sam. 18 : 24-33..	David's Grief Over Absalom.	A foolish son is a grief to his father. Prov. 17 : 25.	1. Tidings awaited. 2. Tidings received. 3. David's grief.
VII.—Ps. 23.....	David's Trust in God.	The Lord is my Shepherd; I shall not want. Ps. 23 : 1.	1. Divine guidance. 2. Divine protection. 3. Divine provision.
VIII.—Prov. 20 : 1 ; 23 : 20, 21, 29-35.....	The Curse of Strong Drink.	Wine is a mocker. Prov. 20 : 1.	1. Deceived by strong drink. 2. Suffering from strong drink. 3. Enslaved by strong drink.
IX.—1 Chron. 28 : 1-10..	David's Charge to Solomon.	Trust in the Lord with all thine heart. Prov. 3 : 5.	1. A great assembly. 2. A historical statement. 3. A solemn appeal.
X.—1 Kgs. 3 : 4-15.....	Solomon's Wise Choice.	The fear of the Lord is the beginning of wisdom. Prov. 9 : 10.	1. A gracious offer. 2. A prudent request. 3. A divine answer.
XI.—1 Kgs. 8 : 1-11.....	The Dedication of the Temple.	I was glad when they said unto me, Let us go into the house of the Lord. Ps. 122 : 1.	1. The reverent processions. 2. The glorious manifestation. 3. The abundant offerings.
XII.—1 Kgs. 10 : 1-10...	The Queen of Sheba Visits Solomon.	When the righteous are in authority, the people rejoice. Prov. 29 : 2.	1. A queen's questions. 2. A queen's wonder. 3. A queen's worship.

ASK YOURSELF

- For Each Lesson—
1. What is the title of the Lesson ?
 2. What is the Golden Text ?
 3. Time ? Place ? The Lesson Plan ?
 4. What persons are mentioned ?
 5. One truth I may learn from the lesson for my daily life.

Also—Say to yourself or get some one to hear you the Shorter Catechism for the Quarter.

FOR WRITTEN ANSWERS

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

Lesson I. Why did David wish to bring the ark to Jerusalem?

Lesson II. What did the Lord promise to David?

Lesson III. For what did David pray?

Lesson IV. How is sin described? Confession? Forgiveness?

Lesson V. How did Absalom win the favor of the people?

Lesson VI. Why was David's grief so great?

Lesson VII. What does God provide for His people?

Lesson VIII. What are some of the consequences of drunkenness?

Lesson IX. The promise made to Solomon? Its condition?

Lesson X. Give some reasons for Solomon's choice.

Lesson XI. Describe the ark and its contents.

Lesson XII. How did Solomon prove his wisdom?

SCHOLAR'S REGISTER

OCTOBER-DECEMBER, 1903

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

Name Address Class.....

DATE	S.S. ATTENDANCE	MEMORY VERSES	CATECHISM	TIME SPENT IN LESSON STUDY	CONTRIBUTIONS	CHURCH ATTENDANCE	PREACHER	TEXT
1903								
Oct. 4..								
Oct. 11..								
Oct. 18.								
Oct. 25..								
Nov. 1..								
Nov. 8.								
Nov. 15.								
Nov. 22.								
Nov. 29.								
Dec. 6								
Dec. 13.								
Dec. 20.								
Dec. 27.								
Totals .								

“KEEP SWEET AND KEEP MOVIN’”

Hard to be sweet when the throng is dense,
 When elbows jostle and shoulders crowd ;
 Easy to give and to take offence
 When the touch is rough and the voice is
 loud ;
 “Keep to the right” in the city’s throng ;
 “Divide the road” on the broad high-
 way ;
 There’s one way right when everything’s
 wrong ;
 “Easy and fair goes far in a day.”
 Just
 “Keep sweet and keep movin’.”

The quick taunt answers the hasty word—
 The lifetime chance for a “help” is
 missed ;
 The muddiest pool is a fountain stirred,
 A kind hand clinched makes an ugly fist.
 When the nerves are tense and the mind is
 vexed,
 The spark lies close to the magazine ;
 Whisper a hope to the soul perplexed—
 Banish the fear with a smile serene—
 Just
 “Keep sweet and keep movin’.”

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