

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 18.]

SEPTEMBER, 1884.

[No. 9.

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The Sunday-School Banner

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SUNDAY SCHOOL BARRER

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Vol. XVIII.]

SEPTEMBER, 1884.

[No. 9.]

Answer to Prayer.

BY MARIANNE FARNINGHAM.

"Oh, give me a message of quiet,"
I asked in my morning prayer,
"For the turbulent trouble within me
Is more than my heart can bear,
Around there is strife and discord,
And the storms that do not cease,
And the whirl of the world is on me—
Thou only canst give me peace."

I opened the old, old Bible,
And looked at a page of psalms,
Till the wintry sea of my trouble
Was smoothed by its summer calms,
For the words that have helped so many,
And the ages have seemed more dear,
Seemed new in their power to comfort
As they brought me my word of cheer.

Like music of solemn singing
These words came down to me—

"The Lord is slow to anger,
And of mercy great is He ;
Each generation praiseth
His work of long renown,
The Lord upholdeth all that fall,
And raiseth the bowed down."

That gave me the strength I wanted !
I knew that the Lord was nigh ;
All that was making me sorry
Would be better by and by ;
I had but to wait in patience,
And keep at my Father's side,
And nothing would really hurt me
Whatever might betide.

Now and Afterward.

BY FRANCES RIDLEY HAVERGAL.

Now, the sorrowing and the weeping,
Working hard and waiting long,
Afterward, the golden reaping,
Harvest home and grateful song.

Now, the pruning, sharp, unsparing ;
Scattered blossom, bleeding shoot !
Afterward the plenteous bearing
Of the Master's pleasant fruit.

Now, the plunge, the briny burden,
Blind, faint gropings in the sea ;
Afterward, the pearly guerdon
That shall make the diver free.

Now, the long and toilsome duty,
Stone by stone to carve and bring ;
Afterward, the perfect beauty
Of the palace of the King.

Now, the tuning and the tension,
Wailing minors, discord strong ;
Afterward, the grand ascension
Of the Alleluia song.

Now, the spirit conflict-riven,
Wounded heart, unequal strife ;
Afterward, the triumph given,
And the victor's crown of life.

Now, the training, strange and lowly,
Unexplained and tedious now ;
Afterward, the service holy,
And the Master's "Enter thou !"

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The Sunday School Banner.

W. H. WITROW, D.D., Editor.

TORONTO, SEPTEMBER, 1884.

The Chautauqua Circle.

WE beg to call the attention of our readers to the extended announcement of the Chautauqua course of reading in the present number of the BANNER. The fall of the year is the right time to take it up. There will probably be 100,000 persons reading it this year. We hope that many of the readers of the BANNER will be among them. This Circle is ever widening its sweep of influence. We know of nothing that will so meet the wants of those who have either been denied, or have neglected fully to use early opportunities for study, and who are anxious to make the most of the intellectual powers which God has given them. The studies of this course are within the scope of even the most busily occupied. Many of the

best students are engaged in arduous toil every day, and find relaxation and delight in prosecuting the prescribed course of reading. Those who follow it will be better fitted to discharge life's duties. They will be better teachers, better parents, better church members, will have superior enjoyments, and can, we believe, better glorify God than if they neglect it. They can do more to make home happy, life rich and generous, and society intelligent and attractive than without it.

At the General Conference of 1882, the following resolution was passed which is quite in harmony with the character of these Chautauqua Circles:—

Resolved,—“That this Conference strongly recommends the formation, wherever practicable, in connection with the congregations of our Church, of Mutual Improvement Societies, having for their object the promotion of the study of the Word and works of God, and His providential dealings with the race. “And that this Conference further recommends, as a most valuable assistance in the promotion of this object, the adoption of some such approved and definite lines of reading and study, as shall at once cultivate the intellectual and moral powers, and promote friendly and social relations among the membership of our Church, and shall guard their public and private entertainments against frivolous and dissipating tendencies.”

The establishment of a Chautauqua Circle in every congregation would meet this recommendation, and would, we are persuaded, be of untold advantage to the members of the Societies and to the Church as a whole. We have pleasure in this connection in reprinting the substance of a vigorous article on this subject, from the New York *Christian Advocate*, by the Rev. Jesse Young, M.A.

An Amazing Movement.

THE writer has just visited the far-famed Chautauqua, and has had a glimpse of the headquarters of the most amazing educational movement of the age. What impressed me deeply was the eager, hungry, inquiring spirit of study and exploration which marked many of the people who are there.

Teachers and others, from Texas, Arkansas, Minnesota, and, indeed, from all quarters of the land, I saw crowding the services, taking notes of lectures, spending hours in the presence of skilful instructors, and showing an alertness, a spirit of investigation, and an anxiety to get knowledge, which are remarkable. This spirit is manifested to a degree which amazes even

the most experienced professors and the oldest teachers, who, after spending their strength and time habitually in coaxing, driving, leading, and in manifold ways urging, students in school and college to the preparation of their tasks, are delighted and surprised at finding here at Chautauqua hundreds, even thousands, who are unspeakably anxious and eager to receive intellectual stimulation, instruction, and training. A distinguished teacher remarked to me while there that he had more pleasure and inspiration in delivering his lectures to the students in the Teachers' Retreat at Chautauqua than in any other work of his busy life. He found more alertness, more sympathy, more anxiety to learn, a higher appreciation of the work of teaching, and a loftier aim, than in the average college of the country. The efficient organization impressed me profoundly. Dr. Vincent has exhibited his splendid generalship in the selection of his assistants and co-workers as much as in other branches of his work.

Another fact which is worth noting is the growth of the C. L. S. C. From ocean to ocean circles abound. More than fifty thousand readers during the past year have been pursuing its course of instruction. Many of these local organizations have lectures, readings, conversations, recitations, etc., carried on by the best talent in the community. College professors of skill and experience and professional men in other lines have been utilized in this work, and in multitudes of cases towns and cities have been quickened as never before with the stirrings of a new intellectual life by the work of the organization. One of the brightest men I met during my visit remarked that, after studying this movement two or three years, he was convinced that it was the salt which would preserve American life from intellectual stagnation.

The next step that is projected is a magazine for young people, called *The Youth's C. L. S. C.* It is hoped to enlist hundreds of thousands of the young folks of the land in this movement, which may possibly, with proper management, be made even more successful than the parent organization.

To my mind, in short, this whole enterprise, with all its collateral lines of labor and influence, is the most hopeful, inspiring, and amazing which our generation has produced. To animate and lift up tens of thousands of people, young and old, into a higher intellectual life, to give them a broader outlook, to furnish them with the benign and exquisite joys which come from the pursuit and the acquisition of knowledge, to furnish them with a love for wisdom and with appreciation of the best sort of literature, to inspire them to attain mental discipline and training, to send currents of helpful and ennobling influences down the ages—this is a part of the work of Dr. Vincent and his compeers at Chautauqua. The critics who have been disposed to sneer at this movement as "superficial," "sensational," and "fanciful," are welcome to their sneers. They may lift their eye-glasses in astonishment and their

noses in derision if they choose. Meanwhile Dr. Vincent is doing what all the colleges in the land never did before: He has organized a popular movement in behalf of education which has touched the hearts of the population, which has brightened with new joys many a sorrowing home, which has lifted out of the common rut of life multitudes of human souls, which has enlisted the aid of hundreds of great educators through the land, which, without question, will reach and mould and stir a million of minds in America alone within the next five years, and which promises to grow until other continents shall be leavened and quickened and inspired by it.

C. L. S. C. Testimony.

THE following are testimonies of C. L. S. C. students:—

"I WANT to say for the encouragement of any who urge objections to the C. L. S. C. course, that I took it up to please my wife, but 'twas but a short time before I was earnestly reading and studying to please myself. It seemed quite an undertaking, but, though we are forty years old, and have four children, we have found time to keep abreast of the work as carried on by the Circle. We are enthusiastic over the C. L. S. C., because we can see and feel some of its benefits already. We know the forty minutes a day pays better interest than any similar time spent in any secular business. We know its value cannot be computed by any known tables. We recommend it to everybody, and we feel 'twill grow here among us. It is succeeding everywhere, it must succeed, and must produce good results, for 'We study the Word and the Works of God.'"

"I AM quite an invalid, so I take the reading slowly and in small doses, but I cannot begin to tell the good it has done me."

"LIFE seems to me to have been lifted on a higher plane since my association with the C. L. S. C. I know I am a better wife, I love my Christian work better, I am better acquainted with the Master, and as the intellect is cultivated, the soul is pushed out into greater depths and heights and breadths."

"I ENJOY the reading and study more than I can express, believing that its influence is elevating. I regret that I cannot enjoy the advantages of a local circle. I did try to interest some in my own neighbourhood, but did not succeed."

"It is helping me regain what I lost under the pernicious influence of novel reading. It fills many moments, that would have been spent in idle dreaming, with rare pleasure in the acquirement of knowledge. Its purifying influence is making life more real and earnest. I belong to a small circle numbering six members. Two of the number read last year, and

were instrumental in the organization of the circle this year. We are all enthusiastic members, meeting regularly each week. We have real social meetings, with no formality or coldness, and they are a source of great benefit and enjoyment to us all."

"I TRIED for years, ten years at least, to arrange a course of reading for myself (before I ever heard of the C. L. S. C., too), that would be practical and instructive at the same time; though I made many attempts I always found it impossible to pursue the courses of study I selected, but I never gave up the effort. My thirst for knowledge has always been so great I never am happy unless I feel that every day I have made some improvement, or acquired some knowledge that will be of lasting benefit. So when I had the opportunity of joining the C. L. S. C. I hailed it with delight and gratitude, and never think of its founders without thanking them in my inmost heart for the good it has done, and the good it promises in the future."

"THESE two years of C. L. S. C. work have been the happiest of my life. Our studies lighten our cares, encourage our Christian faith, and give the future a bright and encouraging outlook. We see the good influence even in our children; if they do not fully appreciate, they are enthusiastic in their admiration of Chautauquans, and are always glad when it is our turn to have the society."

"I PRESUME this year will end my four years' course; there are a number of books which I had not the time to read, but I shall keep on taking *The Chautauquan* and reading all I can, for my whole soul is in it, and I have gained more information and practical knowledge through this systematic course of reading than I have in twice the length of time before. I work in the railroad shops, and I read *The Chautauquan* to the men nearly every noon."

"I AM, like many another member of the C. L. S. C., a "busy mother," but I have always been able to find time for my required reading, and for a good deal more that seemed to be suggested by the readings. To say the course of systematic reading is a delight to me, is to but feebly express my appreciation. It is a continual benefit, and an abiding stimulus to self-culture. The study of astronomy in last year's course started me on what has since been the greatest pleasure I have ever known, that of learning the face of the heavens, till I know the stars, and really greet them each night as dear, familiar friends. The air is so clear, and our evenings so uniformly cloudless, it is a constant source of enjoyment."

"I AM a lone member, having found no one yet to join me in reading, yet I prize the course so highly that nothing but necessity would induce me to relinquish it. Last year, in much physical weakness and suffering, I partially accomplished the course, and felt a kind Providence had given me this to turn my mind from gloomy thoughts. How I wish the young,

the middle-aged, and the old would give time for the good thoughts, knowledge, and discipline it contains."

The Charge to the Superintendent.

MARY B. SLEIGHT,

"Feed thou my lambs." The loving charge
The Lord to Peter gave,
He gives to thee, and bids thee haste
His scattered flocks to save.

Lead them where Truth's pure fountains flow
And life's green pastures spread;
And let no longing, hungering one
Go from the feast unfed.

Feed them with manna from the Word,
Fresh-gathered for the day;
And bring them where Love's banner broad
Shuts out the noontide ray.

To those that err, the meek reproof
With tender pity speak;
And guide with patient, loving hand,
The wayward and the weak.

Remember, too, the souls that stray
Afar on sin's dark world;
Nor rest, whate'er the toil, until
Thou win'st them to the fold.

Be zealous for thy sacred trust,
Nor falter, faithful one;
And thou at eventide shalt hear
The Master say, "Well done."

Blackboard Work.

AN excellent and sensible brother sends an earnest plea for suggestive pictures, rather than words, in our Blackboard Outlines. He has for seven years maintained his school under some difficulties, which proves him to be efficient. He says what is eminently true, that "blackboard work must be intensely practical, or it is worthless." That "a picture conveys a better idea than the word that stands for it, and is better than word picturing. For instance, a yoke drawn on the board is better than the word 'yoke,' or an eloquent description of a yoke. A picture incites the curiosity of the most careless. The attention of the whole school once gained, the superintendent can hold it during a brief review of the lesson."

We have seen crayon pictures that were really artistic and beautiful, but they seemed less likely to impress or illustrate a great divine truth than to show the power of the artist; and the time consumed in their production was greater than the result justified. But granting all that is claimed for the highest grade of pictures, in how many schools can be found a person who is competent to produce them?

It is not, perhaps, too much to say that in general the attempts at crayon pictures result in mere caricatures, whose influence really perverts the truth and distorts a child's idea of men and things as presented in the Divine Word. Familiar things scarcely need to be drawn in detail, in the illustration of a lesson. It is better to let the imagination work, with such aid as a thoughtful superintendent can easily give. A good picture, or a caricature, may excite curiosity, but not more than a word or letter will, if skillfully used. And as to attention—why it must not only be gained, but held without a break.

Because artists are comparatively few, and time is not often at command if ability is not wanting, and because the great mass of superintendents can readily use word outlines, and word pictures, we generally prefer them. We go even further, and suggest that letters representing words, will, as a rule, fully meet the case. A somewhat extended experience has proven that children or adults will, with a little drilling, more perfectly remember an outline or blackboard exercise presented solely by letters, than they will any picture illustration that can be prepared.

But it is not intended that superintendents shall simply copy our plans. They are meant to be suggestive and capable of development. If a suitable device, or a different arrangement will help, it is very easy to add or make a change. Our columns are open for further discussion of the question.—*Baptist Superintendent.*

Sunday-School Gimcracks.

Gimcracks is a work that has attained the dignity of insertion in the most fastidious of the great dictionaries, Worcester's, and may be considered therefore as having the right of entrance into good society. Its composition and sound intimate its meaning. It refers to something light and trifling, as having pretence without worth and substance. But what are Sunday-school gimcracks? Why, things of pretence without substance that enter into the work of the Sunday-school. For instance, we heard a primary class teacher in a Sunday-school in one of our large cities talking about the paraphernalia that she used in teaching her class. She had crowns made out of gilt paper, and a staircase of the same material to represent the "golden stair" that figures in some remarkable hymns; and a gilt harp and a quantity of other trash that illustrated her "goody-goody" talks to the unfortunate youngsters committed to her charge. No matter what the lesson, it soon ran into angels and harps and crowns and golden stairs, as, of course, it must, in order to fit the *gimcracks*. We have seen superintendents with the most elaborate notions upon the board, the chalk being used, not to illustrate some point in the lesson, but to show one's skill in drawing, or to air one's pretty conceits which are warranted to fit any lesson under

consideration; and these fancy doings on the board are simply *gimcracks*. We have known some officers of the school who were silent upon the lesson in their closing remarks, but diffuse and eloquent upon some exhibition to be given; and it looked as if they were more intent upon *gimcracks* than the precious truth of Christ and the saving of souls. There be some who are great on little things, but little on the great things which are the very life of the school. When we see men who are enthusiastic over running the machinery of the Sunday-school, constantly introducing new cog-wheels and bands, fertile in every kind of temporary expedients which make a show, but wanting in spiritual life, and in the power to teach and impress the Word, we have a specimen of those who may be said to be spending their time and energies on *gimcracks*.—*Sunday-School Superintendent.*

Securing Attention.

A TEACHER sat down as a stranger before a class of untraffed and fun-loving little roughs, in a city mission-school. The lesson for the day was in the fifty-third chapter of Isaiah—that most wonderful of all the Messianic prophecies. But the last thing in the world that had those boys' attention was the study of prophecy. Their attention was on the living present. They were quick-witted and wide-awake. They had their eyes on each other, on the teacher, and on the classes about them, with some fun-poking at each object of their attention in its turn, in rapid succession. But the lesson—that was something which they hadn't given attention to, and which they didn't propose to look at seriously. One plan after another to get their attention to that lesson, and to his words about it, was tried by the teacher, without success. Finally he spoke up quickly, and with a show of real interest in the question: "Boys! did any one of you ever see a sheep-shearing?" It was a question at a venture in a city school; but one of the boys answered exultantly: "Yes, I did once, when I was out in the country." That boy was interested. Now, to interest the others. "Boys!" again spoke up the teacher. "Boys! just listen, all of you. Billy, here, is going to tell you about a sheep-shearing he saw out in the country." That caught the attention of all, and they bent forward in curious interest. "Now, how was it done, Billy?" "Why, one old fellow just caught hold of the sheep and sat down on his head, and another one cut his wool off." Explicit, graphic, and intelligible that! The narrator had conscious pride in his results of travel. The listeners were attent at the recital of something quite outside of their range of observation. "How much noise did the sheep make about being sheared?" "He didn't bleat a bit." "Well, now, how does that story agree with what the Bible says about sheep-shearing? Just look at this lesson, all of you, and see what it does say. There, in the

last part of the seventh verse: 'As a sheep before her shearers is dumb, so He openeth not His mouth.'" Attention was now fairly caught—caught and attached to a lesson not the best suited to the teaching of untrained scholars in a mission-school.—*S. S. Times.*

God on Sinai.

BY C. M. MANLY.

WITH lightning flash and thunder peal,
And trumpet sounding long,
And voice whose force the earth did feel,
Forsaking heaven's throng,
God on Mount Sinai made known
The power and terror of His throne;
And from thick clouds spake forth His law
To Israel placed below,
Who late the Red Sea's waters saw
Apart in tumult flow.
Moved by the hand of Him who now
Made Sinai with His accents bow.

The trumpet blew, the lightning flashed,
The mountain reeled, the thunder clashed,
In densest clouds black smoke rose up
And hung o'er Sinai's nodding top;
Nor could the tribes of Israel stand
Assembled in that desert land
And hear the voice sublime
Of Him who ruled the farthest star,
But trembling as they stood afar
At that momentous time,
They begged of Moses to declare
The will of Godhead throned there
On Sinai's top, lest hearing they
Should melt in nothingness away.

DEER PARK.

How to Teach.

TEACH the exact lesson. We should aim to teach, as God shall give grace and strength, the appointed lesson of the day, and not some other, however good. It may suit the fancy of the hour, or be deemed easier to teach something else—to allow one's self to be diverted into some other train of thought, to indulge in pious harangue or cheap exhortation on some topic suggested at the moment; but such so-called 'teaching' is subversive of good order, of the utility of thought and purpose every well-ordered school should strive to attain, is demoralizing to the class (and to the teacher as well), and usually brings both into contempt.

The exact lesson can only be taught when we thoroughly study the lesson ourselves. It makes a vast difference in the amount of work accomplished whether the farmer says, "Go, boys," or "Come, boys." Can we, with any reason, expect the scholar to learn, remember, and repeat to us all the lesson, if we ourselves

know little about it, and have to read even that? Undoubtedly the way to interest a class is to teach them something you have yourself had to study out. This will be perceived, and will give them confidence in the teacher and interest in his instructions. It will also awaken enthusiasm in the scholars, and lead them to more earnest study of the lesson for themselves. Let the scholar feel that you have a great deal of interesting information to impart, which he will lose if the lesson be imperfectly learned, and you are consequently compelled to employ the recitation hour in teaching what ought to have been learned before he came to the class. Make him sensibly to feel the loss he has occasioned. Then persuade him to home study in order to prevent it.

Make your preparations two weeks ahead, and lay out each Sabbath the work of the next, and give the scholar to understand just what you expect of him next Sabbath. This is no more than the skilful teacher in the public school always does, and will aid almost more than anything else in obtaining the desired end.—*Bible Teacher.*

The Tintinnabulation of the Bells.

F. S. HENSON, D. D.

No doubt this is all very fine as Poe puts it in the marvellously musical poem that bears this title, but if there is anything that is perfectly abominable, it is the perpetual tintinnabulation of the fierce little bell that is always within such easy reach of the superintendent's fingers. He seems to fancy himself a "bell-wether"—only he carries it in his hand instead of wearing it on his neck—and with occasion, and without occasion, and on all occasions, he is filling the room with the clangor of that bell. It is a disturbance of the public peace, a violation of all Sabbath laws, and ought to be determinedly suppressed.

To stop a noise by making a noise, is a kind of homœopathy that we do not believe in. The mother that stamps her foot, and clinches her fist, and bawls at her children, is not adopting just the wisest way to make them quiet children. God does not speak to his children in thunder tones, but with a "still small voice;" and he does not direct their movements by ringing a bell, but he says to them sweetly: "I will guide thee with mine eye." The more nearly we come to God's method, the more wisely we shall govern.

We know of a Sunday-school, and one of the best managed that ever we saw, where, during the whole session, the bell received but a single stroke. The opening of the school is announced by the pealing forth of the organ, and then the introductory service is conducted without any need for the tap of the bell. That over, the classes proceed to the study of their lesson, and then, five minutes before the expiration of the time that is allowed for the lesson, the bell

is tapped for the first and only time, as a signal for drawing the lesson to a close.

The way to keep others quiet is to keep quiet yourself. Fussy people make everybody fussy about them; and the last place in the world for a fussy man is at the superintendent's desk in a Sunday-school. Make a town-crier of him if you please and give him a bell; make a sexton of him and let him ring the bell away up in the steeple; but don't make a superintendent out of him to mar the peace of the Sabbath by the clamor of his tongue and the clatter of his bell.—*Baptist Superintendent.*

The True Test.

IN estimating the value and success of a Sabbath-school in its field of work, the true test is not in the numbers gathered in, but in the gain secured to those who are gathered in. It is far better to have a small school well managed and well instructed, than to have a large school loosely managed and poorly instructed. The growing roll of scholars may be a sign of inefficiency—especially if the roll grows in holiday season under the temptation of proffered gifts and rewards to the scholars. And again, a diminishing roll may be a proof of larger efficiency, through the raising of the school standard, and the consequent dropping off of teachers and scholars who are unwilling to conform to that standard. How much gain is made by the teachers and scholars who remain in our Sabbath-school? is a far more important question than, How many teachers and scholars can be induced to remain in our Sabbath-school?—*S. S. Times.*

The Bible in Class Use.

A MOVEMENT has been started to have the Bible used in all cases in Sunday-schools, instead of the Lesson Helps, and the observance of the first Sunday in November next is suggested "as a day of thanksgiving for the open Bible, and of prayer for the promised blessing upon its use." To all which we heartily and emphatically say, Amen.

But there are some who seem disposed to go further, and abolish Lesson Helps altogether. Of course, these are the impracticables, who seem to be able to see only one side of any question. There never has been a time when the Bible has had so wide and thorough a study as now; and it is due in great part to the facilities afforded, whereby every one, at a minimum of cost, could be supplied. These facilities are not now to be thrown aside; for convenience as well as economy dictates their continuance.

We do not make any question as to the use of the whole book of God's Word in the class. It is undoubtedly the only right way; yet the great majority will never come to that way.

We ought to be glad to be able to impress a single page, when we cannot present the entire book. Let us look at this subject in a practical light. We want the hints and comments of the Lesson Helps. We cannot afford to furnish every pupil with a huge commentary, even if one existed exactly suited to his needs. We do not need such a commentary, any way. Bibles are to be found in every house; and if teachers would do their part, pupils would soon get into the habit of studying the lessons from the whole Bible, with the aid of the Lesson Helps. The argument against these Helps would hold as against all commentaries upon the Word.

To do away with the Helps would thus be a backward step which Sunday-school people are not ready to take, and the "impracticables" will have to wait—indeinitely, we hope—for a consummation so much against reason and practical sense. Let us have the most perfect Helps that can be produced, graded to the needs of the classes that form our schools; let them be studied as they are designed to be, with the entire and "open Bible;" and let teachers and pupils use, during the lesson hour on the Sabbath, "the whole Word," on the line of thought presented by the Helps. Then we shall have the best results.—*Baptist Superintendent.*

OLD HUMPHREY says that, when writing for the young, he always had on his desk before him a card with these words: Allure, Instruct, Impress. The example is a good one for teachers in preparing their lessons. To win attention is not impossible, if right means are used; to instruct is only a part of the work; and unless the memory is impressed, there need scarcely be any hope of permanent results from the teaching, or of mind and heart progress. The best effort will surely be well repaid.

WE have never sympathized with the objection urged by some against the use of Lesson Leaves that it does away with the use of the Bible in the class. If this be a fact in any instance it is not a necessary fact. The Lesson Leaves were never designed to obviate the necessity of using the Bible. And it is worthy of remark that where the Lesson Leaves are properly used the whole Bible becomes a necessity. There is not a single Lesson Leaf that does not contain reference to parts of scripture not contained in the lesson, and to refer to these it is necessary that the scholar have the whole book. It will doubtless be found that in every class where the Bible is set aside for the Leaf the teacher has failed in thorough preparation for his work. The lesson is printed on the Leaf merely as a matter of convenience, and without any intention of superseding the Bible. Ever since the introduction of the Leaf we have by pen and voice urged the necessity of having a copy of the whole Bible in the possession of every scholar.—*S. S. Journal.*

INTERNATIONAL BIBLE LESSONS.

THREE MONTHS WITH DAVID AND THE PSALMS.

SEPTEMBER, 1884.

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

R.C.]

LESSON X.—CONFIDENCE IN GOD.

[Sept. 7.

Psalm 27. 1-14.



1 The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?

2 When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

a Approach against me.

3 Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident.

4 One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.

b Or, the delight.

5 For *a* in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

a Isa. 4, 6.

6 And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord.

c Of shouting.

7 Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me.

8 *d* When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.

d Or, My heart said unto thee, Let my face seek thy face.

9 Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

10 When my father and *b* my mother forsake me, then the Lord *e* will take me up.

b Isa. 49. 15.—*e* Will gather me; Isa. 40, 11.

11 Teach me thy way, O Lord, and lead me in *f* a plain path, because of *g* mine enemies.

f A way of plainness.—*g* Those which observe me.

12 Deliver me not over unto the will of mine enemies: for *c* false witnesses are risen up against me, and such as breathe out cruelty.

c 1 Sam. 22. 9; 2 Sam. 16. 7, 8.

13 I had fainted, *d* unless I had believed to see the goodness of the Lord in the land of the living.

d Psa. 112. 7, 8.

14 Wait *e* on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

e Psa. 62. 1, 5; Isa. 25. 9; 2. 3.

GENERAL STATEMENT.

In the life of David two periods far apart have been named by different writers for the date of this psalm. One is the time of his wandering among the mountains of Judah, in danger from the hate of King Saul, and the false testimony of Doeg the Edomite and other enemies. But the reference to the tabernacle seems to point to a later period, when the house of God was established, and its service maintained. Hence I incline to assign the psalm to the time of Absalom's rebellion, when David was in exile, and his cause, though rising out of despair, was not yet crowned with triumph. In the wilderness he longs for the house of God, and, if it were possible, would fly from the strife of parties, and the cares of State, to the quiet retreat of the tabernacle, where his days could be spent in ceaseless communion with the Lord. Though foes are mustering against him, and friends have forsaken him, and his character has been slandered, he is confident in God, and fully believes that the Almighty will be his shield to protect, and his sun to turn him from darkness unto light. Looking heavenward, his hope is high, but as his thoughts revert to self his spirit sinks, and he sends forth a piteous cry for mercy, and for deliverance from the cruelty and treachery of his foes.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. The Lord. The name used here and throughout the psalm, except in one verse, is *Jehovah*, the personal, loving, eternal Father; the name by which God revealed himself to his chosen people. **My light.** As the light is the source of all life and growth in nature, so is it in the heart of man. 1. "The Lord is to the soul what the sun is to the world." **My salvation.** By the Almighty we are redeemed from sin, rescued from danger, relieved from trouble, and delivered from temptation. **Whom shall I fear.** 2. He who is alone with God is mightier than the world without God. **Strength of my life.** Or, "the stronghold of my life;" as if the Lord were a tower in which his servant finds refuge, as a child feels safe in its mother's arms.

2. The wicked, even mine enemies. They were "the wicked," not because they were David's enemies, but because they were God's enemies; and therefore foes to one who was on God's side. **Came upon me.** They are compared to raging beasts of prey, leaping

suddenly upon the victim whom they expect to destroy. 3. We too have invisible foes eager for our souls, and David's hope for victory is ours also. **They stumbled.** There may be some reference to an event in David's life; some plot that failed, like Absalom's or Sheba's; but how often God's people are delivered by divine interposition! **And fell.** 4. Certain failure awaits those who plan against God's cause.

3. **Though an host.** Literally, "though a camp should encamp against me:" as when the Syrian host surrounded the city where Elisha slept, (2 Kings 6,) or when Saul and his men compassed David. 1 Sam. 23. 26. **My heart shall not fear.** Because he knew that God was nearer and mightier than all his foes, and that while God had a work for him to do man could not harm him. **In this.** In this danger or trial. **Will I be confident.** His confidence was in God, who had succoured him in the past.

4. **One thing have I desired.** The path of success lies in choosing a fit and worthy aim, and in steadily pursuing it. 5. "Let all our affections be bound up in one affection, and that affection set on heavenly things."—*Spurgeon.* **Have I desired.** Notice that the psalmist's desire was not for triumph over enemies, nor safety from their wiles, but communion with God. 6. Aim for the best and you gain lesser aims with it. **To dwell in the house of the Lord.** Driven afar from home and the tabernacle by the necessities of war, and surrounded by the worldly and the wicked, the psalmist looks almost with envy upon the priests who dwell in the rooms around the Sacred Tent, and longs to be, like them, ever near the altar. 7. How often do we forget how precious are our privileges of Christian worship! **All the days.** He longed to be where he could constantly engage in the services of the sanctuary. **To behold the beauty of the Lord.** "Beauty" here means *grace, excellence*, and the psalmist's desire was not to behold a visible form, but to contemplate spiritual loveliness, to enjoy communion with God's Spirit. **In his temple.** The tabernacle, hallowed by God's presence.

5. **For.** A reason for his desire to dwell in the tabernacle was that there he would be safe from the strife of men. **Hide me in his pavilion.** The metaphor is that of the chieftain's tent in the centre of the camp, the place of safety and of honour. **In the secret of his tabernacle.** In the Holy of Holies, where no one could enter. Of course, in poetry this is not to be understood literally. The poet longed to be where God dwells in the silence and seclusion of his house. **On a rock.** He imagines himself perched upon a mountain crag out of the reach of his enemies.

6. **Now shall mine head be lifted up.** His faith gives the confident expectation of a speedy triumph and return to the house of

God. **Therefore will I offer.** His thought is not of feasting in the palace, but sacrifices of thanksgiving in the temple. **Sacrifices of joy.** Offerings expressive of gratitude for deliverance and victory. 8. In our success let us not forget from whom it has come.

7. **Hear, O Lord.** A sudden change of subject and tone as the psalmist considers his own condition. **When I cry.** He cares not whether men hear, if he can be sure that God bends his ear to listen. **Have mercy.** 9. Even the best of men can only plead for mercy when he comes before God. **Answer me.** Prayer implies an expectation of answer, and will receive it, if offered in the right spirit.

8. **When thou saidst.** These words are not in the original, but their thought is essential to the meaning. **Seek ye my face.** This is God's call to every heart of man, but only those who willingly listen can hear it. **My heart said.** It was not an unwilling obedience, but an eager echo of the divine call. 10. It is the heart-affection which God seeks, and will have alone. **Will I seek.** We seek God in meditation upon his word, in prayer, and in humble endeavour to obey his will.

9. **Hide not thy face.** God's face would be hidden if he turned away from our prayer, and refused to answer it, which he will never do to those who seek him in sincerity. **Far.** This word is not in the original, and should be omitted. Three degrees of God's withdrawal are here indicated: 1. That in which he hides his face, and will not hear; 2. That in which he puts the petitioner aside; 3. That in which he utterly abandons him. 11. Earthly kings may so treat men, but not so the King of heaven. **Thou hast been my help.** God's help in the past is a warrant for our appeal in the present.

10. **When my father.** We are not to suppose that such was the psalmist's case. It was only imagined, as the strongest possible instance of abandonment, to show that the Lord's mercies are even greater than those of the tenderest human relationships. **The Lord will take me up.** Will show himself a Friend, will give victory over all opposers, and will receive into his arms at last.

11. **Teach me thy way.** He seeks not his own way, but to know the path of God's will, that he may walk in it. **A plain path.** Not precisely an easy path, a way clearly seen; but a *direct* path, one which is straight, honest, open; a right way, as opposed to the tortuous paths of evil. **Because of mine enemies.** Enemies are watching his footsteps, who will misinterpret his acts and words, and make his good seem evil; he therefore prays for a path which will be so plainly right that it cannot be made to appear wrong. 12. We should try so to live that our good may "not be evil spoken of."

12. Deliver me not over. He prays that his enemies, perhaps the supporters of Absalom, may not succeed in their plots. **Will of mine enemies.** What this will was may be supposed from Alithophel's cruel counsel to pursue after David, and slay him while faint and weary. **False witnesses.** God's people in every age have been slandered, and religion itself has been abused wrongfully. It is rare to find an opponent of Christianity who will tell the truth about it.

13. I had fainted. These words are not in the original, and the sentence is purposely abrupt and unfinished. "If I had not believed to see the goodness of the Lord in the land of the living"—no words can express the misery of such a condition. **Unless I had believed.** Take away the Christian's faith in God, and what has he left? **To see the goodness of the Lord.** To enjoy the tokens of the divine favour in restoration and prosperity.

14. Wait on the Lord. Here is the summing up of the psalm, the conclusion to which the psalmist's experience led him, and the exhortation that he would give to others. It conveys the idea of the words, "watch, hope, trust," all in one. **Be of good courage.** Hebrew, "be strong." **Wait, I say.** David adds this as the result of his own experience. *He had waited on God, and found strength, and therefore he recommends others to do the same.*

GOLDEN TEXT.

The Lord is my light and my salvation: whom shall I fear? Psa. 27. 1.

OUTLINE.

1. Resting in the Lord, v. 1-3.
2. Waiting upon the Lord, v. 4-7.
3. Walking with the Lord, v. 8-14.

HOME READINGS.

- M.* Confidence in God. Psa. 27. 1-14.
Tu. The confidence of Joshua. Josh. 8. 1-8.
W. The confident leader. Exod. 14. 10-22.
Th. Trust in time of trouble. Psa. 3. 1-8.
F. Confidence through faith. Eph. 3. 8-21.
S. No trust to the flesh. Phil. 3. 1-14.
S. The only safety. Acts. 4. 5-12.

LESSON HYMNS.

- No. 136, S. S. Hymnal
 Let us sing with one accord.
- No. 137, S. S. Hymnal.
 Hear the song through heaven ringing.
- No. 138, S. S. Hymnal.
 O worship the king all glorious above!
- No. 477, Methodist Hymn Book.
 God is my strong salvation;
 What foe have I to fear?
 In darkness and temptation,
 My light, my help, is near;
 Though hosts encamp around me,
 Firm in the light I stand;

What terror can confound me,
 With God at my right hand?

Place on the Lord reliance;
 My soul, with courage wait;
 His truth be thine affianced,
 When faint and desolate;
 His might thy heart shall strengthen,
 His love thy joy increase;
 Mercy thy days shall lengthen;
 The Lord will give thee peace.

EXPLANATIONS.—*To eat up my flesh*—That is, to destroy or kill. *They stumbled*—Failed in their plans. *My heart shall not fear*—Because of its trust in God. *Dwell in the house of the Lord*—To be so near the tabernacle as to worship there often. *Beauty of the Lord*—God's beauty is in his goodness, as ours should be. *Pavilion*—His tent. *Sacrifices of joy*—Offerings in token of gladness. *Hear, O Lord*—The psalm now changes its tone from praise to prayer. *My heart saith*—True obedience is of the heart. *Hide not thy face*—The servant of God longs to be ever at peace and in love with God. *Anger*—David knows that his sins deserve God's frown. *When my father*—Not that David's father and mother had forsaken him, but he names this as the strongest possible case. *Take me up*—Care for me. *Plain path*—Where the way of duty is easy to know. *False witnesses*—Those who tell falsehoods. *I had fainted*—David could not see any hope except in God's goodness. *Wait on the Lord*—By earnest prayer.

QUESTIONS FOR HOME STUDY.

1. Resting in the Lord, v. 1-3. What title does David give to the Lord? What has God promised to be to all his people? Isa. 60. 20. What did Jesus say of himself in John 8. 12? What courage did David's trust give him? What had been his experience? What was now his resolve?
 2. Waiting upon the Lord, v. 4-7. What did David especially ask of God? Why did he desire this? What would the tabernacle of God become to him? What safety would it afford him? What service of thanks would he offer? What is his prayer for help? Do you love the service and worship of God's house?
 3. Walking with the Lord, v. 8-14. What was David's answer to God's call? What has been your answer? What prayer of David should be ours for divine presence and guidance? What assurance of future protection had David? What instruction and guidance is sought? What had encouraged the psalmist? How may spiritual strength be obtained?
- TEACHINGS OF THE LESSON.**
- Where in this lesson are we shown—
1. The source of spiritual courage?
 2. The joy of spiritual communion?
 3. The need of spiritual strength and guidance?
- THE LESSON CATECHISM.**—(For the entire school.) What does David say is the strength of his life? The Lord. 2. What one thing did

David desire? To dwell forever in the Lord's house. 3. What does David entreat of the Lord? "Leave me not, neither forsake me." 4. Who will take us up when our father and mother forsake us? The Lord. 5. What are we urged to do? "Wait on the Lord."

DOCTRINAL SUGGESTION.—The providence of God.

QUESTIONS FOR SENIOR STUDENTS.

I. Resting in the Lord. v. 1-3. By what names is the Lord called in these verses? For what does the psalmist especially praise God? What power will lift us above the fear of men? How is this illustrated in 2 Kings 6, 15-17.

2. Waiting upon the Lord. v. 4-7. What was the psalmist's desire, and the reason for it? What is meant by the "beauty of the Lord?" How may we obtain answer to the prayer in Psa. 90, 17? What mercies may the believer expect from the Lord? How may we offer the sacrifices here promised by the psalmist?

3. Walking with the Lord. v. 8-14. What was the response of the psalmist to the call of God? Why was David fearful of losing God's favour? What verse in this lesson especially shows the degree of God's mercy? What is meant here by the goodness of the Lord? What motives are here given for waiting on the Lord?

PRACTICAL TEACHINGS.

Where do we learn—

1. What God is to those who trust him?
2. What God will do for those who call upon him?
3. How may we enjoy God's mercies?

QUESTIONS FOR YOUNGER SCHOLARS.

Who is our light and salvation? The Lord. What can he take away from our lives? All fear and dismay. From what will he protect us? From our enemies. What did David desire of the Lord? To dwell in his house. What will we see in the house of the Lord? The beauty of the Lord. Who will hide us in time of trouble? The Lord. What does the Lord say unto us? "Seek ye my face." Does God ever hide his face from us? No, our own sins hide it from us. What should we say in our hearts? "Thy face, Lord, will I seek." Does God ever forsake us? Never; he is always near us. For what should we pray? To be led in a plain path. What should we be willing to do? To walk in the path that God chooses for us. What cheers us in the midst of trouble? God's goodness and mercy. Who will strengthen our hearts? The Lord. On whom may we wait and trust? On the Lord.

WORDS WITH LITTLE PEOPLE.

Remember—God's love and goodness to us. God's patience with us in our sin and folly. God's gentleness in caring for us. Do we not need his helping hand? Should we not trust his love and mercy? Can we do without his strength and light?

ANALYTICAL AND BIBLICAL OUTLINE.

The Lord and the Psalmist.

I. THE LORD'S LIGHT.

1. The Lord is my light.
"I am the light of the world." John 8, 12.
2. Whom shall I fear? v. 1.
"Rejoice not, O mine enemy." Micah 7, 8.

II. THE LORD'S STRENGTH.

1. The strength of my life. v. 1.
"Jehovah is my strength." Isa. 12, 2.
2. My heart shall not fear. v. 3.
"God, for us, who... against?" Romans 8, 31.

III. THE LORD'S FELLOWSHIP.

1. Dwell in the house of the Lord. v. 4.
"Early will I seek thee." Psa. 63, 1, 2.
2. Behold the beauty of the Lord. v. 4.
"How great is his beauty." Zech. 9, 17.

IV. THE LORD'S PROTECTION.

1. Hide me in his pavilion. v. 5.
"Thou art my hiding-place." Psa. 119, 114.
2. Set me... upon a rock. v. 5.
"Establish my goings." Psa. 40, 2.

V. THE LORD'S CALL.

1. Seek ye my face. v. 8.
"Seek ye the Lord." Isa. 55, 6.
2. Thy face... will I seek. v. 8.
"My soul thirsteth for God." Psa. 42, 2.

VI. THE LORD'S MERCY.

1. Father... mother forsake... Lord. v. 10.
"Can a woman forget her... child?" Isa. 49, 15.
2. The goodness of the Lord. v. 13.
"How great is thy goodness." Psa. 31, 19.

ADDITIONAL PRACTICAL LESSONS.

The Believer and his Lord.

1. The believer should *trust* in the Lord as the Being who gives light upon his way, and delivers him from danger. v. 1.
2. The believer should *be bold* in the Lord, having confidence of victory through him. v. 1, 3.
3. The believer should *seek communion* with the Lord, and worship him in his house. v. 4.
4. The believer should *give thanks* to the Lord in his house, and in public, for all his mercies. v. 6.
5. The believer should *call upon* God in times of need and trouble, assured that God will respond to his cry. v. 7, 8.
6. The believer should *wait upon* the Lord, constantly and earnestly, until his petition is granted. v. 14.

CATECHISM QUESTION.

8. *What is meant by saying that God is all-wise?*

That God does everything in the best and most perfect way, for the accomplishment of his purpose.

With him is wisdom and strength, he hath counsel and understanding.—Job 12. 13.

O Lord, how manifold are thy works! in wisdom hast thou made them all.—Ps. 104. 24.

The only wise God.—Romans 16. 27.

[Romans 11. 33; Ephesians 3. 10, 11.]

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

To see a person perfectly fearless and unmoved in the presence of such danger as fills others with uneasiness and terror, is a sight that cannot but attract interest. When the approach of an unusually high tide on the Thames gave warning that its banks would speedily be overflowed, it was natural that the inhabitants of the low-lying dwellings close to the river should be alarmed. We should not have wondered if the little children had not discontinued their play, but it would have been puzzling indeed to have seen men and women going about their ordinary work just as if no calamity were impending. For where danger is not known or not understood it may be disregarded, but where it is fully comprehended it naturally excites fear. Let a town or village be threatened by an invading army, and it will be strange indeed if the people show no alarm.

In the psalm for to-day we see the picture of

A man in the presence of danger.

He is certainly not unaware of it. He speaks much of his "enemies," or of their wickedness and cruelty. Vers. 2, 6, 11, 12. He sees war ready to rise up, and a host preparing to encamp against him. Ver. 3. He knows that trouble of all sorts may come upon him. Ver. 5. Looking on this side only we should say he had a very alarming prospect before him. But what is his attitude? What are his feelings? He says: "Whom shall I fear?... Of whom shall I be afraid?... My heart shall not fear!"

What makes him thus confident?

1. The sojourner in the desert need not fear the burning sun if he has a tent to protect him from its scorching rays. David had such a tent, ready against the time of trouble, a place where he should be hidden from the glaring heat and biting blast. Ver. 5.

2. I remember standing one day on a narrow strip of beach on the coast of Yorkshire. The sea was sweeping in in great rollers, and

looked as though it must inevitably engulf all that lay before it. I felt as though the next moment I might myself be carried away, so I turned and climbed the cliff overhead. Once up on the top I could look down upon the wild scene beneath me without fear or uneasiness, for however the billows might rage I was beyond their reach. They could make no impression upon the rock on which I stood. David had such a rock, where he was in perfect safety. Ver. 6. No matter how his enemies swarmed and raged below, he was lifted up above them—beyond their reach. Ver. 7.

3. But was the rock so firm that nothing could move it? Even the mighty rocks of Niagara are worn away by the ceaseless fall of the stream. Though they have stood for thousands of years, they cannot stand forever. But David's rock was the "Rock of Ages," Jehovah himself. "The Lord," he says, "is my salvation: the Lord is the strength of my life." No wonder, then, that he is confident. And the "tent"—is not a tent a frail covering at least? Will the shelter be sufficient? See what the tent is. Psa. 31. 20. It is the "presence" of Jehovah, accompanying the traveller all through his journey, spread over him in a moment, as every need arises. I was reading the other day a letter from the wife of a missionary in Central Africa, written on the march. She spoke of the great comfort their tent was to them, affording them night after night the shelter they required. A "rock," and a "tent;" the Lord is both of these to his servant.

How came David to obtain this defense and shelter? The tent I referred to just now was given to the missionaries, and they gladly accepted it. They did not say, "O, we can do without it; it will be cumbersome on the journey." Yet that is what some say of David's "tent." They do not want the presence of God; they would feel that sacred presence to be in their way. And the "rock" is too high for some. They would rather build their houses on the sand. Matt. 7. 26. Not so David. See what was the one thing he desired, and sought after, "that I may dwell in the house of the Lord all the days of my life;" and this for the sake of protection? No, protection was not his first thought; it was "to behold the beauty of the Lord, and to inquire in his temple." He loved God's presence for itself. And so to him the promise came true: "Because he hath set his love upon me, therefore will I deliver him: I will set him on high because he hath known my name." Psa. 91. 14. We must just notice

How David maintained his confidence. Two ways are mentioned in the psalms, praise (ver. 6.) and prayer. Ver. 7-12. If screened

from the fierce sun by a sheltering tent, how foolish it would be to step out and try to moderate the dangerous heat. True wisdom would be to remain inside. Or if high up above reach of the stormy sea, what would we think of the man who would come down again to do battle with the waves? what wonder if he succumb! He should have stayed where he was. Look at David's resolution expressed in another place. *Psa. 31. 3, 4.* Having found God to be a "shelter" and a "strong tower," he says: "I will abide there," I will make my refuge there. He did not want to trust to himself, to try his own strength again. But how did he "abide" in the shelter of Jehovah? In two ways, the psalm tells us, by praise (ver 6) and by prayer. *Vers. 7-12.* These kept him in the Lord's presence. See how confidently he spreads out his need before God. *Vers. 7-12.* He wants continual mercy—the shining of God's face—to be "gathered" as a child by its parents, to be taught, to be led, to be delivered. But for this confidence there would be an end of him. *Ver. 13.* And from his safe abode he calls to "all to wait on the Lord," (ver. 14,) and make him their refuge.

References.—*FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS:* *Ver. 1:* Poetical, 545; *Prose* 485, 2273. *Ver. 2:* 1434. *Ver. 3:* 6924, 8824. *Ver. 4:* Poetical, 49; *Prose*, 3975. *Ver. 5:* 4768, 5125. *Ver. 8:* 4539, 5246. *Ver. 10:* Poetical, 2438, 2439; *Prose*, 5538. *Ver. 11:* Poetical, 1638. *Ver. 14:* *Prose*, 10915, 12176.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Notice the time in David's history to which this psalm applies, and give a word-picture of the circumstances, either while hiding from Saul or from Absalom. . . . The two aspects of this lesson: I. What the Lord is to the believer, (see the Analytical and Biblical Outline,) and notice the aspect in which God is here presented. . . . II. The relation of the believer to the Lord; what we may do in our relation to him. (See Additional Practical Lessons). . . . Or, the spirit of the follower of God; a spirit, 1. Of trust; 2. Confidence and courage; 3. Of fellowship; 4. Of praise; 5. Of prayer; 6. Of perseverance. . . . **ILLUSTRATIONS.** God's deliverance may be illustrated in the story of the Spanish Armada, which attacked England in the reign of Elizabeth, and was destroyed by storms. . . . A company of Scottish covenanters, hiding upon a hill-top, were concealed from their pursuers by a mist which suddenly surrounded them, and caused their persecutors to lose their way. . . . "One thing," (ver 4.)

Men of success have aimed for *one thing*, for example Paul, Columbus; inventors like Pallas, Goodyear and Morse, etc. . . . *Ver. 4:* A consumptive, who in health had felt no interest in the Church, said, as he heard the church bell in the tower which he could see from his window, "I think that if I could get well enough to go just once to church, and worship God, I should die contented."

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Safety in God.*

INTRODUCTORY. Recall some of David's trials, and tell that it was the Lord who saved him in every time of danger. At first David was afraid when he saw some great trouble ahead, but when he found that God was always greater than the trouble, he learned to trust him.

WHY DAVID TRUSTED IN GOD.

Print "Trust" on the Board, and illustrate in some simple way. The teacher may call a child's name, saying, "Come here and I will give you something," suiting the action to the word. Explain that the child believed, or trusted the teacher, and therefore went when called. So David trusted the Lord to keep his word, and he sung this song of trust. Read first few verses of the lesson, and speak of the enemies who had tried to kill David. They could not hurt him because he trusted in the Lord.

WHY WE MAY TRUST GOD.

Are little children sometimes afraid? Are you ever afraid of the dark? Why? In the dark we cannot see, and do not know what dangers may be near. But there is a light that never goes out. David had this light, and so he was not afraid. Call for Golden Text. Who was David's light? Yes, the Lord and he wants to be a light to every little child. What does a light do? Makes things pleasant and cheerful, shows the right path, and shines upon dangers in the way. Has the Lord ever helped us in trouble? Has he been a light to us at any time? Then we may trust him as well as David. Point out the cross by the side of the light. Print "Salvation" over it. Who gave Jesus to be our salvation? Teach that Jesus is stronger than Satan and all evil spirits, and that if we take Jesus the Lord to be our Light and our Salvation, we may say as David did, "Whom shall I fear?" Now if we have nothing to be afraid of in this great, dark world, we shall feel like singing a little song of trust, shall we not? Here is a very short one that every child may learn:

The Lord is my Light,
His face will I seek;
The Lord is my strength,
His praises I'll speak.

Lesson Word-Pictures.

How dark it is about David!—dark literally it may be. It is certainly dark in his soul, the home of anxious fears, and he may be in the shadow of some hiding place. Watch him. He thrusts his head up out of the hiding place and looks off. Lo, not far away, encircling the spot with their hostile camp, are his enemies: "mine enemies," he cries, "round about me!" He drops his head down again, down into the dark, and yet, hark! Put your ear down to David's hiding place, and listen to this song in the dark: "The Lord is my light and my salvation!" What else does he say? How David must have longed for the quiet isolation of God's house! How safe he would be there; the roaring rage of his enemies dying down to a harmless far-off murmur, the world shut out, his soul shut in with God! But I hear him sing, "For in the time of trouble he shall hide me in his pavilion! Even there may come to him the consciousness of the divine presence, and the walls of the tabernacle go about him in thought, and safely isolate him and his hiding-place. O singer in the night,

hold on to this little thread of faith that out of the labyrinth of all trials, all thorny and tangled paths, will safely guide you into a large place? Don't drop this clew. Follow it in patience. Past all "enemies" and "false witnesses," beyond every, every foe, you will be safely led.

BLACKBOARD.

BY J. B. PHIPPS, ESQ.



DIRECTIONS. Draw the anchor and cable with white chalk; the words *confidence* and *love* with yellow; the sentence with red, shaded with yellow or light blue:

"My hope is built on nothing less
Than Jesus' blood and righteousness."

B.C.]

[Sept. 14.

LESSON XI.—WAITING FOR THE LORD.

Psalm 40. 1-17.



1 I *a* waited patiently for the Lord; and he inclined unto me, and heard my cry.
a In waiting I waited.

2 He brought me up also out of *b* an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.
b A pit of noise.

3 And he hath put a new song in my mouth, even praise unto our God; many shall see it, and fear, and shall trust in the Lord.

4 Blessed *a* is the man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies.
a Psa. 2. 12; Jer. 17. 7.

5 Many, O Lord my God, are the wonderful works which thou hast done, *b* and thy thoughts which are to us-ward; *c* they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.

b Isa. 55. 8.—*c* Or, none can order them unto thee.

6 Sacrifice *c* and offering thou didst not desire; mine ears hast thou *d* opened: burnt-offering and sin-offering hast thou not required.
c Hos. 6. 6; Matt. 9. 13; Heb. 10. 5.—*d* Dugged; Exod. 21. 6.

7 Then said I, Lo, I come: in the volume of the book it is *d* written of me,
d Luke 24. 44; John 5. 39.

8 I *e* delight to do thy will, O my God; yea, thy law is *e* within my heart.
e John 4. 34; Rom. 7. 22.—*e* In the midst of my bowels.

9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, *f* thou knowest.
f Psa. 139. 2.

10 I *g* have not hid thy righteousness within my heart: I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation.
g Acts 20. 20.

11 Withhold not thou thy tender mercies from me, O Lord: *h* let thy loving-kindness and thy truth continually preserve me.
h Psa. 43. 3.

12 For innumerable evils have compassed me about: *i* mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of my head; therefore my heart *f* faileth me.
i Psa. 38. 4.—*f* Forsaketh.

13 Be pleased, O Lord, to deliver me: O Lord, make haste to help me.

14 Let them be ashamed and confounded

together that seek after my soul to destroy it ; let them be driven backward and put to shame that wish me evil.

15 Let them be desolate for a reward of their shame that say unto me, Aha, aha !

16 Let all those that seek thee rejoice and be glad in thee : let such as love thy salvation say continually, The Lord be magnified.

17 But I am poor and needy ; j yet the Lord thinketh upon me : thou art my help and my deliverer ; make no tarrying, O my God.

j Neh. 5. 19 ; Jonah 1. 6 ; 1 Pet. 5. 7.

GENERAL STATEMENT.

This psalm contains a double line of meaning. In the mind of its royal writer the reference was to himself, to his sad experiences of sin and sorrow, to the steps of his repentance and restoration, to his environment of enemies, and to his confidence in God as his deliverer. So far we see only David as representative of the saved sinner, but the harp of David was strung for higher strains than even the singer himself knew. Controlled by a divine power, perhaps consciously, perhaps unconsciously, he sang of his greater descendant according to the flesh, his Redeemer according to the divine purpose. In this psalm Christ is foreshadowed as the representative of the human race, as the one bearing not only the woe, but also the sin, of the world. He comes, bowed down with grief, in the mire of our ruin and the pit of our despair. (v. 1, 2.) He rises to the skies in majesty, singing the new song of redemption. (v. 3.) He appears as the promised and foretold One, bearing the roll of the prophecies which proclaim his coming, and bear witness to his character. (v. 6-10.) Yet he is surrounded by jealous foes, who plot against him, and band together for the destruction of his cause. (v. 12, 13.) Yet over these he is assured of complete victory, and the absolute destruction of their plans. (v. 14-17.) Thus does this psalm reveal itself as a clear prediction of the Saviour's appearing.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. I waited patiently. Literally, "Waiting I waited," the verb being doubled to denote constancy and earnestness. "I waited, and did nothing but wait." **For the Lord.** Waiting for the Lord means, not sitting down in idleness until God gives deliverance or blessing, but using every suitable means, and depending upon God to give our efforts success. **He inclined.** "Bowed his ear;" the image being that of one who leans forward to listen. 1. So God is eager to hear his children's cry.

2. He brought me up. The psalmist recognizes his deliverance as in answer to his prayer. **Out of an horrible pit.** Literally, "a pit of noise;" translated by Hengstenberg, "the roaring deep;" conveying the idea of the deepest calamity and distress, as of a Joseph in prison or a Daniel in the den. **Miry clay.** A swamp or marsh in which no firm footing can be reached ; a forcible figure of one in

spiritual trouble, with no foothold beneath him. **My feet upon a rock.** The lofty rock, standing firm, is in strong contrast with the pit and the mire. 2. The sinner, the unbeliever and the doubter are all in the pit of despair. 3. The follower of God is lifted up to the rock of salvation. **Established my goings.** Given a path in which one can walk with ease.

3. A new song. For the new joy, the new experience, and the new hope there must be fresh words of gratitude. 4. God's people are ever finding new songs needful. **Many shall see it.** The deliverance is such that all may take notice of it. 5. Every converted man is a marked man. "They took knowledge of them, that they had been with Jesus." **And fear.** Not with the fear of alarm or terror, but with reverence and awe toward God, who shows such signal marks of favour. **Trust in the Lord.** That reliance upon God which comes as a result of godly fear. 6. See how the conversion of one leads to the salvation of many.

4. Blessed. The original reads, "O the blessednesses!" indicating that they are great and countless. **Maketh the Lord his trust.** John the Baptist in the prison, Elijah in the wilderness, and Paul in the stocks at Philippi, had each more comfort than Ahab, Herod, or Nero on his throne, because he trusted in God. **Respecteth not the proud.** "The proud" in the psalms are those who live for the present world only, without thought of God, or with contempt in his law. **Such as turn aside to lies.** That is, to idols, which are false ; or to earthly aims, which disappoint those who seek them. 7. He who lives for God is blessed indeed, though not always in outward appearance.

5. Thy wonderful works. God's interventions and providences on behalf of his servants, of which every disciple can relate many. **Thy thoughts.** God's plans for his people, of which we know a part by experience, but more by promise in his word. These are **wonderful**, in the love which they manifest and the glory which they bestow. **More than can be numbered.** What Christian could tell how much God has done for him ; much less, how much he has done for others !

6. Sacrifice and offering. If God's mercies are great, how can we render thanks for them ? Not by outward forms of sacrifice, but by a heart-obedience to God's will. This is the thought of the passage. The word translated **sacrifice** is a general term for the offering having life, as the ox or the sheep. **Offering** refers to the "unbloody sacrifice," the food-offering, called in our version "meat-offering," which expressed thanksgiving only. The **burnt-offering** was the holocaust, entirely burned upon the altar, and expressive of consecration to God ; the **sin-offering** was also wholly burned, but in a different manner, and showed expiation through blood for sins

committed. Thus nearly all kinds of sacrifices are enumerated as valueless in comparison with the offering of the heart. **Mine ears hast thou opened.** Literally, "digged;" meaning that God had created ears which could hear and understand the deeper mysteries of his truth.

7. Then said J Spoken primarily by David of himself, but with a secondary reference to Christ. **Lo, I come.** The royal psalmist presents himself with the roll of the Law which is to be his guide. **In the volume.** Rather, "with the volume, or roll." Ancient volumes were made of parchment rolled upon a handle. **It is written of me.** Rather, "it is prescribed to me." The duties of a king are referred to, and the psalmist in the next verse promises to fulfil them with all his heart. There is also an undoubted reference to Christ, who came with the law bearing witness to him.

8. I delight to do thy will. The lowest type of obedience is that of the slave, from compulsion; a higher, that of the servant, for a reward; highest of all, that of a son, from love, delighting to do his father's will. **Thy law is within my heart.** This is the best place for the law of God; where it is sure of a ready and instant obedience. **8. Seek for God's will in the heart, no less than in the mind and in the deed.**

9. I have preached righteousness. The psalmist, and equally the Saviour whom he foretakens, has not only kept the law in his heart, but has declared it with his lips. **In the great congregation** Before the assembly of the people. **Have not refrained my lips.** He did not hesitate from any fear of men to declare the whole counsel of God. See in all this a clear prediction of the faithful and fearless ministry of Christ.

10. Have not hid. He had kept God's law in his heart, but he had not kept it there alone; he had proclaimed it to others. **Thy righteousness.** Not the righteousness which God shows in his dealings, but that which he has given as the law and the ideal for man. **Thy faithfulness.** Literally his *amen*; his fidelity to his word, to which every Christian can testify. **Thy salvation.** The deliverance which God gives from sin and from danger. **Thy loving kindness.** His goodness and gracious mercy toward those who look to him. **Thy truth.** God's sincerity and veracity in keeping his promises. **9.** Notice here five aspects of God's character to which we are called upon to bear witness out of our own experience.

11. Withhold not. Some expositors take this, not as a prayer, but as an expression of confidence. "Thou wilt not withhold." **Preserve me.** **10.** At every moment we need the upholding grace of God.

12. Innumerable evils. To David, the slanders and opposition of enemies; to Christ the hatred of the Jews and the hard hearts of men. **Mine iniquities.** David found this in the results of his own sins, which his repentance could not wholly remove; but Christ found it in bearing the sins of the world, whose penalty he made his own. **Not able to look up.** Literally, "not able to see," because surrounded on all sides by enemies and dark clouds. **My heart faileth.** His heart may well fail who sees his sins, but cannot with them see his Saviour.

13, 14. Be pleased. "Take pleasure in;" a petition that God would set his heart on delivering his servant. **Let them be ashamed.** A prayer, and a confident hope, that the enemies of God, who were also the enemies of the psalmist, might fail in their plots against the divine purposes. **Seek after my soul.** Rather, "my life," which is here meant, though there are many hunters of souls who ruin men for the life to come.

15. Let them be desolate. The psalmist is thus strong in his prayers against enemies, because they were the enemies of God, no less than his own. **Aha, aha.** An exclamation of mockery and triumph over a fallen enemy.

16. Those that seek thee. The seekers after God are held in contrast, both in character, aim, and results, with those who were seeking to destroy God's servant. **Rejoice.** **11.** God's people are a glad and happy company. **Love thy salvation.** Those who seek the salvation for themselves, and who show it to others. **The Lord be magnified.** Praising God for the blessings which he bestows upon them.

17. I am poor and needy. Though a king, and the richest then in the oriental world, David felt that in the things which he most needed he was dependent upon God's mercy. **The Lord thinketh upon me.** Notwithstanding our lowly state, God deigns to notice us; for he can see the particles in a grain of sand, or the animalcules in a drop of water. **Make no tarrying.** He will haste to help us in answer to our prayer. While Daniel prayed, God sent his angel.

GOLDEN TEXT.

I delight to do thy will, O my God. Psa. 40, 8.

OUTLINE.

1. Saved, v. 1-4.
2. Serving, v. 5-10.
3. Pleading, v. 11-17.

HOME READINGS.

- M.* Waiting for the Lord. Psa. 40. 1-17.
Tu. The delight in waiting. Psa. 119. 9-16.
W. The waiter's aids. Luke 21. 25-38.
Th. Christ the humble waiter. Matt. 11. 20-30.
F. Waiting for Christ enjoined. 2 Thess. 3. 1-13.

- S. Readiness for the Son. Luke 12. 31-40.
S. Promises to the waiting. Isa. 41. 1-14.

LESSON HYMNS.

- No. 121, S. S. Hymnal.
Our Father, God, who art in heaven.
No. 120, S. S. Hymnal.
Jesus, blessed Jesus.
No. 119, S. S. Hymnal.
Guide me, O thou great Jehovah.

EXPLANATIONS.—*I waited patiently*—This psalm was written after a time of trouble, from which David had been delivered. *Horrible pit*—Literally, "pit of darkness;" troubles like a pit. *New song*—A song of praise for deliverance. *Fear*—The fear of God, which springs from love. *The proud*—Here meaning those who have no respect for God. *Lies*—Wrong doings. *Offering thou didst not desire*—God wishes obedience, rather than sacrifice. *Ears hast thou opened*—To hear the word of the Lord. *In the volume*—"In the roll;" as books were in ancient times rolls. *Preached righteousness*—Declared man's duty toward God. *Evils have compassed me*—The psalmist here speaks of enemies who were against him, and opposing the Lord. *Seek after my soul*—Rather, "my life." *Aha*—A word of contempt. *Those that seek thee*—By prayer and praise. *Poor and needy*—The psalmist, even though a king, felt the need of God's help.

QUESTIONS FOR HOME STUDY.

1. **Saved**, v. 1-4. Whose cry is heard by the Lord? What is the result of waiting upon God? Psa. 27. 14. What is the testimony of a pardoned sinner? What deliverance is wrought for him? On what rock does the believer rest? 1 Cor. 3. 11. What is the theme of his song? Who is sure of a blessing?
2. **Serving**, v. 5-10. What is said of God's thoughts toward his children? What is better than sacrifice? 1 Sam. 15. 22. What acceptable offering may we bring? Psa. 51. 17. What testimony is borne by the obedient? How are God's mercies to be made known?
3. **Pleading**, v. 11-17. What plea for help does David make? What acknowledgment of weakness? What cry for deliverance does he utter? What song of rejoicing? What confession of weakness does he make? What hope have the poor and needy? What inheritance have they? Matt. 5. 3.

TEACHINGS OF THE LESSON.

Where in this lesson are we shown—

1. The benefits of confidence in God?
2. The need of willing service?
3. The only hope of the guilty and the needy?

THE LESSON CATECHISM.—(For the entire school). 1. Who is blessed? He that makes the Lord his trust. 2. What is said of God's works and of his thoughts to us? "They are more than can be numbered." 3. What should

we delight in doing? The will of the Lord. 4. Why did David's heart fail him? Because of the number of his iniquities. 5. What should they say who love the salvation of God? "The Lord be magnified."

DOCTRINAL SUGGESTION.—God's answer to prayer.

QUESTIONS FOR SENIOR STUDENTS.

1. **Saved**, v. 1-4. For what mercies does the psalmist praise God? What do the figurative expressions in verse 2 indicate? What is the effect of his song upon others? To what events in David's life is this psalm appropriate?
2. **Serving**, v. 5-10. What formal services does the psalmist name as not desired by the Lord? How does this compare with the utterance of Samuel in 1 Sam. 15. 22? What is more pleasing to God than sacrifice? To whom is this applied in Heb. 10. 7-10? What services had the psalmist sought to render? How may we fulfil these services?

3. **Pleading**, v. 11-17. What need of pleading prayer is here shown? What enemies does the psalmist find around him? What is his prayer in trouble? What traits of the divine nature are here appealed to?

PRACTICAL TEACHINGS.

How are we here shown—

1. The spirit of praise?
2. The spirit of obedience?
3. The spirit of prayer?

QUESTIONS FOR YOUNGER SCHOLARS.

Who always hears and answers when we cry unto him? The Lord. How will our praise of God influence others? To love and trust him. Who only are blessed in this world? Those who trust in God. What is better in God's sight than sacrifices? Obedience to his will. If we truly love God, what can we say? [Repeat Golden Text.] What had David done? He had preached God to a great many people. What had he declared unto them? God's loving-kindness and truth. What may we always tell others? Of God's goodness to us. What does David ask of God? "Withhold not thy tender mercies from me." What can we all say with David? "Mine iniquities are more than the hairs of mine head." Who is able to deliver us from our sins? The Lord. When will he deliver us? When we are willing to give up our way for his way. What is given us when we trust in the Lord? Joy and gladness. Have we anything to commend us to God's sight? No, we are "poor and needy." Who loves us and helps us and takes care of us? The Lord God Almighty.

WORDS WITH LITTLE PEOPLE.

Have you given your heart and life to God? Do you trust him always, even when you cannot understand him?

Do you obey God in every thing?

Is he as real to you in trouble as when every thing looks bright?

God "is the same yesterday, to-day, and forever."

ANALYTICAL AND BIBLICAL OUTLINE.**The Experience of a Soul.****I. THE SINNER'S CONDITION.**

1. A horrible pit. v. 2.
"Fear . . . pit . . . snare . . . upon thee." Isa. 24. 17.
2. The miry clay. v. 2.
"Their ways . . . as slippery ways." Jer. 23. 12.

II. THE SINNER'S SALVATION.

1. Waited patiently for the Lord. v. 1.
"Wait on the Lord . . . courage." Psa. 27. 14.
2. Inclined . . . heard my cry. v. 1.
"Nigh unto them . . . broken heart." Psa. 34. 18.
3. Set my feet upon a rock. v. 2.
"Lead me to the rock." Psa. 61. 2.
4. New song in my mouth. v. 3.
"New song . . . hast redeemed us." Rev. 5. 9.

III. THE SAVED MAN'S DUTY.

1. Sacrifice . . . thou didst not desire. v. 6.
"To obey . . . better than sacrifice." 1 Sam. 15. 22.
2. Mine ears hast thou opened. v. 6.
"Opened mine ear . . . not rebellious." Isa. 40. 5.
3. I delight to do thy will. v. 8.
"Put my law . . . in their hearts." Jer. 31. 33.
4. Preached righteousness . . . congregation. v. 9.
"Teach transgressors thy ways." Psa. 51. 13.

IV. THE SAVED MAN'S PRAYER.

1. Withhold not . . . tender mercies. v. 11.
"Goodness and mercy . . . follow me." Psa. 23. 6.
2. Make haste to help me. v. 13.
"Make haste unto me." Isa. 70. 5.
3. Let them be ashamed . . . seek. v. 14.
"We are more than conquerors." Rom. 8. 37.
4. Let . . . those seek thee rejoice. v. 16.
"Rejoice in the Lord always." Phil. 4. 4.

ADDITIONAL PRACTICAL LESSONS.**The Foreshadowing of Christ.**

1. Christ is here foreshadowed in his humiliation, descending to our depth, and sharing in our agony. v. 1, 2.
2. Christ is here foreshadowed as in communion with his Father, patiently waiting for the accomplishment of his will. v. 1, 2.
3. Christ is here foreshadowed as rising out of all his sorrows, and joining in the new song of redemption. v. 3.
4. Christ is here foreshadowed as coming in the place of all sacrifices and offerings, to fulfil the will of the Father. v. 7, 8.
5. Christ is here foreshadowed as God's messenger, revealing his righteousness, and proclaiming his will. v. 9, 10.

6. Christ is here foreshadowed as on the cross, surrounded with enemies, and suffering evil, yet certain of ultimate triumph. v. 12-17.

CATECHISM QUESTION.

9. *What is meant by saying that God is holy?*

That his nature is perfectly good and without the possibility of evil, and that he cannot allow sin in his creatures.

Ye shall be holy; for I am holy.—Leviticus 11. 44.

He is an holy God; he is a jealous God.—Joshua 24. 19.

Thou art of purer eyes than to behold evil, and canst not look on iniquity.—Habakkuk 1. 13.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOOK.

Waiting, unless compulsory, implies thought and care. The thoughtless man rushes on his way, and hastens on with his business without stopping to wait. The thoughtful knows when to wait as well as when to act. Waiting for or upon a person implies thought and care passing between two individuals. A boy is told by his father to wait at a certain place until the latter comes to fetch him. The hours go by, it begins to get late, the boy grows hungry, tired, and wants to go home. Says some one: "Why not go home? your father has forgotten you." But he answers: "No, my father may have much to think about, but he is not too busy to remember me, so I will wait as he told me." The boy waits because he knows he is not out of his father's thoughts; he waits patiently, for he knows that he is in his father's loving remembrance. That is the waiting of trust, founded on the love of the person waited for. "When are you coming out with us?" is the question asked of a young girl by her companions. "I must see first what mother wants me to do." That is the waiting of obedience, springing from love toward the person waited on. We have both kinds of waiting in the psalm for to-day.

And we shall find these two kinds of waiting given us in three tenses, past, present, and future. Let us look at their order.

1. *The past—I waited.* Vers. 1-5.

The writer of this psalm had been in a terrible situation. He had been at the bottom of a "horrible pit," his feet entangled in the "miry clay." No condition could be more hopeless. I remember how, when we were both girls, my sister got her feet entangled in the "miry clay" down a steep slope leading to the sea, and how, being unable to extricate her myself, I hurried in terror to seek for help, she in the meanwhile not losing heart, but waiting patiently. But

David describes a worse situation. The pit closed him round, so that but a faint speck of light was visible, and he could not watch for help to arrive—nay could not make his fellow-men hear his cry for help. But he trusted in One who thought of him, and knew all about him, "Many, O Lord my God, are thy thoughts which are to usward." The Mighty One was not too much taken up with higher things to think of the poor helpless captive in the pit. "From heaven doth the Lord behold the earth, to hear the groaning of the prisoner, to loose those that are appointed to death." Psa. 102. 19, 20. The perishing one was lifted up into the pure air and fair daylight, his feet set upon a rock, where he could proceed on his way safely. No wonder that at the same time there was a "new song" put in his mouth, even praise to God. He had "waited patiently" because he knew God thought of him. That is the waiting of trust. And he can say: "Blessed is that man that maketh the Lord his trust."

2. *The present—I wait.* Vers. 6-10.

What do we find the rescued one doing? He does not say, in so many words, "I wait," but we see him waiting upon God. He looks up to see what he can render to the Lord for all his benefits. "Sacrifice and offering thou didst not desire; mine ears hast thou opened," (or bored. Exod. 21. 6.) He is the Lord's servant forever. The feet "set upon a rock" are not going their own way, seeking their own pleasure; they are coming to do God's will. The life he has already begun to use for God, Vers. 9, 10. His heart has lovingly received God's law. That is now his rule of life. If any new path opens itself, or any new course of action is suggested to him, he does not decide upon it for himself. He says, like Balaam, only with the sincerity which was lacking in Balaam: "Tarry ye..that I may know what the Lord will say unto me." That is the waiting of obedience. And it brings its own reward: "I delight to do thy will, O my God;" "In keeping thy commandments there is great reward." Psa. 119. 11.

3. *The future—I will wait.* Vers. 11-17.

Does it seem surprising that the man who was lately singing a joyful song, is now crying out for deliverance? He is still in a world full of "much tribulation." John 16. 33; Acts 14. 22. Enemies have assailed him, (vers. 14, 15), and his sins have come to his remembrance and made his heart to tremble. Ver. 12. And this is not strange. For he has not that view of the cross—of the finished work of Christ—that we have now. That death for sin had not yet been accomplished. And even Christians now, if their feet go astray, will get into just such another "Slough of Despond." But in his trouble he has not forgotten his Deliverer. He knows

that mighty One has not forgotten him: "I am poor and needy, yet the Lord thinketh upon me." And so he seeks relief from none other. His cry goes up in grateful confidence to him who has succored him before. He will wait for deliverance from him. Here is again the waiting of trust. And it can never be disappointed.

What was it that had enabled him to wait in the past? The love of God to him—the assurance that God remembered him. What inspired his waiting in the present? His love of God, his devotion to his divine Redeemer and Friend. What encouraged him to wait for deliverance to come in the future? Again the love of God toward himself, the Lord's thoughts about him. There is the love of God at the beginning and the love of God in the end, and the love of the rescued one is surrounded on both sides by the love of the Rescuer. No wonder that, even before he has experienced the deliverance for which he looks, he calls on all who know anything of it to say, "Let the Lord be magnified."

People will stand in a crowd for hours, waiting to get a sight of some distinguished person, who perhaps neither knows nor thinks anything about one of them. Shall any one say: "I am too busy to wait for, or to wait upon, God, who loves me, who has thought of me, who thinks of me and cares for me," "too much taken up with other things to wait for him who can alone deliver me from all evil?"

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

There are two lines of teaching in this psalm, as suggested in the General Statement. Point out first the teaching concerning David as a representative of the saved sinner, shown in Analytical and Biblical Outline. I. The sinner's condition—"pit," "mire." II. How the sinner is saved, (vers. 1-3), the steps of his salvation; 1. He waits on God; 2. God hears him; 3. God lifts him up; 4. Gives him a new song. III. The duty of the saved sinner; 1. To hear God's voice; 2. To obey God—"law in heart;" 3. To proclaim God. IV. The needs of the tempted follower, shown in verses 11-17. Show how the psalm presents Christ. (See Additional Practical Less.). (Another Outline: I. Needs. II. Privileges. III. Duties). ILLUSTRATIONS. A word-picture of Jeremiah in the pit of the prison-house. (Jer. 38.) A worse pit than that is sin, from which Christ alone can deliver. Saul's rejection, when Samuel announced the great truth of 1 Sam. 15, that "obedience is better than sacrifice."

Reference. FOSTER'S ILLUSTRATIONS. Ver. 1: Poetical, 2952; Prose, 12170. Ver. 2: 5171, 6656. Ver. 3: Poetical, 2448; Prose, 11728. Ver. 4: Poetical, 2903; Prose, 5812. Ver. 5: 6849, 10499. Ver. 6: 5155. Ver. 7: Poetical, 2632. Ver. 8: 1488, 3887. Ver. 10: 923, 7392. Ver. 14: 6050. Ver. 6: The servant's ears, 434. Ver. 7: Parchment rolls, 511.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. The Lord thinks about us.

Once a good man was put into prison by wicked men. He did not complain, but he prayed to God to bring him out of prison, and then he waited for the Lord. In the night-time an angel came and opened the doors so that the prisoner could walk out! The Lord thought about that man. Another good man was sailing on the sea. A great storm came up. It seemed as though the ship must sink. But the good man was not afraid, for he knew that God was thinking about him. He told the others not to fear, for there should be no loss of any man's life, and it was just as he had said.

A little child was very sick. The doctor said she must die. The mother prayed to the Lord to think about her child, and let her live to do a great work for him. And he did! The Lord loves to have us believe that he thinks about us.

Ask children who thinks about them to give them food, clothing, and care. Show that parents and friends have many thoughts about them. Ask if they think about anything beside their bodies, and lead to the thought that the good father and mother have many thoughts about the soul-life of their child. When they see him getting naughty ways, indulging naughty tempers, they feel very sad. Why? Because they love him, and they know that to do the will of God, and to have his good law in the heart, is the only peace and safety. God puts these loving thoughts into the hearts of parents, and it is because he has them in his own heart. Shall we not be glad, and praise him for thinking about us? Use blackboard, and teach the duty and delight of praise.

Ask if children can think of any time when they believe God has specially thought about them, and let several say what is in their minds. Show that it is not only in times of sickness and trouble that God is thinking about us, but at all times—when we are sick and well, when we are good and naughty, when we are thinking about him, and when we are not. Teach a lesson of care over our words and acts, since the great and holy God is looking at us and thinking about us.

Lesson Word-Pictures.

O, poor soul, what are you doing down there in that pit? It is a "horrible pit." It is soft and rank with "miry clay." Shadows deepen there. Pestilence breeds there. Down in the horrible pit! O soul, what are you doing there? Just waiting, waiting for the Lord! It may be the "horrible pit" of some sickness, when you keep sinking, sinking towards the grave, weighed down with many an ache, sore with many a pain. Yet there in the pit is a patient daily doing of duty, a calm waiting for God to release you. It may be the "horrible pit" of some sorrow, when the lights of home have been suddenly put out, and down you have dropped into a great, awful darkness, where sympathy seems to find no footing. But even there a great hand is let down to you, and you just hold on to it, doing God's will in daily duties, and waiting for him. It may be the "horrible pit" of some slander, of misrepresentation and accusation, but there is a star to shine down into your shadows, that assurance, "Yet the Lord thinketh upon me!" And you keep your eyes upon the star, while you keep your hands and feet busy in the doing of God's will, in honesty, in purity, in self-denial, walking humbly before God, and waiting for him. But that star is descending and growing. It becomes a glory close at hand, even the Lord himself luminous with love, and reaching out a hand strong to pluck you out of "the miry clay," and set your feet upon a rock. With "a new song" in your mouth, are you going to an altar to make a thank offering? Be yourself the offering, O soul out of the horrible pit. Sing a doxology more in your life while not less with your mouth, and having shown that living to God is a companion to waiting for God, let it be a follower also.

Blackboard.

BY J. R. PHIPPS, B.S.



DIRECTIONS. Draw the rock with white chalk, shaded with brown; the letters on the rock with red; the other letters in blue and white.

"On Christ the solid rock I stand,
All other ground is sinking sand."

B.C. — .]

LESSON XII.—A SONG OF PRAISE.

[Sept. 21.

Psalm 103. 1-22.



1 Bless the Lord, O my soul; and all that is within me, bless his holy name.

2 Bless the Lord, O my soul, and forget not all his benefits:

3 Who *a* forgiveth all thine iniquities; who healeth *b* all thy diseases: *a* Isa. 33, 24; Matt. 9, 2; Mark 2, 5; Luke 7, 47. — *b* Exod. 15, 26; Jer. 17, 14.

4 Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies:

5 Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

6 The Lord executeth righteousness and judgment for all that are oppressed.

7 He made known his ways unto Moses, his acts unto the children of Israel.

8 The *c* Lord is merciful and gracious, slow to anger, and a plenteous in mercy.

c Exod. 34, 6; Num. 14, 18; Deut. 5, 10; Neh. 9, 17; Jer. 32, 18. — *a* Great of mercy.

9 He *d* will not always chide; neither will he keep his anger for ever.

d Isa. 57, 16; Jer. 3, 5; Micah 7, 18.

10 He *e* hath not dealt with us after our sins, nor rewarded us according to our iniquities.

e Ezra 9, 13.

11 For *b* as the heaven is high above the earth, so great is his mercy toward them that fear him.

b According to the height of the heaven.

12 As far as the east is from the west, so far hath *f* removed our transgressions from us.

f Isa. 43, 25; Eph. 1, 7.

13 Like *g* as a father pitieth his children, so the Lord pitieth them that fear him.

g Mal. 3, 17.

14 For he knoweth our frame; he remembereth that we are dust.

15 As for man, his days are as grass; as a flower of the field, so he flourisheth:

16 For the wind passeth over it, and *c* it is gone; and the place thereof shall know it no more.

c It is not.

17 But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness *h* unto children's children;

h Exod. 20, 6.

18 To *i* such as keep his covenant, and to those that remember his commandments to do them.

i Deut. 7, 9.

19 The Lord hath prepared his throne in the heavens; and *j* his kingdom ruleth over all.

j Psa. 47, 2.

20 Bless the Lord, ye his angels, *d* that excel in strength, that *k* do his commandments, hearkening unto the voice of his word.

d Mighty in strength. — *k* Matt. 6, 10.

21 Bless ye the Lord, all ye *l* his hosts; ye *m* ministers of his, that do his pleasure.

l Gen. 32, 2. — *m* Dan. 7, 9.

22 Bless the Lord, all his works, in all places of his dominion: bless the Lord, O my soul.

GENERAL STATEMENT.

Though there is nothing in this psalm or its title to indicate when David penned it, yet it would seem to be the composition of his later years, after he had passed through experiences of light and shade, of sin and forgiveness, of sickness and healing. When the psalmist's sun is westering, he glances back over the course of his life, and counts up its causes for praise and finds them many. There are hours when the interior eye is opened and the film falls from the inner sense. In some such hour as this the aged David caught up his harp, and with radiant face upturned to God uttered forth his praise for the divine mercies upon his life. He saw God's hand directing his way, God's love inspiring all the divine dealings, and calls upon his soul to join with all nature in a song of gratitude. In the first five verses the strain is of praise for the personal blessings in the psalmist's own experience. Then follows, in verses 6-12, praise for God's dealings with his own covenant people. Next, in verses 13-16 praise for God's tenderness toward human weakness and infirmity, followed by praise for God's fidelity to his covenant, (verses 17, 18,) a league between God and man ever in the foreground of the Old Testament. Lastly, there is praise for the universal rule of the Almighty, a song in which all the hosts of God are invited to join.

EXPLANATORY AND PRACTICAL NOTES.

Verses 1, 2. Bless the Lord. To bless God is to praise him with strong affection. **My soul.** The psalmist offers the adoration of his soul, not of the lips only. **All that is within me.** Employing every faculty of the mind, and every power of the nature in the work of praise. **Forget not.** There is constant tendency in the heart of man to forget the mercies of God. 1. Praise to God is the loftiest employment of man, for it lifts him into communion with the angels.

3. Who forgiveth. The redeemed heart cannot forget that the first and greatest of all God's blessings is his forgiveness of sins. **Healeth all thy diseases.** Perhaps in the psalmist's mind bodily healing was uppermost; but there is reference to diseases of the soul; as the miracles of Christ were intended to teach spiritual truths, as well as to remove physical evils.

4. Thy life from destruction. Literally, "from the grave." Every day men are saved from dangers of death, often unseen and unknown; and the believer is redeemed from spiritual death which never dies. **Crowneth thee.** As a king is crowned. **With loving-kindness.** God's love is like a crown of glory around the brow of his redeemed. 2. O for that insight of faith which can see God's hand in our lives!

5. Who satisfieth thy mouth. The mouth, by which expression is made, is here put for the soul, the noblest part of man. **With good things.** 3. All gifts of God are good, and only man turns them into evil. **Renewed.** The child of God never grows old, for his youth is ever renewed. **Like the eagle's.** A reference to the moulting of the eagle, by which new plumes are given and new strength imparted. So the follower of God has the spring of everlasting youth.

6. The Lord. At this point a new subject opens and the psalm touches upon God's mercy, not specially to the psalmist, but to the Church. **Righteousness and judgment.** Righteousness, in indicating their cause, and judgment in punishing their oppressors. **All that are oppressed.** Apparently, God leaves men to suffer wrong; but never longer than is for their good; and heaven will more than recompense the sorrows of earth.

7. His ways unto Moses. To Moses, more fully than to any other of the Old Testament worthies, God revealed his will and his plan. **His acts unto . . . Israel.** Israel, as the chosen people of God, both witnessed and experienced God's mercies. Yet all this was for our sakes, as well as theirs. **4. God's Israel of to-day is his universal Church.**

8. The Lord is merciful. Mercy is God's attitude toward sinners, the willingness which he shows to forgive sin. **Slow to anger.** God is angry only when he must be, and lingers long before he calls forth the bolts of wrath. **Plenteous in mercy.** "Rich in it, quick in it, overflowing with it."—*Spurgeon*.

9. He will not always chide. Rather, "he will not always judge," or punish for sins; for there is a tender side to the divine nature. **Neither will he keep.** He not only holds back his wrath long; but as soon as the prodigal turns toward him, he sheathes the sword in loving pardon.

10. Not dealt with us. If God had dealt with men after their sins, the swearer would fall dead with the oath upon his lips, and the sinner would have instant penalty. But God suffers long to give men the opportunity of repentance. **5. Let us not misuse God's grace and make it a means of hardening in impenitence.**

11, 12. As the heaven is high. The visible sky above the earth, the highest measure of comparison for the mind. **So great is his mercy.** His grace in pardoning sin and the fulness with which he covers it. **Them that fear him.** By fear is meant a loving reverence like a good child feels toward good and wise parents. **Removed our transgressions.** Blotting them out by forgiveness, and remembering them no more.

13. Like as a father. Everywhere God reveals himself to us in the tender relation of a father; and especially are believers in Christ his Son the children of God. **6. Let us degrade our high birth by deeds of sin.** **Pitieth his children.** Looks upon them with tender regard, has forbearance toward his weakness and spares them. **So the Lord.** See, for illustration, his provision for salvation, and his gentleness in dealing.

14. He knoweth our frame. God, who made us, knows us in all our temptations and tendencies, our strength and our weakness. **7. Let us be grateful that with God's knowledge is ever accompanied God's love, for he knows us not as an enemy, but as a friend.** **We are dust.** That we are made of dust and must return to dust. Men forget this, and try to hide it from their thoughts, but God keeps it ever in mind in his dealings with us.

15. His days are as grass. The grass springeth up suddenly and as suddenly withering under the oriental sun is an apt emblem of man's life. **Flower of the field.** The wild flowers, which are far more perishable than the cultivated plants, are here used as an illustration.

16. The wind. The east and south-east winds which come from the deserts of Africa destroy vegetation in Palestine. **It is gone.** Literally, "It is not." **The place thereof.** The spot where the flower blossomed during one season is dead and barren the next. **So a new family dwells in the house where the dead man lived, and a new sign hangs over his store.** **8. How quickly are men forgotten when they have passed away!**

17. But. The contrast is between man's transitory existence and the eternal God. **The mercy of the Lord.** The loving regard which God cherishes for his children is not like the things of earth, but enduring forever. **His righteousness.** His just dealings with men. **Unto children's children.** That is from generation to generation, and to the end of time.

18. Such as keep his covenant. The mutual pledge between God and his people, of obedience on one hand and protection on the other, is the covenant so constantly referred to in the Old Testament. **His commandments.** Not merely the ten specific commandments, but all the precepts of God's law. **9. If we fulfil our part of the pledge God will not fail in his part.**

19. His throne in the heavens. To the dull, unbelieving eye the heavens are but empty space; to the eyes of faith they are the throne of God. **Ruleth over all.** The ancient peoples believed in local gods, who exercised dominion over their own lands only; but the Bible, alone in ancient literature, presents the conception of one God ruling over the universe.

20, 21, 22, His angels. The pure spirits who stand around God's throne to execute his will. His hosts. All the orders of celestial beings, considered collectively. His works. The material, as well as the celestial, universe.

GOLDEN TEXT.

Bless the Lord, O my soul, and forget not all his benefits, Psa. 103, 2.

OUTLINE.

1. The Benefits of the Lord, v. 1-7.
2. The Mercy of the Lord, v. 8-18.
3. The Praise of the Lord, v. 19-22.

HOME READINGS.

- M.* A song of praise. Psa. 103. 4-22.
Tu. The song of Moses. Exod. 15. 1-19.
W. The angels' praise. Luke 2. 7-20.
Th. The Lord's name proclaimed. Exod. 34. 1-9.
F. A song of God's power. Psa. 146. 1-10.
S. The new song. Rev. 5. 1-14.
S. The Christian's song. Job 19. 15-29.

LESSON HYMNS.

- No. 273, S. S. Hymnal.
 To thy father and thy mother.
 No. 288, S. S. Hymnal.
 Wake the song of joy and gladness.
 No. 286, S. S. Hymnal.
 When this song of praise shall cease.
 No. 290, S. S. Hymnal.
 Father, from thy throne of glory.
 No. 289, S. S. Hymnal.
 Joyfully, joyfully, onward we move.
 No. 139, S. S. Hymnal.
 Sing with a tuneful spirit.

EXPLANATIONS.—*Healeth all thy diseases*—God's mercy is shown in restoring health to the sick in answer to prayer. *Youth is renewed like the eagle's*—Referring to the new feathers which come to the eagle every year, making it seem young. *Righteousness and judgment*—Giving justice to those who are wronged by men. *His ways unto Moses*—Revealing to Moses his purposes. *Chide*—Rebuke for sin. *Removed our transgressions*—By his forgiveness. *Pitieth his children*—Feeling a love for them even when they do wrong. *Knoweth our frame*—God knows how to make allowance for our weakness. *Days are as grass*—Grass in the East withers in the hot summer. *Keep his covenant*—Keep the promises made to fulfil God's law. *Ye his angels*—God's angels fulfil his commands. *Ministers*—Servants. *His hosts*—The armies of the heavens, stars and heavenly bodies. *His dominion*—The universe.

QUESTIONS FOR HOME STUDY.

1. The Benefits of the Lord, v. 1-7. What duty do we owe to God? What do men often forget? What is the greatest spiritual benefit God gives to men? What four marks of his love are given? To whom is healing

assured? Psa. 147. 3. What redemption is secured to believers? Eph. 1. 7.

2. The Mercy of the Lord, v. 8-18. Why have repenting sinners hope in God? How has God's forbearance been shown? What is the measure of his mercy? What is the extent of his forgiveness? What is his pity like? Why does the Lord pity us? What is our life like? To what is its shortness compared? How enduring is God's mercy? To whom is this mercy secured?

3. The Praise of the Lord, v. 19-22. What is the extent of God's kingdom? Who are called upon to praise God? Why should men offer praise to God? Psa. 98. 1-3. What song of the heavenly host is recorded? Rev. 5. 12.

TEACHINGS OF THE LESSON.

Where in this lesson do we see—

1. The abounding grace of God?
2. The wonderful mercy of the Lord?
3. The completeness of the redemption from sin?

THE LESSON CATECHISM.—(For the entire school). 1. How great is God's mercy? As the distance from earth to heaven. 2. How far does it extend? "From everlasting to everlasting." 3. How does God pity them that fear him? "As a father pitieth his children." 4. To what are the days of man likened? To the grass. 5. What is the oft-repeated strain of David's rejoicing? "Bless the Lord, O my soul."

DOCTRINAL SUGGESTION.—The mercies of the Lord.

QUESTIONS FOR SENIOR STUDENTS.

1. The Benefits of the Lord, v. 1-7. What reasons of praise are here given? To what is the reference made in verse 5? How does God renew the youth of his people? What are God's mercies to the oppressed. What is the difference between God's ways and his acts?

2. The Mercy of the Lord, v. 8-18. What traits of the divine character are here shown? What is meant by the mercy of the Lord? What is the mercy of God to those who seek forgiveness? How is God compared to a father? What comparison is made between man and God?

3. The Praise of the Lord, v. 19-22. Who are called upon to praise the Lord? What higher motives have we for praise? What is meant by "the hosts of the Lord?" How do these praise God? Psa. 19. 1.

PRACTICAL TEACHINGS.

What does this lesson teach—

1. Concerning the character of God?
2. As to the benefits of God to man?
3. As to our duty to praise God?

QUESTIONS FOR YOUNGER SCHOLARS.

When do we bless the Lord? When we praise him. How should we praise him? With

all our heart. What do we sometimes forget? All that God is doing for us. [Repeat GOLDEN TEXT.] What is God constantly doing? Forgiving our sins and healing our diseases. How does God deal with all? In righteousness and loving-kindness. To whom will the Lord make known his ways? To all his children. Who are God's children? Those who love and obey him. Does God punish his children for their sins as severely as they deserve? No; he has great mercy toward those who love him. How does God forgive our sins? He puts them far away from us, so that they do not belong to us any more. What is this life? As a flower of the field that the wind passes over and destroys. How long will God's mercy endure to them that keep his commandments? From everlasting to everlasting. Where has God prepared his throne? In the heavens. Over what does God rule? Over heaven and earth. By whom is God praised? By everything that he has made. Why should we love and praise God? Because he loves us.

WORDS WITH LITTLE PEOPLE.

Love God—Because he loves you. Because he wants your love. Because he knows what is best for you. Bless God—Because he has done so much for you. Because he wants to do so much for you. Because he is willing and able to save you from sin. "Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand are pleasures for evermore."

ANALYTICAL AND BIBLICAL OUTLINE.

The Benefits of the Lord.

- I. THE FORGIVENESS OF SINS.
Forgiveth all thine iniquities. v. 3.
"I will pardon them." Jer. 50. 20.
- II. THE HEALING OF DISEASE.
Health all thy diseases. v. 3.
"Shall not say, I am sick." Isa. 33. 24.
- III. ETERNAL LIFE.
Thy life from destruction. v. 4.
"Gift of God is eternal life." Rom. 5. 23.
- IV. TEMPORAL MERCIES.
Satisfieth. . . . with good things. v. 5.
"Every good gift. . . . is from above."
James 1. 17.
- V. REDRESS OF WRONG.
Judgment for. . . . oppressed. v. 6.
"Shall not God avenge his own?" Luke 18. 7.
- VI. THE DIVINE REVELATION.
Made known his. . . . ways. Acts. v. 7.
"God hath revealed them unto us." 1 Cor. 2. 10.

ADDITIONAL PRACTICAL LESSONS.

The Spirit of Praise.

1. The spirit of praise is a grateful spirit, mindful of God's benefits. v. 1, 2.

2. It is a discerning spirit, possessing the insight of the faith to see God's hand in our mercies. v. 3-5.

3. It is a truthful spirit, resting upon God's wisdom and power, and leaving its cause in his hand. v. 6.

4. It is a loving spirit, recognizing and returning the love of God. v. 8, 9.

5. It is a filial spirit, coming to God as to a father. v. 10-13.

6. It is a humble spirit, realizing its own unworthiness, and depending upon God's grace. v. 14-17.

7. It is an obedient spirit, gladly remembering and doing the commandments of God. v. 18.

CATECHISM QUESTION.

10. How is God righteous or just?

His laws and government are righteous; and he will reward and punish justly.

The righteous Lord loveth righteousness.—Psalm 11. 7.

Righteous and true are thy ways, thou King of the ages.—Revelation 15. 3.

A just God and a Saviour; there is none beside me.—Isaiah 45. 1.

Shall not the Judge of all the earth do right?—Genesis 18. 25.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

THERE is a line round about us where the heavens and the earth seem to meet, where, as far as our vision goes, they really do meet. But we cannot always see it, for the many objects which intervene, shutting out from us the horizon line. In towns there are rows of buildings, in the country there are often the woods and the hills, behind which the sky is still spread out in the impenetrable distance. But look over a level expanse of country, or over the distant sea, and you see the heavens, as it were, stooping down and embracing the earth, and the earth rising, as it were, to meet the heaven; the infinitely high touching the low, and the low losing itself in the high. Such a horizon line we see in the psalm for to-day—the high and the low meeting, the great and the small blending. This blending of two begins in the very first verse. But we will look first at the two separately. There is the infinitely high and great—the Lord; there is the low and small—"my soul."

By "my soul" here we understand not simply the spiritual part of man, but man as a "living soul," (Gen. 2. 7,) a creature possessed of life, and of the highest form of life found on this earth. Is man a low, small thing? Some will be inclined to say "No." But let us see.

Why are there such things as prisons, with high walls, strong gates and barred windows? They are to keep men and women shut up, because they are not fit to be at large. And are all who do mischief shut up? There are people left at large who quarrel and cheat, and ruin one another. What about ourselves—is there no fault to be found in us—no bad thoughts, unkind words, etc.? Surely the writer of the psalm says true when he speaks of “thine iniquities.” Ver. 3.

Look again—look at those great hospitals full of beds—what are they for? Men and women who were once strong and bright; but disease has laid hold of them and brought down their vigour. Our turn may be next. Perhaps we have known what it is to be in pain, weary and helpless. Is not the writer correct when he speaks of “thy diseases.” Ver. 3.

But two days ago, as I write this, there was an earthquake shock felt across England. Much property was destroyed, though no lives were lost. But ah! how near some were to destruction. Two boys, home for their holidays, had not long left a bath before a chimney fell with a crash right into it. I remember my foot once slipping at the top of a high dark flight of stone steps. A little more and I must have been precipitated down them. Some people slip at home in broad daylight and injure themselves fatally. No wonder the psalmist puts “our life” and “destruction” near together. Ver. 4.

Should we not feel strange if we found no breakfast ready for us in the morning, and later on no dinner, no supper? Do not those suffer who have to go without? And think of all the number of things we require day by day. We need our “mouth” “satisfied.” Ver. 5.

Look at the “oppressed” throughout the world—the numbers who are cruelly and unjustly treated, and cannot help themselves. Ver. 6.

Then, lastly, look at our “days.” How long will they last? We cannot tell. They are like the grass of the field—cut down—withered up—gone! “Dust” we are, and unto dust we shall return. Vers. 14-16. Is not man a low thing—a small thing!

But now look at the great and the high, “the Lord.” Look at his holiness. Ver. 1. His eternal being. Ver. 17. His Kingdom and power. Ver. 19. Who has he to serve him? Angels “that excel in strength.” Is the service rightly rendered? They “do his pleasure.” Vers. 20, 21. Is there anything else to praise him? “All his works,” everywhere, without one discordant sound, they magnify him. Ver. 22. How wonderful his greatness! How utterly beyond all thought and comprehension!

Yet Jehovah, the infinitely great and high, comes down to man, and meets his need and feebleness. See how

He deals with *sin*. He comes to “forgive,” (ver. 3,) by putting it away. Ver. 8. So close did God come to man that the Divine Son “bare our sins in his own body on the tree.” 1 Pet. 2. 24. And so he deals in mercy with the guilty. Vers. 8-11.

He deals with *disease*. He is the healer. He gives the means of cure, the skill of the physician, and the blessing without which nothing avails. Where he does not give healing, it is that he has something better to give.

He deals with *danger*. Cannot each one remember distinct and striking cases of preservation from harm? I will give one case. I wanted a particular, warm, sunny room, for the winter months, and was disappointed that at first I could not get it. One day a portion of the ceiling fell exactly on the spot where I should have been sitting at my writing table had the room been mine. He “preserveth thy life from destruction.”

He deals with *want*. It is he who supplies all we have—and not poorly—but he satisfieth thy mouth with good things.

He deals with *oppression*. Ver. 6. It shall not go on forever.

And not only this, but, as the heaven sheds its beauty and glory over the earth, so he “crowneth thee with loving-kindness and tender mercies,” and gives the brightness and vigour which make life so fair. Ver. 5, 6.

And when our “days” fade and pass? “The mercy of the Lord is from everlasting to everlasting upon them that fear him.” The earthly life may pass, but they have eternal life and rejoice in his mercy forever.

But not every one enjoys all this mercy. No. Look at that tall spire, and that lofty hill rising up. Does it meet the heaven? No; you can see the sky all around and behind it, yet you perceive that there is an immeasurable distance between one and the other. It lifts itself too high. It is like the life so full of itself and of the world that God is forgotten. But look on the horizon line, where there is nothing rising up. There the smooth curve of earth meets the arch of heaven. You cannot discover a particle of space between. They meet and melt one into the other. Such a horizon line is praise. The heart that knows its own sin, the soul that feels its own littleness and need, sees also how God in love and grace comes to meet it, sees the blending of “who” and “thy,” etc., (ver. 3-17,) and can confidently raise the joyful song, even in the presence of the holy angels and the perfect works of Jehovah, and say, “Bless the Lord, O my soul.” Ver. 22.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

There are three stand-points, from either of which this lesson may be surveyed, and each would suggest a good line to be followed in teaching it. *First*, we may look in this lesson for its teaching concerning God, and in its several verses find the various aspects of God's character, as a pardoning God, v. 3; a healing God, v. 3; a Redeemer, v. 4; a provider, v. 5; a just God, v. 6; a merciful God, v. 8, etc., etc. Contrast with this conception of God that of the Hindu, whose goddess Kali is seen with thirty hands, each bearing an instrument of destruction. . . . *Secondly*, we may find in this lesson the spirit of true praise. This line of thought is indicated in the Additional Practical Lessons. . . . *Thirdly*, we may find in the lesson what it shows as the benefits of the Lord, taking the theme from the first verse. This subject, with illustrative texts, is presented in the Analytical and Biblical Outline. As an illustration of verse 5, the legend of the Fountain of Youth may be related. The Spanish voyagers to America believed that somewhere in the New World might be found a fountain whose waters would transform the aged to youth. Ponce de Leon, the discoverer of Florida, sought it in vain among the islands of the West Indies, and died at last shot by a poisoned arrow. But God's word tells how youth may be renewed, and old age be kept away.

References. FOSTER'S ILLUSTRATIONS. [Numbers marked by a star are in the poetical volumes, others in the prose.] Ver. 1: *1510. Ver. 2: 2337, 6848. Ver. 3: 4932, 8798. Ver. 4: 3902, 7950. Ver. 5: *2414, 12332. Ver. 6: *2966, 10063. Ver. 8: 2523, Ver. 11: 11505. Ver. 13: *2507, 8763. Ver. 15: *2335. Ver. 16: 10646. Ver. 17: 10510. Ver. 19: 3481. Ver. 20: 1105.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Praise belongs to God.***WHO SHOULD PRAISE GOD.**

Willie is a little blind boy. He has never seen a bird, or a flower, or a tree, nor has he ever looked upon his dear mother's face? Should Willie praise God? Let children think what he has left to be thankful for. He can hear the bird sing; he can smell the flower, he can enjoy the shade of the tree, and he can cover the face of the mother with kisses, and feel the soft clasp of her loving arms. Talk about the sick, the poor, the afflicted in various ways, and lead children to see that even such have much to thank God

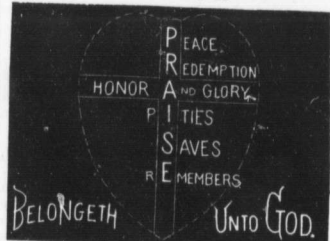
for in the human love and pity that they enjoy. Tell story of the poor Polish peasant who sat down to his table with but a crust of bread upon it, and thanked God for "all this and Jesus too!" Get children to name their blessings, helping them to see that the common things—water, air, light, etc.—are God's gifts, and leading them to see God's hand in all the gifts or denials of life.

WHY WE SHOULD PRAISE GOD.

David tells why he praised God. Read first five verses of lesson. Ask what is the worst of all things. Make snake's head on the board in the form of letter S, and teach strongly that nothing can be so bad as sin, because it hurts now and will hurt forever unless its sting is taken up. Did David know what it was? Yes, many times he had felt its sting, but he confessed his sin to God and was forgiven, and then he could sing his song of praise. Teach that if we want to praise God, we must come and let him forgive our sins. Print "Forgiveness" in large letters. Talk about healing, or the cure of sin, redemption, the buying of the life by Jesus, the crowning, as conquerors over sin, the satisfying with the precious love of Jesus, so that one can rise above sin and Satan, as the eagle spreads its wings and rises far above the earth. Add "in Jesus" to words printed on the board, and let children read them several times. Show a beautiful apple or peach. This is good to look at, to smell, to touch, but it is still better inside than outside. So the outward gifts of God are very good, and we should praise him for them every day, but his inward gifts of forgiveness, etc., are still greater. Sing, "We praise thee, O God."

Blackboard.

BY J. R. PHIPPS, B.S.



DIRECTIONS. Take dark blue chalk, and very faintly trace the outlines of a cross. Write with yellow chalk distinctly the words, "Honour and Glory," where is the cross-piece of the outline cross. At the bottom of the board write the words, "Belongeth unto God."

Do this before the school assembles. When the lesson is reviewed, ask this question, "Why should I give honour and glory unto God? Draw answers from the lesson. Because he giveth peace unto me. [Write Peace.] Because he hath redeemed me. [Write Redemption.] Because he pities me. [Write Pities.] Because he strengthens and saves me. [Write Saves.] Because he remembers me. [Write Remembers.] Write these words exactly as they are arranged in the diagram; then erase the words so as to leave the letters that are in the outline cross. The words will then read, "Praise, honour, and glory belongeth unto God." Take a piece of red chalk, and quickly trace outline cross so that it will stand out prominently. In conclusion take a piece of white chalk, and (where the dotted line is made on the diagram) draw the outline of a heart, showing that in the heart we should praise, honour, and glorify God, and in the heart carry the cross of our redemption.

Lesson Word-Pictures.

Christen him Thankful Pilgrim. He came into the world with a harp in his hand, but not until the Spirit of God moved him did he begin to strike it, and, lifting his voice, praise God. Hear him. He praises God for his wonderful mercy in Christ, glowing as the sun, broad as the sky stretching from east to west. He praises God for life, the very

pleasure of existence, the joyous thrill of health, the privilege of doing something and being somebody, the ownership of brain and body—the machinery that insures service. Can he praise God in sickness, when this machinery is only the instrument of torture that racks him, when he is cast aside as useless and belittled to nobody? "All things work together for good to them that love God," he is singing. He praises God for the light of home and friends. Can he praise him in the dark when the light of some cherished sun is gone down? Hear his song in the night-time. He is looking beyond shadows and night and sorrow to the immortality and life that Christ hath brought to light. He praises God for the possessions of this life. Can he praise him when they are taken away, when evil days like a freshet may sweep them beyond his grasp. But, O, the freshet did not sweep his harp away. It did not smother his voice. He sings, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." And when to him, frail as the grass, as a flower of the field, death shall come as a freshet, a flood, sweeping away all of life's reliances, then he can sing like the psalmist, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." On the other side of the river, what a song Thankful Pilgrim will strike up there!

THIRD QUARTERLY REVIEW.—Sept. 28.

HOME READINGS.

- M. Lessons I. II. 2 Sam. 5. 1-12; 6. 1-12.
 Tu. Lessons III. IV. 2 Sam. 7. 1-16; 9. 1-13.
 W. Lesson V. Psalm 51. 1-19.
 Th. Lessons VI. VII. 2 Sam. 15. 1-14; 18. 24-33.
 F. Lessons VIII. IX. 2 Sam. 24. 15-25; Psa. 19. 1-14.
 S. Lessons X. XI. Psa. 27. 1-14; 40. 1-17.
 S. Lesson XII. Psa. 103. 1-22.

LESSON HYMNS.

- No. 258, S. S. Hymnal.
 Jesus, my Truth, my Way.
 No. 261, S. S. Hymnal.
 Simply trusting every day.
 No. 281, S. S. Hymnal.
 "Whosoever heareth."
 No. 284, S. S. Hymnal.
 We are marching on with shield.

CATECHISM QUESTION.

11. How is God faithful and true?

His words are always true and his promises can never fail.

God is not a man, that he should lie; neither the son of man, that he should repent.—Numbers 23. 19.

A God of truth and without iniquity, just and right is he.—Deuteronomy 32. 4.

God, who cannot lie.—Titus 1. 2.

If we confess our sins, He is faithful and righteous to forgive us our sins.—1 John 1. 9.

REVIEW QUESTIONS.

REVIEW.
DATES
DOINGS
DOCTRINES
PERSONS
PLACES.

Lesson I.—DAVID KING OVER ALL ISRAEL. 2 Sam. 5. 1-13. Who wanted David for king? Who had been king before David? Why did the people choose David? How old was the new king when he began to reign? Repeat the Golden Text. When was David first anointed?

Lesson II.—THE ARK IN THE HOUSE. 2 Sam. 6. 1-12. Where had the ark of the Lord been resting? On what errand did David go? Who

went with him? What happened at the threshing-floor of Nachon? Where was the ark left? What blessing did the ark bring with it? Repeat the Golden Text.

Lesson III.—GOD'S COVENANT WITH DAVID. 2 Sam. 7. 1-16. What desire did David express to Nathan? What approval did he receive? Who disapproved? What question did God ask David through Nathan? What covenant did God make with David? Repeat the Golden Text.

Lesson IV.—KINDNESS TO JONATHAN'S SON. 2 Sam. 9. 1-13. Who was Jonathan? What kindness had he shown to David? What did David seek to do in return? Whom did he find? What provision did David make for him? What is the Golden Text? What have friends a right to expect of us?

Lesson V.—DAVID'S REPENTANCE. Psa. 51. 1-19.—Of what does David repent? What confession does he make? What cleansing does he ask? What is the psalmist's prayer for a new heart? Repeat the Golden Text. What promise of service does David make? What sacrifice is always acceptable?

Lesson VI.—ABSALOM'S REBELLION. 2 Sam. 15. 1-14. Who was Absalom? Against whom did he rebel? How did he make friends among the people? To what city did he go? For what purpose? Repeat the Golden Text. How did Absalom break this commandment?

Lesson VII.—ABSALOM'S DEATH. 2 Sam. 18. 24-33. For whose safety was David anxious? Where did he go to hear the news about his son? What tidings were brought him? Who brought them? What was the king's cry of grief? Repeat the Golden Text.

Lesson VIII.—THE PLAGUE STAYED. 2 Sam. 24. 15-25. What plague had the Lord sent upon Israel? For what reason? What was David's confession? What was his prayer? Where did he offer sacrifice? Of whom did he purchase the place of sacrifice? Why did he insist upon the purchase? Repeat the Golden Text.

Lesson IX.—GOD'S WORKS AND WORD. Psa. 19. 1-10.—What works of God show his glory? What is the effect of the word of God? What value does the psalmist put upon the teachings of God's word? What is his prayer for guidance and help? Repeat the Golden Text.

Lesson X.—CONFIDENCE IN GOD. Psa. 27. 1-14. What gave David confidence in God? What was his chief desire? What was his hiding-place in trouble? What was his answer to God's call? What was his prayer for instruction? What is the result of waiting upon God? Repeat the Golden Text.

Lesson XI.—WAITING FOR THE LORD. Psa. 40. 1-17. What was the result of David's patient waiting? What is the penitent's song of deliverance? What man is pronounced blessed? What is the Golden Text? How may we have God's law in our heart?

Lesson XII.—A SONG OF PRAISE. Psa. 103. 1-22. For what does David give praise to God?

What is God's character, in his dealings with men? How complete is his forgiveness? To whom is the mercy of the Lord secured? Repeat the Golden Text.

REVIEW SCHEME FOR SENIOR STUDENTS.

LESSON I. *David King over all Israel.*—How came he to be king? What were the first conquests of his reign? What was the cause of his greatness and success?

LESSON II. *The Ark in the House.*—What was the ark? What events took place at its removal? To whom was it a blessing? How may our houses be blessed?

LESSON III. *God's Covenant with David.*—What was David's desire? What was God's promise? Through whom is David's kingdom perpetual? What interest have we in it?

LESSON IV. *Kindness to Jonathan's Son.*—Who was the son of Jonathan? What is his claim on David? What mercy was shown him? What is the GOLDEN TEXT?

LESSON V. *David's Repentance.*—For what did David repent? What showed his sorrow? What was his prayer? What was his promise?

LESSON VI. *Absalom's Rebellion.*—What led to it? How did Absalom prepare for it? What took place in it? How did it violate the command of the GOLDEN TEXT?

LESSON VII. *Absalom's Death.*—How did he die? How was the news brought to David? What caused David's sorrow?

LESSON VIII. *The Plague Stayed.*—What was the cause of the plague? How many were slain in it? How was it stayed? Where was the altar built?

LESSON IX. *God's Works and Word.*—How does nature reveal God? What traits of God are shown in his word? What is the effect of God's law upon those who keep it?

LESSON X. *Confidence in God.*—What was the psalmist's desire in relation to God? What was God's call to him? What was the response of his heart?

LESSON XI. *Waiting for the Lord.*—For what did the psalmist wait? What did God do for him? What was his delight?

LESSON XII. *A Song of Praise.*—For what does the psalmist praise God? How does he illustrate God's mercies? Whom does he call upon to praise God?

REVIEW SCHEME FOR YOUNGER SCHOLARS.

See if you cannot repeat the GOLDEN TEXTS for the quarter:

- | | |
|----------------------|---------------------|
| 1. I have found— | 7. Whoso curseth— |
| 2. He blesseth— | 8. So the Lord— |
| 3. Thy throne— | 9. Thou hast— |
| 4. Thine own friend— | 10. The Lord— |
| 5. My sin— | 11. I delight— |
| 6. Honour thy— | 12. Bless the Lord— |

REVIEW QUESTIONS.

LESSON I.—Who was anointed king over Israel? David. How long did he reign? Forty years? What did the Israelites take from the Jebusites? The city of Zion.

LESSON II.—What did David try to do? To carry the ark up to Jerusalem on a new cart? Who touched the ark? Uzzah. How did God punish him? With instant death. Where did they take the ark? Into the house of Obed-edom. What did God send to Obed-edom? Blessing and prosperity.

LESSON III.—What did David wish to do? Build a house for the ark of God. What did the Lord say unto him? "Thy son shall build it." What did God promise David? "Thy throne shall be established forever."

LESSON IV.—How did David honour Jonathan's memory? He sought out his son, and gave him a place at his own table, as one of the king's sons. What did he restore to him? All the land that had belonged to Saul.

LESSON V.—What does God love? A broken and contrite heart. What always follows true repentance? God's pardon.

LESSON VI.—What was Absalom's desire? To be king over Israel. What did Absalom do? He stole the hearts of the people. How was he disloyal to David? He gathered an army together to fight against him.

LESSON VII.—What took place between the armies of David and Absalom? A great battle. Who was killed? Absalom. Who mourned exceedingly for Absalom? David.

LESSON VIII.—What did the Lord send upon Israel for their sins? A great plague. How many died of the plague? Seventy thousand. What did David ask the Lord? To punish him, but spare his people. What did God tell David to do? Build an altar, and offer sacrifices. Who stayed the plague? The Lord.

LESSON IX.—What declareth the glory of God? The earth and the heavens? What is more glorious than the works of God? The word. Who is our strength and our Redeemer? The Lord.

LESSON X.—From what will God protect us? From our enemies. What does God say unto

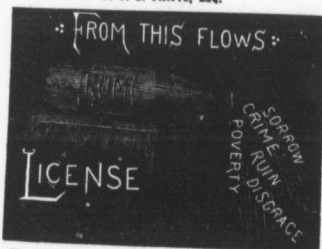
us? Seek ye my face. Who is always with us in joy or sorrow? The Lord.

LESSON XI.—Who are the blessed in this world? Those who trust in God. What is better in God's sight than sacrifices? Obedience to his will. What is given to us when we trust in him? Joy and peace.

LESSON XII.—How should we bless God? With all our mind and strength and heart. Who are God's children? Those who love and obey him. How does God deal with his children? In love and kindness.

Temperance Blackboard Lesson.

BY J. B. PHIPPS, ESQ.



The bottle of rum symbolizes all alcoholic drinks sold for the purposes of intemperance. From this bottle flows the sorrows, crimes, and ruin of thousands of the young men of our land. From it flows poverty in the home and disgrace in the family.

What is it upholds this?

LICENCE!

LESSONS FOR OCTOBER, 1884.

- Oct. 5. Solomon succeeding David. 1 Kings 1. 22-35.
- Oct. 12. David's Charge to Solomon. 1 Chron. 22. 6-19.
- Oct. 19. Solomon's Choice. 1 Kings 3. 5-15.
- Oct. 26. The Temple Built. 1 Kings 6. 1-14.

REVIEW SERVICE—THIRD QUARTER.

BY THE REV. S. P. HAMMOND.

SUBJECT: DAVID, HIS LIFE AND WORKS.

I. HIS EARLY LIFE AND HISTORY.

Superintendent. Will the school tell me who is the subject of this quarter's lessons?

School. David, the son of Jesse, the king of Israel, a man after God's own heart.

Superintendent. When and where was he born?

School. In 1086 B.C., at Bethlehem of Judea.

Superintendent. The history of David is remarkable from the beginning; will the school give an epitome of the principal events of his life?

School. He was the youngest son of a large family, employed while a boy as a shepherd to tend his father's flocks, performed feats of prowess in defending the sheep from an attack of a lion and bear; was anointed to be the future king of Israel by Samuel the prophet; met and slew Goliath the Philistian giant; became a great warrior, was envied and hated by Saul, and after the death of his enemy became first king of Judah, and eventually king over all Israel.

Superintendent. Through all these historic scenes, David was under the special protection and guidance of Israel's God; for what position was he fitted, and what traits of character did he develop?

School. He became a poet, a musician, a soldier, and a king, and in all these varied spheres in life showed great skill, undaunted bravery, much wisdom, true friendship, and the highest religious devotion.

HYMN. 8, 7, 4.

God has said, "Forever blessed
Those who seek me in their youth;
They shall find the path of wisdom,
And the narrow way of truth:"
Guide us, Saviour,
In the narrow way of truth.

Be our strength, for we are weakness;
Be our wisdom and our guide;
May we walk in love and meekness,
Nearer to our Saviour's side:
Naught can harm us,
While we thus in these abide.

II. DAVID THE KING.

1. *Superintendent.* This first lesson may be termed "the crowning day." Will the girls of the school repeat the Topic and the boys the Golden Text?

Girls. "David King over all Israel."

Boys. "I have found David my servant; with my holy oil have I anointed him."

Superintendent. When and where was David made king of all Israel?

School. In 1046 B.C., at Hebron.

Superintendent. What was the first act of the king after his coronation.

School. He marched against Jerusalem and captured the stronghold of Zion from the Jebusites, and made this city the capital of his kingdom.

All. "And David went on and grew great, and the Lord God of hosts was with him."

2. *Superintendent.* "The Ark in the House" is the topic of the second lesson. Will the school tell in whose house the ark was, and how it came to be in that place?

School. No sooner had the king become settled in his new capital than he determined to bring the ark of God into his city. On the way from Kirjath-jearim, Uzzah put forth his hand to steady the ark and was stricken down dead, because of his irreverence and disobedience. David was filled with fear, and Obed-edom and all his household was blessed because the ark continued in his house for three months.

Superintendent. The ark was at last brought to its destination in Jerusalem with gladness; we will altogether repeat the psalm composed for the triumphal procession.

Girls. "Lift up your heads, O ye gates;

Boys. And be ye lifted up, ye everlasting doors;

All. And the king of glory shall come in.

Girls. Who is the king of glory?

Boys. The Lord strong and mighty, the Lord mighty in battle.

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

3. *Superintendent.* When the king was given rest and great prosperity in his kingdom he proposed in his heart to build a house for the ark of the Lord, but David's plan was not God's plan, so the house was refused. Will you indicate by repeating the Topic and Golden Text what was God's will concerning his servants?

School. "God's Covenant with David."
"Thy throne shall be established."

Superintendent. What did God's promise or covenant to give David?

School. First, that his son should be called into peculiar relation to the kingdom of God; second, the secure establishment of the succession in David's family; third, God would stand in the peculiar relation of father to David's heirs, chastening and correcting, but forever protecting them; fourth, David's house and his kingdom shall be established forever.

HYMN. L. M.

Come, let us tune our loftiest song,
And raise to Christ our joyful strain;
Worship and thanks to him belong,
Who reigns, and shall forever reign.

Extol the Lamb with loftiest song,
Ascend for him our cheerful strain;
Worship and thanks to him belong,
Who reigns, and shall forever reign.

III. DAVID THE MAN.

4. *Superintendent.* The topic of this lesson, "Kindness to Jonathan's Son," suggests how David put into practice the general principle contained in the Golden Text: "Thine own friend and thy father's friend, forsake not."

Will the school give some account of him of whom David showed friendship.

School. When David asked if there was any left of the house of Saul, that he might show him kindness for Jonathan's sake, he was told that Mephibosheth the son of Jonathan was still alive, but that he was a cripple, being lame in both feet, and that he was very poor, having lost all his grandfather's and father's estates.

Superintendent. Wherein did David show the true essence of friendship in what he did for this unfortunate man.

School. King David sent for him, and when he came into his presence he called him by name and said, "Fear not, for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually." In these acts of kindness, David did not forget his friend nor despise his enemy, but sought an occasion to prove his friendship.

Superintendent. Such acts of friendship are scarce, and not many keep the Christian maxim, "Never forget a friend nor fail to do good to an enemy." Will the school sing the familiar hymn which tells of a Friend that sticketh closer than a brother, and of whom David was the ancestor and the type?

HYMN. 8, 7.

What a Friend we have in Jesus,
All our sins and grief to bear!
What a privilege to carry
Every thing to God in prayer!
O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Every thing to God in prayer!

Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged;
Take it the Lord in prayer.
Can we find a Friend so faithful,
Who will all our sorrows share?
Jesus knows our every weakness—
Take it to the Lord in prayer.

5. *Superintendent.* "David's Repentance" is the subject of the next lesson, and the Golden Text is, "My sin is ever before me." This repentance was for two of the greatest sins of which man can be guilty—adultery and murder. The lesson intimates by inference at least some things about sin and the way of repentance and forgiveness.

School. There is first the acknowledgment of the weakness of humanity and its consequent danger; second, there is shown some of the effects of sin; third, the way of forgiveness; and fourth, the fruits of pardon.

Superintendent. This psalm is called the Penitential Psalm, and is well named; the

school will give some portion of the lesson indicative of the four lessons taught.

School. "I acknowledge my transgressions;" "My sin is ever before me;" "Blot out all my iniquities;" "Create in me a clean heart;" "My tongue shall sing aloud of thy righteousness." "Then will I teach transgressors thy ways."

HYMN. C.M.

There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.

The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away.

Lord, I believe thou hast prepared,
Unworthy though I be,
For me a blood-bought free reward,
A golden harp for me!

'Tis strung and tuned for endless years,
And formed by power divine,
To sound in God the Father's ears
No other name but thine.

6, 7. *Superintendent.* Will the school repeat the Topics and Golden Texts of the next two lessons?

School. Topics: "Absalom's Rebellion," "Absalom's Death." Golden Texts: "Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee;" "Whoso curseth father or mother, let him die the death."

Superintendent. Absalom dishonoured and cursed his father, so his days were not long, but he died the death. In these two lessons we have described the acts of a disobedient son and his end. Will the school mention some of the sins that these lessons are a warning against?

School. Absalom's career is a warning against keeping bad company, fostering wicked pride, practicing extravagant display, cherishing unholy ambition, acting two-faced, and dishonouring parents.

8. *Superintendent.* King David had been guilty of an act of pride in numbering the hosts of Israel, and God as a punishment sent a pestilence upon Israel so that seventy thousand men died. How was this plague stayed?

School. "So the Lord was entreated for the land, and the plague was stayed from Israel."

HYMN. C.M.

To thee, O Lord of life, we prayed,
And did for succor flee:
'O save,' in our distress we said,
'The souls that trust in thee.'

IV. DAVID'S DEVOTIONAL LIFE.

9. *Superintendent.* This lesson teaches us something about the sources of David's religious knowledge. Let the school show us whence this knowledge.

School. David saw God in all nature. He beholds the glory of God in the heavens, his handiwork in the firmament, he hears his speech from day to day and he declares that the night showeth his knowledge. He is also represented as finding God in his law; he says the law is perfect, converting the soul, the testimony of the Lord is sure, the statutes of the Lord are right, the commandment of the Lord is pure, the fear of the Lord is clean, and the judgments of the Lord are true and righteous altogether; that is, David knew God as a God of nature and a God of grace.

All together repeat.

"How beautiful this dome of sky,
And the vast hills in fluctuation fixed
At thy command, how awful! Shall the soul,
Human and rational, report of thee
Even less than these? Be mute who will,
who can,
Yet I will praise thee with impassioned
voice.
My lips that may forget thee in the crowd,
Cannot forget thee here, when thou hast
built
For thine own glory, in the wilderness!"

10. *Superintendent.* The psalmist asserts his "confidence in God" and declares in the Golden Text, "The Lord is my light and my salvation; whom shall I fear?" What do we understand to be the way in which he shows this confidence?

School. The Outline of the lesson, "Resting in the Lord," "Waiting upon the Lord," and "Walking with the Lord," indicates to us the different ways in which this confidence is manifested.

Superintendent. The last words of the lesson urge us to the same trust. Let us all repeat them.

All. "Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."

HYMN. 7, 6.

God is my strong salvation;
What foe have I to fear?
In darkness and temptation,
My light, my help, is near:
Though hosts encamp around me,
Firm in the fight I stand;
What terror can confound me,
With God at my right hand.

Place on the Lord reliance;
My soul with courage wait;
His truth be thine affiance,
When faint and desolate;

His might thy heart shall strengthen,
His love thy joy increase;
Mercy thy days shall lengthen;
The Lord will give thee peace.

11. *Superintendent.* Will the school tell me the Topic and Golden Text of this lesson?

School. Topic: "Waiting for the Lord;" Golden Text: "I delight to do thy will, O my God."

Superintendent. This was written by David late in life, and is an expression of his Christian experience.

School. The first four verses speak of deliverance through faith in the mercy of God. The following eight sing of devotion and confidence in God—first personal, and then public. The last five contain a prayer for deliverance from enemies. The psalm then contains a narrative, thanksgiving and prayer.

12. *Superintendent.* The last lesson is a song of praise; let us all repeat the Golden Text.

All. "Bless the Lord, O my soul, and forget not all his benefits."

Superintendent. We are here called upon to render a song of praise to God; will the school give some of the reasons for this expression of praise.

School. We praise God for his manifold personal mercies, for the blessings of the past, for his great and everlasting mercy, for his fatherly love, and for his enduring love. "Bless the Lord, O my soul; and all that is within me, bless his holy name."

Superintendent. You will all stand and repeat the closing verses of this majestic psalm as a fitting close to this quarter's lessons.

All standing repeat. "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his that do his pleasure. Bless the Lord, all his works in all places of his dominion; bless the Lord, O my soul."

HYMN. Tune, Coronation.

O for a thousand tongues, to sing
My great Redeemer's praise;
The glories of my God and King,
The triumphs of his grace!

My gracious Master and my God,
Assist me to proclaim,
To spread through all the earth abroad,
The honours of thy name.

He breaks the power of cancelled sin,
He sets the prisoner free;
His blood can make the foulest clean,
His blood availed for me.

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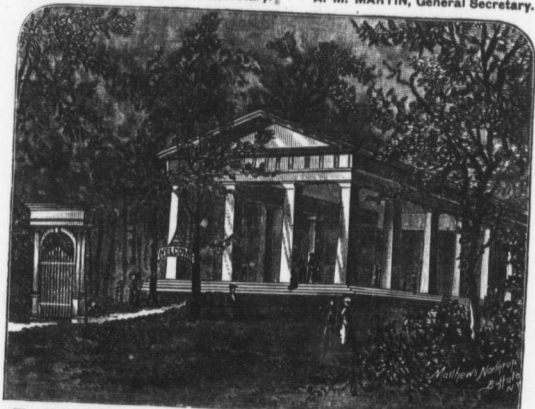
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2. Memoranda on the above must be filled up, and 80 per cent. of the questions correctly answered.

The following is the distribution of the subjects and books of the regular course through the year:

<p style="text-align: center;"><i>October.</i></p> <p>Brief History of Greece. (Barnes.) Preparatory Greek Course in English. Chautauqua Text-Book, No. 5. Greek History. In The Chautauquan: "Glimpses of Ancient Greek Life." "Greek Mythology." "The Temperance Teachings of Science." "Studies in Kitchen Science and Art." "Sunday Readings." Our Alma Mater—"Lessons in Every-Day Speech."</p> <p style="text-align: center;"><i>November.</i></p> <p>Preparatory Greek Course in English. (Continued.) In the Chautauquan: "Glimpses of Ancient Greek Life." "Greek Mythology." "The Temperance Teachings of Science." "Sunday Readings."</p> <p style="text-align: center;"><i>December.</i></p> <p>Preparatory Greek Course in English. (Concluded.) Cyrus and Alexander. In the Chautauquan: "Glimpses of Ancient Greek Life." "Greek Mythology." "The Temperance Teachings of Science." "Sunday Readings." Our Alma Mater—"Lessons in Every-Day Speech."</p> <p style="text-align: center;"><i>January.</i></p> <p>College Greek Course in English. The Character of Jesus. (Bushnell.) In the Chautauquan: "Glimpses of Ancient Greek Life." "Greek Mythology." "The Temperance Teachings of Science." "Studies in Kitchen Science and Art." "Sunday Readings."</p>	<p style="text-align: center;"><i>February.</i></p> <p>College Greek Course in English. How to Help the Poor. Mrs. J. T. Fields. In the Chautauquan: "The Circle of the Sciences." "Huxley on Science." "Home Studies in Chemistry." "Sunday Readings." Our Alma Mater—"Lessons in Household Decorations."</p> <p style="text-align: center;"><i>March.</i></p> <p>College Greek Course in English. (Concluded.) The Art of Speech. Vol. I. In the Chautauquan: "The Circle of the Sciences." "Home Studies in Chemistry." "Talks About Good English." "Sunday Readings."</p> <p style="text-align: center;"><i>April.</i></p> <p>Hurst's History of the Reformation. In the Chautauquan: "The Circle of the Sciences." "Home Studies in Chemistry." "Easy Lessons in Animal Biology." "Talks About Good English." "Studies in Kitchen Science and Art." "Sunday Readings." Our Alma Mater—"Lessons in Self-Discipline."</p> <p style="text-align: center;"><i>May.</i></p> <p>Beginner's Hand-Book of Chemistry. (Prof. Appleton.) In the Chautauquan: "Easy Lessons in Animal Biology." "Talks About Good English." "Sunday Readings."</p> <p style="text-align: center;"><i>June.</i></p> <p>In the Chautauquan: "Easy Lessons in Animal Biology." "Talks About Good English." "Sunday Readings."</p>
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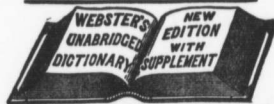
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