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	PAGE
The Gifts of God	i
Love of Children	i
"Bible Chronology"	i
The Bible in the Schools	ii
The Wesleyan Sunday-school Union	ii
International Bible Lessons	398
Primary Teachers' Department	434
A Worker's Prayer	446
The Careless and the Painstaking Teacher	446

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SUNDAY SCHOOL BANNER

for

TEACHERS

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YOUNG PEOPLE.

VOL. XXX.]

JULY, 1896.

[No. 7.

The Gifts of God.

O FALTERING hearts that droop and faint,
Nor dare to scan the journey's length,
Be strong : One walks beside thee close—
He giveth strength. —Ps. 29. 11.

O tempted hearts that trembling shrink,
Nor dare the Tempter's darts to face,
Be brave : a Conqueror near thee stands—
He giveth grace. —St. James 4. 6.

O darkened hearts that blindly grope
Amid the starless, rayless night,
Look up : One shines above the clouds—
He giveth light. —Eph. 5. 14.

O troubled hearts that throb and quail
Mid rising storms that never cease,
Be still : amid the tempest's roar
He giveth peace. —St. John 14. 27.

O weary hearts, whose tired eyes
Look backwards o'er life's pathway steep,
Rest now : To His beloved ones
He giveth sleep. —Ps. 126. 2.

O happy ones, whose dauntless faith
Hath triumphed o'er the storm and strife,
Rejoice! For thee, God's own, best gift—
Eternal life. —Rom. 6. 23.

Love of Children.

THOSE who love children are not those who merely love the pleasure they can get from children ; those love, not the children, but their pleasure, and the moment it ceases to be pleasure, then farewell to the children. Those who really love children love all about them—the troubling and the teasing that they make, the washing, the wiping, and worrying. They do not tire with their fretting ; they are not disgusted with their care ; they are not made nervous by their crying ; they take them in

their entirety. It never occurs to them that these things are disagreeable ; for, in reality the agreeable things, the loveliness, the velvet cheeks, the exquisite mouth with its little pearls, the perfect eyes, the opening soul, the charming intelligence, the constant sense of the creation of a new human being going on under their eyes, the receptivity of love, the thing for love, all so far overbalance anything that is not in accord with them, as to put it entirely out of sight and mind.—Augsburg Teacher.

"Bible Chronology."

"BIBLE chronology" is a misnomer, for there is no system of chronology specifically set forth in the Bible. What is commonly understood to be Bible chronology is, in the main, Archbishop Usher's calculations, which have been given a place in the margin of our English Bibles. The earlier portion of these calculations is based on the references to the ages of the patriarchs in the Hebrew text from which our English version was translated ; but these ages are given differently in the Septuagint, or ancient Greek translation of the Old Testament, in the Samaritan Pentateuch, and, again, in the Masoretic Hebrew text from which our English Bible is translated. These differences amount in the aggregate to fourteen or fifteen centuries, as prior to the time of Abram's leaving Haran. Hence it is agreed by all scholars that there cannot be a common agreement on this point while we have no fuller information than these conflicting records as to times and dates of events in the early Bible story. The essential thing to have in mind is that the Bible gives no clue to the age of the world, nor, indeed, to specific dates prior to the call of Abraham. What light future discovery from extra-biblical sources may throw upon the chronology of the early chapters of Genesis, the future can only tell.—S. S. Times.

OUR PUBLICATIONS.

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Sunday School Banner.

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

TORONTO, JULY, 1896.

The Bible in the Schools.

We do not refer to the Sunday-schools. Of course, the Bible will be there. It is their only text book; it should be in every scholar's hand. But we refer to the Bible in our public schools. It should be there, not merely as a matter of form, but as a chief element in education. It is the noblest classic in any language. It embodies the most important history in the world. No poetry is so sublime. No stories are so tender. No morals are so pure and ennobling. Yet boys and girls are taught the beauties of English literature in our schools, and the history of Greece and Rome, who know little of the literature of the Bible or the history of God's chosen people Israel.

Notwithstanding the many improvements which have been made in recent times, when we were at school forty years ago things were managed better. We used then the Irish national series of school books, in which was a consecutive account of Biblical history. No boy or girl could leave school without some intelligent acquaintance with the records of the race.

The jealousies of the Roman Catholic Church and of the handful of infidels and agnostics in

Canada have, to a large extent, suppressed the daily use of the Bible as a text-book. Where its reading is retained, it is apt to be a mere formal perfunctory reading of a few verses in the morning. A great wrong and injustice is thus done to the rising generation. They are denied their national birthright. Tyndale boasted that the time was coming when every plowboy in England would know more of the Bible than the priests. Yet, this precious heritage is largely a sealed book to a great many of those who most need it.

We hope that the current agitations and discussions will lead to the clearer recognition of this right of the common people to a familiar acquaintance with the Word of God, not the teaching of doctrine, but of the history and morals of the Book of books. Till this desirable end is secured we should redouble our diligence to make the single hour of instruction every week in the Sunday-schools as effective as possible. Let the Bible be more largely memorized than it is. Let our scholars acquire not merely a scraggy acquaintance with parts, but some definite conception of the Bible as a whole, of the mighty sweep of its history, and the all important end of its sacred teachings.

The Wesleyan Sunday-school Union.

Most Canadian readers are familiar with the publishing enterprise of British Methodism only through the issues of the Wesleyan Conference Office, London. This does not give an adequate idea of its extent. Besides the extensive catalogues of the Primitive Methodist, New Connection, Bible Christian and other branches of the Methodist family, the Wesleyan Methodist Sunday-school Union has a fine catalogue of books specially adapted for Sunday-schools.

This society has splendid premises in the very heart of London, 2 and 3 Ludgate Circus Buildings, as well as at the old City Road, where John Wesley began his publishing a century and a half ago. Their books are well edited, well printed and bound, and many of them handsomely illustrated, and may safely be accepted by our schools as being in harmony with the doctrines and polity of Methodism, and as being instinct with religious teaching, with the very marrow and fatness of the Gospel. The prices range much lower than those of American publications of the same grade of excellence.

The first of a recent batch of their books which we pick up is,

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Among the Roses, and Other Sermons to Children. By the REV. SAMUEL GREGORY. Pp. 334. Toronto: William Briggs.

Such sermons are the most difficult things in the world to write, but Mr. Gregory has caught the secret. The very titles catch the ear as "Bird's Nests," "The Spartan Heroes," "The Royal Standard," "A Boy's Thoughts," "Down in a Mine." They abound in anecdote and incident which press home the truths of the Gospel in a very vivid and vigorous way.

As a specimen of the style and teaching, we quote two paragraphs.

"War is an awful thing. The nations are getting more and more to want peace. It is so terrible a thing for man to kill his fellow-man. In old heathen times they called it 'glory' to fight battles. That word is going out now.

"I once went to see a review, in Hyde Park, and for a little while grew excited, but I soon felt as if tears were coming, for I seemed to see all those young men wounded and dying on a great battle-field, and it made me go home very sad. That is how most people are learning to look at war. We believe in the Prince of peace who came to bring good will among men, and we pray for a time when men shall learn war no more."

Mighty Men and their Daring Deeds. By NATHANIEL WISEMAN. Same publishers. Toronto: William Briggs.

All boys, and girls too, love tales of heroic adventure. Such are those which are collected in this volume. There are stories of winning the Victoria Cross, of life-boat service, and tales of still nobler moral heroism, of the faithful endurance of the Covenanters, and of the adventures of missionary martyrs in the high places of the field.

"Doe no YU;" or, the Brandon Family Motto. By MRS. J. ALEXANDER SMITH (ANNIE M. YOUNG). Same publishers. Toronto: Wm. Briggs.

This is an attractive story of temptation and trial and triumph that will appeal to the sympathies of our young readers, and inspire noble ambitions and lofty ideals. Some people object to love tales for young people. We do not, if the tale be told with due sense of perspective. Marriage is not the be-all and end-all of life; but it is a very important part of it. "God setteth the solitary in families." Every young man and every young woman should think of and prepare for this noble consummation. For indeed, says Tennyson,

"I know no nobler motive under heaven
Not only to keep down the base in man,
But cultivate high thoughts of purest chastity,
Than is the maiden passion for a maid."

This is a sweet, pure, tender story. "My son," said the blind mother in its closing paragraph, "God has tried you, to see if you loved Him best. Your love has stood the test. First, God's love, and next, the love of wedded souls."

By Doctor's Orders. By ANNIE FRANCES PER-
RAM. Same publishers. Toronto: William
Briggs. Illustrated.

This is a strongly written temperance story. Such stories are needed both in the Old World and in the New. Important lessons can be taught by parable and story as they can be taught in no other way. The book has an introduction by Frances Willard, which we cordially endorse. "There is no method of forming public opinion more thorough and pervasive than to introduce books like this into Sunday-schools, libraries, reading rooms, and homes. Whoever helps to do this, has solidly benefited that great temperance propaganda, which is slowly but surely taking root in the average brain of the English-speaking race. Persuasion, founded upon justice, will ultimately win. Therefore, as a temperance worker, I warmly welcome this book by a devoted disciple of Christ, and of the great humanitarian movement for which my life is invested, and which is but one of the modern applications of the golden rule to the special needs of our own race and century."

Donald's Ambition. By ALICE J. BRIGGS. Same publishers. Toronto: William Briggs. Illustrated.

This is a clever story of that Scottish life which has, of late, been so popular with story writers. All our boy readers will be greatly interested in the adventures of the young hero, how he was tempted and yields, and the final happy outcome. There are glimpses of sea life that appeal to every boy in whose veins a drop of the old Viking blood runs.

The Tempest Cousins. The story of one year at Peltravis. By ISABEL STUART ROBSON. Same publishers. Toronto: William Briggs. This is a pleasant story of English country life which will have special interest to Canadian readers whose social conditions present so much of contrast, and still of underlying harmony with those of our English cousins beyond the sea.

The Old Plate's Story. By WILLIAM J. FORSTEL. Same publishers. Toronto: William Briggs.

It is an old device to make some inanimate object recount its history. If this be well done, it is very instructive. Mr. Forster is a past master in the art of writing for young people. He takes us in this story to the far East, to the Baltic, to Canada, the United States, India, Ceylon and China, with graphic illustrations of these countries.

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN OLD TESTAMENT HISTORY.

B. C. 1056.]

LESSON I. DAVID, KING OF JUDAH.

[July 5.]

GOLDEN TEXT. The Lord reigneth; let the earth rejoice. Psalm 97, 1.

Authorized Version.

2 Sam. 2. 1-11. [Commit to memory verses 5-7.]

[Read chapters 1 and 2.]

1 And it came to pass after this, that Da'vid inquired of the LORD, saying, Shall I go up into any of the cities of Ju'dah? And the LORD said unto him, Go up. And Da'vid said, Whither shall I go up? And he said, Unto He'bron.

2 So Da'vid went up thither, and his two wives also, A-hin'o-am the Jez're-el-i-tess, and Ab'i-gail Na'bal's wife the Car'mel-ite.

3 And his men that were with him did Da'vid bring up, every man with his household: and they dwelt in the cities of He'bron.

4 And the men of Ju'dah came, and there they anointed Da'vid king over the house of Ju'dah. And they told Da'vid, saying, That the men of Ja-besh-gil'e-ad were they that buried Saul.

5 And Da'vid sent messengers unto the men of Ja-besh-gil'e-ad, and said unto them, Blessed be ye of the LORD, that ye have showed this kindness unto your lord, even unto Saul, and have buried him.

6 And now the LORD show kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Ju'dah have anointed me king over them.

8 But Ab'ner the son of Ner, captain of Saul's host, took Ish-bo'sheth the son of Saul, and brought him over to Ma-ha-na'im;

9 And made him king over Gil'e-ad, and over the Ash'ur-ites, and over Jez're-el, and over E'phra-im, and over Ben'ja-min, and over all Is'ra-el.

10 Ish-bo'sheth Saul's son was forty years old when he began to reign over Is'ra-el, and reigned two years. But the house of Ju'dah followed Da'vid.

11 And the time that Da'vid was king in He'bron over the house of Ju'dah was seven years and six months.

TIME.—About B. C. 1056. **PLACE.**—Hebron, about twenty miles south-southwest from Jerusalem, and about as far from the southern edge of Judea. It was a place of great importance, because both of historic association and strategic strength, and was well suited to become the capital of the new kingdom. **CONNECTING LINKS.**—Our last lesson from the Old Testament, December 15, 1895, told the story of Jonathan's loving

Revised Version.

1 And it came to pass after this, that Da'vid inquired of the LORD, saying, Shall I go up into any of the cities of Ju'dah? And the LORD said unto him, Go up. And Da'vid said, Whither shall I go up? And he said, Unto He'bron. So Da'vid went up thither, and his two wives also, A-hin'o-am the Jez're-el-i-tess, and Ab'i-gail the wife of Na'bal the Car'mel-ite. And his men that were with him did Da'vid bring up, every man with his household: and they dwelt in the cities of He'bron. And the men of Ju'dah came, and there they anointed Da'vid king over the house of Ju'dah.

And they told Da'vid, saying, The men of Ja-besh-gil'e-ad were they that buried Saul.

5 And David sent messengers unto the men of Ja-besh-gil'e-ad, and said unto them, Blessed be ye of the LORD, that ye have showed this kindness unto your lord, even unto Saul, and

6 have buried him. And now the LORD show kindness and truth unto you: and I also will requite you this kindness, because ye have

7 done this thing. Now therefore let your hands be strong, and be ye valiant: for Saul your lord is dead, and also the house of Ju'dah have anointed me king over them.

8 Now Ab'ner the son of Ner, captain of Saul's host, had taken Ish-bo'sheth the son of Saul, and brought him over to Ma-ha-na'im; and he made him king over Gil'e-ad, and over the Ash'ur-ites, and over Jez're-el, and over E'phra-im, and over Ben'ja-min, and over all Is'ra-el.

10 (Ish-bo'sheth Saul's son was forty years old when he began to reign over Is'ra-el, and he reigned two years.) But the house of Ju'dah

11 followed Da'vid. And the time that Da'vid was king in He'bron over the house of Ju'dah was seven years and six months.

leave-taking of David (1 Sam. 20. 32-42), about B. C. 1062. This was the turning point in David's career. For six years thereafter he was an outlaw. Four hundred adventurers, tired of Saul's rule, joined him, and a series of romantic events crowded the days until King Saul died in conflict with the Philistines, among whom David and his followers had taken refuge. Our lesson follows that last conflict.

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HOME READINGS.

- M. David, King of Judah. 2 Sam. 2. 1-11.
 W. The first anointing. 1 Sam. 16. 1-13.
 W. The death of Saul. 2 Sam. 1. 1-12.
 W. Lamentation for Saul and Jonathan. 2 Sam. 1. 17-27.
 F. Burial of Saul. 1 Sam. 31. 7-13.
 S. A king's homage. Psalm 21. 1-7.
 S. The Son of David. Mark 11. 1-11.

LESSON HYMNS.

- No. 43, New Canadian Hymnal.
 All the way my Saviour leads me.
- No. 411, New Canadian Hymnal.
 God will take care of you. All through the day.
- No. 410, New Canadian Hymnal.
 Fear not! God is thy shield.

QUESTIONS FOR SENIOR SCHOLARS.

1. **The Chief at Hebron**, v. 1-3.
 Over whose death did David lament? (2 Sam. 1. 17.)
 Where were Saul and Jonathan slain? (2 Sam. 1. 4-6.)
 What question did the chief ask?
 Of whom did he seek counsel?
 Where was he directed to go?
 Who of his household went with him?
 Who also were of his company?
 To whom did Joshua assign Hebron? (Josh. 14. 6-14.)
 What name had the place before borne? (Josh. 14. 15.)
2. **The King of Judah**, v. 4-7.
 Where was David anointed King of Judah?
 Who gave to Saul burial?
 Where was he buried? (See 1 Sam. 31. 11-13.)
 What blessing did David pronounce on them?
 What were his prayer and his promise?
 What did he exhort the people to do?
 What similar exhortation should we heed? (Eph. 6. 10.)
3. **The King of Israel**, v. 8-11.
 Who was made king over Israel?
 Where was he proclaimed as king?
 Who was the leader in this movement?
 At what age was Saul's son made king?
 How long did he reign?
 How long did David rule Judah?
 Who is King over all nations? (GOLDEN TEXT.)

Practical Teachings.

- Where in this lesson are we shown—
1. Of whom to seek counsel?
 2. How to requite kindness?
 3. How to win friends?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **Verses 1-3.**
 1. When did David inquire of the Lord? Did he make a habit of this? Give instances. Why did he think of going to the cities of Judah? State what you know of Hebron.
 2. Give the names of David's wives.
 3. Who else came with him to Hebron.
2. **Verses 4-7.**
 4. Who were "the men of Judah?" How was a king set apart for his office? Of what was oil a symbol? What was the extent of David's kingdom? What kind act had been done by the men of Jabesh?
 5. Why did David send a message to them?
 6. What else did he do for them?
 7. How did he show his wish to have a united nation?
3. **Verses 8-11.**
 3. Who was Abner? What post did he fill? Whom did he make king? Where was Mahanaim? Why was it chosen as the head of the kingdom? How long did he reign over Israel? How long was David King of Judah?

Teachings of the Lesson.

It is wise to bring our difficulties to God. Time spent in waiting for his guidance is not lost. God's will is made known to us in many ways; we should obey it promptly. Benefits received should not be forgotten. We should not only feel kindly but say kind things. It is vain to oppose God's plan.

QUESTIONS FOR YOUNGER SCHOLARS.

- What king was anointed by Samuel?
 How did he behave at first?
 What did he become afterward?
 How did Saul die? (1 Sam. 31. 4, 5.)
 Who had been anointed king before this?
 What was David as soon as Saul died? **The King of Israel.**
 What did he ask of the Lord?
 What did the Lord tell him?
 To what city did David go, and why?
 To what tribe did this city belong?
 What did the men of Judah do?
 What do we learn here of David's kindness?
 Who ruled over the other tribes of Israel?
 Who made him king?
 Who made David king?
 How long did David reign over Judah alone?
 What does the lesson teach us? **Faith and patience.**
It is Good to Know—
 That the Lord calls each one to a certain work.
 That he will tell us where to go if we ask him.
 That if we wait patiently he will give us our good things.

LESSON OUTLINE.

BY J. L. HURLBET.

David as a Man.

I. A MAN OF PRAYER.

Inquired of the Lord. v. 1.Evening....noon....pray. Psalm 55. 17.
This poor man cried. Psalm 34. 6.

II. A MAN OF ACTION.

Went up thither. v. 2, 3.Thou wast he....ledest. 2 Sam. 5. 2.
Do it with thy might. Eccles. 9. 10.

III. A MAN OF POPULARITY.

Men of Judah....anointed. v. 4.Israel and Judah loved David. 1 Sam. 18. 16.
He bowed the heart. 2 Sam. 19. 14.

IV. A MAN OF KINDNESS.

Blessed be ye. v. 5, 6.The Lord forbid. 1 Sam. 24. 4-7.
Weep over Saul. 2 Sam. 1. 19-24.

V. A MAN OF TACT.

Therefore now. v. 7.Behaved himself wisely. 1 Sam. 18. 14.
Walk circumspectly. Eph. 5. 15.

EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT R. DOHERTY.

General Statement.

Six months have passed since we last studied concerning David; and six years or more stretched between the incident then studied—Jonathan's loving leave-taking—and the present event—David's coronation as King of Judah. When, with tears, Jonathan showed his friend that he was no longer safe in Saul's court he fled, and Jonathan's life was nearly sacrificed by his father's fury over David's escape. From Philistia, where he first sought refuge, David soon returned to Judah, where, in a cave near Adullam, he gathered around him a few hundred adventurers who had tired of Saul's rule. Together they lived by forays on the Philistines, who at this time overran Judah, and by levies made on neighboring towns as the price of David's protection. After a while he marched around the lower end of the Dead Sea and left his aged parents in charge of the King of Moab, with whom, as well as the King of Ammon and the King of Gath, he kept on friendly terms. When the Philistines and the Israelites got ready for the tremendous struggle which soon ended in the overthrow of Saul and the ruin of the earlier Israelite kingdom, David's position became exceedingly delicate and difficult. He was cast out of the Philistine army although he had been a faithful adherent of the Philistine king, and after adventures of a romantic and picturesque sort he found himself at the head of an army in the southern part of Judah, in the midst of national anarchy, but with a number of fortified towns about him whose leaders were inclined to accept his claims as king. The question arose whether the time had come for him to assert the kingly rights given by Samuel's ordination. This lesson shows how this question was divinely answered, and how David became king over Judah, governing perhaps one third, or a little less than one third, of the territory which had belonged to Saul.

Verse 1. After this. After the overthrow of the nation by the Philistines. **David inquired of the Lord.** Usually, and probably on this occasion, he inquired of the "Urim and Thummim;" but it is not certain what these words stand for. The first means "lights" and the second "perfections." It seems that they were in the breastplate of the high priest. Now, this breastplate was made of four rows of precious stones, three in a row, and set in a square of gold. It was fastened to a garment called an ephod, and between the breastplate and the ephod was a pocket. Some suppose that three precious stones, collectively called Urim and Thummim, were cast into this pocket, one of which stones represented "Yes," another "No," and the third "No answer." The one drawn out by the high priest after earnest prayer was the one regarded as the answer given by God. Many interesting facts concerning this are given in *Illustrative Notes*. (1) *We should always ask God's di-*

rection in secular affairs. (2) *If God has a Kingdom waiting for us he will certainly guide us in the best way to reach it. Shall I go up into any of the cities of Judah?* When Saul was killed David was at Ziklag, in the southern extremity of the Philistine kingdom. On this region savage Amalekites pounced just as soon as the Philistine army had marched northward against Saul. David pursued them and gained possession of the great spoil that they had taken. He showed how anxious he was to regain his popularity, which probably lessened when he showed friendship to his nation's enemies, the Philistines, by dividing this spoil of the Amalekites among a number of towns in the neighborhood of Hebron. He must have known that the leading men of Israel were not actively hostile to him, but, on the other hand, none of them showed any disposition to help him to the throne, and, as an indiscreet movement just now would be fatal, he asks this question. If he made

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any movement toward the throne it must be by way of the cities of Judah, for the more northerly regions would be favorable to Saul; besides the northern part of the kingdom was now held by Philistine invaders whom David was not strong enough to drive out. **Unto Hebron.** Hebron is one of the oldest cities of the world. To "go up" meant to assume royal authority. It is noticeable that throughout the history of the Israelites, from their entrance to the Holy Land until the sacred history comes to a close, the northern tribes pulled together, while those of the south were a community by themselves. The estrangement which afterward was so distinctly recognized had already its beginnings. The dividing line ran from east to west a few miles north of Jerusalem.

2. So David went up thither. Marched with his little army northward to Hebron. **And his two wives also.** His whole household, for he was no longer to journey from place to place in the wilderness, but to settle down as prince or king in a city. **The Jezreelitess.** A native or resident of Jezreel, not the great and splendid city which afterward became the capital of the Israelitish kingdom, but a little town in the mountain region of Judah. **Nabal's wife.** Nabal's widow. **The Carmelite.** A native of Carmel, which is also a little town in the mountain region of Judah, near to Jezreel, and is to be distinguished from Mount Carmel.

3. His men that were with him. His band had greatly increased since the earlier days of Adullam. **Every man with his household.** The emphasis with which households are brought to the front shows that David's plans had undergone a change. He was no longer planning for war, but for peace. **They dwelt in the cities of Hebron.** The tiny towns which surrounded and depended upon this center of population.

4. And the men of Judah came. (3) *If we will do our duty God may be depended upon to control the hearts of those about us.* The men of Judah were the elders, the representatives of leading families, the heads of clans, many of them recognized as governors of small territories. It is interesting to note that while most of the land was either overrun by Philistine hordes, or seeking a frightened protection under the name of Saul, with Ishbosheth for king, the southern part, most nearly impregnable because of its high cliffs, and always disposed to go by itself, adopts David as its monarch. **Anointed David king.** He had already been anointed by Samuel as a prophetic act; but this ceremony was akin to a coronation or inauguration. **The house of Judah.** The houses or clans which clustered around Judah. Some of them, however, were of the tribe of Benjamin. **The men of Jabesh-gilead were they that buried Saul.** Poor Saul had been hung, with his three sons, on the wall of the deserted city of

Bethshan, four miles from the Jordan. The Philistines had taken his armor and presented it as a trophy to an idol temple. But there were some people faithful to the house of Saul, even in his extremity, and especially the men of Jabesh-gilead, whom he had helped when in great straits (1 Sam. 11. 1-11). They marched straight through the territory which was overrun by the Philistines, took down the bodies, and buried them. (4) *Valor, always respected even by the most degraded, is elevated into a holy virtue by both Testaments.*

5. David sent messengers unto the men of Jabesh-gilead. He was only King of Judah yet, but of course intended to be king of all Israel as soon as he could; for that purpose he had been anointed by God's prophet. So this was an eminently wise message. **Blessed be ye of the Lord.** Doubtless a pious prayer, but a characteristically oriental one in form. **This kindness unto your lord.** Burial has always been regarded as of the utmost importance in the East; a sacredness attaches to it there that is unknown among the ideas of Europeans and their American descendants.

6. The Lord show kindness and truth unto you. A continuance of the prayer of the last verse. **I also will requite you this kindness.** "Requite" means "manifest to." Saul had been David's chief enemy; the men of Jabesh-gilead had been Saul's warm friends; David not only sees the rectitude and goodness of their action, but desires to win them over to be friends of his own. Saul's kingdom, and at the outset David's kingdom also, were in kind not very different from the feudal monarchies of the Middle Ages. The supreme king exercised as much authority as he dared to exercise over a number of lesser "lords," who, in turn, had their own town or towns to rule over.

7. Let your hands be strengthened. This was good advice, the advice of a patriotic master-mind to a daring little group of patriotic men who needed just such leadership as his. The country was trembling and swaying on the edge of ruin. **Your master Saul is dead.** This was a reminder of the fact that the old kingdom had gone to pieces. **The house of Judah have anointed me king over them.** This was David's invitation frankly made. What the house of Judah has done it will be well for all Israel to do. It was an earnest bid for the loyal adherence of the brave warriors of Jabesh-gilead.

8. Abner, the son of Ner. Abner was the uncle, or, as some make out, the cousin, of Saul. He was a bold soldier, and, as we may infer, an unscrupulous politician. **Captain of Saul's host.** And, under Saul, founder of the standing army of Israel. Doubtless he had been the most influential of all of Saul's subjects. **Took Ishbosheth.** The youngest of Saul's sons. **Brought**

him over to Mahanaim. He hastily crossed the Jordan toward the east, and entered a fortified city of Gilead not far from the place where Jacob had wrestled with the angel. The better part of Saul's kingdom was in the possession of the Philistines, but the region which was afterward known as Perea was still unconquered by them, and Abner, with his troops and with the last representative of the royal family, retired there to reestablish the kingdom. From a soldier's point of view this was the wisest movement that could have been made.

9. Made him king. So now there were two kings—Ishbosheth on the east, and David on the south. Each gradually extended his power over the central regions, which had been devastated by

the war. After a little the boundaries of Ishbosheth's kingdom were nearly those of the later monarchy of Israel, while the boundaries of David's kingdom were those of the later monarchy of Judah.

10. Reigned two years. He probably reigned longer than that, but the two years indicate the time when his monarchy prevailed over all Israel.

11. Seven years and six months. All this time there was war between Judah and Israel, but probably not waged with force, for it was neither according to David's desire or policy to conquer Israel; indeed, there are many indications that there was a sort of constitutional "state's rights" in northern Israel always recognized.

CRITICAL NOTES.

BY PROFESSOR W. W. DAVIES.

The best preparation for an intelligent study of the lessons of this quarter will be a careful reading of the First Book of Samuel, especially that section between this lesson and the last lesson in the Old Testament, a year ago, where we read in detail the events in David's outlaw life. Without a faithful study of this section (1 Sam. 21-31), our knowledge of David's life must be incomplete. It might be added that the known facts in the life of David are best and fullest given in the Books of Samuel and Chronicles; let every teacher, therefore, examine these books most carefully. As we proceed with the lessons of the quarter, let us read the connecting passages not only in Samuel, but also the parallel accounts as given in Chronicles.

Verse 1. After this. After the defeat of the armies of Israel by the Philistines, after the death of Saul and Jonathan, and after the events mentioned in chapter 1. This was about 1055 B. C. **David inquired of the Lord.** It was an important step in his life, therefore, like all good men, he first inquires of the Lord. This was, probably, done through the high priest by means of the Urim and Thummim (that is, lights and perfections). (See Exod. 28. 30.) The exact process is not known; it is, therefore, useless to guess. Some people have regarded this step on David's part as an indication of David's lack of faith, especially as he knew he had been appointed to succeed Saul. But let us remember that up to this time he had been an outlaw in the mountains of Judea, that the Philistines were now victorious, and that the officers and friends of Saul would not receive him with open arms. The faith and piety of David appear here as generally in his life; he will not move a hand without the express guidance of the heavenly King. **To Hebron.** One of the most ancient and sacred cities of Palestine, about twenty miles south of Jerusalem, or halfway between the latter city and Beersheba, and some ten or twelve miles west of

the Dead Sea. Hebron being in the center of the tribe of Judah, surrounded by fertile fields, well watered, and strongly fortified by nature, was in every way suited for the new capital, especially since David was of the tribe of Judah and thoroughly acquainted with the adjacent territory. He would be more secure here from the attacks of the Philistines, who held sway in the north, and from the adherents of Saul, who were temporarily settled at Mahanaim, in Gilead, east of the Jordan. God directed David to Hebron, consequently Hebron was the place for him. David began his reign by consulting God; from this let us also learn never to undertake anything, great or small, without asking Jehovah to direct us. God still directs men.

2. So David went up. Saul being now dead, the armies of Israel routed, and the Philistines extending their conquests southward, the people of Hebron disorganized and terror-stricken, they were glad to welcome David as their deliverer. Hebron, moreover, was a priestly city full of venerable recollections and religious sentiment, and David having been a favorite of the priestly class, as we learn from his intercourse with Samuel, Gad, and Abiathar, it is no wonder that his reception here was enthusiastic. We may also reasonably believe that he was famous at this time as the writer of psalms and religious poetry. **His two wives.** Michal, the daughter of Saul, whom he had married (1 Sam. 18. 20, ff.) had been afterward given by her father to another man, but was subsequently taken back by David (2 Sam. 3. 14, ff.). **Abinoam** was from Jezreel, a town in the mountains of Judah, not far from Carmel. (See Josh. 15. 55.) **Abigail.** This was the widow of Nabal, the Carmelite (1 Sam. 25. 39, ff.). Carmel, seven miles south of Hebron, must not be confounded with Mount Carmel farther north on the seacoast. Nor must Jezreel be mistaken for the more important city of the same name

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on the slopes of Mount Gilboa, once famous as the capital of Ahab and Jezebel.

3. And his men. David had now gathered about six hundred men around him (1 Sam. 25. 13). His own near relatives, according to oriental custom, having been subjected to the wrath of the king, had to flee; then there would be a large following of faithful friends as well as the enemies of Saul. For the character of his followers, see 1 Sam. 22. 1-5. **The cities of Hebron.** The villages and towns belonging to Hebron. The name was given not only to the city, but also to the district around it. Compare the phrase "cities of Samaria" (1 Kings 13. 32).

4. The men of Judah. Representatives, the heads of clans and families. **Anointed David king.** David had been anointed once before (1 Sam. 16. 13), and will be once more (2 Sam. 5. 3). Saul also had been anointed twice, and, perhaps, three times (comp. 1 Sam. 10. 1, 24, and 11. 15). David's first anointing was not public, but this time it is a formal consecration of a king over Judah, as later on, over Israel as well. (See 5. 3.) **And they told David.** This, though in the middle of a verse, is the beginning of a new paragraph. (See the new version.) The connection is very abrupt, and it is very probable that some words have been omitted.

The men of Jabesh-gilead were they that buried Saul. Jabesh-gilead was a city on the east side of the Jordan, southeast of Gilboa; when besieged by Nahash, King of Ammon, it was delivered by Saul (1 Sam. 11. 1-11). This, perhaps, explains why the people of this city would risk their lives to get possession of the bodies of the late monarch and his children, which had been fastened to the walls of Bethshan (1 Sam. 31. 1, ff.).

6. And David sent messengers. He wanted all Israel to know that he cherished no hatred toward the late monarch, nor ill-will toward those who had rescued his mortal remains at such a personal risk. He even approves their courage, and invokes the blessing of Jehovah upon them; nay, he goes further, for he promises them his protection and favor.

7. Let your hands be strong. Keep up your courage, withstand the incursions of the Philistines a little longer, for I, at the head of the tribe of Judah, will in due time, if you desire it, march to your rescue. There is diplomacy in this first message of David. It is both conciliatory and statesmanlike. As Keil has observed, his reference to the fact of his being anointed over the powerful tribe of Judah is an indirect summons to the Jabeshites to recognize him as their king, the natural and legitimate successor of Saul. The embassy, however, proved entirely fruitless.

8. Now Abner the son of Ner. Whether Abner was Saul's cousin or uncle is not clear. (See 1 Sam. 14. 50, and 1 Chron. 8. 38, and 9. 39.) **Cap-**

tain. General or commander. **Had taken Ishbosheth.** This was Saul's fourth son, a very weak man, a mere tool in the hands of Abner, the politician. The word Ishbosheth means "man of shame;" in 1 Chron. 8. 33, he is called Esh-baal (the fire or man of Baal). Which was the original name is difficult to say. This changing of Baal and besheth was not uncommon. Compare Marribaal and Mephibosheth (2 Sam. 4. 4); also Jerubbaal and Jerubbesheth (Judg. 8. 35). **Brought him over to Mahanaim.** This was a city of Gilead north of the river Jabbok. The word means two camps, in allusion to the fact that Jacob here divided his followers and stocks into two divisions or bands (Gen. 32. 1. 10, and 33. 1). It was to this place that David fled before Absalom (17. 24); its exact location is not known, though Tristram and others have identified it with Mahaneh, which is a few miles northeast of Jabesh.

9. Made him king over Gilead. "Gilead" is a vague term for the Palestinian territory east of the Jordan. Here it may include the country between Moab and Bashan. **Ashurites.** This is a troublesome word which has occasioned much speculation. It is impossible that the term should be synonymous with Assyrians, or even Asshurim, an Arab tribe mentioned in Gen. 25. 3. The Syriac and Vulgate read Geshur, which suits the context well, as anyone may see by consulting the map. It is, however, quite probable that we have a corrupt text, and that we should read Asherites, since the reference might be to the tribe of Asher in the northwest of Palestine. **Jezebel.** The country surrounding the celebrated city of the same name, including the fertile plain of Esdraelon and the adjacent territories. (See 1 Sam. 29. 1.) **And all Israel.** In short he was made king over the entire territory formerly ruled by Saul, except Judah.

10. He reigned two years. It is impossible to say how soon after the death of Saul Ishbosheth commenced to reign, but evidently he was not made king as early as David, who, as we learn from the next verse, reigned seven years and a half in Hebron. It has been suggested that it required Abner five years or more to persuade the several tribes to accept Ishbosheth as their king, and to "establish his authority over all Israel." Nor must it be forgotten that it took time to retake the territory which had been captured by the Philistines after the last war with Saul. **But the house of Judah followed David.** Thus there was a rupture between Judah and Israel; for the former had seceded. This would naturally cause a civil war, which had its culmination in the death of Abner, who was slain by Joab (3. 27). Not long afterward Ishbosheth, the rival king, was murdered by two of his officers (4. 6). This was the end of Saul's dynasty.

Thoughts for Young People.

"How to Get On."

A capital book, written some time ago, bears this title. It contains, not maxims, but examples of success in life—cases of men and women who, against what would appear to be insuperable obstacles, have still pursued their way and achieved success. There is no case in all history more suggestive of the best ways to "get on in the world" than that of David.

1. *God's call first awoke David's ambition.* There is nothing that so helps a man or woman in the struggle of life as the deep conviction that he is following the leadership of God. Wisely do our Churches exclude from the ministry all who do not give evidence of having received a divine call. But not only are clergymen called to their work; God has promised all his followers in the most positive terms to watch over them with personal solicitude and to make most ample provision for their needs. And to make plain this promise he has not only used his general care for sparrows and ravens and lilies as illustrations, but has stated also that the very hairs of our heads are numbered. Such words of inspiration are meaningless except it be true that God has a plan for each of us individually, and that he is doing the utmost that an omnipotent God can do to help each one to realize his plan.

2. *David took the very first opportunity which presented itself.* So do successful men and women always, everywhere. Admit that Napoleon Bonaparte came into the world in one of the climaxes of history; he had no more opportunities than one half of the youths of his day; but he let no opportunity slide past him. And the difference between men in all ages has been not so much a difference in the number of opportunities as a difference of promptitude in grasping the chances that come. Samuel's anointing had not much meaning for anybody—not even for David himself—until Goliath had been challenged.

3. *David took his problems straight to God.* One of the most beautiful characteristics of this great man was his intention to identify his personal cause with the cause of God. When he fights Goliath it is to the Lord of hosts that he appeals for strength. Even when Saul dies, and his pathway to the throne is uninterrupted, he asks for God's decision before he will advance.

4. *David does not ask for divine direction in cases where command has already been given.* No servant of God should hesitate to do what is his manifest duty.

5. *David showed astuteness as constantly as he displayed promptitude.* He was king, humanly speaking, because he was the royalist man in all Israel. His throne was not inherited. The divine call came not alone by Samuel's anointing, and visions of the night, and *Urim and Thummim*; it came

as unmistakably by that strong personality which he had from birth, and which demonstrated to all that he was indeed and in truth a king.

6. *David was large-hearted to his opponents.* No petty bitterness lingered in his mind.

7. *The spirit of David, and the spirit of all those who have succeeded by good works, is shown in our Golden Text.* He received his kingdom from God, and was, after all, a sort of vicegerent. It is "the Lord" who "reigneth; let the earth rejoice."

Orientalisms of the Lesson.

BY J. J. GRACEY, D.D.

Verse 1. "David inquired of the Lord." It was a well-nigh universal belief in the ancient world that man could divine the will of God, though the capacity to discern it was supposed to be much greater in some men than in others. Various were the methods by which God was supposed specially to reveal his pleasure. In the heroic age a divine voice was heard to announce directly the will of the god. Then came inspiration and signs. The medium could not himself bring on the state of ecstasy in which the deity made known his purpose, but became personally unconscious, and words which he could not control were uttered by him. In the case of signs or omens, skill or instinct of interpretation was attained by appearances of the heavens, the flight of birds, or other natural phenomena, but in both methods the divine person directly made a revelation. It was held that the gods were specially likely to make known their pleasure at certain places, and regular priests and prophets became established in these localities to whom resort was had for ascertaining what the gods would favor. These are known as Oracles.

Jehovah revealed himself by the *Urim and Thummim*, which were consulted through so many centuries by the Jews to ascertain the will of God, specially where national direction was desired as in this case of David. The Aronic breastplate, according to *Arehdeacon Hardwicke*, was not worn in any court of human judicature; it had no reference to the ordinary business of the individual Hebrew. It was no fortune teller. It was only available for special difficulties connected with the fortunes of the whole sacred corporation; the priest wearing the breastplate was a symbol of the divine Mediator to come, and the revelation got through him was always conditioned on the moral quality of the people, being according to the high demands of the righteous law. If they did not keep the commandments the oracle was of no avail.

Verse 5. Oriental courtesy. David sent messengers with the salutation, "Blessed be ye in the name of the Lord;" a true oriental courtesy. Even on the most common occasions the round of politeness often becomes tedious to a practical business person of the Western world, the graceful leisure

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comporting poorly with the hurry of commercial life. If two Syrians meet in the streets they are sure to vie with each other in protracting salutations, somewhat as follows: A. "God preserve you!" B. "God prolong your life!" A. "God give peace to your life, and how are all with you?" B. "God give you peace!" A. "How is your health?" B. "In your care!" A. "In God's keeping!" B. "Have you any news?" A. "Peace to you! May your day be happy!" B. "May yours be happy and blessed!" A. "Go with my peace!" (Both together), "Many salaams!"

It will be observed that no direct answer has been given. If you want an answer you must pause and change the conversation. This has been the custom among all Semitic races from earliest times till now. Jacob asked for Laban, "May thy brother be well! Upon my brother be peace!"

Verse 5. Oriental correspondence. The kings of the oriental world were wont to conduct correspondence among themselves, and Egyptian letters began with salutations, such as, "Mayest thou be in good health and in favor with Amen-Ra and the other gods!" The Tel el Amarna tablets recently made known show that such communications as this of David with the Jebusites were common all over Egypt and Babylon and the other great monarchies. These furnish illustrations fifteen hundred years before our era. The letters were small pillows of clay from many parts of Western Asia to the court of Egypt. These were in Babylonian language. We quote a single illustration of the same courtesy abounding in all these letters. "B. King of Babylon, to A. Thus says B., King of B., thy brother: It is well with me. May it be well indeed with thee; and may it be well indeed with thy household, thy wives, thy children, thy lands, thy great men, thy horses and thy chariots!"

Verse 5. Oriental reverence for the dead. The respect paid to the dead King Saul was highly appreciated, not merely because he was king, but because the entire oriental world holds well-nigh sacred the dead bodies of friends and relatives. In China everything must be made to bend to the burial ground; roads must not be constructed, houses built, ground cultivated, or any one of a thousand other things be done which are supposed to interfere with the good luck of the living or the repose of the spirits of the dead. Chinese going to a distant land are careful to provide at any cost for the return of their bodies in case of death to their own ancestral burial lots. Nothing would provoke a riot so quickly as violation in any way of graves, and in case of war no danger is more carefully defended against than this.

The royal burial places of Asia are usually isolated. Westminster Abbey becomes a tomb of many great persons, but in Asia the eminent prince or poet must have an individual mausoleum. These may be found over ten miles square about Delhi,

built through generations at great cost, and most of them handsomely endowed that they may be preserved from generation to generation. These are great buildings, of lofty architecture, marble or red stone, inlaid with precious stones wrought in intricate design, or carved in high relief, till scores of "Westminster Abbeys" are erected over single persons. All this but illustrates the passion which any Semitic race like the Hebrew, or, for that matter, any people who bury and not burn their dead, exhibit for tomb-building. David specially appreciated the fact that the men of Jabesh-gilead had buried Saul in the sacred soil of Israel, his own land, thus letting him be gathered with his fathers; a sentiment as strong with the ancient Hebrew as with the present Chinese.

Before the Class.

BY EDWIN P. ST. JOHN.

The lesson seems to have been chosen not so much for its moral and spiritual teachings as for its historical significance; hence present the historical situation, and draw lessons from events and character as thus revealed.



Draw on blackboard or paper an outline map of Palestine, and as you teach mark upon it places and regions mentioned. Review the chief events in the life of David to the close of the lesson for December 15, 1895. Outline the intervening

events telling how David spent seven years in hiding from Saul in the mountains of Judah, in Moab, and Philistia.

Show the extent of the kingdom of Saul—practically all of Palestine except the parts occupied by the Moabites and the Philistines. Tell of the great campaign of the Philistines, in which they took possession of the fertile plain of Jezreel, and of the battle fought there near Mount Gilboa, where Saul and Jonathan were slain, and in which they gained possession of the greater part of the land, driving many of the Israelites beyond Jordan. The tribe of Judah were unsubdued, however, and David, seeing a favorable opportunity to become their leader, sought permission to go up to one of their towns. Being directed by God to Hebron, the natural capital of the tribe, he left Ziklag among the Philistines and brought his followers and his family to this place. In connection with Abigail recall the story of Nabal. On the map mark the location of Jezreel and Carmel, small towns of Judah which should be clearly distinguished from the places of the same name in the north. At Hebron David was made king over Judah.

Meanwhile Abner declared Ishbosheth, the son of Saul, king, and made Mahanaim in Gilead his capital. Then by a series of successful campaigns he won back step by step the territory which the Philistines had taken; first that occupied by the tribe of Asher, then the plain of Jezreel, then the territory of Ephraim, and finally that of the Benjaminites, thus making the kingdom of Ishbosheth coextensive with that of his father, except for the tribe of Judah.

Having now clearly presented in outline the events of the period, seek to teach the lessons.

Bring before the class the character of David, considering first its worst side. He was untruthful (1 Sam. 20. 5, 6; 21. 2, 8; 27. 8-10). He had gathered a band of outlaws (1 Sam. 22. 2; 25. 10, 11), and supported himself and them in part by extortion and plunder (1 Sam. 25. 4-8; 27. 7-9). He was cruel both from policy and for revenge (1 Sam. 25. 13, 21, 22; 27. 9, 11). He was sensual, as we learn from his polygamy and from his later life. Remembering that his morals were better than those of his times we may still ask in what sense Samuel could speak of him, comparing him with Saul, as "a man after God's own heart." Saul's great sin was disobedience—putting his will as king before that of God. David thus far had always recognized and honored God as the true King of Israel. Note his reverence for Saul as his chosen representative (1 Sam. 24. 6; 26. 9; 2 Sam. 1. 15, 16). Note how he sought guidance from God at every important step (1 Sam. 23. 2; 23. 4; 30. 7; and verse 1 of the lesson). Note that, knowing that he was to be King of Israel, he remained quietly in his little Judah while Abner

won for Ishbosheth section after section of the larger kingdom. It was this loyalty to God that made him, as a candidate for the throne, "a man after his own heart."

Point out how Moses (Exod. 2. 11-15), Saul (1 Sam. 13. 13, 14), Paul (Acts 26. 9-12), and others hindered the working out of God's plans for them by not waiting his time and seeking his way. Impress as the lesson of the day that of the Golden Text—that "the Lord reigneth," and that if we seek his guidance and follow his lead we may "rejoice," for he will work out for us a grander destiny than we can wrest from the world for ourselves. There is a kingdom for each of us. "Inquire daily, 'Whither shall I go up?' Your Hebron is near at hand, God will direct you to it if you ask."

More than that, Jesus said, "Fear not, . . . it is your Father's good pleasure to give you the kingdom."

By Way of Illustration.

BY JENNIE M. BINGHAM.

Verses 1-4. Obedience before leadership. It was my privilege a few months ago to spend a quiet afternoon before that famous picture of the Metropolitan Gallery, New York city, "Joan of Arc Listening to the Voices." One who has seen that face can never forget it—the eager, upturned, earnest, soulful face of the peasant girl who is listening to God's call, and who went forth in response to a divine commission to lead her country's army to victory, and to give her own life as its ransom. This is the simple story of a life, very poor and common in itself, but very rich and very great in all history, because it reached up to take hold of God's thought, and attempted great things for him. The young people who to-day are lifting luminous faces heavenward, listening to God's voice, longing above every other ambition to do his will, will be God's leaders for the next generation.

Verses 5-7. A kind, courteous bearing toward those who were inclined to be his enemies was a wise course for David to take. Do you remember the fable of the quarrel between the sun and the wind? Each declared itself most powerful. And finally they decided to compare their power by trying to take from a traveler his cloak. The wind tried it first. It blew as fiercely as possible and tried to tear away the cloak. But the harder the wind blew, the more closely the traveler hugged his cloak, until finally the wind gave up trying. Then the sun shone out warm and bright, warmer and brighter, and soon the traveler of his own accord took off his cloak.

A monarch who, before coming to his throne had declared that he would destroy all his enemies, was very kind to them when he became ruler. Some one reminded him of his threat, to which he

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replied, "And, did I not destroy my enemies when I made them my friends?"

Verses 8-11. Defeat alternated with victory. Disappointment played with success. Few men who have attained to greatness would feel repaid for the struggle were it not for the consciousness that their life's work has brought blessing to the world. The tops of the mountains are cold and bare; and unless the man who has shouted "Excelsior!" has made his way up to these towering summits, bearing in his hands some beacon of hope or warning or instruction to plant there for humanity, he is apt to feel that he has climbed in vain.—*C. A. Dickinson.*

Life is a sand-strewn wrestling ground. The first thing to be done to make an arena for wrestlers is to take away the turf and daisies. God always does that; for many flowers cannot grow where are the feet of runners and the strife of the combatants. The next thing to be done is to tent the soil down hard and flat; and so God brings on events which flatten our lives. Life is meant to be a wrestling ground, where grows not vegetation, but human nature; not roses, but sinews—moral sinews and spiritual strength and beauty.—*Maclaren.*

The Teachers' Meeting.

This lesson may well be used to show young men and women how to succeed. It is easy to analyze David's character and show that similar qualities now displayed by the most ordinary person would produce success, both spiritual and secular. Take "Thoughts for Young People" as a convenient outline. Or, if you prefer, consider the elements of character which made David great, as follows: 1. His communion with God; while he lived and toiled and struggled in a matter-of-fact world he lived in communion with the Infinite and his heart was in heaven. 2. His obedience to God; he not only sought out God's will (Saul did that), but he followed it also. 3. His promptness in action; he won his battles by striking quickly. So Alexander said he conquered the world by not delaying, and Napoleon won his victories by getting fifteen minutes ahead of the enemy. 4. His sympathy and generosity, his nobility of nature, won the loyal adherence of followers. For this and other helpful hints see the *Illustrative Notes* for 1896. . . . The way of blessing for God's chosen ones is the same in all ages. It is to find out and to follow the will of the Lord. David inquired and David obeyed. "To obey is better than sacrifice."

References.

FREEMAN'S HANDBOOK. Vcr. 4: Coronation Ceremonies, 246.

Blackboard.

BY J. T. HARTNAGEL, ESQ.



BY GEORGE W. PEASE, ESQ.

THE WAY OF BLESSING FOR GOD'S CHOSEN ONES.

FIND OUT
FOLLOW
THE WILL OF THE LORD.

DAVID | HAVE I
INQUIRED.
DAVID | HAVE I
OBEYED.

"To obey is better than sacrifice."

OPTIONAL HYMNS.

No. 1.

Come, thou incarnate Word.
When all thy mercies.
Guide me, O thou great Jehovah.
All the way my Saviour leads me.
He leadeth me.
My times are in thy hand.

No. 2.

Forth in thy name, O Lord.
Jesus, Saviour, pilot me.
Hail to the Lord's Anointed.
Lead me, O effulgent Light.
In heavenly love abiding.
All the way the Saviour leads.

B. C. 1048.] LESSON II. DAVID, KING OVER ALL ISRAEL.

[July 12.]

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

Authorized Version.

2 Sam. 5. 1-12.

[Commit to memory verses 10-12.]

[Read chapter 3. 1, to chapter 5. 25.]

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

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

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

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

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

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

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

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

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

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

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

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

TIME.—B. C. 1048. **PLACES.**—Hebron; Jerusalem, especially Zion and Millo. **CONNECTING LINKS.**—A battle at Gibeon between David's forces, under Joab, and Ishbosheth's forces, under Abner, resulting in the rout of Abner's army, and, later, in war (B. C. 1059). Abner's revolt from Ishbosheth and reception by David. Joab kills Abner. Ishbosheth is murdered by two of his soldiers, who are executed by David.

HOME READINGS.

M. David, King over all Israel. 2 Sam. 5. 1-12.

Tu. The people's hero. 1 Sam. 18. 5-16.

Revised Version.

- 1 Then came all the tribes of Is'ra-el to Da'vid unto He'bron, and spake, saying, Behold, we are thy bone and thy flesh. In times past, when Saul was king over us, it was thou that leddest out and broughtest in Is'ra-el: and the Lord said to thee, Thou shalt feed my people Is'ra-el,
- 2 and thou shalt be prince over Is'ra-el. So all the elders of Is'ra-el came to the king to He'bron; and king Da'vid made a covenant with them in He'bron before the Lord: and they appointed Da'vid king over Is'ra-el.
- 3 Da'vid was thirty years old when he began to reign, and he reigned forty years. In He'bron he reigned over Ju'dah seven years and six months: and in Je-ru-sa-lem he reigned thirty and three years over all Is'ra-el and Ju'dah.
- 4 And the king and his men went to Je-ru-sa-lem against the Jeb'u-sites, the inhabitants of the land: which spake unto Da'vid, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, Da'vid cannot come in hither. Nevertheless Da'vid took the strong hold of Zion: and the same is the city of Da'vid. And Da'vid said on that day, Whosoever smiteth the Jeb'u-sites, let him get up to the watercourse, and smite the lame and the blind, that are hated of Da'vid's soul. Wherefore they say, There are the blind and the lame: he cannot come into the house. And Da'vid dwelt in the strong hold, and called it the city of Da'vid. And Da'vid built round about from Mil'lo and inward. And Da'vid waxed greater and greater; for the Lord, the God of hosts, was with him.
- 5 And Hiram king of Tyre sent messengers to Da'vid, and cedar trees, and carpenters, and masons: and they built Da'vid an house. And Da'vid perceived that the Lord had established him king over Is'ra-el, and that he had exalted his kingdom for his people Is'ra-el's sake.

W. Seeking divine guidance. 2 Sam. 5. 17-25

Th. David's helpers. 1 Chron. 12. 16-22.

F. Israel's king. 1 Chron. 12. 23-28.

S. Promises for David. Psalm 89. 19-26.

S. The Lord our righteousness. Jer. 23. 1-8.

LESSON HYMNS.

No. 130, New Canadian Hymnal.
Come, ye that love the Lord.
And let your joys be known.

No. 252, New Canadian Hymnal.
How happy every child of grace
Who knows his sins forgiven.

No. 135, New Canadian Hymnal.

Come, let us, who in Christ believe,
Our common saviour praise.

QUESTIONS FOR SENIOR STUDENTS.**1. The King Chosen, v. 1-5.**

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

What prophecy was thereby fulfilled? (1 Sam. 16. 1.)

In what sense was the claim of kinship in verse 1 true?

By what act was the relation between king and people consummated?

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

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

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

How long did David reign in Hebron?

How long did he reign in Jerusalem?

2. The Capital Won, v. 6-9.

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

Why did he not make Gibeah his capital?

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

Who first conquered it? (Judg. 1. 8.)

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

What part of the city was held and considered impregnable?

What taunt did the Jebusites utter?

What name did the stronghold bear?

What promise did David make to his men?

Who won the reward? (1 Chron. 11. 6.)

What new name was given to the place?

How did David fortify it?

3. The Kingdom Exalted, v. 10-12.

What means did David take to render his power secure?

What evidences of the growing importance of the nation can you find besides this moving of the capital?

By whose help did David become great? (GOLDEN TEXT.)

What king paid homage to David?

What proofs of friendship did he give?

Whom did David recognize as his helper?

For whose sake had David been honored?

For whose sake do we find favor? (Eph. 4. 32; 1 John 2. 12.)

Practical Teachings.

1. Discipline fits men for true greatness. David's years of hardship as an outlaw and exile were his best equipment for administration of trust.

2. The promises of God are always kept. When Samuel anointed David the promise was made, and no Sauls or Abners could prevent its fulfillment. "David perceived that the Lord had established him king." Happy man, that sees that his prosperity comes not from his own power, but from God's aid!

3. Patience is one of life's greatest lessons. "While with patience we stand waiting, with exactness grinds he all." Make no haste; God does not hurry like man.

Where in this lesson may we find—

1. A lesson of faith in God?

2. A true warning against boastfulness?

3. The true source of prosperity?

QUESTIONS FOR INTERMEDIATE SCHOLARS.**1. Verses 1-5.**

1. When did the tribes come to David? How long did they keep away from under his rule? What did they mean by saying they were his bone and flesh?

2. Name the reasons they gave why he should be their king?

3. What was the league they made? How many times was David anointed king?

4. What other noted characters commenced their life work at thirty years of age.

2. Verses 6-9.

6. What was David's first expedition as king of all Israel? What was the name of the city before this? How did the Jebusites show their belief in their own safety?

7. Why was it called "the city of David"?

9. Where did David make his headquarters after taking the city? What did he do?

3. Verses 10-12.

10. How was his promotion seen? From whence does success come?

11. Where was Tyre? For what was it noted? Why did Hiram send to David? How did it appear that art had declined in Israel?

12. What led David to see that God had prospered him? Why was this prosperity bestowed?

Teachings of the Lesson.

Christ is our kinsman. He has won our cause. Under him only can we conquer. We should enthrone him. God's plans will succeed. Seeking God's direction will save us from blunders. When God is with us we can afford to wait. If we are not on the Lord's side our strength will not avail. God means us to be useful in the positions he gives us.

QUESTIONS FOR THE YOUNGER SCHOLARS.

Who made David king?

Who made Ishbosheth king?

Which is better, to follow God or man?
 Why?
 What did Abner do after a while?
 How did he help David?
 What happened soon after?
 Why did Joab kill Abner?
 Who was greatly troubled at Abner's death?
 Why did his kingdom grow weaker all the time?
 Who are the truly strong ones?
 What cruel deed was done one day?

What did the cruel men think David would do for them?
 How did David feel?
 What did he command?
 What great honor then came to David?
 How old was he when he became king over all Israel?

Questions For Me.

David was patient. Am I?
 David loved his enemies. Do I?
 David believed all that God had promised. Do I?

LESSON OUTLINE.

David the King.

I. A MAN OF THE PEOPLE.

We are thy bone and thy flesh. v. 1.
 All Israel...loved David. 1 Sam. 18. 16.
 One from among thy brethren. Deut. 17. 15.

II. A KING BY NATURE.

Thou wast he that leddest. v. 2.
 Captain over a thousand. 1 Sam. 18. 13.
 A leader and commander. Isa. 55. 4.

III. A KING BY PROMISE.

Thou shalt feed my people. v. 2.
 I have provided me a king. 1 Sam. 16. 1.
 He chose David also. Psalm 78. 70.

IV. A CONSTITUTIONAL KING.

David made a league. v. 3.
 Thou lovest righteousness. Psalm 45. 7.
 With my holy oil...anointed. Psalm 89. 20.

V. A CONQUERING KING.

Took the stronghold of Zion. v. 7.
 Set my king...hill of Zion. Psalm 2. 6.
 Make the horn of David to bud. Psalm 132. 17, 18.

VI. A BELIEVING KING.

Perceived that the Lord. v. 12.
 Who am I, O Lord? 2 Sam. 7. 18.
 The Lord is my rock. 2 Sam. 22. 2.

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

The darkest hour in Israel's history was the hour when Saul fell on Mount Gilboa. The land lay at the mercy of its foes; its fortresses were held by enemies; its warriors were slain; the tribes were dis-severed and disunited; Ephraim and Judah were jealous of each other, and two rival capitals, Hebron and Mahanaim, contained two hostile kings, David and Ishbosheth. Philistia might well remain at rest while the tribes of Israel were spending their strength in civil war. Seven years of weakness and division pass, but gradually a change comes across the scene. Like the limbs of an awaking giant, the twelve tribes rouse from their lethargy. They forget old feuds; they recognize their national unity; they rally as one man to Hebron, and anoint as king over all Israel the gifted son of Jesse. At once a new chapter opens, and a period of glory dawns upon the chosen people. A true king of men now holds the fallen pillars of the state. David's first work was to subdue his own realm, for the conquest of Canaan, begun by Joshua four centuries before, was not yet finished. Taking advantage of the popular enthusiasm and of the assemblage of warriors at his coronation he leads his army at once against the rocky heights of Jebus, on the border of Judah and Benjamin. Above the valley rises a precipice crowned with a wall, upon which the Jebusites display their aged, blind, and crippled, as if to mock all attempts at capture. But, led by the bold Joab, the storming party climb the height and seize the rampart, and at a stroke win the strongest fortress in the land. One by one the garrisons of the Philistines and the Amorites disappear, and Israel, from Lebanon to the desert, soon rejoices in its freedom from a foreign yoke and its possession of the promised land. The news of David's growing power is borne among the surrounding lands. Tyre is first to greet the new kingdom and to welcome Israel into the sisterhood of states, while the nations around, some in fear and others in friendliness, follow her example. Soon the rocky height of the Jebusites becomes the seat of a new capital, above whose roofs tower the palace of David and the castle of Zion.

Verse 1. Then. While Ishbosheth still lived Abner, who had seated him on the throne of northern Israel, turned away to David, king of Judah, with the intention of bringing northern and eastern

Israel under his rule. But Ishbosheth was murdered by two of his soldiers, and Abner was killed by Joab. "Then" there was no recognized ruler, and to insure order something must be promptly

done. **Came all the tribes of Israel.** By delegated representatives. (See verse 3.) From 1 Chron. 12. 22-40, we learn that by this delegation three hundred and thirty-nine thousand six hundred warriors were turned over to King David. What proportion of them were actually present we can only conjecture. **To David unto Hebron.** Hebron was the capital of the southern monarchy, over which David actually ruled while he claimed the right to govern all Israel. Seven years he had reigned here, during which time everything he had attempted had prospered, while Ishbosheth's kingdom had gradually crumbled. **We are thy bone and thy flesh.** The kingdom of Judah had been regarded by the statesmen of northern Israel almost as a foreign rival. But now they recognized that there was a radical difference between their southern neighbor, King David, and the monarchs of Philistia, Ammon, and Moab. All the descendants of Jacob were "one bone and flesh."

2. In time past. Literally "yesterday and the day before." Even **when Saul was king** David was the real hero of the nation. **Leddest out and broughtest in Israel.** Aroused military heroism and guided it to a successful issue. **Thou shalt feed,** etc. A prophecy which in these words we do not find in any other part of the Bible. For "feed" read "shepherd"—"Thou shalt shepherd." This promise becomes more beautiful when we recall that David's early employment was that of a shepherd. The reasons given by these men for David's election to the throne of united Israel are three—kinship, military ability, and God's prophecy.

3. All the elders of Israel. This is a repetition of the statement of the first verse. In other words, the tribes were represented by their elders. **King.** David made a league with them. The words are really that he made a covenant with them; he entered into a solemn compact. From 1 Sam. 10. 25, and 1 Kings 12. 3, it is very evident that for northern Israel at least there existed a sort of national constitution which no ruler was sufficiently absolute or despotic to ignore. **Before the Lord.** The service was a religious one, made, doubtless, in the presence of the priests. **They anointed David king over Israel.** This was the third anointing, or "coronation," as we might call it, that David had received: first, a quiet one in the privacy of his home (1 Sam. 16. 13); second, a public one by the men of Judah at Hebron (2 Sam. 2. 4), and now by the elders of all Israel.

4. Thirty years old. In the very prime of young manhood. **Forty years.** These figures count David's rule over Judah apart from Israel. He was thirty-seven years of age, or thereabouts, when the "anointing" of the last verse took place.

5. Hebron was too provincial a town to be the capital of the new kingdom, but Jerusalem was singularly well fitted to be the capital. It was on the borders of Judah and Benjamin, and therefore belonged to both kingdoms, and it was not more than thirty miles from every center of interest and power in and about the Holy Land. It was a fortress of remarkable natural strength. There are distinct statements in several parts of the Bible (Deut. 12. 5-21; 1 Kings 11. 36) that the selection of Jerusalem by David was made under divine direction. Not long after he established his court there he brought the sanctuary there also, so that in every sense it became the capital of Israel.

6. In this verse we are told how David won that capital. **His men** may very likely have included some of the warriors mentioned in our note of verse 1. **Jerusalem.** See note on this name in the preceding verse. It was now Jebus-salem, a fortress of the Jebusites, controlled by those hardy mountaineers through all the centuries in the very heart of the Israelite people. The Jebusites were the early inhabitants of the land, a warlike race of idolaters. If this young warrior, who had threatened the Amalekites and routed the Philistines, and had downed the descendants of Saul, was to make himself really master of his kingdom, it was fitting that he should signalize his coronation by the capture of this foreign citadel. **Spake unto David.** It is very hard to explain just what they said to David, for the text is confused; the margin of the Revised Version has probably the right meaning—the fortress was so high and strong that even blind and lame soldiers could successfully defend it.

7. Nevertheless. All the triumphs of war, public and personal, have been accomplished, "nevertheless," in spite of events that seemed to forbid them. How Zion was captured we are to learn from the next verse. It was in these early days an isolated cliff with sheer precipices on three sides. **The same is the city of David.** Its conquest was such an important incident in the early life of the doughty warrior and king that it readily took the name of its conqueror, and when David came to die he was buried in Zion.

8. Whosoever getteth up to the gutter. The Revised Version implies that this "gutter" was a "water course," or spring, high up in the rock on which the fortress of Zion stood, or, perhaps, some steep gully up which the climbers were to go to take the citadel. **David said** this to inspire his men to deeds of valor. **That are hated of David's soul** means, probably, "that hate David's soul;" in other words, that seek David's life. With this meaning the verse implies that a number of decrepit soldiers had been placed in conspicuous positions as a token of contempt for David's warriors. **He shall be chief and captain.**

Words which our translators inserted in this verse to make it tally with 1 Chron. 11. 6. Joab was the first to reach the top of the rampart, and accordingly became commander in chief of the army. **Wherefore they said.** This means that as a result of the Jebusite defiance and David's response a familiar proverb of later Hebrews was coined. The meaning of the proverb has been variously defined. It may mean, "Have no fellowship with those who make themselves a reproach to the nation and hateful to the righteous." It may mean simply, "We won't have any disagreeable people in our house." It may mean, ironically, that those who think their position impregnable would better look out, for somebody will surely find a way to conquer them.

9. David dwelt in the fort. He made the Jebusite fortification his headquarters and palace, and called it the city of David. Not only Zion was thus called, but all Jerusalem. David did many things in his life, any one of which would have given him a permanent place in history. He founded a great empire, he wrote noble hymns, as statesman and warrior he proved himself a genius; but few of his achievements have had more influence on the sentiments and destinies of mankind than his conquest of Zion and his selection of Jerusalem to be his capital. It soon became the religious center of the world. Even aside from the life and death of Jesus no city in the world has been more influential on politics and war; and even when, in our hours of devotion, we turn away from the fleeting glories of earth and think of our eternal home, our songs and our holy fancies soar to "Jerusalem the golden," to "Beautiful Zion, built above," to the celestial city of which David's capital was the type. **Built round about from Millo and inward.** We do not know enough about the local geography of ancient Jerusalem to tell precisely what David did, but evidently his

plan was to complete the fortification of the city, especially on its exposed side. The "Millo" was probably a rampart of unusual strength.

10. David went on, and grew great. Literally, "David went going and growing." **The Lord God of hosts.** Jehovah, the God of armies. All the forces of nature were looked upon as the armies of God. **Was with him.** The statement of verse 10 is the secret of all David's success. It is the secret of all true success in the world. "If God be for us, who can be against us?"

11. Hiram king of Tyre. Either this king lived a very long time, or it was his son and successor of the same name who became Solomon's friend. If Josephus is correct this latter opinion is right. Ezekiel (chapters 23-28) gives a very full description of Tyre. **Sent messengers to David.** Hiram was a statesman as well as a king, and saw that the people on his southeastern border, who had for centuries been insignificant, were suddenly rising into national eminence, so he sought their friendship. Palestine could supply his kingdom raw material of great value; Tyre could return to Palestine its choicely manufactured goods, as well as importations from distant lands. **Cedar trees.** Lebanon, where cedars grew. **Carpenters and masons.** Israel's industrial classes were agriculturists; the industrial classes of Tyre were manufacturers and merchants. **David perceived that the Lord had established him.** Here was the secret of his greatness. Most men would have claimed to have achieved success themselves. **Exalted his kingdom for his people Israel's sake.** David recognized the theocracy; that there was really no king for Israel except Jehovah. It was this that made him, in spite of his blunders, one of the best rulers this world has seen. It was this that kept him, in spite of his sins, relatively at least, "a man after God's own heart."

CRITICAL NOTES.

For the parallel account, see 1 Chron. 11. 1, ff., and do not fail to read the first four chapters of this book. This will do more good than to read the "connecting links" in most lesson helps.

Verse 1. Then came all the tribes of Israel. This was shortly after the death of Ishbosheth. Saul and all his sons were now dead, so was Abner, the commander in chief of the army; it was, therefore, natural that the Israelites should look around for a new leader. The magnanimous conduct of David on various occasions, his genuine indignation at the rash act of Joab in killing Abner, and his quick punishment of the murderers of Ishbosheth, were viewed with favor by the people and tended to make him popular. From the parallel account in 1 Chron. 12. 23-40, it seems that no less than 339,600 warriors were gathered from the several

tribes on this occasion at Hebron. To these must be added hundreds of officers. These assembled soldiers were royally entertained for three days. **Hebron.** The capital of the kingdom of Judah. (See last lesson.) **We are thy bone and thy flesh.** Tired of civil war and strife, and mindful of their common origin as the descendants of Jacob, and, perhaps, persuaded that David was the divinely appointed successor of Saul, they now come to make him king. Besides, David was the son-in-law of the late monarch, which especially, as all the sons of Saul were dead, added to his other claims.

2. In times past, when Saul was king. Notice the kindly reference to their late king, and the absence of any allusion to Ishbosheth or Abner. The dreary period of civil discord was passed over

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in silence. **It was thou that leddest out, etc.** David had gained a great name during the lifetime of Saul. Who had not heard of his victory over Goliath, and of his frequent triumphs over the Philistines? He was for a time one of the leading generals in Saul's army (1 Sam. 18. 5, ff.) **The Lord said to thee.** This declaration is not recorded, but incidentally referred to in this place. (See, however, 1 Sam. 25. 30.) **Thou shalt feed my people Israel.** The humble shepherd of Bethlehem was in God's providence destined to become the leader of God's people, to lead them as a good shepherd leads his flock; not simply live on them, but care for them, and see that they lack no good thing. David would have no difficulty in understanding this figurative language. Homer often called Agamemnon, "shepherd of the peoples."

And thou shalt be a prince over Israel. The same title was given to Saul (1 Sam. 9. 16). David was to be not only a pastor, but a ruler, or rather a military leader as well; not simply one who could feed his people, but one who could defend them in times of war and danger.

3. So all the elders of Israel. Though many thousand Israelites came to Hebron, the negotiations with David could have been carried on by the delegated few. (See 1 Sam. 8. 4.) **David made a covenant with them.** From 1 Sam. 10. 25, we are led to infer that Israel had some kind of a constitution, and that the Hebrew king was not an absolute monarch, but amenable to law. This covenant which David "cut"—for that is the literal translation of the word rendered "made," with the people was, therefore, a treaty defining the powers and prerogatives of the ruler, and the rights and privileges of the subjects. (See 1 Kings 12. 3, ff.)

Before the Lord. This phrase shows the religious character of the assembly, and that the treaty agreed upon was solemnly ratified before Jehovah; that is, either in the temporary sanctuary, or in the presence of the high priest, the representative of the Supreme Ruler of the world. **They anointed David king over Israel.** This was the third time David was anointed (1 Sam. 16. 13; 2 Sam. 2. 4). The coronation feast is fully described in 1 Chron. 12. 39, ff., which ought to be studied in connection with this lesson.

4. David was thirty years old. It might have been purely accidental that David was crowned king at the same age at which the Levites entered upon their priestly functions (Num. 4. 3), or when John the Baptist and our blessed Lord commenced their ministry (Luke 3. 23). The following from Lange is interesting: "The age of David (thirty years) shows that the events narrated from 1 Sam. 13 to the end of the book did not occupy above ten years—four years in Saul's service, four years of wandering, one year and four months among the Philistines, and a few months after Saul's death."

6. Went to Jerusalem against the Jebusites. The city was then known by the name of Jebus (1 Chron. 11. 4). Jerusalem would be more central than Hebron; besides, it was in every way suited for the capital of the united people. Its natural position made it almost impregnable and easy of defense. To capture such a stronghold, which if fully taken by Joshua had been lost long since, would be a feat worthy of David's military skill, and an act which would at once make him popular, the hero of the day. Thus its impregnability and its central location made it very desirable for the new capital. "A circle of thirty miles radius, with Jerusalem for a center, embraced almost every enemy and almost every achievement in Hebrew history."—*Sime*. It has been called, not inaptly, "The Gibraltar of Palestine." The wisdom of David's selection was further shown, because Jerusalem, though on the very borders of Judah, was yet within the territory of Benjamin (Josh. 18. 28), the tribe of the late king. **Except thou take away the blind and the lame.**

The marginal reading is slightly different and preferable, "The blind and the lame shall turn thee away." The language is not easily understood, but it probably expresses the confidence of the Jebusites in their great stronghold. And the words may be the language of contempt and feeling of security, as much as to say, "We have no fear of David's attack, for even our blind and crippled soldiers will protect us." David, however, was not to be abashed by such boasting, for had he not heard the insulting words of the Philistine giant? As in the case of Goliath, he regarded such defiance "as an insult to that mighty God in whose name and on whose strength he carried on his work."—*Baikie*.

7. Nevertheless. In spite of the self-reliant bragadoocio of the Jebusites. **David took the stronghold of Zion.** If we consult maps of Jerusalem we see that Zion is generally, not always, located in the southwestern part of the city, between the Tyropoeon valley on the northeast and the valley of Hinnom on the south. There are excellent authorities who make Moriah, or the site of the temple, the same as Zion. (See 1 Macc. 4. 60, and 7. 3.) This is the view held by most modern scholars. Besides, the north was the most exposed portion of Jerusalem. Here the attack would be made.

8. Let him get up the water course. Another very obscure passage, so much so that Driver has said, that it is easier to say what it does not mean, than what it does mean. The word rendered "gutter" in the Authorized Version, and "water course" in the Revised Version, probably refers to some underground channel or gully leading down the ravine from the citadel. A difference of one vowel in the verb rendered "get up" would make it "hurl down." For that reason the following reading has been proposed: "Let him hurl down the water

course or gully." The various renderings of the several versions show clearly that the passage has always been a stumbling-block. It is not improbable that these words of David were used by him in a jocular way in the same spirit as they were used by the Jebusites. This is the more probable, since David also employs the words, "blind and lame." Witty and proverbial sayings, as every teacher of language knows, often defy translation. What is true of the first part is equally so of the second part of this verse, which as we learn from the "wherefore they say" had become a proverb. The difficulty of this passage was felt by the translators of the Authorized Version who have inserted, as the italics show, several words not in the original.

9. David dwelt in the stronghold. Having defeated the Jebusites and captured their city, he now transfers the seat of government from Hebron to Jerusalem, which from this time onward became the most sacred city on earth. **City of David.** It was natural that he should give his own name to it. **Millo.** Always written with the definite article in Hebrew. The Millo, most probably, was a large tower or series of towers forming the wall on the north side of the city. Millo and migdol (tower) are used interchangeably in Judg. 9, 6, 46, 49. Millo is from the verb "to fill," and took its name from the filling up of a defenseless place in the wall. The Septuagint renders it Akra; that is, citadel. It was rebuilt by Solomon (1 Kings 9, 15; 11, 27) and Hezekiah (2 Chron. 32, 5).

10. David waxed greater and greater. And with him the entire nation. "In the compass of a single reign the boundaries of Israel were extended twentyfold, and an empire founded which rivaled those of Assyria and Babylon in power."—*Hurlbut.* **For the Lord . . . was with him.** True success is impossible without God's help, just as failure is impossible when we are helping God to carry on his work.

11. Hiram king of Tyre. This monarch was quick to discover the greatness of David, and delayed not to send his congratulation. Reciprocity was established between Israel and Tyre, the latter being a maritime city of a people noted as navigators would have many commodities to exchange. Whether Hiram of our verse and Hiram the ally of Solomon (1 Kings 5, 2) are the same is not clear. **Cedar trees.** From Mount Lebanon which belonged to Tyre. These were floated down to Joppa and then conveyed overland to Jerusalem (2 Chron. 2, 16). **Carpenters and masons.** The Tyrians being people of great wealth, lived in luxury and possessed skilled artisans. Israel had had too many waxes to encourage fine architecture. **Built David an house.** As David grew in power his taste for elegance grew, and so the house of cedar was built (7, 2). Psalm 30 might have been composed for the dedication of the royal palace.

12. David perceived that the Lord had established him. David was naturally religious. Though not without sins, grievous sins, he always recognized the hand of Jehovah. He was also fully convinced that he was the anointed of God to carry on a great work. A man with such a mission, such insight into divine things, and such faith could not have failed to prosper.

Thoughts for Young People.

The Elements of David's Success.

1. *An element of David's success was the recognition by all the people that in him lay capacities for leadership.* People saw that David had been the real king even when Saul wore the crown. (Verses 1, 2.)

2. *An element of David's success was the promise of God, known to the people, and sure of accomplishment.* He who has God's word with him cannot fail. (Verse 2.)

3. *An element of David's success was his law-abiding and honorable character, ready to make concessions, to maintain the rights of the people, and thus hold their loyal adherence.* (Verse 3.)

4. *An element of David's success was the wisdom of his plans, and the vigor with which he executed them, in taking advantage of the popular enthusiasm to subdue his realm and subject its enemies.* (Verses 6-8.)

5. *An element of David's success was the presence of the Lord with him, and the help of the Lord in his behalf.* He kept in fellowship with God, as his Psalms show, and so grew great. (Verse 10.)

6. *An element of David's success was his faith, giving him insight into God's purpose, and power to see God's hand in his life.* (Verse 12.)

7. *An element of David's success was his humility, enabling him to see that he was exalted, not for his own sake, but for the sake of God's cause.* (Verse 12.)

Orientalisms of the Lesson.

Verse 3. David entered into a covenant, compact, or treaty with the representatives of all the tribes of Israel. They had not hitherto been bound in one political compact in Palestine; and from this unification arose the new and powerful "kingdom of Israel." How so powerful a monarchy could arise between powerful kingdoms like those of Assyria and Egypt has been subject of query. It would scarcely appear possible, unless it occurred at a period when these great neighboring monarchies were temporarily weak, which appears to have been the case between B. C. 1100 and B. C. 900, when the Israelite empire arose to great prominence under David and Solomon. Assyria during this period was driven beyond the Euphrates, and the monuments show that precisely at that time

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Egypt, too, was exceptionally weak. The East furnishes many illustrations of the sudden rise and fall of great political powers, as in the case of Babylon, Media, Persia, Timur, and Genghis Khan.

David bound these heads of families in league. In like manner a treaty was made between Abraham and the Philistines, and Beersheba ("Well of the Oath") was named from it. The two parties to the agreement confirmed it with a mutual oath, with a gift of seven sheep from Abraham to Abimelech as the seal to the contract which acknowledged his right to use the wells he had dug, hence "The Well of the Oath," or "The Well of the Seven." According to Herodotus the Arabs marked seven stones with blood as a witness to a contract, the stones being laid between the contracting parties. David made a league, one of the commonest occurrences of the oriental tribes long before his day, and a thoroughly oriental custom among clans and families, and, of course, among nations.

By Way of Illustration.

Verses 1-12. Success. It was not easy for David to find supporters when he was hunted, hated exile, obliged to seek the protection of Philistine kings. But when the tide turned, and he came into power and glory, friends and supporters multiplied on every hand, and even Hiram from his Tyrian throne sent gifts. When it is the fashion to be on the side of clean city politics, of temperance, of the Christian Endeavor movement, there is no lack of supporters. All honor to those who stood by these movements when they were unknown or despised.

Christ says that those who have shared the fellowship of his sufferings shall know the power of his resurrection. When he comes in glory, all will wish to share it. But in order to share it then, we must be true to the crucified Christ now.

Verse 7. He could not be king completely until he had taken the citadel of the country, "the stronghold of Zion." Hands and lips had declared him king. But he knew he must have the heart of the country before it would serve him.

So must our king, Jesus Christ, take the stronghold of our hearts before he can rule. The hands and feet may render spasmodic service even if the heart is with the enemy; but there is no allegiance, no loyalty, until the heart, "the stronghold," is taken.

Verse 10. Consciousness of divine aid came to Stanley as he wrestled with savage hordes in the depths of the African forest. He says: "I saw I was carrying out a higher Will than mine. I endeavored to steer my course as direct as possible, but there was an unaccountable influence at the helm. Thanks be to God forever and ever!"

Verse 12. In 1808 the "Creation" was performed at Vienna. Haydn had to be wheeled to

the theater in a chair. It was the last time he appeared in public. His presence roused intense enthusiasm in the audience. Tumultuous applause greeted the passage, "And there was light." The old composer rose to his feet and said, "No, not from me, but from heaven comes all."

God rules over all. God is on the side of his word, his Church, his man. Emerson's illustration of the woodman is ever true—to chop upward is hard, but the downward swing of the ax has in it all the force of the earth itself. To be working against God in the world is hard; to work with him is to have the long purpose of eternity behind one, and sure success before. If we come to our duties with David's spirit and David's heroism, we shall win our triumph too.—*W. E. Strong.*

Before the Class.

After briefly recalling the steps by which David became king of Judah, question from the class or relate to them the important events of his reign at Hebron, which are (a) the battle of the twelve champions and defeat of Ishbosheth's army, the slaying of Asahel and the warfare which ensued; (b) the proposition of Abner, to make David king over all Israel, the returning of Michal, David's first wife, and the murder of Abner in revenge for Asahel's death; (c) murder of Abner in revenge for the punishment of his murderers.

Then, having no king, all the tribes of Israel made David their king. Note the reasons for this action which they give: (a) He was of their own number, (b) he had been their successful military leader, (c) he was God's choice. From the parallel account in 1 Chron. 12, show the unanimity and enthusiasm of the people. Call attention to the fact that David made a covenant with them which limited his powers, probably accepting the constitution which Samuel had prepared (1 Sam. 25. 10).

David had now learned the lesson of patient waiting for the word of his King, and from this time is no more a hunted outlaw or a petty tribal chief, but is attended by success and honor on every side. Being now king over the whole nation, he must have a suitable capital which will facilitate the uniting and ruling of the jealous tribes. He decided on Jerusalem, which was more central than Hebron, was still on the border of his former kingdom where his strongest friends were, and was the strongest military point in the land. Describe the capture and further fortification of the city. This subjugation of a fortress which had for four hundred years defied the Israelites was, in the estimation of the men of his times, the beginning of the greatness which the lesson tells us increased from that time because God was with him. A second ground for this renown was found in the fact that Hiram, king of the great commercial nation of the age, sought to form an alliance with

him. A third was the building of the great royal palace.

Under similar circumstances to these Nebuchadnezzar said, "Is not this great Babylon, which I have built for the royal dwelling place, by the might of my power, and for the glory of my majesty?"

David reflecting on his prosperity recognized its true source, and sought God's purpose in granting it. The lesson culminates in this verse. Here we find that (a) David's success was from God, (b) he recognized that fact, (c) he realized God's purpose in it. From further accounts we know that he sought to fulfill the mission which had been given him. He chose David from the sheepfolds to feed his people: so he fed them. (Psalm 78. 70-72.)

The story of the lesson has been told, and great principles have been found underlying it. Now apply them to the heart experience and daily life of the scholar. Keep in mind these two thoughts: 1. *The secret of success*—in faithful and energetic following of God's revealed will. 2. *The responsibility of success*—to use its opportunities for others.

Emphasize the first by a review of the teachings of last Sunday, and by the whole story of David's successes, with verses 10 and 12. Teach the second from "thou shalt feed," verse 2; "made a covenant," verse 3; and verse 12. The New Testament is full of this truth. "Love seeketh not her own" (1 Cor. 13. 5); "Bear ye one another's burdens" (Gal. 6. 2); "Let no man seek his own, but each his neighbor's good" (1 Cor. 10. 24). Remember the example of Moses (Exod. 10. 13), and of Paul (2 Cor. 1. 6), and above all the teaching and example of Jesus Christ. "The princes of the Gentiles exercise dominion, . . . but it shall not be so among you. . . . Even as the Son of man came . . . to minister" (Matt. 20. 25-28).

The Teachers' Meeting.

Show the condition of Israel after Saul's death: Deceased, subject, broken, divided. . . . Give a brief account of the rival kingdoms of David and Ishbosheth. . . . What were the evils of this condition? . . . The circumstances that led to David's enthronement over all Israel. . . . The results of David's accession, as shown in the lesson: (1) Unity; (2) Power; (3) Prosperity; (4) Honor. . . . Show how Israel stands as an illustration of God's Church, and our lesson illustrates the results of a revival. . . . David as a type of Christ in this lesson: (1) Crowned; (2) Conquering; (3) Honored. . . . The traits of David as here shown: (1) Capacity for leadership, verse 1; (2) Respect for law, verse 3; (3) Courage, verse 6; (4) Energy in action, verse 8; (5) Foresight and wisdom, verse 10; (6) Faith in God, verse 12; (7) Humility, verse 12. "For his people Israel's sake." . . . Show how the divine element enters into all true success: (1) God's promise its basis, verse 2; (2) God's name invoked,

verse 3; (3) God's presence, verse 10; (4) God's favor, verse 12. . . . See also "David's Traits as a King," in *Illustrative Notes*. . . . Maturer classes may be led by this lesson to recognize the hand of God in the removal of kings and the setting up of kings; to note the deference of all righteous governments to the consent and choice of the governed; to show the wisdom of David's selection of the seat of his government, and its long continued results; to appreciate the beauty of deep and intelligent piety in the ruler of a great nation.

Blackboard.



THE GREAT CAPTAIN.

DAVID | JESUS
IN HIS
BONE AND FLESH | HUMAN NATURE
RELATED TO
THE ISRAELITES. | ALL MEN.
THE LORD SAID:

"Thou shalt be a Captain over Israel." | "Thou art my Son."

"NOW ARE WE THE SONS OF GOD."

OPTIONAL HYMNS.

No. 1.

In the secret of his presence.
Blessed assurance.
My hope is built on nothing less.
Blest be the tie that binds.
Glory be to God on high.

No. 2.

Be with me every moment.
Breathe the wave, Christian.
In heavenly love abiding.
My God, the spring of all my joys.
All the way my Saviour leads me.

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B. C. 1047.] LESSON III. THE ARK BROUGHT TO JERUSALEM [July 19.
GOLDEN TEXT. O Lord of hosts, blessed is the man that trusteth in thee.
 Psalm 84. 12.

Authorized Version.

2 Sam. 6. 1-12. [*Commit to memory verses*
 11, 12.]

[Read 2 Sam. 6. 1-23. Compare Psalm 24.]

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

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

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

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

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

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

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

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

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

10 So Da'vid would not remove the ark of the Lord unto him into the city of Da'vid; but Da'vid carried it aside into the house of O'bed-e-dom the Giti'te.

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

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

Revised Version.

- 1 And Da'vid again gathered together all the
 2 chosen men of Is-ra-el, thirty thousand. And
 Da'vid arose, and went with all the people that
 were with him, from Ba'al-e Ju'dah, to bring
 up from thence the ark of God, which is called
 by the Name, even the name of the Lord of
 3 hosts that sitteth upon the cherubim. And
 they set the ark of God upon a new cart, and
 brought it out of the house of A-bin'a-dab that
 was in the hill; and Uz'zah and A-hi'o, the
 4 sons of A-bin'a-dab, drove the new cart. And
 they brought it out of the house of A-bin'a-dab,
 which was in the hill, with the ark of God:
 5 and A-hi'o went before the ark. And Da'vid
 and all the house of Is-ra-el played before the
 Lord with all manner of instruments made of
 fir wood, and with harps, and with psalteries,
 and with timbrels, and with castanets, and
 6 with cymbals. And when they came to the
 threshing-floor of Na'e'on, Uz'zah put forth
 his hand to the ark of God, and took hold of it;
 7 for the oxen stumbled. And the anger of the
 Lord was kindled against Uz'zah; and God
 smote him there for his error; and there he
 8 died by the ark of God. And Da'vid was dis-
 pleased, because the Lord had broken forth
 upon Uz'zah; and he called that place Pe'rez-
 9 uz'zah, unto this day. And Da'vid was afraid
 of the Lord that day; and he said, How shall
 10 the ark of the Lord come unto me? So Da'vid
 would not remove the ark of the Lord unto him
 into the city of Da'vid; but Da'vid carried it
 aside into the house of O'bed-e-dom the Giti'te.
 11 And the ark of the Lord remained in the
 house of O'bed-e-dom the Giti'te three months;
 and the Lord blessed O'bed-e-dom, and all his
 12 house. And it was told king Da'vid, saying,
 The Lord hath blessed the house of O'bed-e-dom,
 and all that pertaineth unto him, because of the
 ark of God. And Da'vid went and brought up
 the ark of God from the house of O'bed-e-dom
 into the city of Da'vid with joy.

HOME READINGS.

- M.** The Ark Brought to Jerusalem. 2 Sam. 6.
 1-12.
Tu. The ark described. Exod. 25. 10-22.
W. Captured by the enemy. 1 Sam. 4. 1-11.
Th. Obedience needful. 1 Chron. 15. 1-3, 11-16.
F. David's psalm of praise. 1 Chron. 16. 7-22.
S. The psalm continued. 1 Chron. 15. 23-36.
S. Acceptable worship. Heb. 12. 18-29.

LESSON HYMNS.

No. 118, New Canadian Hymnal.

Let him to whom we now belong.

TIME.—B. C. 1047. **PLACES.**—Kirjath-jearim, here called "Baale of Judah;" Naehon's threshing floor; the house of Obed-edom, on or near Mount Zion. **CONNECTING LINKS.**—The multiplication of David's wives and a war with the Philistines are the two events noted between the last lesson and this. David brought the ark to Jerusalem because that had become the political center of a nation the government of which was understood to be in the hands of God. God's "house" and the king's house should be close together, if the king was to be God's vicegerent.

No. 242, New Canadian Hymnal.
Jerusalem the golden,
With milk and honey blest.

No. 125, New Canadian Hymnal.
I've reached the land of corn and wine,
And all its riches freely mine.

QUESTIONS FOR SENIOR STUDENTS.

1. The Joyful Possession, v. 1-5.

Where had the ark been for the century since Eli's death? [The story is told in 1 Samuel, chaps. 5, 6, 7.]

What devout purpose now filled David's heart?
How extensive a payment did he propose in its honor?

Where did "the people" go?
Can you explain the different names used in connection with the location of the ark—Baale of Judah, Kirjath-jearim, Gibeah? [Study Descriptive Index.]

How did the people set out to move the ark?
What singular ignorance or neglect of the law concerning the ark's moving did they show?

Who were in charge of the cart?
Which one went before the ark?
How did the people show their joy?

2. Uzzah's Error, v. 6-9.
What has made Nachon's threshing floor ever memorable in history?
Why did the tragedy here narrated occur? (Num. 4. 15.)

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

How was David affected, and why?

How did he name the place?

Whom did David fear?

What question did he ask?

Was David's feeling due to unbelief, or to ignorance, or a proper desire for divine guidance?

3. The Blessed Household, v. 10-12.

Where had David intended to take the ark?

Where did he take it?

What was the experience of the family of Obed-edom?

Of what blessedness does the GOLDEN TEXT tell?

What did Obed-edom's blessing teach David?

What preparation seems to have been made in the interim? (Verse 13.)

Where was the ark now placed? (Verse 17.)

What had become of the old tabernacle?

How long did the ark remain in the new tabernacle?

What was its later history?

What was its value as a religious symbol?

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

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

Practical Teachings.

1. The Israelites broke God's law, and punishment came upon an innocent man. It is always so. Sin involves others besides the sinner.

2. A good purpose was spoiled by a wrong method.

3. David was earnest to serve God. Are you? David feared God's wrath. Do you? David waited till he knew more of God's will. Do you?

4. God's presence is not to be feared. Obed-edom was made happy by it.

Where in this lesson are we taught—

1. To be joyful in God's service?
2. To reverence God's sanctuary?
3. To find blessedness in God's house?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Verses 1-5.

1. For what were the leaders assembled?

2. Where was Baale of Judah? Had it another name?

3. Describe the ark. What were the cherubim? How should the ark have been conveyed?

4. What quality did Ahio and Uzzah lack?

5. Name and describe the musical instruments used.

2. Verses 6-9.

6. What was Uzzah's sin? How can we account for the ark shaking?

7. Why was God angry? What made Uzzah's error inexcusable? What good might result from his death?

8. Why was David displeased?

9. Of what was he afraid? What mistake did David make?

3. Verses 10-12.

10. For what did David wait before removing the ark? Where was it left meantime?

11. What good results were gained by David and Obed-edom in the three months? What led David to decide on bringing the ark to Jerusalem?

12. How was its coming observed?

Teachings of the Lesson.

Our wisest course is to keep religion supreme. The means of grace must be steadily observed. Best things—money, talent, energy, love—should be used in God's service. God's people should show their joy. We should be thoughtful and reverent in all parts of worship. If we honor God he will give us large rewards. We may not be able to build a costly house for God, but we can give him a place in our hearts.

QUESTIONS FOR YOUNGER SCHOLARS.

What was the ark of the covenant?

When did the Israelites carry it before them?

What sad thing happened one time?

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Why did not the Philistines keep the ark?
 What trouble did they have with it?
 Where did it stay for a long time?
 Why did the Israelites let it stay so long?
 Can we be happy and useful without the presence of God?

Who only were allowed to touch the ark?
 How did David carry it?
 What did Uzzah do?

Why was his sin deserving of death? **It was a sin of irreverence and disobedience.**
 Where did David leave the ark?
 What did he do three months later?

God Teaches Me—

To be obedient to his word.
 To be thoughtful and reverent.
 To seek his presence and blessing everywhere.

LESSON OUTLINE.

The Service of God.

I. A NATIONAL SERVICE.

All the chosen men of Israel. v. 1.
 Let the people praise thee. Psalm 67. 3.
 His peculiar people. Deut. 26. 18.

II. A DIVINE SERVICE.

The name of the Lord of host. v. 2.
 There will I meet thee. Exod. 25. 22.
 Come boldly unto the throne. Heb. 4. 16.

III. A JOYFUL SERVICE.

David... Israel played before the Lord. v. 5.
 Children of Zion be joyful. Psalm 149. 2.
 Rejoice in the Lord alway. Phil. 4. 4.

IV. A CAREFUL SERVICE.

The anger of the Lord. v. 7.
 Clean...bear...vessels. Isa. 52. 11.
 Hear what God...will speak. Psalm 85. 8.

V. A REVERENT SERVICE.

David was afraid of the Lord. v. 9.
 Thou...art to be feared. Psalm 76. 7.
 My flesh trembleth for fear. Psalm 119. 120.

VI. A BLESSED SERVICE.

The Lord blessed Obed-edom. v. 11.
 Blessed me for thy sake. Gen. 30. 27.
 Blessing of the Lord...maketh rich. Prov. 10. 22.

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

The capture of Jerusalem was soon followed by the surrender of other fortresses, and the possession of the entire mountain region of Palestine by Israel. But the Philistines, long masters of the land, would not yield their sway without a struggle. Three fierce battles were fought under the walls of the new capital, but the tide of the conquest had turned, and now Philistia fell before Israel, and even the strong city Gath was taken by the victorious arms of David. Mountain and plain and valley, from the "strong city Hamath" to the "river of Egypt," were now possessed by the twelve tribes, and the conquest began by Joshua was completed under David. All the surrounding nations were inspired with a new respect for the powerful throne, and for the Lord Jehovah whom it represented. The time had come for a new departure in the religious history of the chosen people. The ark had long lain in seclusion, and the ordinances of worship had been in abeyance. Saul had slain the priests, and the people had well-nigh forgotten God's law. So David resolved to place the worship of God in its prominence before the people. For this purpose he planned to bring into his new capital the ark of the covenant, the shrine of the law, and the symbol of God's presence, and to surround it with a magnificent service. The representative men of all Israel were summoned to participate in the great event. Amid sound of trumpets and songs and dances, the ark was brought from its hiding place. But a neglect to consult the law of God brought a sad result in the death of one who stood by the ark, and the march was delayed for three months while the law was searched and God's will was revealed. Again the procession was formed; the ancient chest, covered from profane gaze, was borne upon the shoulders of the priests and carried over the hills of Benjamin. The gates of Zion were opened, and the token of God's presence was carried within the walls, there to rest until it should find an abiding home in the curtained recess of the temple.

Verse 1. Again, David gathered together all the chosen men. But not now for war. He proposed to make the removal of the ark to Jerusalem not a private act, but the act of the people; and he had consulted the "elders of the people" (see 1 Chron. 13. 1-4)—thirty thousand selected men, who came from both sides of the Jordan, and from every region between the borders of Tyre and Lebanon and the edge of Egypt.

2. David arose, and went with all the people. He had assembled them at Baale of Judah, otherwise known as Kirjath-jearim, eleven miles west of Jerusalem. Our story begins in Baale, with the formation of the procession which was to escort the ark from the privacy in which it had lain for more than sixty years, to the new capital of the nation. **The ark of God.** Not, therefore, the ark of Israel. It was a chest of wood, covered with

gold both inside and out, a little less than four feet long and a little less than two and a half feet wide. It had been made at the foot of Mount Sinai according to Moses's plans, and contained the tables of stone. According to the writer of the Epistle to the Hebrews it contained also Aaron's rod that budded and a pot of manna. It belonged to that "most holy place" of the tabernacle which was secretly kept from the light of day, and visited only by the high priest one day of each year—the "day of atonement." When the ark was captured by the Philistines the hope of Israel perished; until it was brought back the nation felt that God had deserted them; but having been brought back, they lacked sufficient national feeling, sufficient religious enthusiasm, to enshrine it properly in the nation's heart. **Name.** In all Hebrew writing "name" stands for character, personality. **The Lord of hosts.** The God of armies. **That dwelleth between the cherubim.** This does not refer to the throne of God in the heavens, but to the fact that he was believed to dwell in the ark, or on its top, between the outstretched wings of the golden cherubim that surmounted it. Reference is made, to this in several other passages, for example (Psalm 80, 1).

3. They set the ark of God upon a new cart. They meant to be reverential, and so chose a cart that had not been polluted by use; but they had not properly studied the law, which provided that the ark should always be borne on the shoulders of the Levites. **Out of the house of Abinadab.** Where it had remained for seventy years, or nearly so. **That was in Gibeah.** Gibeah means "the hill." In many cases in the Old Testament it is unquestionably a proper name; but here it seems to have been a locality within the limits of the town of Baale, and the procession, forming in some other part of the town, had marched up toward this hill. **Uzzah and Ahio.** Uzzah is a proper name; Ahio is not, and should be translated "his brother."

4. They brought it out of the house of Abinadab is a repetition which does not belong here. In place of **accompanying the ark of God** we should read "with the ark of God," and attach it to the phrase, "the new cart" at the end of the last verse, so as to make the whole read: "Uzzah and his brother, the sons of Abinadab, drove the new cart with the ark of God in it." Uzzah was probably seated in the cart, while his brother led the oxen.

5. David and all the house of Israel. The king, followed by the noble representatives of the tribes. **Played before the Lord.** Better, "danced to music," vocal and instrumental. **On all manner of instruments made of fir wood.** Perhaps, "with all their might and with singing," is a better meaning. **Harp.** Stringed instruments of many sorts. **Psalteries.** Smaller

instruments, lyres or lutes, perhaps; very likely they resembled modern guitars. **Timbrels.** Tabrets, tambourines. **Cornets.** The instrument here referred to is not that which in other places called cornet, and which was a metal imitation of the horn of the ram. This "cornet" was a series of tiny rods, loosely adjusted in a metal frame, and emitting a tinkling sound. **Cymbals.** The same as modern cymbals.

6. Nachon's threshing floor. Nachon is, probably, not a proper name. The place is called Chidon's threshing floor in Chronicles. Both of the names may have been given to the place later in memory of the awful event that happened there. The location is now unknown. **Uzzah put forth his hand to the ark of God.** To steady it. He either did not know the danger, or did not think of it. The law of Moses provided that the sons of Kohath should carry it, but even they "should not touch any holy thing lest they die." **The oxen shook it.** They stumbled or kicked; Uzzah evidently feared that the stumbling of the oxen would upset the ark.

7. And now we must teach very carefully, for "those things were done in a figure;" the meaning to us is symbolic. **The anger of the Lord was kindled.** Not hot temper, nor irritation, nor indignation, if by that word we meant the feeling that we would so describe when felt in our own hearts. This was indignation to teach a lesson. If God had not now interfered, his ark would have become common and despised, for one slight would surely be followed by others, and one act of severity such as this would result in abiding reverence. **God smote him there.** As with a flash of lightning. **And there he died.** The ark was the one emblem of the true God in all the world; it stood to these early Israelites instead of all the psalms, and all the prophets, and histories and gospels and epistles. The most careful commands had been given to treat it with reverence as a symbol of the Most High. Those commands had been set carelessly aside by Uzzah.

8. David was displeased. Intensely vexed. He was profoundly frightened, too. (See verse 9.) **Made a breach upon Uzzah.** "Rent a rent;" as if he turned him out of the nation. **Perez-uzzah.** The judgment of Uzzah. **To this day.** The day of the writing of the record in this form, which may have been as late as 400 B. C.

9. David was a afraid. David's fear is perfectly sensible, however. It does not result in panic, but in intelligent action. **How shall the ark of the Lord come to me?** Had he asked this question sooner a human life would have been saved, and the joy of the people would not so suddenly have been turned into mourning.

10. So David would not remove the ark. He was not yet confident that he might not make another fatal mistake. **Carried it aside into the**

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house of Obed-edom. What led David to select this house we cannot tell; but no sooner was it placed there, than the effect was seen in the increased prosperity of Obed-edom. **The Gittite.** The word indicates the place of Obed-edom's birth: probably the Levitical city of Gath-rimmon, though it may mean the Philistine city of Gath.

11. All his household. The descendants of good men have special blessings within their reach.

12. It was 'old king David. Everybody began to watch Obed-edom just as soon as the ark went into his house. They not only judged him

by the fact that the ark had been left there, but they judged the ark by its effect on his family. It had killed Uzzah; what would it do to Obed-edom? **David went and brought up the ark.** Read 1 Chron. 15. 2. David had made close examination, meanwhile, of the Mosaic law, and he gathered the flower of the nation again together to carry the ark to the city of David. **With gladness.** One should carefully read the parallel story in Chronicles, and all the rest of the story in this book. This was a great event in the history of Israel—great politically and great religiously—and has many lessons.

CRITICAL NOTES.

For the parallel account see the thirteenth, fourteenth, and fifteenth chapters of First Chronicles.

Verse 1. And David again gathered.

Before they were gathered for political (5. 1-31) or military purposes (5. 17-25), but this time for religious work. **All the chosen men.** In all thirty thousand. Probably a general invitation had been given to all Israel to send representatives. (See 1 Chron. 13. 1, *f.*) It was of national importance that the ark should be removed to the new capital; it was also necessary that this transfer of the tabernacle, or the ark, should be made with the general consent of all Israel. Hence this assembly was composed of chosen men of all the tribes "from Shihor, the brook of Egypt, even unto the entering in of Hamath." David's piety, no less than his statesmanship, is seen in this undertaking. For, while he did not directly prohibit the worship conducted by Zadok at Gibeon (1 Chron. 21. 29), in the forsaken tabernacle, he yet foresaw the advantage of having the ark and its precious memories in the capital under the direct charge of his friend Abiathar. (Comp. 1 Chron. 16. 37, and 40. A careful reading of Psalms 15, 24, 68, 101, and 132, would prove helpful to the teacher.)

2. From Baale of Judah. Baale may be the same as Baulah, which is identical with Kirjath-jearim. (See Josh. 15. 9, and 1 Chron. 13. 6.) In the parallel account in Chronicles we read *to*, not *from*, Baulah. Kirjath-jearim (Forest City) had been identified with Kur-jet-el-enab, nine miles west of Jerusalem. Major Conder places it some miles farther south, at Erma, or four miles from Bethshemesh, to which places the Philistines had sent it (1 Sam. 6. 20, *f.*). Instead of Baale the Septuagint, Luther, and others read, but less correctly, "from the rulers of Judah." The "from thence" of the next clause is against such a rendering. **The ark of God,** generally called the ark of the covenant. (For a description of the ark and what it contained, see Exod. 25. 10-20; 37. 1-9; Deut. 10. 2, and Heb. 9. 4.) **Which is called by the Name.** The word "name" is here equivalent to Jehovah. The probable meaning seems to be that Jehovah

reveals himself from upon the ark of the covenant. "The name of God denotes all the operations of God through which he attests his personal presence in that relation to which he has entered to man."—*Oehler.*

3. Upon a new cart. As the Philistines had done (1 Sam. 6. 7). The Israelites should not have followed the uncircumcised Philistines in this. They should have consulted the law of Moses (Num. 3. 29, *f.*). A new cart was selected because it had not been desecrated by other work. **Abinadab.** He was a Levite, else his sons could not have been consecrated to take charge of the ark. "The ark had been in the house of Abinadab for seventy or eighty years—twenty during the Philistine oppression, forty or fifty under Samuel and Saul, and perhaps ten of David's reign."—*Kirkpatrick.* **In the hill,** not Gibeah, as in the Authorized Version which was several miles distant, but a hill near Kirjath-jearim. **Uzzah and Ahio.** To speak of a man's sons seventy years after he had appeared on the scene of action seems a little strange, yet not without the range of possibility. There is, however, no objection for regarding the word "sons" in the sense of grandsons or descendants.

4. The first part of this verse is not in the Septuagint. It is probably an error of the copyist who wrote two lines twice. The verse is omitted altogether in Chronicles. **Ahio went before the ark of God.** He guided the oxen, while Uzzah looked after the ark.

5. Played before the Lord. They danced to the sound of music. (See verse 14.) **Of fir wood.** The italics show that the words **instruments made** are not in the original. But there can be no sense in saying that they played with all kinds of fir wood. The parallel passages in 1 Chron. 13. 8, reads: "They played before God with all their might, even with songs." The Hebrew words in Samuel and Chronicles are nearly the same, though the English translation is very different. **Harp**, or Hebrew *kinnor*, some kind of a stringed instrument. The same is true of **psalteries**. **Timbrels.** An instrument of the drum or

tambourine family. **Castanets.** The Authorized Version has "cornet," and is evidently incorrect. The very form of the word shows that it was something made of two parts; the margin of the Revised Version has *sistra*. The Egyptian sistrum, according to Wilkinson, consisted of rings hung loosely on iron rods, so as to make a tinkling sound when shaken. **Cymbals.** Two metallic plates, which were struck together. Nothing definite can be said about any of these ancient instruments. Anyone interested in the subject should examine the Bible dictionaries and cyclopedias under the words, or the general term "musical instruments."

6. The threshing floor of Nachon. This name is given "Chidon" in Chronicles. This person might have had two names; or Nahon, meaning "stroke," and Chidon, "destruction," may not be proper names at all. "Threshing floor of the stroke, or destruction," is perfectly appropriate. Where this threshing floor was is not known, but probably in the neighborhood of Jerusalem. **For the oxen shook it.** The narrow paths along the hills were probably very rough, so much so that the oxen stumbled. (See 1 Chron. 13. 9.)

7. The anger of the Lord was kindled. This is a current phrase in the Old Testament, and cannot mean that Jehovah became violently angry after the manner of men, but rather that he was displeased at the utter carelessness of the people, the complete disregard of his law, which explicitly prescribed the way for removing the ark from place to place. It was wrong, in the first place, to transport, as the heathen were wont to transport their sacred vessels, in a cart; then even the Levites were not allowed to touch it with their hands on penalty of death. (Before proceeding any farther let every scholar read Num. 4. 1-20, and 1 Sam. 6. 19.) Had David and the people obeyed the law, the death of Uzzah could not have occurred. **God smote him there for his error.** The penalty, at first sight, appears unduly severe. But let us remember that no one can at any time violate law with impunity, though punishment in many cases be deferred. When God commands our business is to obey, not in our way, but in his way. Nothing can be a greater hindrance to true devotion than irreverence, than undue familiarity with sacred things. May we not explain the utter failure of many a minister and Sunday school teacher because they are void of reverence? "The great lesson for all time is to beware of following our own devices in the worship of God, when we have clear instructions in his word how we are to worship him."—*Blaikie*.

8. And David was displeased. The passage should read "and David was angry," for the word rendered "displeased" is the same as that rendered "the anger of the Lord was kindled" in the preceding verse. But he was not angry with God, but rather with himself and with the thoughtless-

ness of those in charge of the transfer of the ark; for now the work so gloriously begun must be deferred, at least for a time. **Perez-Uzzah,** that is, "Breach of Uzzah." The word **perez** is used in Exod. 19. 23, *J*, and in 5. 20, of this book, and in both places refers to severe judgments of God.

9. David was afraid of the Lord. Angry at first at the awful calamity, then filled with awe when he realized the gross carelessness of himself and others. Most men are filled with awe in the presence of death.

10. David would not remove the ark. He abandons the enterprise, afraid, perhaps, to have the ark in his city; or, as one has suggested, "in a fit of sullen anger," like a spoiled child because everything does not go his own way. How often does it happen in these days that active Christians turn their back upon the Lord's work simply because some unforeseen unpleasantness happens? **Into the house of Obed-edom, the Gittite,** that is, of Gath-rimmon, a Levitical city of Dan (Josh. 21. 24). There was another Gath-rimmon in Manasseh (Josh. 21. 25). We are not to suppose that he was residing at Gath at this time, but somewhere in the vicinity of Jerusalem. Why his house was selected is not known; perhaps he was the only man having faith enough to welcome the ark of God.

11. The Lord blessed Obed-edom and all his house. The Lord was in that house, consequently the blessing was certain. "The God of heaven pays liberally for his lodgings."—*Hall*. The ark brought blessing to Obed-edom and death to Uzzah. This proves that the two men differed in spirit. It is spirit in which we serve; God is the important thing.

12. It was told king David, saying, "The Lord hath blessed," etc. Obed-edom's house would be watched with great interest. No one would be more concerned than the king himself. In what way this good man was blessed is not said, though Josephus informs us that he was made rich in worldly possessions. **David went up and brought the ark.** He had now had time to investigate the matter, and had concluded that none but Levites could carry the ark of God (1 Chron. 15. 2). **With joy.** A great feast was instituted, which is fully described in the next six verses of this chapter and in the parallel account in 1 Chron. 15 and 16. It was for this occasion Psalm 24 was composed.

Thoughts for Young People.

Lessons from the Death of Uzzah.

1. The sudden death of Uzzah showed that there is a God in Israel, whose eye is upon his people, who watches their acts, and holds them to a strict personal account. "Thou, God, seest Me."

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compassionate, but capable of just anger, and with possibilities of wrath and punishment; so that it is not safe for sinners to trust presumptuously to the divine long-suffering. "God is angry with the wicked every day."

3. It awakened attention throughout all the land to the importance of God's worship; called men to think of God who had never thought of him before, and placed divine things prominently before the nation.

4. It made God's people reverent in their thought and worship, so that during the after centuries reverence was a trait of Israel, and many lives were preserved by the loss of one. "Be still, and know that I am God."

5. It strengthened faith, by the assurance that the ark was not an empty symbol, but that God was indeed among his people. "Fear thou not, for I am with thee; be not dismayed, for I am thy God."

6. It made God's blessing upon the house of Obed-edom all the more noticeable by the contrast, and thus encouraged the hearts of God's worshippers. "I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right arm of my righteousness."

7. It led to searching the long-neglected law of God, and more faithful obedience to its commands. "Search the Scriptures."

Orientalisms of the Lesson.

The sacred Ark of the Jews was a chest. This chest was a box about four and a half feet long, by two and a half feet deep and wide, covered on all sides with pure gold; the upper surface had also a rim of pure gold. It was made of acacia wood, such as was used in the entire tabernacle. There is good authority to believe that acacia trees still exist in the Arabian desert of sufficient diameter to allow the sawing out of single slabs of the dimensions of the ark. Two gold rings on each side served for the insertion of two gold-covered poles by which it was carried, and which remained with it when it was at rest. When carried it was covered with the veil of blue cloth over the badger skins of the curtains of the tabernacle.

The sacred ritual of several ancient nations included a processional in which something similar to the chest or ark, sometimes in the form of a boat, was carried with musical accompaniment and great pomp on the shoulders of priests. The Etruscans, Greeks, and Romans observed similar processions.

Thus the Cherubim have been likened to Egyptian Sphinxes of the times of Pharaoh. There were three sorts of these Sphinxes, varying as to form of man and lion, ram and lion, lion and hawk. These compound symbolic figures are also

found on the earliest Assyrian monuments. That the Hebrew Cherubim above the ark were like these has certainly not been shown, though Hardwicke thinks they were compounded figures of four parts. There is no doubt but that the Cherubim of the Hebrew and the Sphinx of Egypt were held to represent totally antagonistic conceptions. Renouf denies that the Hebrews borrowed any of their religious ideals from the Egyptians, and adds: "It ought to be a matter of wonder that, after a long time of bondage, the Israelites left Egypt without having even learned the length of the year." He says he does not find any of the idolatries or superstitions of the Israelites to be derived from Egyptian sources." Purely eternal resemblances may no doubt be discovered in abundance, but evidence of the transmission of ideas will be sought in vain."

Verse 5. "All manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals." Renouf, in *The Religion of Ancient Egypt* says: "The earliest monuments show the use of a great variety of musical instruments—flutes, pipes, harps, guitars, lyres, and tambourines—and they give representations of concerts in which human voices are combined with the sounds of several instruments. Wilkinson in his *Ancient Egyptians* specifies the same things.

The psalteries resembled modern guitars, though probably much smaller. The cornet was not our horn of that name, but a metal frame with small metal rods loosely set, so that they could be shaken. Timbrels were of the nature of tambourines. The music of the East is of a weird and plaintive character, of which Dr. Trumbull justly remarks: "Once heard can never be forgotten." Geikie speaks of the music of a reed pipe he heard in the region of Gaza—a thick reed pierced with holes and closed at the top, which was limited in capacity to the production of a few changes in a higher or deeper drone "distressing to unaccustomed ears," which the flocks of sheep follow, and which was clearly a delight to the sons of the desert, and formed in ancient times, with the harp and timbrel, the music of the dance before the tents, when the flocks and herds had come home, or the shepherds amused themselves on the pastures. He says there is no such gloomy music heard in Palestine today, as one is accustomed to in Western lands; "a nasal song, fit for a dirge, is all one ever hears." Van Lennep tells us (*Bible Lands*, p. 611) that at present the wind instruments are few, and confined to several kinds of flutes, one of which, the "Nay," is exclusively confined to religious services. It is a reed eighteen inches long, with six holes for producing notes, and it is extremely difficult to produce sound on. This instrument occurs on the Egyptian monuments.

By Way of Illustration.

Verses 1-9. Reverence. In the early ages ignorant and unspiritual men had to be trained in certain outward observances which would lead them toward reverence. The name Jehovah was held in scrupulous regard. In reading the Scripture it was passed over in silence; some other name of God less sacred was substituted for it, and the true pronunciation was lost. That which seems to us the superstitious treatment of a name was the deepening in the hearts of the people of the sentiment of reverence. The name stood for the Person. They were thus made to feel that God ought to be honored. The second sentence of the Lord's Prayer enforces this teaching. The third commandment includes this thought.—*Washington Gladden.*

Verses 11. "Where does Jesus Christ live?" was asked by a mission Sunday school teacher of a little girl whose home and family had been uplifted and civilized through the efforts of a Christian missionary. "He lives in our alley now," answered the child, contentedly.

The meaning of Immanuel is "God with us." What a privilege, when Christ was on earth, to have him in our own home! We are not surprised that Mary and Martha were blessed. We are not surprised that Obed-edom's household was blessed. And it is our privilege just as truly to have God with us.

Verses 12. If Psalms 15 and 101 were written at this time, as is thought, then David spent these three months while the ark of God was in the house of Obededom in preparation for its coming to Zion. He says in Psalm 101, 2: "I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart."

Dr. A. J. Gordon, in a little book, tells of the change which came to his church from a dream he had. He dreamed that one Sunday Christ came into his church and sat down in the pew and stayed through the service. At once the preacher was filled with questioning. Would Christ approve of the sermon? Would he be pleased with an expensive choir and high-priced pews and a richly-dressed, exclusive congregation? The impression made on Dr. Gordon was so strong that he grew very anxious to have only such a church service as Christ would approve, should he come. Consequently the expensive choir and high-priced pews vanished, and the church in all its services grew truly evangelical, while the members grew Christ-like in spirit and aim.

Before the Class.

Briefly review the last two lessons, in which we have found the steps by which David became King of Israel and the responsibilities which he felt that

his position brought. He has now conquered the Philistines, established his capital, and begun the transformation of the tribes into a nation. What could better unite them or contribute to the permanency of his rule than the centralization of the religious life at Jerusalem? For years past Gilgal, Bethel, Shiloh, Mizpeh, Nob, and other towns had been esteemed sacred places. The presence of the ark and the new ritual of worship which he would establish would give Jerusalem the precedence over these.

But David had other and better motives than these. For many years the ark, the symbol of the presence of Jehovah, had been neglected, for the people "sought not unto it in the days of Saul," and, correspondingly, God had been forgotten. Now he, whom God had exalted, would exalt him before the people.

Follow the story of the gathering of the people (1 Chron. 13, 1-6), the disregard of God's commands (Exod. 25, 14, and Num. 4, 15), and the sudden punishment. Tell of David's fear to go farther with the ark, of its being placed in the home of Obed-edom, and of the prosperity which came there. David, seeing that it brought only blessing, again gathered the people, and in strict obedience to the law it was brought to Jerusalem. As you describe the approach of the procession to the royal city have the twenty-fourth Psalm read and describe its use. The day closed with feasting and thanksgiving.

Saul had neglected the ark (1 Chron. 13, 3), slain the priests (1 Sam. 22, 16-20), and estranged the prophets; the nation had suffered from his self-centered government. David, that he might "feed Israel," would (1) bring the privileges of the divine presence to himself, and (2) honor the worship of Jehovah so that it could not be forgotten by the people. Well might the nation rejoice on such a day.

For the application recall the thoughts that in some field for which God has especially fitted us we may attain success by following his guidance, and that this attainment is a trust from God to be used for others. If God has called us from the sheepcotes to feed his people, surely we shall need to put ourselves in closest relation to him. Nor can we better serve others than by helping them to realize that God's presence is with his children while we labor for their minds and bodies.

As the house of Obed-edom was blessed in the sheltering of the ark, so whatever in our lives is hallowed by the presence of God is prospered. As the nation was blessed when the ruling power and the worship of God went hand in hand, so we shall find most of peace and prosperity when the ruling motives of our hearts are linked closest with reverent love for him. Perhaps in some lives the ark of God has been forgotten even while he has been giving success to our dearest plans. Let us bring

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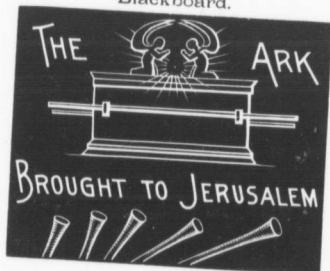
B. C. 104

2 Sam. 7.

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it up to the Jerusalem of our hearts, where ark and throne may rest side by side. But let us not think that by means of any new cart of our own construction the readjustment can be effected. There is a real and true relation between our deepest spiritual experiences and the dearest hopes of our everyday lives, but it must be found in God's appointed way. "Godliness is profitable unto all things," but "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Blackboard.



THE ARK OF GOD

BROUGHT

DEATH | BLESSING

TO

UZZAH | OBED-EDOM

BECAUSE OF

DISOBEDIENCE. | TRUST.

"Blessed is the man that trusteth in thee."

Teachers' Meeting.

Show the time, circumstances, etc., of the lesson, bringing out the fact that David's first care in his reign was for the interest of God's worship, an example to rulers.... The places in the lesson, draw map, and show surroundings.... What the ark represented to Israel.... How the ark happened to be at Baale of Judah.... What was right and what wrong in this journey?... The fate of Uzzah. Why it was necessary, and what benefits came from it. (See "Thoughts for Young People.").... Whose conduct to-day was illustrated by Uzzah? Those who say, "No matter about the actions if the heart is right;" those who take part in public worship in thoughtless or irreverent manner; those who set up their own standards in place of God's word, etc.... To what are we encouraged in the example of Obad-edom?... What is here taught concerning the worship of God?... Against what are we warned? (1) Irreverence; (2) Neglect of God's law; (3) Presumptuous trust in God's mercy.

OPTIONAL HYMNS.

No. 1.

Onward, Christian soldiers,
I love thy kingdom, Lord.
When that glorious morn shall come,
Jerusalem, the golden.
Father, lead thy little children.

No. 2.

Lord of the worlds above,
Within thy house, O Lord,
Praise the Lord.
Still, still with thee,
My God, the spring of all my joys.

References.

FREEMAN. Ver. 2: The Cherubim, 142, 295.
Ver. 5: The Harp, 61; The Psalter, 482; The
Timbrel, 61; the "Cornet" (Sistrum) 272; Cym-
bals, 456.

B. C. 1042.]

LESSON IV. GOD'S PROMISES TO DAVID.

[July 26.]

GOLDEN TEXT. In thee, O Lord, do I put my trust. Psalm 71. 1.

Authorized Version.

[Read the whole of chapter 7.]

2 Sam. 7. 4-16.

[Commit to memory verses
12, 13.]

4 And it came to pass that night, that the word of the Lord came unto Na'than, saying,

5 Go and tell my servant Da'vid, Thus saith the Lord, Shalt thou build me a house for me to dwell in?

Revised Version.

4 And it came to pass the same night, that the word of the Lord came unto Na'than, saying,
5 Go and tell my servant Da'vid, Thus saith the Lord, Shalt thou build me an house for me to dwell in? for I have not dwelt in an house since the day that I brought up the children of Is'ra-el out of Egypt, even to this day, but have walked

6 Whereas I have not dwelt in any house since the time that I brought up the children of Is'ra-el out of E'gypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all the places wherein I have walked with all the children of Is'ra-el spake I a word with any of the tribes of Is'ra-el, whom I commanded to feed my people Is'ra-el, saying, Why build ye not me an house of cedar? Now therefore thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Is'ra-el:

8 Now therefore so shalt thou say unto my servant Da'vid, Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Is'ra-el:

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

10 Moreover I will appoint a place for my people Is'ra-el, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetyme,

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

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

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

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

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

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

TIME.—B. C. 1042. **PLACE.**—The royal palace in Jerusalem. **CONNECTING LINKS.**—After the ark was brought to Jerusalem we are told (2 Sam. 6. 13-20) that David removed it into the tabernacle, and later that Nathan approved David's purpose to build God a house (2 Sam. 7. 1-3).

HOME READINGS.

- M. God's Promises to David. 2 Sam. 7. 4-16.
 Th. David's response. 2 Sam. 7. 18-29.
 W. The promise remembered. 1 Chron. 28. 1-10.
 Th. The promise fulfilled. 1 Kings 8. 12-21.
 F. Precious promises. Psalm 132.
 S. A firm covenant. Jer. 33. 14-22.
 8. The established throne. Heb. 1. 1-12.

LESSON HYMNS.

No. 138, New Canadian Hymnal.

My hope is built on nothing less
 Than Jesus' blood and righteousness;
 I dare not trust the sweetest frame,
 But wholly lean on Jesus' name

- 7 in a tent and in a tabernacle. In all places wherein I have walked with all the children of Is'ra-el, spake I a word with any of the tribes of Is'ra-el, whom I commanded to feed my people Is'ra-el, saying, Why have ye not built me an house of cedar? Now therefore thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, that thou shouldst be prince over my people, over Is'ra-el: and I have been with thee whithersoever thou wentest, and have cut off all thine enemies from before thee; and I will make thee a great name, like unto the name of the great ones that are in the earth. And I will appoint a place for my people Is'ra-el, and will plant them, that they may dwell in their own place, and be moved no more; neither shall the children of wickedness afflict them any more, as at the first, and as from the day that I commanded judges to be over my people Is'ra-el; and I will cause thee to rest from all thine enemies. Moreover the Lord telleth thee that the Lord will make thee an house. When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son; if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; but my mercy shall not depart from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be made sure forever before thee: thy throne shall be established forever.

No. 139, New Canadian Hymnal.

Jesus, thy Blood and Righteousness
 My beauty are, my glorious dress;
 'Midst flaming worlds, in these arrayed.
 With joy shall I lift up my head.

No. 136, New Canadian Hymnal.

When peace, like a river, attendeth my way,
 When sorrows like sea-billows roll;
 Whatever my lot, thou hast taught me to say,
 It is well, it is well with my soul.

QUESTIONS FOR SENIOR STUDENTS.

1. David's Work, v. 4-11.

- What had David purposed and Nathan encouraged? (Verses 2, 3.)
 From whom did a message come to Nathan?
 What question was Nathan to ask?
 Since what time had God not dwelt in a house?
 Where had he revealed himself?
 What further question was asked about a house?

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When had the Lord taken David to make him king?

What three things had the Lord done for him? Since what time had Israel been afflicted?

Who had given to David peace? (Verse 1.)

What promise did the Lord now make?

2. Solomon's Work, v. 12-16.

Who was to be ruler after David's death?

What good work would he do for the Lord?

What would the Lord do for him?

What would he be to the Lord, and the Lord to him?

What would occur if he did wrong?

What promise of mercy was made?

Whose kingdom should endure? How long?

What says the GOLDEN TEXT about whom to trust?

Who was the true successor of David? Matt.

21. 9.

What part may we have in the promise to David?

Practical Teachings.

What are we taught in this lesson—

1. Concerning the duty of gratitude to God?
2. Concerning the privilege of covenant with God?
3. Concerning the promises of God?

Where are we shown—

1. That God knows our thoughts?
2. That God honors our good intentions?
3. That God rewards all good works?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

I. Verses 4-11.

4. What night is meant in this verse? Why did God send this message so promptly?

6. Why did God prefer a tent to a temple? How long did he dwell in the tabernacle?

7. Had God asked for a temple up to David's time?

8. Why did God tell David of his early life as a shepherd?

9. How did God show he was with David? From what enemies had he shielded him? How great had he made him?

10. Why did they move from Canaan into captivity? How did God punish them?

11. What promise was made to David?

2. Verses 12-16.

12. Did David's eldest son succeed him? How was the nation established?

13. What house did Solomon build?

14. As a Father what does God do for us? What should we render him in return?

16. How long did David's family continue?

Teachings of the Lesson.

It is right to make some public acknowledgment of great mercies. In the count of God desires are deeds. God has wise reasons for putting aside his servants. What we are not allowed to do will yet be done. We should trace the hand of God in the events of daily life. Correction may be a proof of love. No good deed is lost.

QUESTIONS FOR YOUNGER SCHOLARS.

Over what did David now reign?

Where did he live in his house of cedar? In Jerusalem.

Who was Nathan?

Of what did David speak to him one day?

Who knew the thought in David's heart?

Who knows all our thoughts?

Through whom did the Lord speak to David?

What is a prophet? **One to whom the Lord reveals his will.**

Did the Lord want David to build him a house? (1 Chron. 28. 3.)

How had he gone with his people through the wilderness?

What did the Lord promise he would make for Israel?

What did he say he would build for David?

Whom did he say should reign after David?

What son of David's was afterward king? **Solomon.**

What beautiful promise did the Lord give to David?

Promises for Me.

"Lo, I am with you always, even unto the end of the world." (Matt. 28. 20.)

"And will be a Father unto you." (2 Cor. 6. 18.)

"Surely goodness and mercy shall follow me." (Psalm 23. 6.)

LESSON OUTLINE.

Seven Attributes of God.

I. THE DIVINE PERSONALITY.

Thus saith the Lord, v. 5.

Thou art God alone. Psalm 86. 10.

Is there a God besides me? Isa. 44. 8.

II. THE DIVINE AUTHORITY.

Go and tell my servant David, v. 5.

Fear the Lord....keep all his statutes. Deut. 6. 2.

The Lord reigneth....clothed with majesty. Psalm 93. 1.

III. THE DIVINE SPIRITUALITY.

Have walked in a tent....tabernacle, v. 6.

Ye....saw no similitude. Deut. 4. 12.

God is a Spirit. John 4. 24.

IV. THE DIVINE OMNIPOTENCE.

I took thee....to be ruler, v. 8.

I am the Almighty God. Gen. 17. 1.

The Lord God omnipotent reigneth. Rev. 19. 6.

V. THE DIVINE FOREKNOWLEDGE.

He will make thee a house. v. 11.

Known unto God...all his works. Acts 15. 18.

God knoweth all things. 1 Jo

VI. THE DIVINE JUSTICE.

If he commit iniquity...will c... v. 14.

Justice and judgment...thy throne. Psalm 89. 14.

God is no respecter of persons. Acts 10. 34.

VII THE DIVINE MERCY.

My mercy shall not depart. v. 15.

The Lord is merciful and gracious. Psalm 103. 8. He delighteth in mercy. Micah 7. 18.

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

The kingdom of Israel is now at peace, extending over the twelve tribes, honored by its friends and feared by its foes. The capital on Mount Zion is enlarging its borders and increasing its population; the palace of the king looms up above the houses, and beside it stands the tabernacle, where the ark rests after its long wandering. The hour has come for a new revelation of God's plan of redemption. By the shadow of Eden's closed gate God gave the first dim promise of One who should come to heal the serpent's sting. Twenty centuries rolled away, and then the Almighty called forth the family of Abraham and promised that in it should all the earth be blessed. Two hundred years later from the dying lips of Jacob broke the prophecy that in Judah's line the Shiloh should appear. Then silence reigned for six centuries, while the divine plans were awaiting a fit hour in which to point with clearer light down the future to narrow the field of prophecy and to mark out the line through which the Messiah should come to Israel and to the world. That hour has now dawned, and to David, the king, is given the assurance that in his family the royal honor shall remain until his kingdom shall culminate in a throne never to pass away. Walking upon the roof of his palace, David sees beneath him the modest tent which enshrines the ark of the covenant. A loyal servant of God, he resolves that no longer shall his home outshine that which is the emblem of the Lord's presence. He plans to build a temple which shall be a worthy dwelling place of the Most High. The Lord accepts his pious purpose, but reserves its accomplishment to a more fitting time, and then makes to him the glad announcement that his house shall sit upon the throne forever; that from him shall proceed a line that shall never end, and a kingdom that shall encompass all the earth.

Verse 4. It came to pass that night. The night following the day on which King David had told Nathan of his plan to build a magnificent temple to Jehovah, and had received the prophet's approval and blessing. **The word of the Lord came unto Nathan.** Whether the "word" was audible or not, whether Nathan was asleep or awake when the vision came, we cannot tell. David's intention was praiseworthy, and Nathan's assurance that God was pleased was well based; but, after all, both king and prophet are to learn that God has other plans. This is of one of the earliest incidents which show to us the sudden development of a new institution in Israel—that of the Prophet. Many men heretofore had received special direction from God, but most of these men, since the days of Moses, had been called to do special executive work as "judges," and the divine guidance was given for a special end. There had been little or no established form of government, and "every man did that which was right in his own eyes." Now, at last, a kingdom had been instituted; there was a fixed hereditary government; and now the nation must inevitably sink in its ideals as low as the unspiritual kingdoms about it if there be not at once provided for it some fixed method of communication with the Most High—some means far more direct and personal than could be supplied by the priesthood. To this end

God, who has always bestowed spiritual privileges as fast as they can be taken advantage of, instituted the line of Hebrew prophets. Nathan was evidently a profoundly conscientious and God-fearing man.

5. My servant David. As an indulgent mother might say "Darling" before she gave some kindly reproof. **Shalt thou build me an house for me to dwell in?** This implies a negative—"Thou shalt not." God approves the pious desires of his people even when he does not accept their plans.

6. Whereas. "Since, I have not dwelt in any house." "House" in this place means a structure of wood or stone in contrast with a tent. **In a tent and in a tabernacle.** The word for tabernacle means the framework of the temporary home; the word for tent refers to the coverings which completed the wanderer's habitation. So long as the Jews were unfixed in their residence God is said to have walked with them. And even now, five hundred years afterward, while his servants have fine mansions, no house has yet been erected to him. This is exactly what David feels and what led to his proposal to build a temple.

7. All the places wherein I have walked with all the children of Israel. Different geographical centers, which became holy places because God's tabernacle stayed there. Zion was such

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a place, Kirjath-jearim had been, and Shiloh, and others. **Spake I a word with any of the tribes of Israel, whom I commanded to feed my people?** This is a direct reference to the age of the judges. At various times God had chosen a leader, or judge, or "shepherd"—a man like Gideon and Jephthah, who for a time was to rule part or all of Israel. God's question is, Did I ever command any of these to build me a temple? **A house of cedar.** A costly building. The Tyrians built largely of cedar wood.

8. I took thee from the sheepcote. From the pasture." So then all David's glory came from God.

9. I was with thee. "It was I who killed Goliath; it was I who saved thee from Saul; it was I who gave thee favor with the tribe of Judah; it was I who led thee step by step to thy present glory." What God said of David he says relatively of each of us. **Cut off all thine enemies.** Because David had identified himself with God, God's enemies were David's enemies. **Made thee a great name.** With all David's blunders he was not only the greatest king of Israel, but one of the greatest men of history; and his greatness was peculiarly shown just now, in the morning of his reign, by his having elevated an insignificant group of tribes and clans into a great empire.

10. I will appoint. Have appointed. **Will plant.** Have planted. The national life is now deeply rooted. **Neither shall the children of wickedness afflict them any more.** Of course, all this was conditional on Israel's faithfulness to God.

David was now in his elegant palace, the ark had been removed to the new tabernacle at Jerusalem, the enemies of Israel had been subdued, and peace reigned over the entire land. It was at this period of inactivity that David conceived the idea of building an elegant temple with altars and utensils, where sacrifices could be offered to Jehovah. This would not only show his faith in the God of Israel, but it would also tend to unite and harmonize all the people. But here, as often, man proposes and God disposes. (For parallel account see 1 Chron. 17.)

Verse 4. It came to pass that night. How long after the removal of the ark it is impossible to say, but evidently some years afterward. See verse 1 of this chapter, where we read: "When the king dwelt in his house, and the Lord had given him rest from all his enemies." This would place the time after the wars described in chapter 8. **The word of the Lord came.** In a vision (verse 17). **Nathan.** One of the heroes of history, a man who hesitated not to rebuke the mighty king for his great sin with Bathsheba (12. 1, ff.). He was the tutor and friend

11. Have caused thee to rest. In contrast with the turbulence of the time of the judges. **Will make thee a house.** David had proposed a house for God; God will secure a royal household for David, an enduring dynasty.

12. I will set up thy seed. This promise includes Solomon and all his royal successors, and includes also Jesus Christ, the supreme fulfillment.

13. He shall build a house for my name.

David was favored with the privilege of making great preparations for this temple, which was afterward built by Solomon. A great abundance of material was gathered by the earlier king and used by the later one. But this is not the only meaning of the promise. Solomon built the temple at Jerusalem; Jesus built the spiritual temple which endures forever.

14. I will be his father, and he shall be my son. A sweet promise of mutual love. **I will chasten him.** "What son is he whom the father chasteneth not?" **With the rod of men, and with the stripes.** That is, just as human fathers are compelled at times to punish their children, so I may be compelled to punish some of thy descendants; but it will be simply correction, simply guidance, training.

15. My mercy shall not depart away from him. I will not desert him.

16. Thine house and thy kingdom shall be established forever. "The posterity of David," says Keil, "could only last forever by running out in a person who lives forever; that is, by culminating in the Messiah, of whose kingdom there is no end."

CRITICAL NOTES.

of Solomon, and aided greatly in placing him on the throne. (See 12. 25, and 1 Kings 1. 22, ff.) It is generally supposed that he wrote large portions of the Books of Samuel, Kings, and Chronicles. (See 1 Chron. 29. 29 and 2 Chron. 9. 29.) Though David was king, it seems that Nathan stood in closer relation to Jehovah, for it was through Nathan that the heavenly King revealed his will to David.

5. My servant David. This same title is sparingly used in the Bible, but it is given to Moses, Joshua, and the Messiah. **Thus saith the Lord.** This is a direct revelation from God, and in direct contradiction with what Nathan had before advised (verse 3) on his own responsibility. **Shalt thou build me a house?** The pronoun rendered "thou" is expressed in Hebrew, and therefore very emphatic, as if expressing surprise at the idea. According to Hebrew idiom a negative answer is expected. In 1 Chron. 17. 4, instead of a question, we have the simple "Thou shalt not build me an house."

6. I have not dwelt in any house, etc. The import is clear. The time had not fully come for such an undertaking, the people were not ready

for such a change. Jehovah had signally blessed the Hebrews while worshipping in the tabernacle. "The wandering tent had been designed to give a truer idea of the spiritual worship of Almighty God than was conveyed by the magnificent structures of Egyptian idolatry."—*Deane*. **Have walked in a tent and in a tabernacle.** The Hebrew word *ohel*, generally translated "tent," may refer to the curtains or covering, while tabernacle (*mishchan*) refers to the framework of the tent. But probably no such distinction was intended by the prophet. What a glorious thought! God condescends to dwell not only in the magnificent temple, but also in the humble tent. Best of all, he loves to dwell in the heart of everyone who fears him.

7. Spake I a word? Have I ever hinted that I wanted a palace for myself? **With any of the tribes of Israel.** In Chronicles, as in the margin, we have "judges" for "tribes." No matter what tribe—whether Levi in the time of the wandering in the wilderness, Ephraim in the days of Joshua, Dan in the time of Samson, or Benjamin in the days of Saul—held the reins of government or furnished the high priest, judge, or ruler, Jehovah at no time had required any tribe to build a permanent edifice for his worship. **To feed my people.** The word rendered "to feed" is a general term, including all the duties of a shepherd, not merely to provide feed, but to care for them in every way. A good king is a good shepherd. He does not simply live on his people, but cares and provides for all their wants. (See verse 2 in Lesson II.) **House of cedar.** Cedar was extensively used in the construction of palaces and temples, not only in Palestine, but in Babylonia and the neighboring lands.

8. The Lord of hosts. Jehovah Sabaoth, the commander of the armies of the skies, the sun, planets, and stars, as well as the angels and other heavenly beings (1 Kings 22, 19; Jer. 8, 2, and Dan. 8, 10). **From the sheeppcote.** Cote is a small hut where sheep or other animals are kept. "Pasture" is a better translation of the Hebrew than "cote," since the word means the place where they feed, rather than where they are shut up at night. (Comp. Psalm 78, 70, 73) **Prince over my people.** "Leader" is better than "prince." God selected David when a humble shepherd. So in our day, and in every age of the world, leaders chosen by Jehovah often come from the lowliest walks of life, both in Church and State. This was true of the twelve apostles, Martin Luther, Lincoln, and thousands besides.

9. I have been with thee. David had no difficulty in recalling the narrow escapes, the special providences which had been over him. So in the life of every good man now, it is his privilege to know that God cares for him under all circumstances, and to hear the voice of the Good Shepherd, saying, "I am with you always, even

unto the end of the world." **Have cut off all thine enemies.** David, though often persecuted, had come off more than conqueror, as any one may see by reading his history. **I will make thee a great name.** Israel, under David and Solomon, became really a great nation. The name of David, account for it as you may, is as famous as that of any king or ruler in the annals of history.

10. I will appoint a place. Up to the time of David affairs had been in an unstable state. Though Canaan was divided in the time of Joshua, and the people were then subdued, yet there had not been a strong, central government up to this time. **And be moved no more.** Or, better, "And feel no more anxiety, nor tremble any more." The verb does not mean move from one place to another, but, rather, feel disturbed in mind. **Neither shall the children of wickedness afflict them any more.** The fulfillment of these promises depended upon the faith, obedience, and loyalty of the children of Israel. God cannot in the very nature of things compel men to be good, but unless they are good they cannot reap the full harvest of God's blessings. **As at the first.** During the formative period of Israel in Egypt.

11. And as from the day that I commanded judges. During that long period of misrule under the judges. **I will cause thee to rest.** The Authorized Version and the margin of the Revised Version have the perfect tense. It is better, however, to retain the future, as in the Revised Version, since rest was to begin now. **The Lord will make thee a house.** You cannot build a house for Jehovah, but he will build thee a palace. The people at this time were comparatively poor; they had neither time nor money to build a temple worthy of Jehovah, a palace worthy of the heavenly King. Besides, David had been a warlike man, and had shed too much blood (1 Chron. 22, 8, and 28, 3). David was not responsible for the wars he fought, for they were generally defensive. While fighting God's enemies he was engaged in a good work; nevertheless, such work disqualified him from temple-building. He might prepare, and another would execute, his plans. So to-day; we often reap the labors of others—often of better men than ourselves.

12. When thy days be fulfilled. After thou art dead. **I will set up thy seed.** The scepter shall not depart from thy family as in the case of Saul, but thy descendants shall rule for ages.

13. He shall build a house. Thy kingdom will become firmly established, and the temple will be built by your son. The temple stood for about four hundred years. **For my name.** On which my name shall be called. A place where God will manifest himself by the glorious name

Jehovah, the covenant God of Israel. **I will establish the throne of his kingdom forever.** This promise, again repeated in verse 16, makes it very emphatic. It was not literally fulfilled, unless we make it apply to Christ, whose kingdom will never end. "How much of this promise David understood we cannot exactly determine. That he saw in it far more than an assurance of royal dignity to his son and his successors is certain."—*Deane.*

14. I will be his father. Will care for him and love him more than earthly parent can. And he as my son will have to be obedient and trustful. Bless the Lord! this promise is to every son of Adam. The humblest dweller in the hut, no less than the mighty on the throne, may have God for his Father. **If he commit iniquity, I—as his Father, who have a right to his loyalty—will chasten him with the rod of men.** That is, as men correct their children. The fact that he is king will not exempt him from obedience to my laws. (See 1 Kings 11. 34, 37, and Psalm 89. 30.)

15. My mercy shall not depart from him. The chastisement inflicted upon him in case of his sin will bring him to repentance and godly sorrow for his iniquity, and thus make pardon possible. In the case of Saul he became more and more hardened till his death, and thus made himself unworthy of the divine mercy. There seemed also to have been a special curse upon his entire family. But the dynasty of David continued to the birth of our blessed Lord, who will forever reign upon the throne of the universe.

Thoughts for Young People.

The Gifts of God.

1. God gives to his servants rest after toil and ease after trouble. "There remaineth therefore a rest to the people of God." (Verses 1, 2.)
2. God gives to his servants counsel in the affairs of life, guiding their plans by his divine wisdom. "I will guide thee by my counsel, and afterward receive thee into glory." (Verses 4-7.)
3. God gives to his servants his call, opening before them paths of opportunity and making their way plain. "Follow thou me!" (Verse 8.)
4. God gives to his servants his presence and help, encouraging them in trial and leading them to success. "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right arm of my righteousness." (Verse 9.)
5. God gives to his servants such tokens of his favor as lead to honor from the world. "Them that honor me I will honor." (Verse 9.)
6. God gives to his servants his promises, which are everlasting and sure of fulfillment. He is "able to do exceeding abundantly above all we ask or think." (Verses 10-13.)

7. God gives to his servants an interest in their families and special charge over their children. The promise is to "our children's children." (Verses 14-16.)

Orientalisms of the Lesson.

Verse 12. It was customary for the oldest son born, not to the man but to the king—that is, to the man after he became king—to succeed to the throne. But though David since he became king had had several sons born to him, all these were to be passed over, and an unborn son was designated to become his successor as King of Israel. No other ground except this divine revelation was ever stated why all David's other sons were passed over.

This great desire to have a son of one's "own bowels" come to the royal succession may have had no other than a natural reason, but many religious reasons have been combined with this in the oriental world. Prominent among these, among Hindus, is the belief that a son must perform certain funeral rites for the deceased father, or the father can never pass to heaven. In Egypt it was held most important that a man should have a son established in his seat after him, that he should "flourish in the children of his children." One of the most recent of the Ptolemaic tablets records the fulfillment of a promise made in a dream by one of the gods contained in the invocation: "O all ye gods and goddesses who are unnamed, let a child remain in my place forever, . . . keeping alive the name of my house."

One form of Egyptian curse was that a man should have no son to succeed him. It was the most terrible imprecation conceivable. One of these reads thus: "Whoever shall preserve this inscription in the temple of Amen Ra, the Lord of Senneferet, he shall be favored by Amen Ra, and his son shall be established in his place; but whoever shall remove this inscription from the temple of Amen Ra, Amen Ra will curse him, and his son shall not be established in his place." A similar curse is inscribed in Bubastis, "He will never have a son after him." All which show the great height of blessing, from an oriental standpoint, promised by prophecy to David.

By Way of Illustration.

Verses 4-11. David wants to build a temple to the Lord. God tells him that by reason of the very thought, he is counted one of God's builders. David's temple was never in stone and lime. It stood on no actual ground. It was only a cathedral in the heart. Yet God says it shall be accepted as a real edifice. It shall have a price put upon it in heaven equal to any finished building. The architecture of the city of God is not limited

to houses made with hands. There are temples which men wanted to raise. There are hospitals which philanthropy intended to found. There are schools which benevolence planned to institute. We raise palaces in our hearts, when our hands can only erect mud dwellings. God measures my workmanship by the edifice in my soul.—George Matheson.

How many of the things which men count failures are by God counted successes. Dr. David Nelson desiring to establish a college for poor boys and girls in Missouri, and failing so completely, did not know that other men would gather from his ardent desire inspiration to erect the college known as Park College, whose mission is to the poor students of our country. Was not Dr. Nelson's desire accepted and blessed of God, even though he could not fulfill it. There is a verse in second Corinthians which says, "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

Verses 12-16. I once watched a series of dissolving views. It was a scene in Italy representing a ruined castle. But it was a dissolving view, and with regret I watched it fade. As it faded another scene gradually took its place, and, when the first had wholly gone, there stood forth in majesty a splendid picture of sea, mountains, and sky. Man's work had given place to God's work; the eternal had taken the place of the transient. So, when God removes things temporal, it is that he may give us things eternal.

The keyword of Hebrews is "better." God would continually give us better gifts than we have planned or thought for ourselves. As the mother, whose little one calls out for hurtful playthings, gives it instead nourishment and loving care and education.

Verse 16. "Forever." This is a Messianic prophecy. What has been termed "the red line of Messianic prediction" may be traced from Genesis to Malachi. The historical books, with their unbroken genealogies, enable us clearly to discern it. The voice of early and later prophets, often doubtless unconscious of the full meaning of their own inspired utterances, keep it distinct, until it emerges into the annunciation of Gabriel, and becomes vocal in the Bethlehem song.—E. Horr.

Before the Class.

Begin as usual, with a brief review of the preceding lessons on the life of David, calling up both the history and the lessons taught. Show the close relation of the lesson to that of last Sunday. David having brought the ark to Jerusalem and placed it in the tabernacle which he had prepared for it, and being victorious over his enemies and

dwelling at ease in his splendid palace, would build a magnificent temple to his God. Having communicated his desire to Nathan, the prophet, it was approved by him; but that night God gave the prophet a message for the king which forms our lesson. In connection with verses 5-7 show how essential it was that during the periods of the bondage, the wanderings, and the conquest, the religion of the Israelites should not be localized by association with any immovable house of worship. Point out how in verses 8-11 God declares that now the conditions are different, and calls to mind how, through his guidance and blessing, David had been one of the instruments to effect the change, and to him promises that the people shall dwell in their land at rest from their enemies. Show how, to emphasize the fact that his desire to give honor to God was the reason for the promises that follow, God used a play upon words: "You have desired to build a house for me; now I will build thee a house." Follow the promises of the establishment of the kingdom in his line, of the building of the temple by his son, of God's chastening but merciful love for him. Show how in verse 16 the promise stretches away into eternity. Read from Scripture to show how prophet (Isa. 9. 7), unbelieving Jew (John 12. 34), apostle (Acts 13. 23), and angel (Luke 1. 32) interpreted these words. For the lessons of the day teach:

1. That, while God needs not what we can give (Isa. 66. 1), every desire and effort to honor him brings corresponding blessing to ourselves (Luke 12. 8).
2. That, better than the building of the grandest temple is the offering of a humble heart to be his dwelling place (Isa. 66. 1, 2).
3. That sometimes our longings to perform a special service for God must be unsatisfied, though the desire be as acceptable to him as was David's wish. Then we must fold our hands in submission to his will as trustfully as we would stretch them out in service.

Fret not that the day is gone
And thy task is still undone.
'Twas not thine, it seems, at all;

Yesterday a babe was born,
He shall do the waiting task.

'Tis enough of joy for thee,
His high service to foresee.

4. That as it was David's privilege to prepare the way for the coming of the Saviour as a man, so we, though our dearest hopes of service are denied, may by humble and submissive effort hasten the coming of the day of God when he shall indeed reign as King, on the throne of David, but with "dominion from sea to sea."

In the lesson as shown in stanzas of see and t

Blackboard.



PROMISES.

THE LORD PROMISES

TO

DAVID | BELIEVERS

AN

EVERLASTING | ETERNITY OF
KINGDOM | HEAVEN

THROUGH THE

SON OF MAN.
GOD.

"He that believeth . . . hath everlasting life."

OTHER PROMISES

TO

DAVID | BELIEVERS

GOD'S PRESENCE.
OWER.
PROTECTION.

AM I A BELIEVER?

THEN

CLAIM THE PROMISES.

The Teachers' Meeting.

In the introduction present the purpose of this lesson as an important link in the chain of revelation concerning the redemption of the world, as shown in the "General Statement." The circumstances of the lesson a word picture: David's palace and the tabernacle in contrast; the king and

the prophet; God's house proposed and David's house promised. . . . I. What God had done for David. II. What God now promised to do for David. . . . Show in the lesson God's gifts to his servant, and to what degree we may expect them. (See Thoughts for Young People.) . . . Point out in this lesson the illustrations of the nature and character of God. . . . What the lesson calls upon us to do: (1) To recognize God, as David did, while many forget him in their own advancement; (2) To plan for God's cause while our own plans are successful; (3) To keep in view our humble origin and remember that our prosperity comes from God; (4) To seek in all things to accomplish God's will; (5) To rest in God's promises, assured of their fulfillment; (6) To be faithful to God's covenant, that we have reward and not chastisement; (7) To keep before us the thought of Christ, David's greater Son.

OPTIONAL HYMNS.

No. 1.

All people that on earth do dwell,
Come, thou almighty King,
Jesus, wher'er thy people meet,
When all thy mercies,
My Shepherd's mighty aid,

No. 2.

Awake, my soul, in joyful lays,
O thou, to whom in ancient time,
O, glorious promises of God,
Glory be to God on high,
Hail, to the Lord's Anointed.

References.

FREEMAN. Ver. 8: The Sheepfold, 805. Ver. 10. Use of the term "Children," 650.

Thoughts for the Quiet Hour.

— God's businesses must be done after his own forms, which if we do, with the best intentions, alter, we presume.—*Bishop Hall*.

— It should be among Christians, as among lute-strings, when one is touched the others tremble. Believers should neither be proud flesh nor dead flesh. Fellow-members should ever have fellow feelings. Other men's woes are our warnings;— their desolation should be our information.—*Secker*.

— Unless thou strive, thou shalt never obtain the crown of patience. Neither is quietness obtained without labors, nor victory without fighting.—*Thomas à Kempis*.

— The Christian is narrow, is he? Well, it takes a narrow man to get on well in the straight and narrow way.

PRIMARY TEACHERS' DEPARTMENT.

Ministering.

WHAT though your feet are often overweary,
On ceaseless errands sent ;
And tired shoulders ache, and ache so sorely
'Neath heavy burdens bent?

Be patient, lest the ones whom you are serving
Be soon beyond your care ;
Lest little wayward feet that you are guiding
Slip past you unaware.

Ah, then no joy would seem so dear and blessed
As spending months and years
In ceaseless service for the vanished darlings
So vainly mourned with tears.

But while you have your dear ones around you
Do not regret your care ;
Far easier aching feet and arms and shoulders
Than aching hearts to bear.

Perchance some soul you aid to-day, tomorrow
May with the angels sing ;
Some one may go straight from your earthly table
To banquet with the King.

Methods of Conducting a Primary Class.

LOUISE ORDWAY TEAD.

THERE are two ways of teaching a large class, and some teachers follow one successfully and some the other.

The first is to conduct the class as a whole. The teacher has several assistants, one to act as secretary, another as musical director. There is also a librarian and others to help as they are needed. The teacher conducts the exercises and teaches the lesson, while her assistants perform their duties quietly at their appropriate times.

The advantages of this method are: 1. The concentration of the children's attention in one direction. 2. The little children learn from hearing the older ones and joining with them. 3. The instruction is better, if the teacher is a good one, for it is not easy to find many who can teach little ones successfully. 4. The class is under control of one person and one mind, and it is therefore easier to keep the children in order. 5. It is adapted to all sizes and locations of rooms. 6. It is suitable for all kinds of pupils.

The other method is to divide the class into groups of six or eight children according to age, and place a teacher over each group. The Superintendent of the department then conducts the opening and closing exercises and reviews the lesson, which is taught by the other teachers.

The advantages of this way are: 1. Children come into closer contact with the teacher. 2. The teaching becomes more personal. 3. Children can be visited more easily at their homes. 4. It is easier to find many teachers who can manage a few pupils than one competent to take charge of a department.—*The Sunday-school Primary Teachers' Manual.*

Illustration—Its Place and Use.

Of the importance of illustration in the teaching of little children there is no question ; of the right way of doing so, and how to obtain the best illustrations, there may be a difference of opinion, and yet a few general principles can be laid down for a guide in the matter. There is in everyone that which responds to a good illustration, and even children of larger growth can better understand the unknown and unseen when it is likened or compared to what is known or seen. Jesus, the model Teacher, recognized this fact, and one has but to read the gospels with this thought in mind to see how he carries it out ; how often he likens the mysteries of the kingdom to something known and familiar to those to whom he spoke.

A thought or lesson may be illustrated by an object, a story, or some incident of daily life ; in just these ways Christ sought to make his teachings plain ; his use of the birds and lilies, his parables of the Prodigal Son and the Marriage Feast show this, and so to the oft-asked question, "Where can I find illustrations?" the answer is, "In the world that lies around you, in the life that goes on at your side."

To those living in country homes, and whose primary classes are composed of country bred lads and lassies, Nature furnishes the best objects for illustrating the Sunday school lessons. The birds, flowers, trees, the snow and ice, springs and rivers, all are familiar and can be used in endless ways, and a wide-awake teacher will find

"Books in the running brooks,
Sermons in stones, and good in everything."

To the thousand dwellers in towns and cities illustrations must be taken more largely from human life, street scenes, and even from the daily papers. It is surprising how rapidly the power to see illustrations in common things increases with practice. Let the primary teacher try, for instance,

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to start Monday morning with the next Sunday's lesson well in mind, and the special thought that is to be brought out and impressed decided upon. Now with the question, "What is it like?" ever before you, going about the daily routine of life it is surprising, not how few, but how many, answers will come; they will spring from a group of children playing in the street, a chance word of a friend, from the kitchen and parlor, from the sky and field, and even the dog and cat may have their share in furnishing the apt illustration that shall make clear the meaning of the lesson. It is also well for a teacher to read with the object in view of collecting material for future, if not present, use; a scrapbook or a number of envelopes labeled, in which to store incidents and stories, will be found very helpful.

But what is the use of illustration? Its first object is not to make the lesson interesting and fascinating, but to make it clear and thoroughly understood; for this reason it is wise to illustrate with what is familiar to the children, and not to puzzle and distract with something that is strange and unknown; and so, an illustration may sometimes be allowable and again useless. Two personal experiences will explain this: Trying once to illustrate the meaning of review, a regiment of soldiers was spoken of, a blank look in the children's faces wakened me that something was wrong, and, on inquiry, I found that none had ever seen a soldier, or even knew how they dressed. Again, wanting to introduce the thought of a journey to another class, the railroad was talked about, and meeting no response, a few questions drew out the fact that but three or four of the fourteen or fifteen had ever seen the cars. Be sure, then, that the illustration used is something familiar.

The one thing to be most carefully guarded against is the danger of letting the illustration overshadow and hide that which is illustrated. A very bright speaker once addressed a large meeting of young men; his talk was interesting, spicy, and full of sound sense and wisdom, but his illustrations were so funny and entertaining that afterward any attempt to remember the truth taught was useless; only the illustrations remained with the hearers, and what they illustrated could not be recalled. Let all who are teachers beware of this danger, for in these days it is easy to fall into the habit of covering up the lesson with the illustration.

If we would perfect ourselves in this art let us study diligently the teachings of Him who said, "Learn of Me."

Mrs. J. H. POLHEMUS.

Midsummer Work for the Primary Teacher.

"From this hour my Sunday school vacation begins," gasped a primary class teacher to a friend who had gone home with her from Sunday school. It was a hot Sabbath afternoon in early June and both were heated and weary. "What about your class all vacation?" "O! I have told the superintendent he must provide for the few that will come. But, Mabel, what are you going to do; stay here and melt, working right along?" "Just as I did last summer," answered Mabel; "half of my primary class and my assistants were away, but I did the happiest work of the year. The superintendent brought in those who had no teacher, and most of them had once been my own scholars. We reviewed our favorite exercises and songs, learned new ones; the children helped in black-board work and other ways, which greatly pleased them, and all came regularly for the pleasant times we had. Best of all, in heart-to-heart talks and prayer, I found those who are truly living in Christian life a love which I could not have known or shared but for the confidences of that summer.

"But, Mabel," asked Ruth, "do you really think a Sunday school teacher ought never take a rest, but stay at what they call 'the post of duty?'"

Mabel wisely answered, "Providence will decide all that—but I am certain that the scholars who cannot get away ought to have the best teaching of the year. Surely, the stay-at-home scholars need extra care, for when summer comes many teachers drop their responsibility like the child who defined Amen, it's saying good-bye to God 'till the next time you want something.'"

But those teachers who go away; is there any Sunday school work for them to do? An enlisted heart will find service anywhere and be prepared to do it. Nearly all children are attracted by pretty cards, picture papers, booklets, or any of the helps the primary teacher can winningly use. There are few places where a Sunday school cannot be visited, and often the place of an absent teacher supplied. If not to give help, it is pleasant to go to learn, to see other methods used, to profit by the successes or even by the mistakes of others. Do not imagine that no other teaching equals that which is heralded in conventions and in print. All praise and thanks for those who in institutes and unions can give hints and helps of untold value. But it is a joy to find devoted, competent teachers in secluded places, those whom the world may never honor, but when the

books are opened they shall "shine as the stars," having "turned many to righteousness."

Suppose there is no Sunday school to visit? Space would fail to tell of such a spot on a wooded mountainside where on Sundays children were gathered in a grove, a broad stump for a desk, moss-grown fallen trees and grassy knolls for seats, where under the shading trees and the blue sky children learned the way of life and how to pray and praise.

There are spires pointing upward that tell the story of some such long-ago, far-away endeavors; pulpits filled by men of piety and purpose doing valiant work for the kingdom who first heard of Christ from one, who seemed a chance visitor, and collected the Sunday ball players to tell them of better things.

Last year a young man wrote to a lady thus: "I wish I might see you as I start to-day for my first pastorate; I would like to remind you of a freckle-faced boy you captured on a summer Sunday years ago. The card-verse taught that day entered into my soul and changed my whole life." Would an afternoon nap or a restful ramble in that vacation have borne such fruit? One who will interpret and follow as the Master leads may learn even in the heated term that idleness is indeed weariness, and change of work is rest.

FAITH LATIMER.

The Child We Study.

THE child has a strong inborn desire for knowledge. Begin to explain to him the how, why, or from what anything is made, and at once you have undivided attention. The child should think; he should be led, be made to think, and by the aid of his desire to know we may, by judicious selection, be able to guide his thinking into right channels. Lead him to think that each product in the world of nature about us is a thought of the Creator. From observation guide the child to see that we who are objects of God's love and care are to learn to so live that our lives will show to those about us the spirit of life, the atom of divinity God has bestowed on each one of us. We can implant the seed of this truth in the mind of the child by using such a hymn as:

"I know God's voice is speaking,
Wherever I may be;
And if I only listen,
I'll hear it speak to me.

The little brooks that ripple
All through the summer day
Sing songs of glad thanksgiving
Along their sunny way.
The grass and flowers of morning,
Adorned with pearly dew,
Say, 'God so clothed the meadow,
And will he not clothe you?'
The little birds are chirping
Beneath the sheltering trees;
God's care is ever o'er us,
You are worth more than we.
So I can ne'er be lonely,
Nor ever be afraid,
For I can hear my Father's voice
In all that he has made."

The whole realm of nature furnishes us with material illustrations enforcing this truth. From the *mineral* kingdom we may cull much that will lead the child to think and gratify his thirst for knowledge, while at the same time it will serve us as illustration of a moral or spiritual truth. Take an article with which he is very familiar—a piece of coal. Tell of the long ages required to produce it, of the probable causes tending to harden it and make it fit for fuel; you have given him a thought that will enlist his whole energy for a time. Then, not so well known to him, show petrified woods and some fossils and tell of their formation, in sand or stone, similar to that of coal in the forest. From these same objects, lessons upon spiritual truths may be given. Have a child touch the coal and notice that it soils anything that comes in contact with it; it is like sin, which harms and makes unclean anyone who has to do with it. The fossils are hardened and cannot be effaced; so with any habit we form, good or bad, it sinks into our lives like the fish in the sand, and after a time it is impossible to get it out.

From the *vegetable* kingdom we may cull illustrations which will enforce this thought. At this season of the year the little folk enjoy the lessons of the flowers.

"God paints the lily of the field,
Perfumes each lily's bell;
If he so loves the little flowers,
I know he loves me well."

From the *animal* kingdom, also, we may cull illustrations. Teach the child that even the delicate little coral insect has its mission. God has a work for it, that of purifying the water and helping to form the land.

BERTHA F. VELLA.

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The Primary Post Office.

BY MRS. ELLA STULTS.

[We copy from the *New Jersey Sunday School Messenger* the following account of a primary teacher's wise expedient, which deserves to be shared with a wider circle.]

Nearly ten years ago I established "the post office" in our primary department. It would take long to give the history of many of the little letters, in their influence upon the child, and indeed upon parents, too, who in many instances have answered them or have come in person with their messages of gratitude.

"The post office" is a wooden box screwed to the wall, above the librarian's table. The lid of the box is fastened with lock and key; in the top of the lid is a slot for dropping in the letters. On the face of the box is painted, in gilt letters, "Letter Box." Above the box hangs the mail bag, made of black satin lined with blue. On the front of the bag is painted, in blue and gilt, "Sunday School Mail." Encircling these words is a spray of forget-me-nots. The bag is hung with long straps and steel buckles, to represent a veritable mail bag. The office is open once a year, during the months of February and March, seemingly the loneliest of the year to children, with evenings long, Christmas past, and vacation far away. We take the roll book, and every child in due time receives a letter. They are written by the primary teacher, the assistant teacher, and the superintendent of the Sabbath school. We average fifteen letters a Sunday. These are dropped into the letter box.

Ten minutes is reserved, before the class is dismissed, for distribution of letters. Then it is said, "The mail will now be received." A little girl and boy, previously selected, come forward. The mail bag is put over the head of the little girl, then the letters are taken from the post office and dropped into the bag. One at a time the girl takes the letters from the bag and reads aloud the address. The child to whom the letter belongs raises the hand, and the boy delivers it. If there is a letter for an absent child then some one living near, or willing to take it, no matter at what trouble or distance, raises the hand, and the letter is given to that one. The carriers of these messages to absent ones feel their importance.

The letters are written on primary class stationery. Sometimes I put transfer stamps on the envelopes. These stamps can be bought in sheets, and are of all countries. What an opportunity these letters give for a word for Jesus!

INTERNATIONAL BIBLE LESSONS.
THIRD QUARTER.

LESSON I. (July 5.)

DAVID, KING OF JUDAH. 2 Sam. 2. 1-11.

GOLDEN TEXT. "The Lord reigneth; let the earth rejoice" (Psalm 97. 1).

Primary Notes.

BY MRS. J. H. FOLHEMUS.



[Show the class a picture of a king; one can easily be found in a book or paper. Let the children tell what they know of kings—how they live and dress, what they do, and what the country over which they

reign is called.]

To-day we begin the story of a king. [Recall David's early life, his anointing by the prophet Samuel, and the hard time he had after he became acquainted with Saul.] Although David knew that God would make him king in Saul's place, did he try to make the time come sooner by seeking to kill Saul? Did he ever have an opportunity to kill Saul? (1 Sam. 24. 2-7; 26. 7-12.)

Our last lesson about David told us how Jonathan, Saul's son and David's dear friend, warned him to flee from King Saul because he was determined to kill him. From that time poor David had to hide in caves and woods, and flee from place to place to escape from Saul; he had a few friends who went where he went, and hid with him, but they were too few to fight with Saul, and then you know David was not willing that he or any of his friends should kill Saul; he wanted to wait for God's time to be king.

After many months of wandering and suffering David said (1 Sam. 27. 1). King Achish learned to know what a good, brave man David was, so that one day, when the Philistines gathered their armies together to fight with the Israelites, he wanted David and his men to go and help in the battle. [Tell why David was not allowed to go (1 Sam. 29).] We will leave David going back to the land of the Philistines and follow the army to the battle. [Give an account of the story found in 1 Sam. 31; 2 Sam. 1.]

And now God's time had come for David to begin to reign. David must have known that, and yet he didn't hurry off to the land of Israel to claim the crown; the Bible says (2 Sam. 2. 1). You see he was careful to do only what he was sure the Lord wanted him to do. Are you as careful as he about what you do?

Where did the Lord send David? [Show a map of Canaan, point out Ziklag and Hebron, tracing David's journey, telling who were with

him, and what was done when he reached Hebron (verses 2-4). When Saul reigned his kingdom covered all this land of Canaan, but, though God had said that David should take Saul's place, there were many of the people who were not ready for him to reign over them. [Show on the map the part that belonged to Judah, and tell how David was anointed king over that part, with his home in Hebron.] Now tell how Abner made Ishbosheth king over the rest of the land, which was called Israel, and show how large his kingdom was.]

Two kings instead of one! Ishbosheth, king of Israel; David, King of Judah; and God meant there should be but one, and that one David! Wasn't it a pity to divide the kingdom? It makes me think of another kingdom that should belong to one King, and whose people are acting much as these did so long ago. [Uncover a map of the earth previously made on the board.]

What do we call these countries? [Print "the earth" across the map.] To whom does it belong? [Print "The Lord reigneth."] God said the earth should be the kingdom of his Son, Jesus Christ, and that he should reign over it; have all the lands accepted Christ as King? [Mark on the map the countries where the people still serve other gods.] Will Jesus ever be King over all? Yes; the Bible says (Phil. 2, 10, 11; Rev. 5, 13).

Is Jesus your King, or are you serving another? If you have taken Jesus for your King, then you can do what the Golden Text says, "Rejoice;" that means, be glad that the Lord reigns now over so many, but more glad because one day he will reign over all. [Print "Rejoice" at the right and "Let the" at the left of "earth."] Can you help on that glad time? How? [Tell some missionary story.] Every child can help hasten that glad day when Jesus shall reign over every heart, first by belonging himself to his kingdom, and then by trying to bring others.

Who will take Jesus for their King to-day?

SUGGESTIONS FOR BLACKBOARD COLORING. Map, white; Golden Text, bright red; initials of countries, yellow.



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. David. 1 Sam. 16, 11, 12; 2 Sam. 2, 1, 11.

GOLDEN TEXT. "The Lord reigneth; let the earth rejoice!" (Psalm 97, 1).

AIDS TO THE KINDERGARTNER. Holy Bible, 1 Sam. 16; *History of the Jews* (Millman), vol. 1; *Prophecy and Kings of the Old Testament* (Maurice), *History of the Jewish Church* (Stanley), vol. II.

ATTENTION STORY.

Our lessons for a long time, ever since the Christmas days, have been about Jesus and the beautiful stories which he told to the people. To-day we will begin some lesson stories about a man named David.

Once upon a time there was a young boy out in a field tending sheep, when a messenger came to him saying that a man had come to see his father and all the family, so he must come right home. Did you ever hear such a message to you? Did you go home right off? It sounds very real to us, I think, and let us read it. [Read 1 Sam. 16, 11.] This was a good and obedient boy, and he went to his father at once, when he found that a dear old minister was there and had asked for him. This man put oil on his head, which meant that he was to be a king. Just think what a surprise that must have been to David and to all the family! He had a good father and mother and many brothers and sisters, and it must be that they all were greatly surprised. Do you wonder what David looked like? He was not very tall, but he looked well and strong. He had bright eyes and rosy cheeks and dark red hair. [Read 1 Sam. 16, 12.] He looked strong, and he was very, very strong because he was out of doors nearly all the time and he ate good barley bread. Once he saved his flock of sheep from a bear, and again from a lion. He was busy and useful until it was time for him to go to the throne; he was not quite sure when the time would come, but he always prayed to God to lead him and teach him, so he was quite safe. It was David who said that verse we sewed upon our cards a little while ago, "Show me thy way, O Lord!" He was shown where to go. [We will read 2 Sam. 2, 1, 11.]

Explain unusual words: "Inquired," "Judah," "whither," "Hebron."

OUTLINE.

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

Monday. Talk of the strong, happy shepherd boy coming at once to obey his father's message, and dwell upon the fact that he was an obedient boy.

Tuesday. He was a helpful boy. Long before this time he had a great-great-grandmother who was helpful and kind, and who loved her mother and cared for her. Teacher may review the lesson about Ruth.

Wednesday. He was an industrious boy. While he was tending the sheep he practiced his music, and he was a fine musician who could play upon the harp, and also upon other instruments, and he liked to sing. He always found time to do what he ought to do.

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Thursday. Because of all this, and because he loved God, he could be trusted, God could trust him, and so he was to be king.

Friday. Talk of the Golden Text. It is because the Lord is King over all that the earth rejoices; that means, is glad. The people upon the earth are glad, and happy too, because the Lord is ruler of all people and is above all kings.

NATURE WORK. Try to indicate how the earth shows joy. By the singing brooks, the waving grass, the gushing springs, and once the Bible says that the mountains and hills shall sing, and the trees clap their hands for joy (Isa. 55, 12). In another place we read, "When the morning stars sang together" (Job 38, 7). When the breezes blow the leaves see if you think it seems as if the trees are clapping their hands. Let the children suggest other activities in nature.

ART WORK. Show pictures of mountains, trees, and brooks, and compare them with the abundant beauties of nature, explaining that some one has looked upon the rejoicing earth and made a picture of it. We may look upon it when we cannot go and look at the fields; but we never see the pictured grass waving, or hear the pictured brooks ripple. God alone can give life to the air and to nature.

HAND WORK. Let the smallest children make pictures with their blocks, sticks, rings, and clay of some of the objects of nature which you have talked about.

The **TRANSITION CLASS**, or older children, may sew the picture of a harp which is upon the lesson card. This is said to be like those used in the long-ago days when David lived.

SCIENCE AT HOME WITH MOTHER. If the earth rejoices and all the birds and beasts are happy, how much greater may be the joy of intelligent beings! In all the homes the families may be trustful and glad, because the Lord reigneth, for he is Guide and loving Friend, watching the life of each little child and all the parents in the homes.

"The Hand which bears all nature up,
Shall guide his children well."

Try to have the children enumerate the causes for joy in the home life. If even the trees clap their hands for joy, surely the happy children may. The happy people are those who are contented and thankful for what they have in the house and out of doors. As soon as a boy or girl wishes for more "things," just look about, and see how many blessings are already in the life.

LESSON II. (July 12.)

DAVID, KING OVER ALL ISRAEL.
2 Sam. 5, 1-12.

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

Primary Notes.



[Have drawn on the board a throne, with crown and scepter resting on it.] Not many years ago there lived one of the world's great men. Every Canadian, as well as his own countrymen, reveres and honors his name for

what he did for mankind. I mean Abraham Lincoln; and though you may not know much about him now, you will learn some day the story of his life. I have been reading this story lately, and I want to tell you something about him.

His parents were poor and lived in a log cabin, where they had very few comforts; they could not afford to send their son to school or do much for him, but there was something in him that made him work hard, and learn many things by himself; he had only a few books, and his slate was a shingle on which he did his sums by the firelight. Abraham Lincoln not only began to study, but he persevered; he went on [print "Went on" at the left of the throne] till he knew more than some boys who go to school. There is no time to tell you of the different things he learned to do with little help; he was never discouraged, but went right on until the time our country needed a great and good man for President, and they chose Abraham Lincoln; his work then was harder than any he had done before, but he went on doing it faithfully and grew great [print "Grew great" on the right], so great that he will never be forgotten.

I said there were few to help him, but there was one Friend who never left him, by whose help he persevered and grew great. Can you think who it was? [Teacher may print remainder of the Golden Text above the throne.] He never could have done all he did, or have been so faithful, if the Lord had not been with him.

Is what we have written on the board about Abraham Lincoln true about you? Are you going on doing every duty faithfully and perseveringly in school and at home? You may not grow great, as he did, but if you do your best and are as faithful as he you will be great in God's sight; and remember, the Lord is as willing to be with you and help you as he was with the man whom all love and honor.

These words on the board were first said about a man who lived long ago, and about whom we learned last Sunday that he became king over part of a kingdom. Who was he? David was first king over whom? You know there were some who would not own him king. Who was their king? What had God said about David? That he should be king over all Israel; that time was coming very soon.

He was king over Judah seven years and six

months. These years were not all quiet and happy ones; there was still war in the land (2 Sam. 3, 1), but David tried to serve God faithfully, and he grew stronger and stronger, till the people saw that he was the right one to rule over all the land, and Abner, a great general, said to them (2 Sam. 3, 17, 18). At last the day came when men from all the tribes came to David in Hebron, and this is the message they brought (2 Sam. 5, 1, 2). [Now tell how the elders came and made David king, and how Jerusalem became his dwelling place (verses 3-9). The words God spoke so long before came true, and seven years after Saul's death David was king over all Israel. [Print the title of the lesson on the throne.]

Do you suppose that David said, "Now I'm king, there's nothing more for me to do; I'll have a good time and enjoy myself?" No, it was after he became king over all Israel that these words of our Golden Text were said by him. [Repeat the verse till learned.]

I know what made David go on and grow great; do you? It was because the Lord was with him. How I wish to-day that every boy and girl here would make up their minds to serve and trust God as David did. You will never have the hard times or the same kind of enemies to overcome as he, but you will have real fighting to do against Satan and temptation, and there is much for you to do for the Lord. God needs great men and women in the world to-day. I want each of you to be one, who will go on in all that is good and true, and of whom all who know you will say, "The Lord is with him," or "with her."

SUGGESTIONS FOR COLORING. Throne, crown, scepter, yellow; steps, brown; title, white; "Went on," "Grew great," blue; "David," white.



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. David King of Israel. 2 Sam. 5, 1-5, 10.

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

AIDS TO THE KINDERGARTNER. Holy Bible, 1 Sam. 8. *Old Testament History* (Smith), pp. 427-433; *The Jewish Church* (Stanley), vol. ii; *Prophets and Kings of the Old Testament* (Maurice); *David King of Israel* (Krummacker).

ATTENTION STORY.

David was King of Hebron for more than seven years, and one day there came to him many people, who said, "Now we belong to you, and you are related to us, and we want you to reign over our land." David was a man then; he was strong and well, and was quite used to being a king and wearing a crown. He was made king over Israel, and was there for many years until he was an old man. This book says that he grew great, too. Do you remember that he talked of true greatness in a lesson we had a little while ago? It was about the disciples asking Jesus who should be greatest, and he answered that it was he who served all. David served all the people by being their king. Let us read about it. [Read 2 Sam. 5, 1-5, 10.]

Explain unusual words: "Tribes," "brought-est," "anointed," "reigned," "hosts."

OUTLINE.

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

Monday. The people trusted David because they knew that he tried to be good and wise and to rule well. Do you remember a lesson we had a little time ago about the man who went away and left money for others to care for? When he came again he found that some had been taking good care of it, but that one man had hidden his in a napkin. We remember that he let those who had done well rule over five cities, and over ten cities.

Tuesday. It was because David had done his little work well that all the people wanted him to rule over other countries. It is just so with boys and girls who are careful of a little and faithful to a few trusts; they are promoted to greater trusts.

Wednesday. The Golden Text says David grew great; that means that people in many countries knew of his faithfulness as a good king.

Thursday. Because the Lord was with him he could be wise and true. He prayed to God often, and thanked him for his goodness.

Friday. David said once, "Seven times a day do I praise thee" (Psalm 119, 164). It must have been because his heart was thankful, and he was glad to pray that he was strong and "grew great." He remembered God and his words.

NATURE WORK. Let us talk again of the rejoicing earth. It is because of God's loving care that all the people and beasts and birds are fed from the earth. The clover blossoms and the grasses hold sweetness for man and for beast, and also for the little insects. The hay is now made ready for animals to eat. How is it done?

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ART WORK. Study the Froebel Mother Play picture of grass-mowing. "Hasten, Peter, to the Meadow." Let the children compare the points of the picture with what they see in nature and in the dairy now. They will discover how Art interprets nature.

HAND WORK. The children in kindergarten may outline little meadows and fields, making fences with sticks, and then they may make pictures of these upon the blackboard.

The **TRANSITION CLASS** may trace the flowers upon the card with colored paints. The little forget-me-nots grow at the brooksides and in moist places.

SCIENCE AT HOME WITH MOTHER. Talk of flowers, of their beauty and perfume. The little forget-me-not says, "Remember me." I wonder if David ever saw any of these little flowers! They may be, to us, a sign of God's goodness in remembering us. He gives us not only fond parents and brothers and sisters and friends and homes, but also many beautiful things we have just to look at. We may have thoughts of great gladness and of thankfulness to God for all beauties indoors and out of doors, for he always remembers us.

LESSON III. (July 19.)

THE ARK BROUGHT TO JERUSALEM. 2 Sam. 6. 1-12.

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

Primary Notes.

[Have the ark outlined faintly in brown, so that it can be quickly drawn.]

I once read the story of a little girl called Marie Celeste; I don't know that she looked differently from other little girls, and there is no reason

why others should not be like her. The story was about her life during one summer, and when I finished reading I wished there were many such girls in the world. Everyone loved her; her home and even the street where she walked or played seemed better and brighter for her presence. Her father and mother took her to England to make a long visit to two boy cousins who were orphans, and I cannot begin to tell you the difference it made in that home when Marie came into it; her being there or her presence brought sunshine and cheer. [Print "Presence" on the ark.] Can you think why? It wasn't because she was a perfect little girl, though she tried hard and succeeded in concealing her faults, but it was because she was ever ready to be helpful and make those around her happy, so that even the house seemed different when she was in it; the others felt her presence

and were made better for it; she brought a blessing wherever she went. [Print "A Blessing" at right of the ark.]

Perhaps you will understand what this means if you think how you feel when your mother is away, and how the minute she is back everything seems so different; you feel her presence right away; she brings a blessing to you and the home. [Print "Brings" above "Blessing," and "The Home" below the ark.]

But even these people whose presence brings a blessing cannot stay with us always; one day our dearest friends must leave us; is there anyone whose presence we can have always and who brings a greater blessing than any other? [Print "God's" at left of the ark.] Perhaps it is hard to understand about God's presence because we cannot see him with our eyes, but I hope our lesson to-day will show you how real it is.

Who were the people God chose for his own? When he led the Israelites out of Egypt, how did they know God was leading them? [Tell how his presence was shown in the pillar of cloud and fire (Exod. 13. 21).] Some of you remember how God told Moses to build the tabernacle, and how he gave directions for every part of it; the most important thing for the tabernacle was the ark. [Describe how it was made (Exod. 25. 10-21), and draw the ark with yellow chalk over the outlines.] Now hear what God said. [Read Exod. 25. 22; other references, Lev. 16. 2, last clause; Num. 7. 89.] When the priests went into the holy place and saw the cloud they knew that it meant God was there; it was the sign of his presence.

Because God showed himself above the ark it made it a very holy thing, so holy that he commanded that only the high priest should come near it, and that no one should touch it; when it was moved it was carried by these long poles. God's presence in the cloud over the ark brought a blessing to that Church in the wilderness. [Print "Church" at the left of "Home."] Review the story found in 1 Samuel, chaps. 4-7.]

David was now king over whom? Where had he made his home and set up his kingdom? Can you think what would be one of the first things David would want to do? Bring the ark to Jerusalem, and our lesson to-day tells how he did it. [Print the title on the front of the ark, and tell the story (2 Sam. 6. 1-15).]

Why do you suppose the household of Obed-edom was blessed while the ark was in his home? Because the ark was where God met his people; it was God's presence that brought a blessing to that home.

God no longer shows his presence over the ark; the cloud rested on the ark for many years, but at last God sent his Son to talk to, to help, and to guide his people. Jesus's presence brought God close to the world and with it a great blessing. But Jesus

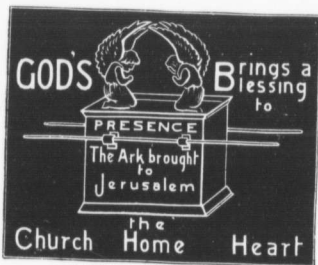


has gone back to heaven; has God left us now without his presence? No, no; when Jesus went away he sent the Holy Spirit, and his presence in our hearts always brings a blessing. [Print "Heart" at right of "Home."]

This blessing can come to the heart of the little child who will trust the Lord. David said in one of his psalms. [Repeat the Golden Text.] Always remember that the Holy Spirit was sent into the world that his presence might bring a blessing to every church, every home, every heart.

Close with a short prayer that no child in the class lose this blessing.

SUGGESTIONS FOR BLACKBOARD COLORING. "Ark," golden yellow; title, white; "God's presence Brings a Blessing to the," green; "Church" and "Heart," white; "Home," green.



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. The Ark Brought to Jerusalem. 2 Sam. 6. 1-5.

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

AIDS TO THE KINDERGARTNER. Holy Bible, Josh. 3. 5-17; *Literary Attractions of the Bible* (Halsey), pp. 377-383; *What is the Bible?* (Ladd), pp. 153-174; *David, King of Israel* (William M. Taylor); *Studies in the Old Testament History* (Phelps), pp. 230-240.

ATTENTION STORY.

When David was king he loved God's word, but his Bible was not like this one which we have. It was a parchment, or large piece of paper, with the writing upon it, and this was kept in a beautiful box. The box was made of wood, and then covered all over with gold, and upon the top of it were golden pictures of angels. This box was called "the ark," and when David was leaving Judah and going to Jerusalem to live he wanted this word of God taken there too. One day he and a great number of men went to get the ark, and they brought it to Jerusalem. They had a new cart to carry it, and the king and those who were with him were very happy. They played upon instruments of music, and it is thought that they sung a song of praise

which the king made for them. It is the twenty-fourth Psalm, and the king began to sing, "The earth is the Lord's, and the fullness thereof;" then the singers of the chorus were divided, and when the king sang, "Who shall ascend into the hill of the Lord?" or, "Who shall stand in his holy place?" one chorus answered, "He that hath clean hands and a pure heart," and another said, "He shall receive a blessing from the Lord." The people sang, "Lift up your heads, O ye gates," and, "Who is the King of glory?" It was a great time of praise to God because his precious word was brought to the great city of Jerusalem. Before the people went to their homes the king blessed them in God's name and gave them some food to eat. Let us read about it. [Read 2 Sam. 6. 1-5.]

Explain unusual words: "Thence," "dwelleth," "cherubim," "drave," "accompanying," "timbrels," "cymbals."

OUTLINE.

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

Monday. The little children living in that long ago did not have Bibles as you have. I wonder if we love this word as David loved it? Are we careful of our Bibles and glad to have the words read to us?

Tuesday. Wherever this Bible is the people are better and their lives are much brighter than they could be without it; but there are little children in this land and many children in other lands who do not know of God's word.

Wednesday. We wish that every little child could know about Jesus and could learn his Golden Rule. If they could know, too, that verse which King David said once it would make them glad, "The Lord is my Shepherd, I shall not want."

Thursday. We may give our prayers and our money that these little children may have the Bible. Some of them have pretty homes, though they do not live as we do. Little Margaret said yesterday that "they sit on the floor." Yes, in some of the countries they do, and they have pretty rugs and matting to sit upon. They eat with sticks, too, instead of with spoons. They love and are glad, as other little children are.

Friday. It does not matter where those children sit or whether they eat as we do if they only are good children. Our Golden Text says, "Blessed are those that trust the Lord." That means they are happy.

NATURE WORK. The talks may be of gold, which is the most precious metal. The Bible says there is a place for gold where they find it (Job 28). It is hidden away in the earth. God has many secrets hidden away in the earth, and he is leading men to think about them and to find many of his precious things. They can do wonders with them. [Steam, electricity, and other topics the older children will be interested to talk about.] Gold is coined into money. What color is it? What is its quality—hard or soft? It is said that a single

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its appearance; and song. Open rainbow, and to Noah, rainbow. N the clouds, and of God's destroyed ag

grain of gold may be drawn into a wire five hundred feet in length, and that one ounce of gold covering a silver wire may be extended more than thirteen hundred miles. [Such information may be given to the larger children by comparison.]

ART WORK. Show that the human hand when trained can make most wonderful forms of different metals. This is "the adaptation of nature to the uses of man."

HAND WORK. The small children may outline pictures of the objects named in the lesson. This may be done with sticks, and also upon the blackboard [the carts of ancient times had but two wheels usually], and the children may draw pictures of harps, carts, and cymbals. This will be imitation, not invention.

The **TRANSITION CLASS** may do the work on the picture upon the lesson card, as directed on the card.


For **SCIENCE AT HOME WITH MOTHER** impress the thought of the value of the Bible. Do you remember your mother's Bible and the old Bible your grandmother used to read every day? But there are many little children whose mothers and grandmothers have never read the Bible, because they have never heard of it. We would like to have families living over the seas know of these beautiful Bible stories, and we may obey the Golden Rule by sending Bibles to them. That will be doing to them as we would like them to do to us if we had never heard of this wonderful book and they had. Fathers and mothers and children are happy in homes where the Bible words are read and loved and obeyed.

LESSON IV. (July 26.)

GOD'S PROMISES TO DAVID. 2 Sam. 7. 4-16.

GOLDEN TEXT. "In Thee, O Lord, do I put my trust" (Psalm 71. 1).

Primary Notes.



[In Mrs. Kennedy's *Special Songs and Services*, page 26, is a Rainbow Song. Have a bow on the board made with the seven colors, and during a few minutes of the opening exercises talk a little about the rainbow; its appearance and colors; when and why it appears; and teach the tune and first verse of the song. Open the lesson with the song of the first rainbow, and how it was the sign of God's promise to Noah, printing the word "promise" on the rainbow. Now tell how, when we see the bow in the clouds, we not only think about its beauty, and of God's promise that the earth shall never be destroyed again by water, but that it reminds us

how God helped Noah in a time of great trouble. Teach and sing the third verse of the song.]

Noah was not the only one who needed God's help in trouble; can you tell me of any others? [Speak of promises to Moses and Israelites.] Does God always keep his promises? What king have we heard a great deal about lately who often and often was in great trouble? [Print "David" under the bow.] Who always promised to help him? [Print "God's," above the bow.]

God always kept his promises to David; he brought him safely through much trouble and established or settled him king over all Israel.

What did we hear of David doing last Sunday? [Review.] We have thought of David keeping his father's sheep; of his killing Goliath; of his life with Saul; of his hiding from Saul; of his wars; of his being made king over Judah, and then over all Israel. Now I want you to think of him in a different way. [Read 2 Sam. 7. 1.]

Sitting quietly in his house, with no battles to fight, for there was peace all through his kingdom, he remembered how much God had done for him; he thought of his own comfortable house, and then of God's house made of curtains, and a great wish came into his heart to build a beautiful house for the Lord. So he called the prophet Nathan and told him what he wanted to do, and Nathan said (verse 3).

That night God gave Nathan a message for David. [Make from the verses 5-16 a simple and short story of the message, leaving out what would be hard to be understood.] God had given to David the work of fighting many battles, and now to his son he gave the work of building a house for him. Perhaps David was disappointed when Nathan brought him God's message; but was there anything in it to make him glad? What? God's promises to him. [Add an s to the word "promise."] How happy he must have been to know that God was going to watch over and care for his son! What two promises did God give David for himself? [Print below the word "David" "I will establish," explaining that "establish" means to stay.] We know how David felt after receiving these promises, because we have in the Bible the story of what he did to show his thankfulness. [Tell of David's prayer, and repeat selections from verses 18-21, 25-29.]

When God promised to establish David's house and kingdom forever he meant that, as long as there were kings in Israel, some one of David's family should be king; and the reason he said "forever" was because Jesus, whose kingdom can never end, was to be born of one of David's family. I think even David hardly knew what a great promise this was, but he knew enough to make him say our Golden Text. [Repeat.]

God's promises made David glad and thankful, and to-day you may be glad and thankful, too, be-

cause God has given you many precious promises. The first part of God's promise to David was about his family; listen to what God has promised you. [Read 2 Cor. 6. 18.] A "Father," and "sons and daughters!" Why, that makes a family! Who is God's beloved Son? Then if Christ is God's son, and God makes us his sons and daughters, we belong to the same family, and that family will last forever.

God's second promise to David was about his kingdom. You know that God has promised Christ this world for his kingdom. Would you like to belong to Christ's kingdom? Hear what he says. If we are obedient children an entrance shall be given us into the everlasting kingdom of Christ (2 Peter 1. 11). [Print "kingdom."] When you look at the next rainbow remember God's promises to you, and think as he helped David, so he will help you. Sing third verse of Rainbow Song. [The couplet can be omitted.]

SUGGESTIONS FOR BLACKBOARD COLORING. Rainbow, the seven colors; title, white; "I will establish," etc., in the seven rainbow colors; "I," violet; "will," indigo, etc.



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. God's Promises to David. 2 Sam. 7. 1-5.

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

AIDS TO THE KINDERGARTNER. Holy Bible, 2 Sam. 7. 1-17; *Daily Bible Illustrations* (Kitt), pp. 211-221; *David, King of Israel* (Krummacher), chap. 3, page 42; *Sermons* (Theodore Cuyler, D.D.), *National Preacher*, No. 40; *Old Testament History* (Smith), pp. 435-439.

ATTENTION STORY.

After the great procession of men had brought the ark to the city of Jerusalem, the king thought that there should be a church built where the people might go and hear God's word read, and where they might pray to him and sing together their hymns of worship. Some time after this another king, named Hiram, had sent messengers to David, and these men carried cedar trees, and the carpen-

ters and masons went, too, and they built a good house for the king; we read about it here. [Read 2 Sam. 5. 11.] Well, one day when the king was sitting resting in his house, he said to a minister who was there with him that day, "See, I live in a house of cedar, and the ark of God is standing in a tent with curtains, not even doors on the tent." The minister thought that there should be a church or temple built, and he said that the Lord would help David and be with him if he would do it. After that, at night, the minister was sure that God's voice spoke to him in his heart and told him to go and tell the king to build a house, so the minister gave the message to the king. We will read about it. [Read 2 Sam. 7. 1-5.]

Explain unusual words: "Prophet," "cedar," "dwelleth," "within."

OUTLINE.

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

Monday. God's promises to David were that he and his children should be blessed, and that people long after should know that David was King of Israel. We know that God is as good and as true to us now as he was to David then, and we can trust him and love him. Let us repeat the Golden Text, and say it every day this week (Psalm 71. 1).

Tuesday. A promise of God was made to people long before that time, but it is true to-day. It is written in Gen. 9. 13, 14. Read it. This is a promise that there shall never be too much rain fall upon the earth. After a shower, these summer days, we see the sign in the sky which reminds us of the promise. What do we call it? Yes, a rainbow. And what beautiful colors! red, orange, yellow, green, blue, violet.

Wednesday. Talk of that other great promise which we talked about some weeks ago—seedtime, harvest, heat, cold, summer, winter, day and night all come to us; God said that they will always come and they always do. [Read Gen. 8. 22.]

Thursday. David could not be happy while living in a good house, while God's house was but a tent. He thanked God for a house, and he wanted to show his thankfulness and his love by having a good house where the people might worship God.

Friday. The Bible is printed now so that we each may have one and read the promises God has given to us. Once David said that God's word was a light to his path. That is what it is to us, for if we read it we know how to live and how to be good and to do good.

NATURE WORK. Talk of the rainbow. What are its colors? Find the same colors among your papers and among the flowers. Blue (sometimes translated violet in the Bible) must have been of a deep dark shade. The dye of this color was procured from a shellfish found on the Phœnician coast. Purple is obtained from shellfish also, and the color matter is extracted from a single vessel in

the fish value. seem to same of the corre purple, speciall the dec ARR children art, blue constanc gin Ma mottle.

HAND pictures The T upon the SCIENCE unselfish to give o his peopl may give things wh right to d others. V are doing may do t

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the fish, yielding a small quantity and of great value. It was the royal color. Scarlet and crimson seem to be used in the Scripture to designate the same color. Scarlet was procured from the female of the ilex and resembled cochineal. Ruby red corresponds to the scarlet of the Scripture; blue, purple, and red, with white, have been regarded as specially sacred, having been selected of God in the decoration of the tabernacle.

ART WORK. Have a color lesson and let the children designate the different shades. In sacred art, blue signifies heaven, heavenly love, truth, constancy, and fidelity. Thus Christ and the Virgin Mary are represented as wearing the blue mantle.

HAND WORK. The small children may make pictures of the rainbow.

The **TRANSITION CLASS** may color the picture upon the lesson card.

SCIENCE AT HOME WITH MOTHER. Talk of the unselfish love which prompts those who love God to give of what they have for his house and for his people. Teach a lesson in cheerful giving. We may give to the church and to others some of the things which we would really like to keep. It is right to deny ourselves, it makes us strong to help others. What can we do for others more than we are doing now? Can you think of something you may do?

"Don't think there is nothing for children to do,
Because they can't work like a man;
The harvest is great and the laborers few.
Then, children, do all that you can."

Whisper Songs for July.

FIRST LESSON.

God is our mighty King;
He rules above, below,
And if we trust in him
He'll tell us where to go.

SECOND LESSON.

God is our gracious Guide,
He leads us every day,
If we but take his hand
And follow in his way.

THIRD LESSON.

God is our holy Lord,
O worship him with awe;
Listen to hear his word,
And always keep his law.

FOURTH LESSON.

God is our loving Friend,
He knows each little heart;
And in his holy work
Each child may have a part.

Order of Service

FOR THE PRIMARY DEPARTMENT.

Third Quarter.

PRAYSE SERVICE. [All Standing.]

Teacher. O, give thanks unto the Lord.

Class. For he is good.

Teacher. Thou art my God,

Class. And I will praise thee.

Teacher. Thou art my God,

Class. I will exalt thee.

Teacher. I will praise thee,

Class. For thou hast heard me.

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

WHISPER PRAYER.

JESUS, how we thank thee

For thy love to-day!

O, be near to hear us

As we praise and pray.

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

SINGING. [Church hymn appropriate to the lesson.]

Teacher. What has Jesus said about giving?

Class. Freely ye have received; freely give.

SING GIVING SONG.

OFFERING, followed by birthday offerings.

CONCERT RECITATION.

The silver and the gold are thine,

And we belong to thee;

O may we always love and give

With hearts both glad and free.

REVIEW FROM BOARD.

SUPPLEMENTAL LESSON.

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

CLASS TEACHING.

ECHO PRAYER.

CLOSING EXERCISES.

Teacher. The Lord shall preserve thy going out,

Class. And thy coming in.

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

CLASS AND TEACHER.

Now the hour is over,

And ere we go away,

All standing thus together

This little prayer we'll say—

[All fold hands.]

Help us, heavenly Father

Thy loving face to seek;

And guide and keep us safely

All through the coming week.

A Worker's Prayer.

LORD, speak to me, that I may speak
In living echoes of Thy tone ;
As Thou hast sought, so let me seek
Thy erring children lost and lone.

O lead me, Lord, that I may lead
The wand'ring and the wav'ring feet ;
O feed me, Lord, that I may feed
Thy hung'ring ones with manna sweet.

O strengthen me, that while I stand
Firm on the rock and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

O teach me, Lord, that I may teach
The precious things Thou dost impart ;
And wing my words, that they may reach
The hidden depths of many a heart.

O give Thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from Thee,
To weary ones in needful hour.

O fill me with Thy fulness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word
Thy love to tell, thy praise to show.

O use me, Lord—use even me,
Just as Thou wilt, and when and where,
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.

—Frances Ridley Havergal.

The Careless and the Painstaking Teacher.

SEE the careless teacher at his work. One trembles to watch him open the First Class Book, and read his text :

"God has fed me day by day.
God is not far off now.
God can see me, and all I do."

What little he has to say on the lesson is soon said. To amplify the themes, and diversify the illustration of them, is far beyond the capacity of any person previously unprepared. The ideas, though couched in monosyllables, are big with meaning. Providence—the omnipresence and omniscience of the Deity—what can an empty mind do with them? The children soon get restless. The teacher feels uneasy; sighs over what he wrongly attributes to his

own inability; gets overwhelmed; is vexed to find himself in a situation so painful, and longs for the time when the task will be over. Who can wonder that such teachers early sink beneath the irksome duty, and leave the work in disgust?

Let us turn to the painstaking man; it may be profitable to observe his movements. Before he begins, a keen sense of responsibility causes him to probe his motives, and invoke divine assistance. He fixes his eye upon the monosyllables, and gazes at them, till the little words swell with their big meaning, and branch out into copious and self-creating trains of thought. First thoughts are rejected, till other and more matured reflections expand into profitable and useful forms. He knows by experience that ideas rise into the mind only by reiterated and protracted contemplation; but he knows, also, that success is the sure reward of diligent research. Having separated and arranged his principles, he proceeds to look out some Bible tale illustrative of them. In the case supposed, the tale of Elijah occurs as most suitable as it elucidates the whole lesson. Providence, in that God fed him by the agency of birds; omniscience, in that God saw him in the cave; omnipresence, in the multiplied forms of his appearance to the prophet. Thus further furnished, he looks about for other illustrations suitable to children, and selects a few, such as the following: To illustrate providence in the article of food, he calls to mind the fact that the philosopher, Leguat, and his companions were thrown upon the island of Rodriguez, on which they found no cocoa-nut trees; but precisely at that time the sea threw upon the coast several cocoa-nuts in a state of germination, as if to induce them to remain and cultivate them. To illustrate omniscience, he selects the following: There was once a prisoner confined in a dungeon, under strict surveillance. In addition to the fetters by which he was bound, a small opening was made in the ceiling, and in the chamber above a keeper was ever stationed, whose unceasing duty was to bend down and look into the room to watch the prisoner's acts. Whatever he did, there was ever that eye upon him. For omniscience he takes the following: Collins, the freethinker, once met a plain countryman going to church, and asked him where he was going. On receiving the reply, he put to the countryman, in ridicule, this foolish question: "Is your God a great God or a little God?" and got this wise answer: "Both. So great, that heaven cannot contain him; so little, that he can dwell in my small breast."—*Blacket*.

NOTHING so clearly discovers a spiritual man as his treatment of an erring brother, wishing to restore rather than to upbraid him.—*St. Augustine*.

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