

Sunday School Banner

FOR TEACHERS AND YOUNG PEOPLE



From Mr. J. W. L. Forster's painting

Copyright.

SUSANNAH WESLEY.

Sixty Cents a Year

Single Copies, Ten Cents

TORONTO: WILLIAM BRIGGS, PUBLISHER

Montreal: C. W. COATES

Halifax: S. F. HUESTIS

CONSTIPATION
 IS CAUSED BY INDIGESTION. K. D. C. and
 W. D. C. PILLS are guaranteed to CURE
 this trouble or money refunded.
 Free Samples. N.S. &
 K. D. C. CO., Ltd., New Glasgow,
 Sc. Jon., Mass.

FOR OVER SIXTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teeth are in. If a child is disturbed at night and broken of your rest by a sick child suffering and crying with pain of cutting teeth, send at once and get a bottle of "Mrs. Winslow's Soothing Syrup" for Children Teething. It will relieve the poor little sufferer immediately. Depend upon it, mothers, there is no mistake about it. It cures Diarrhea, regulates the Stomach and Bowels, cures Wind Colic, softens the Gums, reduces Inflammation, and gives tone and energy to the whole system. "Mrs. Winslow's Soothing Syrup" for children teething is pleasant to the taste and is the prescription of one of the oldest and best female physicians and nurses in the United States. Price twenty-five cents a bottle. Sold by all druggists throughout the world. Be sure and ask for "MRS. WINSLOW'S SOOTHING SYRUP."

The Sunday School Library

We have a catalogue of 3,900 volumes, specially selected for the Sunday School Library, and will be glad to send a copy (gratis) to any one interested, who will send us their name and address. We carry the largest stock in Canada, of books suitable for the S. S. Library, and on our shelves are to be found the best books of the best authors, and procurable on the best terms anywhere to be had. For those who cannot visit the Book Room, we have a provision that gives them the advantage of a personal selection. We will send to any school within reasonable distance of Toronto, a consignment of carefully chosen books on approval. After a selection has been made, the balance may be returned at our expense. Schools will find that our books are sold at the very lowest prices, in many cases below the prices charged by Departmental stores, and we offer largest assortment to those from. Before ordering, write for our catalogue and terms.

WILLIAM BRIGGS, Wesley Buildings, TORONTO

Sunday School Requisites

OFFICERS' AND TEACHERS' RECORD BOOKS

- Secretary's Minute Book, 50c.
- Sunday School Minute Book, 50c.
- Caswell's Sunday School Record, newly published, complete and practical. Records Attendance of Officers and Teachers; Attendance, Verses, Offerings, etc., of each Class; Literature taken by the School; and Secretary's cash account with the Teacher. Will last the largest school three years. Strongly bound in half leather, \$2.00.
- Eller's International Record. Complete record of Attendance, Verses, etc. Contains also Register of Teachers and Scholars, pages for recording Minutes of special meetings, blanks for entering Constitution and By-laws, Treasurer's Report, etc., etc. For 20 classes, \$1.00; for 40 classes, \$1.50.
- Perrin's Perfection Sunday School Record. A very complete and practical record of the business of the school. For 20 classes, \$1.00; for 40 classes, \$1.50.
- Hobart's Condensed Record. Contains a complete Register of Attendance of Officers, Teachers and Scholars, Collections, and Blanks for recording Minutes of each Sunday, etc., 60c.
- Eller's Primary Teacher's Record. For marking Attendance, Collections, Birthdays, etc., with valuable hints to Teachers, etc., 30c.
- Roll Book. Designed for use in Infant Classes, Bible Classes, etc. 96 pages, \$1.00.
- Sunday School Register. Complete and efficient, 50c.
- Librarian's Account Book. Quarto size, 50c.
- Librarian's Account Book. Foolscap size, 75c.
- Sunday School Class Book. Per doz., 75c.
- Cowley's Comprehensive Class Book. New design, with cut leaves necessitating but one entry of the names. Per doz., \$1.00.
- Perrin's Class Book. By an ingenious arrangement the record of the class for the whole year may be entered without turning over a leaf. Paper covers, per doz., 50c.

MISCELLANEOUS REQUISITES

- Excelsior Library Cards. Adapted to "pigeon-hole system." Card for the Librarian, \$1.00 per hundred. Scholar, 50c. per hundred.
- Librarian's Cards, 50 in package, per package, 30c.
- Perrin's Collection Envelopes. Record the givings for full year. Lined-faced, Per doz., 50c.
- Lapillum, or Blackboard Cloth, 4 feet wide. Per yard, \$2.00.
- First Reading Book. Easy Scripture Lessons in large type for very small children. Illustrated. Per doz., 65c.
- Second Reading Book. Graded Scripture Lessons for older children. Large type and illustrated. Per doz., 95c.
- Lord's Prayer, set to music. For Sunday Schools opening and closing. 25 in package, 25c.
- New Folding Card, containing Ten Commandments, Lord's Prayer, Apostle's Creed, etc. 12 cards in packages, 30c.
- Temperance Pledge Cards, with or without Tobacco Pledge. Per hundred, \$1.00.
- Temperance Pledge Cards, including Tobacco, Profane Language, and Reading of Bad Literature. Per hundred, \$1.00.
- Temperance Pledge Rolls. Spaces for 75 names. Paper, 25c.; cardboard, 35c.
- The Leaf Cluster, for the Infant Class. Quarterly. Per quarter, 75c.; per year, \$3.00.
- Catechism of The Methodist Church, Canada. Containing a Summary of Christian Doctrine. Published under the authority of the General Conference. Per dozen, 40c.
- New S. S. Reward Cards and Tickets, in a variety of designs, at 10c., 15c. and 20c. per package.

PRICES NET, POSTPAID

WILLIAM BRIGGS, Publisher, BOOKSELLERS' ROW RICHMOND ST. W. TORONTO

C. W. Coates, Montreal.

S. F. Huestis, Halifax, N.S.

In ordering goods, or in making inquiry concerning anything advertised in this Magazine, you will oblige the publisher, as well as the advertiser, by stating that you saw the advertisement in THE SUNDAY SCHOOL BANNER.



Vol. 37

An Answer
 Novel Sunday
 How a Toron
 A Pre-Abr
 The Great
 President I
 Timmath S
 Outdoors
 Wesley's S
 Methodist
 A Half a S
 Book Notic
 Internatio
 Primary T

"O give
 I ask
 "For th
 Is mo
 Around
 And
 And th
 Thou

I open
 And
 Till th
 Was

SUNDAY SCHOOL BARRER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 37

AUGUST, 1903

No. 8

CONTENTS.

	PAGE
An Answered Prayer	i
Novel Sunday School Methods	ii
How a Toronto Class Holds Young Men	iii
A Pre-Abrahamic Library	iii
The Greatest Book	iv
President Roosevelt on the Bible	iv
Timnath Serah	vi
Outdoors	vi
Wesley's Self-Mastery	vii
Methodist Magazine and Review for July	vii
A Half a Sunday School	vii
Book Notices	viii
International Bible Lessons	544
Primary Teachers' Department	589

An Answered Prayer.

BY MARIANNE FARNINGHAM.

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

I open the old, old Bible
And look at a page of Psalms,
Till the wintry sea of my trouble
Was smoothed by its summer calms.

For the words that have helped so many,
And the pages that seemed most dear,
Seemed new in their power to comfort.
And they brought me my word of cheer.

Like music of solemn singing
These words came down to me:
"The Lord is slow to anger,
And of mercy great is he;
Each generation praiseth
His work of long renown;
The Lord upholdeth all that fall,
And raiseth the bowed down."

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

If you want to find some one who will probably make you one of the very best Home Department Superintendents, look around your church for some lonely member with a broken heart who needs something to do that will take her mind off herself and give her something that will help others. In this way she may find a new interest in life and live out many days of usefulness yet. This is worth remembering.

OUR PERIODICALS.

The best, the cheapest, the most entertaining,
the most popular.

	Yearly Subscription
Christian Guardian, weekly.....	\$1 00
Methodist Magazine and Review, monthly.....	2 00
Magazine and Review, and Guardian or Wesleyan ..	3 25
Magazine and Review, Guardian and Onward	3 25
The Wesleyan, Halifax, weekly	1 00
Sunday-school Banner, monthly	0 50
Onward, 4pp. 4to, weekly, under 6 copies.....	0 00
5 copies and upwards	0 50
Pleasant Hours, 4pp. 4to, weekly, single copies	3 30
Less than 20 copies	0 25
Over 20 copies	0 24
Sunbeam, fortnightly, less than 10 copies.....	0 15
10 copies and upwards	0 12
Happy Days, fortnightly, less than 10 copies.....	0 15
10 copies and upwards	0 12
Dew Drops, weekly,	0 03
Per quarter	0 02
Berean Senior Quarterly.....	0 25
Berean Leaves, 100 copies per month.....	5 50
Berean Intermediate Quarterly.....	0 06
Quarterly Review Service. By the year, 24 cents a dozen; \$2 per 100. Per quarter, 6 cents a dozen; per 100.....	0 50

THE ABOVE PRICES INCLUDE POSTAGE

WILLIAM BRIGGS,

Methodist Book and Publishing House,

TORONTO.

C. W. COATES,
2176 St. Catherine St.,
Montreal, Que.

S. F. HUNTER,
Meth. Book Room,
Halifax, N.S.

Sunday School Banner

W. H. WITHROW, D.D., Editor

TORONTO, AUGUST, 1903

Novel Sunday School Methods.

THERE is now running in The Outlook an interesting account of the work of Rev. W. S. Rainsford, formerly of Toronto, in St. George's Church, New York City. This was one of the churches that was being emptied by the removal of well-to-do people "up-town." Mr. Rainsford describes his methods of filling the church up again with the people who come into that neighborhood. He makes a strong ally of the Sunday School. His description of the first Sunday School they opened in connection with a mission close at hand is certainly unique:

"I walked in, and one of the first things I saw was that the boys had ranged themselves like a wedge, and before I could say a word I was knocked flat on the floor—full length—and for a while

we had a pretty rough time, until we had cleaned out about twenty of the worst of them. We did the best we could with the boys that remained. When we got ready to go, my friend went out a little ahead of me, and when I got out, I found him astride the gutter, with two boys between his legs, defending himself from two more. I never called a policeman; though at first things of that kind happened. I remember one man in particular—a big, strong fellow. He came in and sat down in the Sunday School (by this time I had some of the very best teachers I could find working there, and I always put the best workers I had there), and began to talk in a way that a man should not talk to a lady. He was a little drunk. I saw the lady's face flush; I walked over, and told him to get out. He would not move. I said:

"We are here to help you people; we are paid nothing for it; now, you are enough of a man to respect a lady; why do you sit here and make it impossible for her to teach these boys?"

"He swore at me and would not get out.

"You don't want me to call a policeman, do you? Go out quietly."

"He jumped to his feet, and I saw I was in for a row. He was as big a man as I am. I did not call a policeman, but I hit him harder than I ever hit a man in my life, and knocked him down. Then I stood over him and said:

"Have you had enough?"

"He said, 'Yes.'"

"All right," I answered; "now get out." And he went.

"About three weeks after that, we got into a scrimmage outside the Sunday School room with some toughs, and, to my horror, I saw, elbowing his way through the crowd, this same burly fellow, and I began to feel that, between him and the others, I would be killed, when, to my astonishment, he walked up to the ringleader and said:

"The Doctor an' me can clean out this saloon; you get out."

Mr. Rainsford is a vigorous opponent of the pew-letting system. He believes in the free church. Neither is he strongly in favor of street-preaching. He has had with him workers from the McAuley Mission and also Dr. Wilson, of Canada. For six years they worked along Salvation Army lines. But his impression is the results were compara-

tively
a nei
childr
ing p
growi

" or
half a
men,
them
stable
the p
go wh
perty
years
School
church

Ho

A l
among
need
raisin
days"
Young
divine
at sup
churcl
class
bubbl
cently
the re
Bloor
doing
and o
printe
follow
senten
the be
(fifty
at the
middle
Bloor
'Webb'
'March
tered.
verses
writte
Rudlin
on Ca
Weakl
kindly
the Cl
at 6.
ranger
10.30.

tively insignificant. The way to reach a neighborhood, he says, is to reach its children. Some one asked him regarding plans for working in the rapidly growing section to the north of the city.

"I would take six stables," he said, "or rent space above stables, pick out half a dozen godly, able, capable young men, give them \$1,500 a year, and tell them to start Sunday Schools in those stables. I would pick out places where the population was coming in; I would go where real estate people thought property was likely to advance; and in ten years I believe that half of those Sunday Schools would have developed into big churches."

How a Toronto Class Holds Young Men.

A little innocent fun now and then among the young men of a Bible class need not be the cause of some good soul's raising the cry that in the "good old days" such a thing would not be allowed. Young people are full of the activity divinely given them, and if a jolly time at supper will "hold them" to the church, no harm need be done. For a class banquet in Toronto an invitation bubbling over with good-nature was recently issued, which may give a clew to the reason why the young men's class of Bloor Street Presbyterian Church is doing so much good, practical work in and out of the class. The invitation is printed on pink cardboard, and reads as follows, being printed in the prevalent sentence-to-line form: "Did you hear the banquet bell? This slip of paper (fifty cents, please) is good for one meal at the yearly Ambrosial Feast of the old, middle-aged, and young members of the Bloor Street Presbyterian Bible Class, at Webb's Eating House, Tuesday evening, March 10, 1903. No toasts—dry or buttered. A great poem of ninety-four verses, in hexameter and diameter style, written in (gas) meter by Kipyard Rudling." A symposium of deep thoughts on Canada's Elements of Strength and Weakness." Several members have kindly consented not to sing. Dirges by the Class Gleeless Club. Foregathering at 6. Soup served hot (by special arrangement) at 6.30. Automobiles at 10.30. J. Miles Langstaff, 233 Bruns-

wick Avenue, president, while he remains single; Theo. J. Meek, Knox College, secretary, on trial; Frank Yeigh, 667 Spadina Avenue, teacher, during good behavior."—S. S. Times.

A Pre-Abrahamic Library.

Students of ancient history, and especially those who are interested in the discovery of documents that will throw additional light upon the events recorded in the first eleven chapters of Genesis, will be delighted with the announcement that Prof. Hilprecht, of the University of Pennsylvania, has unearthed a large clay tablet library at Nippur, every word of which was written before Abram left Ur of the Chaldees. The tablets are in a good state of preservation and can be deciphered with little difficulty. They were brought to this country in twenty-two large cases, containing from six to eight boxes each, and have been placed among the treasures of the University of Pennsylvania museum at Philadelphia. This ancient library opens up a mine of information for which the world has been seeking in vain for centuries and in the absence of which even the wisest of men have been forced to fall back upon conjectures. Now there is hope that guesswork will give way to certainty as to the details of civilization previous to the time of Abraham and in the period in which he lived. The partial examination of the tablets made by Prof. Hilprecht while at Nippur and during the last year at Constantinople revealed the fact that they deal with every branch of literature known to the Babylonians. The inscriptions include hundreds of historical texts; dictionaries; lists of birds, animals, plants and stones; lists of words for chairs, stools, and other articles of furniture; beautiful hymns; astronomical and mythological inscriptions; and tablets containing grammatical sentences written by students, arithmetical calculations, etc. Much remains to be translated and given to the world. Prof. Hilprecht says the methodical publication of the rich and varied contents of the library, the first of its kind so far excavated in Babylonia, and now constituting one of the most precious possessions of the University of Pennsylvania, will be taken in hand vigorously and become his chief task for the next twenty years.—Zion's Herald.

The Greatest Book.

A WRITER in The Sunday Magazine indulges in a series of curious computations based upon the number of Bibles now in circulation. This number he estimates upon good evidence to be about 200,000,000 copies. Reckoning the average size of the volumes to be $5\frac{1}{2} \times 6\frac{1}{2} \times 1\frac{1}{2}$ inches, he figures up 5,642,260

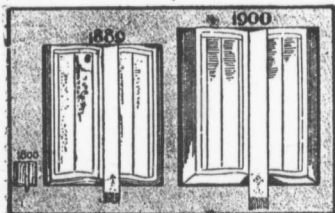


Fig. 1.

as the number of cubic feet of Bibles in existence. With this enormous bulk could be built a wall of Bibles six feet high, which would reach over four hundred miles, from New York to Buffalo, or from London to Geneva, Switzerland.

If all the paper used in the greatest book were to be taken in one sheet, at the most modest computation some 518,123 acres would be required. Take them volume by volume, and their area would cover 1,036 acres.

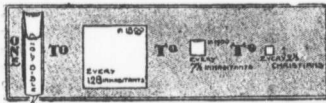


Fig. 2.

Load them on merchant ships of average tonnage (1,340 tons), and a fleet of eighty vessels would be required to transport the volumes. And it should be remembered that in 1800, only a century ago, the world's stock of Bibles was not more than 5,000,000.

In Fig. 1 the three open volumes in the upper portion of the diagram are drawn, as far as height and width are

concerned, in proportion to the estimated number of Bibles circulating in 1800 and 1889, and the number that experts declare existed throughout the world at the dawn of the twentieth century. In 1800, four years before the British and Foreign Bible Society was founded, the world possessed, notwithstanding the fact that no less than 1,326 editions were printed in the sixteenth century alone, only 5,000,000 copies of the greatest of books, and judging from the fact that 14,000 families in Sweden had not a single Bible and that 50,000 inhabitants of Iceland had but 50 copies among them, these 5,000,000 must have been very unevenly distributed. In 1889, thanks to the various Bible Societies and the wonderful improvements in the printing press, the circulation of the holy book had multiplied almost thirty times.

In the lower portion of the diagram the lengths of the two columns are drawn in proportion to the population of the world in 1800 and 1900, and it can be seen at a glance that although the Bible circulation had increased forty times during that period, the population of the world had also increased about two and one-third times, so that the net increase in the Bible circulation—that is, the proportion of Bibles to inhabitants—is about seventeen times what it was in 1800; in other words (see Fig. 2), whereas in 1800 there was only one copy to every 128 of the world's inhabitants, in 1900 there was one to every seven and a half, or three copies to every seven Christians on the earth. In order to show the relative values of these three numbers (128, $7\frac{1}{2}$, $2\frac{1}{2}$) graphically and clearly, the three squares in Fig. 2 are drawn in proportion to them.

President Roosevelt on the Bible.

EVERY thinking man, when he thinks, realizes what a very large number of people tend to forget, that the teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally—I do not mean figuratively, I mean literally—impossible for us to figure to ourselves what that life would be if these teachings were removed. We would lose almost all the standards by which

we no
moral
we, w
to rail
who h
sum o
race
proud,
his lif
of the
done
scious
men a
have h
the Bi
Linc
who,
should
than t
ninetee
the pe
so well
his ear
master
later, I
books,
it so t
one bo
instinc
had be
life as
century

You
cover
find a
apology
against
the Bi
will fi
given t
you; a
be visi
wrong
cannot
becau

I ple
mind,
training
moral
always
ever ac
book, v
tongue
with th
you wh

The
Bible,
most in
has for
unceas
of good
per sen
straight

we now judge both public and private morals; all the standards toward which we, with more or less resolution, strive to raise ourselves. Almost every man who has, by his life-work, added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his life work largely upon the teachings of the Bible. Sometimes it has been done unconsciously, more often consciously; and among the very greatest men a disproportionately large number have been diligent and close students of the Bible at first hand.

Lincoln—sad, patient, kindly Lincoln, who, after bearing upon his weary shoulders for four years a greater burden than that borne by any other man of the nineteenth century, laid down his life for the people whom, living, he had served so well—built up his entire reading upon his early study of the Bible. He had mastered it absolutely; mastered it as, later, he mastered only one or two other books, notably Shakespeare; mastered it so that he became almost "a man of one book," who knew that book and who instinctively put into practice what he had been taught therein; and he left his life as part of the crowning work of the century that has just closed.

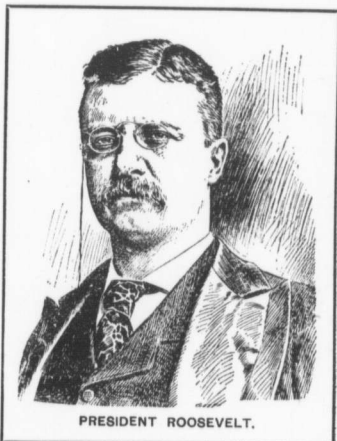
You may look through the Bible from cover to cover, and nowhere will you find a line that can be construed into an apology for the man of brains who sins against the light. On the contrary, in the Bible, taking that as a guide, you will find that because much has been given to you much will be expected from you; and a heavier condemnation is to be visited upon the able man who goes wrong than upon his weaker brother who cannot do the harm that the other does, because it is not in him to do it.

I plead, not merely for training of the mind, but for the moral and spiritual training of the home and the church; the moral and spiritual training that have always been found in, and that have ever accompanied the study of, this book, which in almost every civilized tongue can be described as "The Book," with the certainty of all understanding you when you so describe it.

The immense moral influence of the Bible, though of course infinitely the most important, is not the only power it has for good. In addition there is the unceasing influence it exerts on the side of good taste, of good literature, of proper sense of proportion, of simple and straightforward writing and thinking.

This is not a small matter in an age when there is a tendency to read much that even, if not actually harmful on moral grounds, is yet injurious, because it represents slipshod, slovenly thought and work; not the kind of serious thought, of serious expression, which we like to see in anything that goes into the fibre of our character.

The Bible does not teach us to shirk difficulties, but to overcome them. That is a lesson that each one of us who has children is bound in honor to teach these children, if he or she expects to see them become fitted to play the part of men and women in our world.



PRESIDENT ROOSEVELT.

If we read the Bible aright, we read a book which teaches us to go forth and do the work of the Lord; to do the work of the Lord in the world as we find it; to try to make things better in this world, even if only a little better, because we have lived in it. That kind of work can be done only by the man who is neither a weakling nor a coward; by the man who, in the fullest sense of the word, is a true Christian, like Great Heart, Bunyan's hero. We plead for a closer and wider and deeper study of the Bible, so that our people may be in fact as well as in theory "doers of the word and not hearers only."

Timnath Serah.

BY LLEWELLYN A. MORRISON.

"They buried him in Timnath Serah."

Timnath Serah—"Place of sunlight!"
Happy home-land where the shadows
never fall;

Where our holy Joshua dwelleth,
Crown'd forever, and impelleth
Every heart by love to follow at His call.

Timnath Serah! There is blessing
Where thy battlements enshelter and defend:

At each toll-worn day's declining
I can see thy ramparts shining
Nearer, dearer, fairer, clearer at the end.

Timnath Serah! Type of heaven!
They alone may dwell within thee who
have won

In the strife, the bane and burden—
By the desert, through the Jordan,
For the resting in "The City of the Sun."

Toronto, March, 1903.

Outdoors.

BY BERTHA W. TUCKER.

EVEN better than their own homes
is "God's great, good outdoors"
for winning children to self-revelation,
to the showing forth of their best
selves. I do not forget the annual picnic,
with its games and swings and big
lunches, its coming home sleepy and
tired. I am not going to propose even
two all-day and all-the-class picnics, for
I hold that teachers should keep sound
bodies and steady nerves—"at least as
far as they are able." But can you not
divide your list into groups of ten or,
with an assistant teacher to help in their
care, even fifteen, and use this sunny
weather for hours in the woods beside
the streams? For almost everyone some
safe, beautiful place is within reach.
Become one with the children, or rather let
them become one with you. Let Nature,
the old nurse, take you all upon her
knee, and let you read out of her story-
book true stories that will make the child
hearts swell with the thought of him

without whom "was not anything made
that was made." You will not have
picture roll or blackboard, but the skies
and the hills and the stones and the
flowers will illustrate. Mr. McChoakum-
child said, "Bring to me yonder child
just able to walk and I will engage that
it will never wonder." If we can get
the children where the flowers grow and
the birds sing, and know enough of our-
selves of Nature's lore to open their eyes
and their ears, we may safely engage
that they will wonder, and through their
wonder come to love and reverence God.

Poetry will help open the nature book.
I taught my little six-year-old boys at
week-day school last spring Tennyson's
"Flower in the Crannied Wall." In one
of our afternoons in the woods they re-
membered it, and loved all the little
flowers for the sake of the imaginary one
they had held in their hands and won-
dered over. We can keep up the teach-
ing of the nature verses all the year
round. They will like Longfellow's
"Snowfall":

"Out of the bosom of the air,
Out of the cloud folds of her gar-
ments shaken,
Over the woodlands brown and bare,
Over the harvest fields forsaken,
Silent and soft and slow
Descends the snow."

Or on a stormy day Rossetti's

"Who has seen the wind?
Neither I nor you;
But when the branches bend their heads
The wind is passing through."

And what will be the outcome of the
hours in the woods? I think a growth
in love between children and teacher, a
better understanding of one another, a
hundred new things to be mutually in-
terested in, a greater consideration on the
teacher's part for the little legs that had
been so eager and good when scrambling
was the right thing, and sometimes find
duty so hard when keeping still is in
order; and on the children's part a co-
operative, obedient spirit. And I can-
not but think that these results would
be worth while. It will be "suffering
the children to come."

In the Bethsaida desert was the grassy
place, the blue sky above, the lap of the
waves on the shore, and the "little lad"
sat on the hillside and listened, until the
day was far spent, to the Teacher.—S. S.
Journal.

West
less so
victor
a most
brother
in repo
in whi
brother
tions b
ney to
niece S
evil cor
his le
blocks
weak;
enemies
and wh
the utu
to God
I excep
I will
row."'
Some
fulness
form a
when a
Northu
Tyne h
tainly, f
other w
mers he
Britain
ness. I
therefor
upon e
somewh
his earl
ple onl
panion
ing tha
yielded
berries,
fulness
the bo
the free
occasion
and he
sleep o
Nelson,
own we
volume
own gre
head on
rising, V
compani

Wesley's Self-Mastery.

Wesley's whole life was one of ceaseless self-repression, one powerful and victorious effort of self-mastery. "He is a most extraordinary man," said his brother Charles to Mrs. Charles Wesley, in reporting the result of an interview, in which the former had urged his brother to answer certain false accusations before leaving London for a journey to Canterbury in company with his niece Sally. "I placed before him every evil consequence which could result from his leaving London—the stumbling-blocks he might cast in the way of the weak; the advantage he gave to his enemies; the importance of his character; and when I had finished, he replied with the utmost calmness, 'When I devoted to God my ease, my fortune, my life, did I except my reputation? No. Tell Sally I will take her to Canterbury to-morrow.'"

Sometimes this spirit of self-forgetfulness and self-obliteration assumes a form at once pathetic and sublime; as when after returning to the fine old Northumbrian town of Newcastle-on-Tyne he records in his Journal: "Certainly, if I did not believe there was another world, I should spend all my summers here, as I know no place in Great Britain comparable to it for pleasantness. But I seek another country, and therefore am content to be a wanderer upon earth." At another, it wears a somewhat comical aspect. During one of his earliest visits to Cornwall the people omitted to invite him and his companion in toll and travel to a meal. Finding that the bushes by the wayside yielded a plentiful supply of ripe blackberries, he records his heartfelt thankfulness to God that the needs of the body are met in this way by the free bounty of nature. On another occasion he and his faithful henchman and helper, Nelson, are obliged to sleep on the floor for nearly a month. Nelson, extemporizing a pillow for his own weary head of the great quarto volume of "Burkitt's Notes," folds his own greatcoat for Wesley to rest his head on. An hour before the time for rising, Wesley on turning over finds his companion already awake, and clapping

him on the side remarks in that vein: of irrepressible humor which always characterized him, "Brother Nelson, let us be of good cheer; I have one whole side yet."

Methodist Magazine and Review for July.

The Methodist Magazine begins its fifty-eighth volume with well-illustrated papers on the Balkan Peninsula, "The Storm Centre of Europe," which should be of special interest in view of the recent tragedy of Belgrade; "Sealing on the Grand Banks of Newfoundland;" "Our First Days in Japan," and "The Emerson Centennial." Dr. Henderson writes on the Wesley Bicentenary, and Rev. F. A. Wightman on "Canada: Its Development and Destiny," and the Editor on "The Underground Railway," from slavery to liberty, a paper of romantic interest. Several short and serial stories give a midsummer flavor to this number.

Toronto: William Briggs. Montreal: C. W. Coates. Halifax: S. F. Huestis. \$2.00 a year; \$1.00 for six months.

"Of course a Sunday School can be a good school without a Home Department, but it cannot be the best."

A Half a Sunday School.

A Sunday-school with 100 members and no Home Department is usually only about a half a school, because in most cases 100 more could be added by a good Home Department Superintendent if earnestly desired.

To be sure, half a Sunday-school is better than no Sunday-school, but a whole one is about three times as good as a half one.

A little child of our acquaintance, who, being told for the first time that her big sister was only her "half-sister," looked surprised and puzzled, and then asked: "Well, mamma, where is the other half?"

Look here, brother, if your Sunday-school is only a half a school, where is the other half? We beg you hunt it up and claim it.

Book Notices.

"Explorations in Bible Lands During the Nineteenth Century." By H. V. Hilprecht. With nearly two hundred illustrations, and four maps. Philadelphia: A. J. Holman & Co. Toronto: William Briggs. 8vo., pp. xxiv-810. Price, \$3.00 net.

It is often said that the spade is the best commentator on the Scriptures, and the best interpreter of the dead and buried past. The discoveries of archaeology, as the Tel-el-Marna Tablets, the Hammurabi Records, the Egyptian Hieroglyphs, are often the best refutation of the destructive so-called higher criticism. They show that a rich and copious literature existed before the days of Moses, when the critics have been insisting that writing was unknown. They show that Abraham and the kings of the plain are not a myth, their names exist in historic records. It is, therefore, of great value to have the nineteenth century's discoveries in Bible lands brought within the compass of a single volume, and lucidly presented by masters in the various field. This is done in this handsome and well-illustrated book.

Professor Hilprecht is one of the most accomplished Assyriologists living. He has conducted the recent surveys of the Pennsylvania University, and the Brothers Clark, of Philadelphia, have given \$100,000 to endow a chair of Assyriology for this distinguished scholar. He has given in this fascinating volume a record of the resurrection of Assyria and Babylonia, including his own work and that of previous explorers. One of the earliest and most successful of these explorers, it is gratifying to know, was a Canadian—Colonel, afterwards Major-General, Francis Rawdon Chesney. He sailed the first two steamers up the Euphrates in 1836. They were transferred overland in sections, by over a thousand camels and mules, from Antioch to the great river.

"When iron should swim up the river," said an Arab legend, "the fall of Islam would begin." One of his steamers was wrecked near where the Emperor Julian, nearly fifteen hundred years before, met defeat. The whole story of the labors of Layard, Rawlinson, Ker Porter, and many others, find thrilling record in this book. Among the most marvellous of these are Dr. Hilprecht's own discoveries of the library of Hammurabi, begun in 1889, and completed eleven

years later. Many thousands of clay tablets were found, including the remarkable Book of Laws, which, while having some resemblance to Leviticus, is yet inferior in monotheistic moral significance. The author makes touching reference to the collaboration of his devoted and accomplished wife, to whom many of the most important portions of this work are due. She died on March 1st, 1902, and the day before her death, when her husband asked her consent to place her name with his upon the title page, she said, "Was not your God my God, your country my country, your labor my labor, your sorrow my sorrow, your name my name? Let it remain so, even at my coffin and tomb."

Professor Hilprecht calls special attention to the marvellous manner in which even the details of prophecy are fulfilled in the history of Nineveh and Babylon. They are indeed "empty, void, and waste—as when God overthrew Sodom and Gomorrah."

It is hard to comprehend the difficulties of exploration in these lands whose ancient civilization has been covered by many strata of barbarism, and where the wild Bedouin of the desert still enact the role of their father Ishmael—their hand against every man. The Arabs who were employed to make the excavations were as wilful and wanton as children. It was very hard to get them to work, and still harder to keep them at it. One explorer provided a number of wheelbarrows, but the Arabs lacked intelligence enough to use them, and preferred their rude baskets. Dr. Peters used to beguile them by the use of harmless medicine, or terrify them by fireworks, or cajole them with gifts of Western trinkets. A Waterbury watch was specially effective on account of the endless time it required to wind.

During the excavations of Nuffar, the explorers' camp was fired, their lives menaced, their plans frustrated, and some of them died of fever. By means of the many admirable illustrations, we can be present, as it were, at these explorations, and study their striking results. One photo shows a Babylonian arch, built nearly six thousand years ago, others show remarkable skill in architectural detail. Of special interest is the chapter on discoveries in Palestine, especially those of Jerusalem. The researches and discoveries in Palestine, Egypt, and Arabia are fully treated, and an illuminative chapter upon the Hittites, with their inscriptions, is contributed.

"The
Ble
du
and
by
Per
Yo
Re
Pri

The
(tion af
books i
classified,
Journal
is a bc
and pla
life, an
It gives
himself,

Lesson
1 Sam. 8:
Deut. 17:
7: 5. Pr
him only.
2. July
Commit
Text: Is.
us.
3. July 1
18-25. Stu
chs. 11, 12
the Lord,
4. July 2
Study vs. 2
18-15). Go
than sacrific
5. Aug. 2
Study vs. 1
GOLDEN TE
ward appea
6. Aug. 4
Study vs. 33
also 1 Chro
If God be fo

I. SILENCE
II. RESPON
SUPT.
SCHOOL
SUPT.
SCHOOL
SUPT.
SCHOOL
SUPT.
SCHOOL
SUPT.
SCHOOL

III. SINGING.
IV. THE TR

"The Heart of John Wesley's Journal." Bicentenary Edition, with an introduction by Hugh Price Hughes, M.A., and an appreciation of the Journal, by Augustine Birrell, K.C. Edited by Percy Livingstone Parker. New York, Chicago, Toronto: Fleming H. Revell Company. Pp. xxxii-512. Price, \$1.50 net.

The Wesley Bicentenary calls attention afresh to one of the most remarkable books in the language, a book to be classed, says Price Hughes, with Fox's Journal and Newman's Apologia. "It is a book," says Birrell, "full of plots and plays and novels, which quivers with life, and is crammed full of character." It gives us the picture of the very man himself, and vivid glimpses of his won-

derful work. "If you want to get into the last century," says Birrell, "to feel its pulses throb beneath your finger and ride up and down the country, with the greatest force of the eighteenth century in England," you must read these Journals. We quote elsewhere more fully Birrell's remarkable appreciation of this great man. Everybody knows that Wesley traversed England from Land's End to Calthness, but we are not so familiar with the fact that he travelled also largely in Europe. In his eightieth year he traversed Holland, Germany, Belgium, seeing the men and places best worth knowing in those lands. The book is illustrated with numerous portraits and engravings, and is an admirable souvenir of the Bicentenary.

LESSONS AND GOLDEN TEXTS—THIRD QUARTER.

Studies in the Old Testament from Samuel to Solomon.

Lesson 1. July 5.—ISRAEL ASKING FOR A KING. 1 Sam. 8: 1-10. Study vs. 1-22. *Commit vs.* 4-7. (Read Deut. 17: 14-20; 1 Sam. chs. 4-8.) **GOLDEN TEXT:** 1 Sam. 7: 5. Prepare your hearts unto the Lord, and serve him only.

2. July 12.—SAUL CHOSEN KING. 1 Sam. 10: 17-27. *Commit vs.* 24, 25. (Read 1 Sam. chs. 9, 10.) **GOLDEN TEXT:** 1s. 33: 22. The Lord is our King; he will save us.

3. July 19.—SAMUEL'S FAREWELL ADDRESS. 1 Sam. 12: 13-25. Study vs. 1-25. *Commit vs.* 23-25. (Read 1 Sam. chs. 11, 12.) **GOLDEN TEXT:** 1 Sam. 12: 24. Only fear the Lord, and serve him in truth with all your heart.

4. July 26.—SAUL REJECTED AS KING. 1 Sam. 15: 13-23. Study vs. 10-31. *Commit vs.* 20-22. (Read 1 Sam. chs. 13-15.) **GOLDEN TEXT:** 1 Sam. 15: 22. To obey is better than sacrifice.

5. Aug. 2.—SAMUEL ANOINTS DAVID. 1 Sam. 16: 4-13. Study vs. 1-13. *Commit vs.* 11, 13. (Read the chapter.) **GOLDEN TEXT:** 1 Sam. 16: 7. Man looketh on the outward appearance, but the Lord looketh on the heart.

6. Aug. 9.—DAVID AND GOLIATH. 1 Sam. 17: 38-49. Study vs. 32-54. *Commit vs.* 45-47. (Read the chapter; also 1 Chron. 11: 10-14.) **GOLDEN TEXT:** Rom. 8: 31. If God be for us who can be against us?

Lesson 7. Aug. 16.—SAUL TRIES TO KILL DAVID. 1 Sam. 18: 5-16. *Commit vs.* 12-14. **GOLDEN TEXT:** Ps. 46: 1. God is our refuge and strength; a very present help in trouble.

8. Aug. 23.—DAVID AND JONATHAN. 1 Sam. 20: 12-23. Study vs. 1-42. *Commit vs.* 14-17. (Read 1 Sam. 18; also 2 Sam. 9.) **GOLDEN TEXT:** Prov. 18: 24. There is a friend that sticketh closer than a brother.

9. Aug. 30.—DAVID SPARES SAUL. 1 Sam. 26: 5-12, 21-25. Study vs. 1-25. *Commit vs.* 21. (Read 1 Sam. chs. 21-25. **GOLDEN TEXT:** Luke 6: 37. Love your enemies, do good to them which hate you.

10. Sept. 6.—DEATH OF SAUL AND JONATHAN. 1 Sam. 31: 1-13. *Commit vs.* 6, 7. **GOLDEN TEXT:** Prov. 14: 12. There is a way which seemeth right unto a man, but the end thereof are the ways of death.

11. Sept. 13.—DAVID BECOMES KING. 2 Sam. 2: 1-10. Study vs. 1-11 and 5: 1-10. *Commit vs.* 1-3. **GOLDEN TEXT:** Ps. 133: 1. Behold how good and pleasant it is for brethren to dwell together in unity.

12. Sept. 20.—ABSTINENCE FROM EVIL. (A Temperance Lesson.) 1 Pet. 4: 1-11. *Commit vs.* 1, 2. **GOLDEN TEXT:** Eph. 5: 18. Be not drunk with wine, wherein is excess. 13. Sept. 27.—REVIEW. (Read Ps. 8, 19, 27.) **GOLDEN TEXT:** Ps. 27: 1. The Lord is my light and my salvation.

ORDER OF SERVICES—THIRD QUARTER.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES. [Psa. 31, 14-19.]

SUPP. But I trusted in thee, O LORD:

SCHOOL. I said, Thou art my God.

SUPP. My times are in thy hand:

SCHOOL. Deliver me from the hand of mine enemies, and from them that persecute me.

SUPP. Make thy face to shine upon thy servant:

SCHOOL. Save me for thy mercies' sake.

SUPP. Let me not be ashamed, O LORD; for I have called upon thee:

SCHOOL. Let the wicked be ashamed, and let them be silent in the grave.

SUPP. Let the lying lips be put to silence;

SCHOOL. Which speak grievous things proudly and contemptuously against the righteous.

SUPP. Oh how great is thy goodness, which thou hast laid up for them that fear thee:

SCHOOL. Which thou hast wrought for them that trust in thee before the sons of men!

III. SINGING.

IV. THE TEN COMMANDMENTS, OR THE APOSTLES' CREED.

V. PRAYER, followed by the Lord's Prayer in concert.

VI. SINGING.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

III. RECITATION OF THE TITLE AND GOLDEN TEXT by the school in concert.

IV. REVIEW AND APPLICATION OF THE LESSON by Pastor or Superintendent.

V. ADDITIONAL LESSON. [Special lesson in the Church Catechism may here be introduced.]

VI. ANNOUNCEMENTS [especially of the Church service and the Epworth League and week-evening prayer meetings.]

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES. [Psa. 27, 11, 14.]

SUPP. Teach me thy way, O LORD,

SCHOOL. And lead me in a plain path, because of mine enemies.

SUPP. Wait on the LORD: be of good courage,

SCHOOL. And he shall strengthen thine heart;

ALL. Wait, I say, on the LORD.

International Bible Lessons.

THIRD QUARTER: STUDIES IN THE OLD TESTAMENT.

LESSON V. Samuel Anoints David.

[Aug. 2.]

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

AUTHORIZED VERSION.

[Study also verses 1-3. Read 1 Sam. 16. 14-23.]

1 Sam. 16. 4-13. [Commit to memory verses 11-13.]

4 And Sam'u-el did that which the LORD spake, and came to Beth'le-hem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?

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

6 And it came to pass, when they were come, that he looked on E-li'ab, and said, Surely the LORD's anointed is before him.

7 But the LORD said unto Sam'u-el, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

8 Then Jes'se called A-bin'a-dab, and made him pass before Sam'u-el. And he said, Neither hath the LORD chosen this.

9 Then Jes'se made Sham'mah to pass by. And he said, Neither hath the LORD chosen this.

10 Again, Jes'se made seven of his sons to pass before Sam'u-el. And Sam'u-el said unto Jes'se, The LORD hath not chosen these.

11 And Sam'u-el said unto Jes'se, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Sam'u-el said unto Jes'se, Send and fetch him: for we will not sit down till he come hither.

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

13 Then Sam'u-el took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Sam'u-el rose up, and went to Ra'mah.

REVISED VERSION.*

4 And Samuel did that which Jehovah spake, and came to Bethlehem. And the elders of the city came to meet him trembling, and said, Comest thou peaceably? 5 And he said, Peaceably: I am come to sacrifice unto Jehovah: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 And it came to pass, when they were come, that he looked on Eliab, and said, Surely Jehovah's anointed is before him. 7 But Jehovah said unto Samuel, Look not on his countenance, or on the height of his stature; because I have rejected him: for Jehovah seeth not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart. 8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath Jehovah chosen this. 9 Then Jesse made Shammah to pass by. And he said, Neither hath Jehovah chosen this. 10 And Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, Jehovah hath not chosen these. 11 And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he is keeping the sheep. And Samuel said unto Jesse, Send and fetch him; for we will not sit down till he come hither. 12 And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look upon. And Jehovah said, Arise, anoint him; for this is he. 13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of Jehovah came mightily upon David from that day forward. So Samuel rose up, and went to Ramah.

Home Readings.

M. Samuel Anoints David. 1 Sam. 16. 1-13.
Tu. David brought to Saul. 1 Sam. 16. 14-23.

* The Revised Version, copyright 1901, by Thomas Nelson & Sons.

Time.—Uncertain. According to Usher B. C. 1065. **Places.**—Bethlehem and its neighborhood; Ramah, Samuel's home, ten or twelve miles distant.

W. Search
Th. Precious
F. God's
S. God's
S. God's

New Canada
Take my
Consecrat
Take my
Let them

New Canada
I am thir
And it
But I long
And be

New Canada
There's su
More glo
Than glow
For Jusu

Qu

Introduc
luctant to g
he take to
any falsity
retain thro

1. God's
the elders o
approach?
How did me
ficial feast?
Samuel's inv
we must plac
of the sons o
unknown to
did the Lord
tween huma
What is mean

2. God's P
tion did Sam
tions are the
time? Find
sonal beauty
fect had the
uel and Davi
What eviden
David's chara
brothers? Tr
blood flowed
of Samuel's
Find such all
to this call
2 Sam. 7. 8;

- W. Searching the heart. Jer. 17. 5-10.
 Th. Precious promises. Psa. 89. 10-29.
 F. God knows. Psa. 139. 1-12.
 S. God's ways. Isa. 55. 6-13.
 S. God's commendation. 2 Cor. 10. 7-18.

Lesson Hymns.

New Canadian Hymnal, No. 115.

Take my life and let it be
 Consecrated, Lord, to thee;
 Take my moments and my days,
 Let them flow in ceaseless praise.

New Canadian Hymnal, No. 120.

I am thine, O Lord, I have heard thy voice,
 And it told thy love to me;
 But I long to rise in the arms of faith,
 And be closer drawn to thee.

New Canadian Hymnal, No. 460.

There's sunshine in my soul to-day,
 More glorious and bright
 Than glows in any earthly sky,
 For Jesus is the Light.

Questions for Senior Scholars.

Introduction (v. 1-3).—Why was Samuel reluctant to go to Bethlehem? What means did he take to cover his true errand? Was there any falsity in this? What authority did Samuel retain through all governmental changes?

1. God's Omniscience (v. 4-10).—Why did the elders of Bethlehem tremble at Samuel's approach? What does their question imply? How did men "sanctify" themselves for a sacrificial feast? Who were specially honored in Samuel's invitation? [Between verses 5 and 6 we must place the sacrificial feast.] How many of the sons of Jesse were rejected? What fact, unknown to Samuel and unrecognized by Jesse, did the Lord know? What is the difference between human and divine judgment of men? What is meant by looking on the heart?

2. God's Providence (v. 11-13).—What question did Samuel ask of Jesse? What indications are there of David's immaturity at this time? Find repeated allusions to the great personal beauty of Jesse's descendants. What effect had the anointing upon David? Did Samuel and David ever meet again? 1 Sam. 19. 18. What evidence does our lesson furnish that David's character was different from that of his brothers? Trace the ancestry of David. What blood flowed in his veins? Find two evidences of Samuel's wide acquaintance in the country. Find such allusions as you can in the Scriptures to this call of God to David. Psa. 78. 71; 2 Sam. 7. 8; Psa. 89. 20, etc.

Questions for Intermediate Scholars.

1. The Prophet at Bethlehem (v. 4, 5). Who sent Samuel to Bethlehem? What was his objection against going? What was he to do?

2. The Rejected Ones (v. 6-10). How many sons had Jesse? Which did Samuel think was the one to be chosen?

3. The Chosen One (v. 11-13). Which son was absent? Where was he? What was done about him? What was his appearance? How did Samuel know he was to anoint David? What change took place in him after he was anointed? What began for David at this time?

Questions for Younger Scholars.

How did Samuel feel about Saul? Did he see Saul again? What did the Lord say to him about it? What did he tell him to do? What do you know about Bethlehem? Who was Jesse? *The grandson of Ruth*. What was Samuel afraid of? *That Saul would kill him*. What was he told to do? What fine-looking young man did he see? Had the Lord chosen him? What did the Lord say to him? GOLDEN TEXT. Who passed before Samuel? *All the sons of Jesse but one*. Where was that one? Did they send for him? How did he look? What was the Lord's word about him? What did Samuel do? What came upon David?

A Review in Five Questions.

1. How was Saul's place as king to be filled? *By another chosen by God.* **2.** Who was made the messenger of this choice? *Samuel, who had anointed Saul.* **3.** In what words did God announce to Samuel the man of his choice? *"Arise, anoint him: for this is he."* **4.** What was the effect of this act upon David? *The spirit of the Lord came upon him.* **5.** What did God tell Samuel was his method of choice? GOLDEN TEXT: *"Man looketh,"* etc.

The Church Catechism.

81. What is the direct witness of the Spirit? The direct witness of the Spirit is an inward impression on the soul whereby the Spirit of God immediately and directly witnesses to my spirit that I am a child of God.

Galatians 4. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

THE LESSON OUTLINE.

How God Prepares His Chosen Ones.

I. THE KING OF KINGS.

He hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. Rev. 19. 16.

By Me kings reign and princes decree justice. Prov. 8. 15.

II. GOD LOVES HUMILITY OF SOUL.

Humble yourselves in the sight of the Lord, and he shall lift you up. James 4. 10.

He that shall humble himself shall be exalted. Matt. 23. 12.

III. GOD LOVES SINCERITY OF HEART.

Keep thy heart with all diligence: for out of it are the issues of life. Prov. 4. 23.

Blessed are the pure in heart; for they shall see God. Matt. 5. 8.

IV. GOD LOVES BEAUTY OF CHARACTER.

The beauty of the Lord our God be upon us. Psal. 90. 17.

This woman was full of good works and alms-deeds which she did. Acts 9. 36.

V. GOD ENDOWS HIS CHOSEN ONES WITH HIS SPIRIT.

I will pray the Father, and he shall give you another Comforter. John 14. 16.

Ye shall receive power, after that the Holy Ghost is come upon you. Acts 1. 8.

Receive ye the Holy Ghost. John 20. 22.

EXPLANATORY NOTES.

BY ROBERT R. DOHERTY, PH.D.

To arrange chronologically the few facts preserved concerning the reign of Saul and the incidents of David's youth is a difficult task. Whether Saul's defiance of Jehovah's command came early or late in his reign we are not told. Paul the apostle says that Saul ruled "for the space of forty years," and the unrecorded years seem to have been attended by the blessing of God. He was, apparently, a vigorous ruler, not lacking in good impulse, but with worldly and sordid ideals. His rejection by God was based on his rejection of God, not merely on one overt act of disobedience. Disloyalty to the ideals of the theocracy made him unavailable as chief of that theocracy, and we may suppose this disloyalty of heart to have developed steadily through the years till it found full expression in the affair of Amalek. He was not a bad king, perhaps, as kings go, but, placed on the throne by Jehovah, he sought to rule by his own right and in his own interest—for the glory of Israel and of the dynasty of Saul. In no recorded incident to his royal career does he show the spirit of a theocrat, a man content to be God's vicergerent. Saul's elevation and downfall imply neither changeableness nor whimsical decision on the part of Jehovah. It was not a wicked nor an incompetent man that Samuel anointed to be king. And the devotion of the people through all Saul's madness, and their loyalty to his son after his death, are sufficient evidence that he was not generally regarded as a bad man or a weak ruler. But he had been selected to fill a position quite as sacred as that of a Christian minister in the modern Church, and he was willfully untrue to his trust. The last verse of the preceding chapter and the first of this tell how Samuel mourned for Saul, and how he was sent to the house of Jesse the Bethlehemite to anoint one of his sons to be king over Israel. Naturally the prophet shrank from this responsibility. "If Saul hear it," he said, "he will kill me." So Jehovah directed him to offer a public sacrifice in Bethlehem, and to call Jesse to it and await divine direction.

Verse 4. *Samuel did that which the Lord ["Jehovah"] spake.* Divine motive was as characteristic in Samuel's conduct as secular motive was in that of Saul. *Came to Bethlehem.* We are not to suppose that he came alone. By official position as well as by intellectuality and goodness he was the chief citizen of the nation, and probably he was attended by an imposing retinue. Then, too, he must have brought with him a number of priests to prepare the sacrifice and the sacrificial feast. On his journey to Bethlehem Samuel probably passed close to Saul's headquarters, passed also the hostile fortress of Jebus, soon to be turned into the capital of the nation. *The elders of the town ["city"]* were the hereditary rulers. They

trembled at his coming ["came to meet him trembling"]. Bethlehem had not been one of the seats of Samuel's circuit court. He was still regarded as the representative of Jehovah, perhaps all the more so because of the well-known fact that King Saul was not. For such a man to come to this little town on the hilltop was startling, and their question, *Comest thou peaceably?* was most natural.

5. *He said, Peaceably: I am come to sacrifice unto the Lord ["Jehovah"],* and therefore not for such judgment as they feared. *Sanctify yourselves, and come with me to the sacrifice.* To "sanctify" themselves meant to perform such ceremonies of cleansing as should symbolize holy hearts. So Jacob, preparing to worship at

Bethel, o
to put aw
and chang
(Exod. 1
sanctified
his son
Whether c
not plain.
of the pro
subsequen
ance with

6-10.

count. B
stirred by
its citizen
seen him.
to bestow
that was
The hurry
the formal
the solemn
ment of th
according
demonstrat
Oriental b
agination.
by some to
it includes
tive would
now over, a
village had
view with
private. H
the Lord's [
The implic
ly, and Sar
attracted
1 Sam. 10.
force of his
to be king
word when
"Messiah,"
"Christ." I
the height
nal advanta
have refuse
neither pec
Eliab nor hi
but merely
heart the qu
the outward
vah"] looket
Luke 16. 15.
Samuel, sho
Neither hath
These words
of Shammah

Bethel, ordered the members of his household to put away foreign gods and purify themselves and change their garments; and Israel at Sinai (Exod. 19, 10) washed their garments and sanctified themselves. *He sanctified Jesse and his sons, and called them to the sacrifice.* Whether or not this was a special invitation is not plain. To emphasize this statement because of the prominence of Jesse and his sons in the subsequent narrative would be quite in accordance with the Hebrew manner.

6-10. Of the sacrifice itself we have no account. But Bethlehem must have been deeply stirred by it. Concerning the great prophet all its citizens had heard, but probably few had seen him. Now he had come, not as judge, but to bestow a peculiar blessing on their town, for that was the implication of a sacrificial visit. The hurrying priests busy with preliminaries, the formal lustrations, the killing of the heifer, the solemn altar service, the attractive arrangement of the edibles, the seating of the guests according to social rank, and the hilarious demonstrations that are inseparable from an Oriental banquet, all these are left to our imagination. *When they were come* is interpreted by some to mean the guests, but more probably it includes only Jesse and his sons. The narrative would seem to imply that the sacrifice was now over, and, while all the notabilities of the village had been invited to the feast, this interview with Jesse and his sons probably was in private. *He looked on Eliab, and said, Surely the Lord's* ["Jehovah's"] *anointed is before him.* The implication is that Eliab was tall and stately, and Samuel seems to have been peculiarly attracted by physical superiority. (Comp. 1 Sam. 10. 24.) "Jehovah's anointed" has the force of his Chosen One; in this case, chosen to be king after Saul's death. The Hebrew word when transferred to English becomes "Messiah," and translated into Greek is "Christ." *Look not on his countenance, or on the height of his stature.* "Physical and external advantages never commend men to God." *I have refused* ["rejected"] *him.* This implies neither peculiar wickedness on the part of Eliab nor his conscious candidacy for the crown, but merely that Jehovah had not found in his heart the qualities he sought. *Man looketh on the outward appearance, but the Lord* ["Jehovah"] *looketh on the heart.* Matt. 23. 25, 26; Luke 16. 15. The phrase, *made him pass before Samuel*, shows the formality of this ceremony. *Neither hath the Lord* ["Jehovah"] *chosen this.* These words were spoken first of Abinadab, then of Shammah, and Jesse made seven of his sons

to pass before Samuel with the same result. The Hebrew says, "He made his seven sons to pass before him;" only seven were grown up and appeared eligible for social or political distinction. In 1 Sam. 17. 12 we are told that Jesse had eight sons, but in 1 Chron. 2. 13-15 the names of only seven are given, and David is called the seventh. It is easy to conjecture facts that would harmonize these two statements, as, for instance, that "one of the eight died unmarried and was genealogically of no account." Evidently in our lesson story David is still regarded as a child.

11. *Are here all thy children?* Step by step Samuel is following God's lead. *There remaineth yet the youngest, and, behold, he keepeth* ["is keeping"] *the sheep.* David was old enough to care for the sheep at pasture, but young enough to justify his absence from the sacrifice. *Send and fetch him; for we will not sit down till he come hither.* Literally, "We will not draw around until he come," that is, will not gather about the table for the feast which followed the sacrifice. Here another gap is left to the imagination of the reader. Probably a servant was sent across the fields in haste. The finding of David, and his "sanctification," which included ceremonial bathing and changing of garments, must have taken an hour or more, during which the festivities may have been suspended.

12. *He was ruddy, and withal of a beautiful countenance* [Margin, "fair of eyes"], *and goodly to look to* ["upon"]. These phrases show that David was a handsome boy, and may imply also a blond, rosy complexion and red hair. The beauty of several members of David's family (Eliab, Absalom, Tamar, Adonijah, and others) is elsewhere alluded to. So soon as Samuel saw the boy he heard Jehovah's voice—*Arise, anoint him; for this is he.*

13. *Horn.* Flask. The anointing oil was compounded of myrrh, cassia, cinnamon, sweet calamus, and oil of olives. *Anointed him in the midst of his brethren.* Apparently not in public. It would appear that the family were aware that a secret of state was involved. *The Spirit of the Lord* ["Jehovah"] *came* ["mightily"] *upon David from that day forward.* At once there was observed a change in the direction and force of his life. His conflicts with the lion and the bear and his gift of music and poetry were early evidences of this; and David himself, and his circle of acquaintance (so soon to be widely extended), alike accredited all the success of his subsequent career to this indwelling Spirit of Jehovah.

HOMILETICAL AND PRACTICAL NOTES.

BY REV. C. R. BARNES, D.D.

Samuel took very greatly to heart the rejection of Saul; for there were, no doubt, many engaging qualities about the king which attracted Samuel to him. Then, too, a change of dynasty might result in civil war, and thus still further weaken the kingdom, already weak enough. This would invite attacks from the envious and hostile surrounding peoples. Thus both on personal and on public grounds the rejection of Saul was a great grief, especially as it implied the rejection of Jonathan. And the prophet might ask, with no small reason, where in all the nation could there be found a better successor. Samuel was commanded to go to Bethlehem, where he would find the divinely chosen successor of Saul. The young man to be selected was a son of Jesse, the great-grandson of Ruth the Moabitess, and belonging to the tribe of Judah through his male ancestors (Ruth 4. 18-22). Samuel expressed fear that the king would kill him, and was instructed by Jehovah to announce his coming to Bethlehem for the purpose of sacrificing. He was told to invite Jesse to the sacrificial feast, with the promise of continued divine guidance as to his conduct there, especially so in the selection of Saul's successor.

In the question put by Jehovah to Samuel, *How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel?* the Lord sharply expostulated with the prophet. This implies that Samuel's grief was carried to an excessive and therefore sinful length. Grief on account of others is so sacred, so holy a feeling, that it appears scarcely possible for it to degenerate into sin. Yet if we abandon ourselves to such an excess of grief as to interfere with the divine chastening, then we are guilty of sin. We must never allow sorrow to lead us into doubt of God or into vindictiveness toward him.

Fill thine horn with oil. Service is one of the best remedies for sorrow. Samuel is to be cheered with the knowledge that God is not indifferent to the welfare of Israel. If one man fails as king, God will provide another. *How can I go?* What an honest book the Bible is! Its greatest heroes so often appearing on the same level and showing the same weaknesses as ourselves. Even the great Samuel could not restrain an outburst of fear lest while on his mission Saul would slay him. But God kindly considered the weakness of Samuel and provided him with an ostensible object for his journey,

which would not be likely to awaken the jealous temper of the king.

Comest thou peaceably? The arrangements for the public worship of God in those times—while the ark of God was at Kirjath-jearim—were far from regular. Such visits as Samuel now made may have been caused by the occurrence of something blameworthy in the community. If so, this will explain the fear of the elders of Bethlehem and their frightened question, "Comest thou peaceably?" How often man needs no other accuser than his own conscience, quickened by some unusual occurrence!

I am come to sacrifice. Was this diplomatic arrangement objectionable on moral grounds? It was, undoubtedly, an act of concealment, but not necessarily of duplicity. It would seem that the prophet was accustomed to turn his visits to account by offering sacrifices, and so building up the people in fellowship with God. It was concealment of that which Samuel was under no obligation to divulge. It was not to mislead anyone, or to induce anyone to do what he would not have done had the whole truth been known to him. To conceal in order to have an unfair advantage is a crime. But to conceal what one is under no obligation to reveal, when some important end is to be gained, is quite a different thing. "It is the glory of the Lord to conceal a thing" (Prov. 25. 2). Providence is often just a vast web of concealment. The answers of our Lord to the Syro-phenician woman were a concealment. His delay in going to Bethany, when he heard of the illness of Lazarus, was a concealment of the intended restoration of his friend to life.

Surely the Lord's anointed is before him. Eliab was a handsome and stately youth (verse 7), and deeply impressed Samuel by his appearance. And strange it is that, even with the fate of the handsome and stately Saul as a warning, Samuel leaped to the conclusion that Eliab was the Lord's anointed. One would think that he had seen enough of outward appearance coupled with inward unfitness. On the contrary, how the divine choice of David differed from the natural judgment of man! Samuel was moved by the outward appearance; God judges by "the heart," that is, the character. Samuel, naturally, preferred the eldest before the youngest—an imperfect arrangement, and often set aside by the choice of God. One's physical presence is easily pierced by the eye of God; not one moral deformity is hidden, nor good character

istic un
the fut
tion of

Neither
must
after a
chosen
rance o
wildere
"knows
through

Arise,
his othe
ished to
tended
God's w
places.

Has not
from obs
ister was
known p
has led
service.
if the m
look for
far to se

The Sp
do the L
power.

mission
"Wherew
family is
in my fat
him, Sure
smite the
16). An
willing se
He who b
the Lord's
outward
which imp

David,
David was
him, but
his shephe
and conce
tion and g
himself un
ployment
higher offic
to watch
them, to r
to the dut
owed to h
emblem of
spirit and
plied in a

istic unseen. "Whatever great things may lie in the future, right-heartedness is the first condition of obtaining them."

Neither hath the Lord chosen this. How must Jesse and Samuel have wondered as one after another of the young men failed to be chosen! This is only one instance of our ignorance of God's ways. We stand confused, bewildered, amid the incidents of life; but God "knows the end from the beginning," and comes through omniscience to his choice.

Arise, anoint him: for this is he. Jesse, and his other sons, must have been greatly astonished to see David anointed, whatever the intended office might be. But it has often been God's way to find his agents in unexpected places. Here a king is found in a sheepfold. Has not God often brought his great ones out from obscurity? In Joseph's time a prime minister was found in prison. From almost unknown places and from humble employment God has led out more than one into distinguished service. He is never at a loss for agents, and if the men fail to whom he might naturally look for service, substitutes for them are not far to seek.

The Spirit of the Lord came upon David. To do the Lord's work one needs the endowment of power. When Jehovah called Gideon to the mission of delivering Israel, Gideon said, "Wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house. And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man" (Judg. 6, 15, 16). And it is ever thus. The effort of the willing servant is emphasized by divine power. He who bows his head in humble recognition of the Lord's summons will receive not only the outward anointing of oil, but the divine touch which imparts life and power.

David, . . . with the sheep (verse 19). David was not puffed up by the choice made of him, but returned quietly and self-possessed to his shepherd duties. He who becomes haughty and conceited, because of a call to higher position and greater responsibilities, thereby proves himself unqualified therefor. Then, too, the employment of a shepherd prepared David for the higher office of king. The duties of a shepherd to watch over his flock, to feed and protect them, to recover them when lost, corresponded to the duties which a faithful and godly ruler owed to his people. So appropriate was the emblem of the shepherd for denoting the right spirit and character of rulers that it was applied in a very high and peculiar sense to the

person and office of our Lord himself, and by himself (John 10, 11).

PRACTICAL SUGGESTIONS.

1. Obedience is a surer cure for doubts than are arguments. Samuel ceased to fear for the kingdom when he anointed David as Saul's successor.

2. As the elders of Bethlehem trembled at the coming of Samuel, so men in sin are "all their lifetime subject to bondage through fear of death." He is wise who anticipates the Lord's coming and prepares for it.

3. As we "know not the day or the hour" when our Lord will come, it is wise to be always ready by being always faithful.

4. Samuel manifested the patience of hope, based upon faith. As son after son of Jesse proved not to be the chosen one, Samuel called for another till the elected one appeared. In your class treat each scholar as chosen of God.

5. It was contrary to oriental ideas that the younger should be preferred to the elder, but Samuel laid aside prejudice and custom when God decided against him. Be careful that feeling, impression, or prejudice does not interfere with your service.

Prismatic Lights on the Lesson.

BY BISHOP WARREN.

FOUNDATIONS OF GOD'S ADVANCEMENTS.

He setteth up one and casteth down another. Why? Judge from this instance:

1. David was young—young enough to learn from Samuel, Saul, God. A meek spirit and open mind is essential to greatness. He was put to school in kingcraft at once.

2. He was *busy*, keeping sheep in the field. God wants workers, can use no others. David could not be like his Father, nor Christ, unless he worked. He could never have written those inexpressibly comforting pastoral psalms, the joy of all ages, had he not been a shepherd himself. God's great leaders of his people have all been nurtured in toilsome life. This made David beautiful. He was red-haired and ruddy of face. He was short; made for strength and agility. Goliath was already growing big and boastful. One Saul, tall above his fellows, was enough. Eliab was tall, but rejected, and rightly; see his mean spirit (1 Sam. 17, 28).

3. He was ready to receive the Spirit of the Lord as well as the anointing oil (v. 13). The Lord looked at his heart and saw it was open to divine influence and ready to recognize and accept divine help. He bore witness in the king's presence that it was the Lord who de-

livered him from the paw of the lion and the bear (1 Sam. 17, 37).

God is looking after more Davids in every Sunday school. He opens doors to kingship, if the heart is right. All our greatest men have felt that they were called to their great work by God and aided by him therein.

God's word to Samuel in this lesson in regard to the elder brothers was inaudible to others. It is in the conscience that God speaks now. It is important that God has spoken to men in time past, but more important that he speaks now.

Faithful sheep-keeping naturally resulted in leading Israel like a flock.

Thoughts for Young People.

THE MAN AFTER GOD'S OWN HEART.

1. *To begin with, David was the topmost man of his century.* He was the climax of the best life of the chosen people of God, the consummate flower of the "religion of Moses." He was a rich man of striking mental and moral opulence; rich in gifts and richer in achievement; a poet and a politician; a chief of guerrillas and a champion of the armies of God; a vassal of the Philistines and the creator of the Hebrew fatherland; simple as a child in hunger for love, in beautiful humility, and in frank self-avowal, but prudent, cautious, and self-controlled in the onset of danger; tender-hearted, even to folly, as a father, but wise, sagacious, and powerful as a ruler of men. But none of these qualities, nor all of them together, were the reason for his being called a man after God's own heart.

2. *David was sincerely and profoundly a theocrat.* He was not a perfect man in his ethical life; far from it; but he had right ideals. He believed in no sovereignty that set Jehovah aside. He never desired to be anything higher than Jehovah's lieutenant-governor, though he was not proof against the temptations to self-indulgence that beset a throne. He was singularly faithful to the ideals of that "kingdom of God" which developed through the centuries, from patriarchal days down to the "fullness of time," when the Son of God came. This loyalty to the theocracy was the true reason for God's choice of him. Divine wisdom is ever singing, "I love them that love me." Evermore God's unseen educating ministrations go forward. He is always preparing the world's kings, and he makes no mistakes, for "he seeth not as man seeth."

3. *David had the blessing of a good home training.* Nothing so ineradicably rooted itself

in David's mind or found more pathetic expression in his songs than the influence of his family and shepherd life. That influence was educational; it was the salt of his career. It brought him face to face with reality, and developed an inwardness of being that brought permanent peace and power. [Clifford.]

4. *"The Spirit of the Lord came upon David."* The Hebrew historian accounts for David—for all he was and for all he did—by this simple and comprehensive statement. One analysis of human nature we should never forget: (1) Man is a spirit; and (2) "That which is born of the flesh is flesh." Spirit builds spirit; soul builds soul. Whatever David does that is spiritual and godlike and that advances the well-being of Israel results from this invisible presence of the Spirit of the Lord.

Teaching Hints for Intermediate Classes.

BY REV. A. H. MCKINNEY.

NOTE.

Our study and teaching outline for the quarter (see lesson for July 5) is kept in mind by the word "Saul's," as follows:

SURROUNDINGS.

APPROACH.

UNFOLDED TEXT.

LESSON.

STUDY IN ADVANCE.

For explanation of the word "Lives" used in these Hints see note to Lesson II, July 12.

SURROUNDINGS.

Time. 1065 to 1015 B. C., uncertain.

Places. Ramah: four miles north of Jerusalem, Samuel's home. Bethlehem: five miles south of Jerusalem, birthplace of David and of Jesus. Point out both places on the map, and recall the many incidents connected with the latter.

David. Ask the pupils to read from their lives what they have written concerning the family of David. See that the facts are correctly recorded, for it must be remembered that Jesus "was of the house and lineage of David" (Luke 2. 4).

APPROACH.

It will be helpful for the teacher to have clearly in mind a biography of some one who rose from a lowly origin to be a great help and blessing to his fellow-men, such, for example, as Lincoln or Whitefield. Recall the story of the selected life, and get the pupils to talk about it

for the
what t
"Now
to the c

The
could n
text. V
with v
series of
1. Go
Picture
Saul (r
bucking
anoint t
fear and

2. Sa
5). Pic
the trou
that fol
tion of J
the Nor
fied" Jess

3. The
seven son
fore Sam
not spend

4. Sam
Repeat Sa
to. Pictu
ance, and
meaning o
Lord came

After th
presented,
of each pi
whether th
minds and
port.

Have e
Golden Te
tant and n
and illustr
Then have
their Live
following:

Ask the p
account of
Review w

for the purpose of arousing their interest in what follows. When all are interested say, "Now we are going to study about a life similar to the one about which we have been talking."

UNFOLDED TEXT.

The opportunity for vivid picture painting could not be better than that presented by our text. We will, for the sake of the story, begin with verse 1 and look at the narrative in a series of pictures, as follows:

1. *God Commanding Samuel* (verses 1-3). Picture Samuel mourning over the rejection of Saul (recall last Sunday's lesson), the Lord rebuking Samuel and commanding him to go to anoint the future king. Then describe Samuel's fear and the Lord's direction.

2. *Samuel's Arrival at Bethlehem* (verses 4, 5). Picture Samuel's arrival, his reception by the troubled elders of the town, the dialogue that followed, and his overseeing the purification of Jesse and his sons. (From a study of the NOTES be prepared to tell why he "sanctified" Jesse and his sons.)

3. *The Procession* (verses 6-10). Picture the seven sons of Jesse as one by one they pass before Samuel and each is rejected in turn. (Do not spend overmuch time on this picture.)

4. *Samuel Anoints David* (verses 11-13). Repeat Samuel's question and the answer thereto. Picture the sending for David, his appearance, and the anointing service. Explain the meaning of the declaration, "The Spirit of the Lord came upon David."

After the above or a similar series has been presented, or, better still, after the presentation of each picture, question the pupils to ascertain whether the facts depicted are really in their minds and whether they understand their import.

LESSON.

Have each member of the class repeat the Golden Text, which enunciates a most important and much-needed truth. Question upon it, and illustrate it until its meaning is understood. Then have all print, so that they may copy it in their Lives and preserve as a reminder, the following:

LORD, MAKE MY
H E A R T
RIGHT IN THY SIGHT.

STUDY IN ADVANCE.

Ask the pupils to write in their Lives a short account of "The Boasting of Goliath."
Review word, "Heart."

By Way of Illustration.

BY JENNIE M. BINGHAM.

Verses 4 and 5. A minister gave this testimony: "When a young man I heard that an evangelist was coming to our home. I was very unhappy over it, and declared that all my good times would be spoiled. Little did I realize that his coming would give me the best friend of my life (for such the evangelist became to me), and that through him I would come to know the Lord." Thus often the thing which makes us tremble with apprehension is really our greatest blessing. The disciples one night on the lake thought they saw a spirit, and they cried out with fear, but it was their Lord coming to them, saying, "Fear not!" These elders did not realize that Samuel was bringing honor to their town and blessing to one of their townspeople, else they would not have trembled.

Verses 7. God's steadfast look at the real inwardness of things is the central thought. It is a valuable principle in judging movements as well as men. Some proposed social or industrial reform may wear an attractive outward appearance, but we must look at the heart of it. It seeks to provide for feeding and housing men, for employment and fair pay—all good things, just as good looks and manners are. But they are not the most important considerations. The purpose of life is not so much to get men's bodies well clothed and well fed as to make men. And you can only make men as you get down to where men live. Within all prosperity or adversity dwells an ethical and spiritual being, and he must be provided for. All social efforts must look at the heart and must bring that into harmony with the divine order.—*Charles R. Brown.*

Verses 11. "Behold he keepeth the sheep." David's shepherd life prepared him physically and morally for his kingship. Moses had forty years of sheep-keeping. David met the lion and the bear and battled with each and won the victory. Though he did not know it at the time, he was preparing himself for the contest with Goliath. Fidelity in the duty at hand prepared for the larger duty. When the Duke of Wellington came back to Eton after his glorious career he looked about the building and said, "Here is where I learned the lessons that made it possible for me to conquer at Waterloo." He did not mean that the Greek and the Latin won the battles, but fidelity to present duty, diligence, and patience.

Verses 12. "This is he." Capacity for doing great work for God is not usually found among

those who stand high in the world's estimation. He generally digs his ore out of the depths, and after much smelting and working at it makes his polished shafts. A miner's son among German forests, a railsplitter in America, are chosen to shake churches and kingdoms. Let us think less of outward position and more of lowly goodness. Let us believe more in the latent possibilities of the obscure boy or girl.

"And the Spirit of the Lord came upon David from that day forward." A traveler tells us that one day up among the Himalaya Mountains he found the source of that mighty river, the Ganges. It was a tiny stream at first, but it grew and wrought mightily. In these few words in verse 13 we find the source of David's power. We cannot wonder that he became Israel's great poet and Israel's great warrior and king. Like the fisherman's hut in Goethe's *Tale of Tales* to which there came a strange beautiful light, so did the Spirit of the Lord come to David. The fisherman's hut, after it received the mysterious light, became a beautiful silver temple. And the shepherd lad after his anointing became the great king.

Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

Samuel, although through a long life he had walked and talked with God, was oppressed with disappointment. He was broken-hearted for the failures of the man he loved. Not even the consolations of grace can take the bitterness from such sorrow. Here we enter into fellowship with the sufferings of Christ. A life full of promise wasted; a soul's possibilities gone, like the blotting out of a star! This is the grief of the Divine Heart. This is why Jesus wept over Jerusalem, saying, "O if thou hadst known, even thou, in this thy day, the things which belong to thy peace!" There is joy in heaven over one sinner that repenteth; there must be pain there over those who destroy themselves by sin. In earth and in heaven, between God and his people, this great fellowship of suffering is known. Fathers and mothers grieve for children gone astray; sisters for brothers; friend for friend; and God is searching for his lost ones with unflinching pity and love.

But there is a limit beyond which grief even for sin is not pleasing to him, because it is distrustful of his power, wisdom, and love. He told Samuel that his grief for Saul was excessive. He would say, "Circumstances have passed beyond your power; leave Saul with me; leave

the kingdom with me; I have plans beyond your thought, to work out better things for Israel than would have come through Saul. My ways are higher than your ways; do my bidding and leave the rest with me." It is the message for every heart pressed with a similar sorrow. Samuel, listening to God, laid aside his mourning, and resumed his work. It is better to do so, no matter what is our grief.

When Eliab, tall and handsome, stood before him, he thought, "How much he looks like Saul! Surely he is the chosen king!" But no; a fair appearance was not to be trusted again. The Searcher of hearts saw that Eliab's inner self was indeed too much like Saul. Like the wonderful X-rays which reveal the hidden structure of the body, the All-seeing Eye pierces to the hidden man of the heart. How vain to try to appear what we are not! "Behold, thou hast searched me and known me; thou understandest my thought afar off." What I seem to others is of no consequence to God. He knows what I really am, and takes me at no false value. The worst folly of all is to impose upon myself and believe myself better than I really am; for the truth will be known when the secrets of all hearts are revealed.

What, then, shall we do with our deceived and deceiving hearts? We can only say with David, "Behold, thou desirest truth in the inward part, and in the hidden part thou shalt make me to know wisdom. . . . Purge me and I shall be clean; wash me and I shall be whiter than snow; create in me a clean heart, O God, and renew a right spirit within me." David was chosen king because he had a heart to pray this prayer. He was "a man after God's own heart," because he had this humble spirit. Conscious of his weakness, confessing his sin, he repented and was forgiven. His dependence was not upon himself, but upon the Holy Spirit dwelling within him. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise."

The Teachers' Meeting.

From this lesson we learn: 1. God's knowledge of human nature is immediate and direct. 2. Being immediate and direct it is perfect. 3. Because God's knowledge is direct and perfect, it surpasses men's knowledge of each other and of themselves. . . . 1. The folly of permitted self-delusion. 2. The utter uselessness of hypocrisy. 3. The exposed position of all our sins. 4. The duty of being passive under God's discipline. 5. The reasonableness of our acting on God's judgment of men rather than on our

Aug.
own.
heart.
throne
2. He
hypocri
appoint
of the
strong l
sion was
thorough
turning-
provided
secret of
the divi
God ma
appoints

THE
L
NO

Our des
enced by
ways act
sees othe
Jesse kne
who pass
ment lent

[Study also
te
1 Sam. 17.
38 And
and he put
also he arm
39 And
armor, and

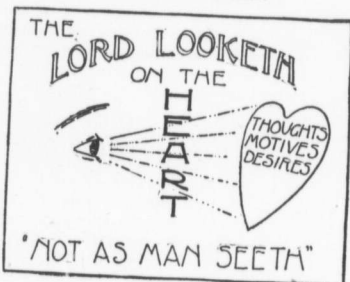
own. 6. A motive to diligence in keeping the heart. . . . Reasons for Saul's rejection from the throne of Israel: 1. He was a disobedient king. 2. He was an untruthful king. 3. He was a hypocritical king. . . . The manner of David's appointment to the throne of Israel. The want of the age was a truly devout man, with a strong hand and a brave heart. . . . Samuel's mission was dangerous, exceedingly responsible, and thoroughly successful. Here was one of the turning-points of history. . . . God says: "I have provided me a king among Jesse's sons." The secret of David's success was the divine choice, the divine preparation, and the divine call. God makes the choice, qualifies the man, and appoints the office.

as unworthy to be the Lord's chosen. When the divine approval was at length given, it was to one who had been unnoticed and overlooked. It was for Israel's good that God so directed his prophet in the appointment of their future king, as the course of after-events proved. The Lord looked beneath the surface, and saw David to be a man after his own heart, who should fulfill all his will. Self-willed lives are seldom happy, for human judgment is faulty and its insight shallow. When God, the all-seeing and all-wise, chooses for us, we may be sure the outcome will be happy.

Coloring.—Eye, white; heart, cream; words, pink; phrases, yellow; "heart," blue.

Blackboard.

BY THOMAS G. ROGERS.



Our desires and our decisions are alike influenced by what we behold. God does not always act as we would be inclined to do, for he sees otherwise than we do. Neither Samuel nor Jesse knew the real hearts or lives of the men who passed before them, and while their judgment lent approval, each was in turn rejected

Library References.

BY REV. S. G. AYRES.

SAMUEL ANOINTING DAVID.—See references on Samuel, Lesson I. Bruce, *First Three Kings of Israel*. Geikie, *Hours with the Bible*. Ewald, *History of Israel*. Maurice, *Prophets and Kings of the Old Testament*.

DAVID.—Meyer, F. B., *David, Shepherd, Psalmist, King*. Taylor, W. H., *David, King of Israel*. Hillis, N. D., *David the Poet and King*. Deane, W. J., *David ("Men of the Bible")*. Krummacker, *David, King of Israel*. MacLaren, A., *Life of David as Reflected in the Psalms*. Banks, L. A., *David and His Friends*. Newman, J. H., *Parochial Sermons*, vol. iii, page 47. Brooke, S. A., *Old Testament and Modern Life*, page 225. Geikie, *Old Testament Characters*, page 221.

SERMONS ON THE LESSON.

Verse 7.—Benson, E. W., *Boy Life*, page 74. Newman, J. H., *Sermons*, vol. ix, page 72. Verse 11.—*Homiletic Review*, vol. xxxv, page 136. Brooke, S. A., *Old Testament and Modern Life*, page 255. Verse 12.—Banks, L. A., *David and His Friends*, page 11.

LESSON VI. David and Goliath.

[Aug. 9.]

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

AUTHORIZED VERSION.

[Study also verses 32-37, 50-54. Read the chapter; also 1 Chron. 11. 10-14.]

1 Sam. 17. 38-40. [Commit to memory verses 45-47.]

38 And Saul armed David with his armor, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armor, and he assayed to go; for he had not

REVISED VERSION.*

38 And Saul clad David with his apparel, and he put a helmet of brass upon his head, and he clad him with a coat of mail. 39 And David girded his sword upon his apparel, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these:

*The Revised Version, copyright 1901, by Thomas Nelson & Sons.

proved it. And Da'vid said unto Saul, I cannot go with these; for I have not proved them. And Da'vid put them off him.

40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling *was* in his hand; and he drew near to the Phi-lis'tine.

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

42 And when the Phi-lis'tine looked about, and saw Da'vid, he disdained him: for he was but a youth, and ruddy, and of a fair countenance.

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

44 And the Phi-lis'tine said to Da'vid, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said Da'vid to the Phi-lis'tine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the LORD of hosts, the God of the armies of Is'ra-el, whom thou hast defied.

46 This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Phi-lis'tines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Is'ra-el.

47 And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD's, and he will give you into our hands.

48 And it came to pass, when the Phi-lis'tine arose, and came and drew nigh to meet Da'vid, that Da'vid hastened, and ran toward the army to meet the Phi-lis'tine.

49 And Da'vid put his hand in his bag, and took thence a stone, and slang it, and smote the Phi-lis'tine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

Time.—According to Usher, 1063 B. C.
Place.—The valley of Elah. Probably the Wady-es-Sumpt, about fourteen miles southwest of Jerusalem, which was not yet possessed by Israel.

Home Readings.

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

for I have not proved them. And David put them off him. 40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in the shepherd's bag which he had, even in his wallet; and his sling was in his hand: and he drew near to the Philistine.

41 And the Philistine came on and drew near unto David; and the man that bare the shield went before him. 42 And when the Philistine looked about, and saw David, he disdained him; for he was but a youth, and ruddy, and withal of a fair countenance. 43 And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. 44 And the Philistine said to David, Come to me, and I will give thy flesh unto the birds of the heavens, and to the beasts of the field. 45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a javelin; but I come to thee in the name of Jehovah of hosts, the God of the armies of Israel, whom thou hast defied.

46 This day will Jehovah deliver thee into my hand; and I will smite thee, and take thy head from off thee; and I will give the dead bodies of the host of the Philistines this day unto the birds of the heavens, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel, 47 and that all this assembly may know that Jehovah saveth not with sword and spear: for the battle is Jehovah's, and he will give you into our hand. 48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hastened, and ran toward the army to meet the Philistine. 49 And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead; and the stone sank into his forehead, and he fell upon his face to the earth.

Lesson Hymns.

New Canadian Hymnal, No. 458.

Blessed assurance, Jesus is mine!
Oh, what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of his Spirit, washed in his blood.

New Canadian Hymnal, No. 463.

What a fellowship, what a joy divine,
Leaning on the everlasting arms;
What a blessedness, what a peace is mine,
Leaning on the everlasting arms.

Aug.

New Ca

Sw

An

An

Up

1. D

were the
ous de
concern
from the
middle
dealings
to the o

2. Th

(v. 40).
comes of
What wa
stones di
it necess
What wa
bag?

3. Goli

was the c
liath and
the boast
What wa
taunts?

4. Davi

was the d
Goliath?
verse 45.)
and Israel
What did
What did
tallions? (

5. Goliath

shows Davi
more victo
(Read verse
tory of the
(1 Sam. 21
liath's overt
was the effo

Questi

1. Prepar

two armies
was the cha
proposition
What did he

New Canadian Hymnal, No. 481.

Sweet is the sunlight after rain,
And sweet the sleep which follows pain;
And sweetly steals the Sabbath rest
Upon the world's work-wearied breast.

Questions for Senior Scholars.

1. *David in Saul's Armor* (v. 38, 39). Who were the Philistines? What were Saul's previous dealings with them? What do we know concerning Goliath? What may be inferred from the fact that this battle was fought in the middle of Israel's territory? What previous dealings had Saul had with David (according to the ordinarily accepted chronology)?

2. *The Staff and Sling and Sling and Stones* (v. 40). Does the supernatural aid which comes of faith work by setting aside nature? What was the purpose of the staff? How many stones did David take? How many did he find it necessary to use? What was the brook? What was the ordinary use of the shepherd's bag?

3. *Goliath's Contempt* (v. 41-44). What was the difference in appearance between Goliath and David? What was the difference in the boastfulness between David and Goliath? What was the cause for such an exchange of taunts?

4. *David's Trust in God* (v. 45-47). What was the difference in the armor of David and Goliath? (The true answer is to be found in verse 45.) What lesson did both the Philistines and Israel learn from the words of that verse? What did Napoleon say about Providence? What did David say about the heaviest battalions? (Ver. 47.)

5. *Goliath's Overthrow* (v. 48, 49). What shows David's entire confidence? What wins more victories than either power or skill? (Read verses 50-54.) What was the later history of the famous sword which David used? (1 Sam. 21. 9.) What was the result of Goliath's overthrow upon the Philistines? What was the effect upon the Israelites?

Questions for Intermediate Scholars.

1. *Preparation for Battle* (v. 38-40). What two armies were opposing each other? Who was the champion of the Philistines? What proposition was made? Why was David there? What did he offer to do? What help did Saul

offer? Why was it declined? What preparation did David make?

2. *Meeting of the Champions* (v. 41-47). What was the personal appearance of David? What did Goliath think and say about him? What boast did he make? What was David's answer? Upon whom did he depend for victory? What result of the contest did David expect?

3. *The Victory* (v. 48, 49). How did the combatants advance to each other? How did Goliath expect to fight? What did David do to him?

Questions for Younger Scholars.

What did David do for Saul? *Played the harp for him.* Why was Saul's soul dark? *Because he was far from God.* Who made war upon Israel? Where did Saul go? Where did David go? What did his father want him to do? Was he glad? Whom did he see? What was the giant doing? What did David long to do? How do you know that he was strong? *He had killed a lion and a bear.* What did his brothers do? Did Saul let him go? What did he try to wear? What did he finally arm himself with? What did the giant do when he saw David? How did David answer him? What did David do with his sling? Who guided the stone? *God.* Why? *Because David trusted in him.* What followed? *The giant fell dead.*

A Review in Five Questions.

1. What event was the occasion for the story of our lesson? *A war with the Philistines.*
2. To what issue did the Philistines challenge Israel? *To that of single combat.*
3. Who offered to take up the challenge? *David, the shepherd of Bethlehem.*
4. What was the one purpose of his offer? *To show that God ruled Israel.*
5. What thought of the apostle Paul is like that of David? **GOLDEN TEXT:** "If God," etc.

The Church Catechism.

86. What is the indirect witness of the Spirit? The indirect witness of the Spirit is the assurance which we have from the consciousness of the fruit of the Spirit in our heart and life.

THE LESSON OUTLINE.

The Giants We Have to Fight.

I. OUR FOES.

Came on and drew near. v. 41.

A friend of the world is the enemy of God. James 4. 4.

Fleshly lusts war against the soul. 1 Pet. 2. 11.

The devil, as a roaring lion, walketh about seeking whom he may devour. 1 Pet. 5. 8.

II. OUR ARMOR AND OUR WEAPONS.

David put them off, and he took his staff, five smooth stones, and his sling. v. 39, 40.

Put on the armor of light. Rom. 13. 12.
The weapons of our warfare are mighty through God. 2 Cor. 10. 4.

By the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left. 2 Cor. 6. 7.

III. OUR ALLY.

I come to thee in the name of the Lord of hosts. v. 45.

The Lord shall fight for you, and ye shall hold your peace. Exod. 14. 14.

Our help is in the name of the Lord, who made heaven and earth. Psa. 124. 8.

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

IV. OUR ASSURANCE OF VICTORY.

I will smite thee, for the battle is the Lord's. v. 46, 47.

I can do all things through Christ which strengtheneth me. Phil. 4. 13.

All things are possible to him that believeth. Mark 9. 23.

We are more than conquerors through him that loved us. Rom. 8. 37.

V. THE REWARD OF VICTORY.

The man who killeth him, the king will enrich him with great riches. v. 25.

To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. Rev. 2. 7.

Great is your reward in heaven. Luke 6. 23.

He shall receive the crown of life which the Lord hath promised to them that love him. James 1. 12.

EXPLANATORY NOTES.

Between the last lesson and this several incidents are recorded: First, we note a change in the behavior of King Saul. Instead of the enthusiasm and ability which had characterized his earlier years and which were regarded as evidences of the indwelling of the Spirit of Jehovah, he became subject to alternating fits of melancholy and violence, which were at once recognized as evidences of the indwelling of an evil spirit from Jehovah. In ordinary religious phraseology the adjective "evil" when applied to "spirit" would mean morally evil; but the Hebrew carries no such meaning necessarily, nor probably was it in the minds of the translators. Saul suffered from the remorse of an offended conscience; and in his present desperate circumstances, and with his dogged determination not to submit to Jehovah's will, one can easily see how madness and crime might closely follow. Next, we observe that Saul was a lover of music, and to soothe his troubled mind his courtiers introduced as harper and bard David the son of Jesse. He proved successful in his efforts to relieve the king's malady, and became a royal favorite with the title, and possibly the duties also, of armor-bearer. Then comes the story of which our lesson is a part, and which, as told in the Bible, gives no hint of any earlier acquaintance of Saul with David. The chronological difficulties of the record of David's youth have already been noted, and it is perhaps impossible now to fix the precise order of these incidents, but we may suppose David to have been dismissed from the court after the recovery of the king. Though still a youth when he fought with Goliath, he was no longer the boy who had been anointed by Samuel. When the Philistines invaded the territory of Judah, Saul, with characteristic promptitude, led his army against them. But Goliath, their champion, struck terror into the Israelite army. The hostile forces seem each to have been afraid of the other, and days idled by as they threatened each other from the two sides of the valley of Elah, seven miles or so from Bethlehem, where Jesse lived. Three of Jesse's sons were in the Hebrew army, and David was sent by their father to inquire after their welfare. When David heard the taunts of Goliath his heart was fired with indignation, and he offered himself to be the champion of Israel. In spite of the contempt of his older brothers his offer was accepted by King Saul, and our lesson gives an account of the combat.

Verses 38-40. *Saul armed David with his armor* ["clad David with his apparel"]. Robed him in the finely woven royal garments, which

would soften the harshness of the "coat of mail." This act testified to the interest and fondness of the king. *He put an ["a"] helmet*

of bras
was of
call bras
armed [ally, "u fish had of defen Armor. own. H well as I cepted S assayed ticable. practice armors; too large fragments been pres often wor hands, en him. An He took oriental c never be v stones out Palestine. known as the time of flow plenti season, but mer. The out and w rounds and the stream. was the W summer tin quite dry. bag which let". The tinct, but se inside another of leather, a of his robe. impede his r ends of his lodging-place was in his string, broad where a stone the hand, and the head, and the art of precipitated far this weapon Palestinian p to slings as A been partial

of brass upon his head. Probably the helmet was of bronze. The compound metal that we call brass was not known in antiquity. *He armed* ["clad"] *him with a coat of mail*. Literally, "with a coat of scales," for the scales of fish had early suggested to warlike men a means of defense. *His sword* means Saul's sword. *Armor*. "Apparel." David had no plans of his own. He trusted in Jehovah for strategy as well as for success. Without hesitancy he accepted Saul's armor, but when clothed in it he assayed [tried] to go, and found that impracticable. *He had not proved it*; he had had no practice with such defensive and offensive armors; besides, probably it was "many sizes too large" for him. Mediaeval armor and such fragments of the armor of antiquity as have been preserved to our day show that warriors often wore, on their backs, their heads, in their hands, enormous weight. *David put them off him*. An act that showed decision of character. *He took his staff in his hand*. Nearly every oriental carries a staff, and a shepherd would never be without one. *Chose him five smooth stones out of the brook* [Margin, "torrent bed"]. Palestine, and especially its southern part, known as Judah in David's time and Judea in the time of our Lord, is watered by streams that flow plentifully down the hillsides in the rainy season, but which dry up entirely during summer. The tumultuous rush of the water scoops out and washes away the softer earth, and rounds and smooths the pebbles of the bed of the stream. The brook to which David turned was the Wady-es-Sumpt, and as it was now summer time we are to think of it as being quite dry. *Put them in a* ["the"] *shepherd's bag which he had, even in a scrip* ["his wallet"]. The meaning of the Hebrew is not distinct, but seems to imply one receptacle carried inside another. The shepherd's bag was made of leather, and probably was carried in a fold of his robe. The drapery around his limbs would impede his rapid progress, and in rolling up the ends of his garments he made a convenient lodging-place for his shepherd's bag. *His sling was in his hand*. The sling is a long leather string, broadening into a band in the middle where a stone is lodged. The two ends are held in the hand, and the sling is swung forcibly around the head, and then suddenly one end let go by the art of the slinger, and thus the stone precipitated far and with force. Skill in wielding this weapon is exceedingly hard to attain, but Palestinian peasants and Arabs are as partial to slings as American Indians and cowboys have been partial to lassos. *He drew near to the*

Philistine. He did not wait for Goliath to advance, but took all the hazards and advantages, that came to the aggressive.

These three verses form one natural division of our lesson, and we pause at their close to note that though David's conduct seems almost foolhardy, it was really based on knowledge and wisdom, and was "a true stroke of military genius" as well as a conspicuous example of enduring as seeing Him who is invisible. The ponderous Philistine with his wonderful armor and weapons had no duplicate in the Hebrew ranks. The only way to defeat him was by using weapons against which he had no armor and by rapidity of movement.

41-44. From David we turn to Goliath. He too came on and drew near. But he was not like David, alone; *the man that bare the shield went before him*. "Champions" in ancient days were partial to armor-bearers. David already (if our chronological order is correct) had done duty as Saul's armor-bearer, and another armor-bearer of King Saul was heroically faithful to him in his dying hour. We are not told much concerning Goliath other than that he was a late representative of a gigantic race that had terrified the Israelites at the time of the conquest. His defiance was not so much of Israel as of Israel's God. Every day he roared his challenge into terrified Hebrew ears. This morning *he looked about, and saw David*, and very naturally *disdained him*. Disdain, as we have said elsewhere, is the besetting sin of giants. Men who know their strength are always tempted to despise others who have not that particular sort of strength. *David was but a youth, and ruddy, and* ["withal"] *of a fair countenance*. Such a youth, with rustic weapons used for dogs, and without defensive armor, seemed preposterous to the huge Philistine. Stick and stones were not for such warriors as he, but for dogs, and the *Philistine cursed David by his gods*. Then he indulged in sanguinary talk after the manner of ancient heroes. *Come to me, which may be paraphrased* "Wait until I get at you." *And I will give thy flesh unto the fowls of the air* ["the birds of the heavens"], *and to the beasts of the field*. That is, to the vultures and jackals. "I will give you no quarter, and no burial," which second threat was to an oriental the more terrible of the two. All this Goliath had said for days together to attentive audiences. But what had inspired terror in others had no such effect on David. His reliance on Jehovah he proceeds boldly to declare.

45-47. David as well as Goliath boasts, for boasting was characteristic of ancient combats

(as is shown abundantly by Homer and other writers), but David's boast differs from Goliath's in that the Philistine trusts in himself, while David trusts in the God of the armies of Israel. Compared with Goliath David had little strength, little skill, weak weapons, and no armor, but he had the name of the Lord ["Jehovah"] of hosts. Never did a man trust more absolutely in God than did this youth. David never doubted that Jehovah would deliver his defier into the hands of his champion. *I will smite thee, and take thine ["thy"] head from ["off"] thee.* And so complete was his confidence in God that he had provided himself no sword for that purpose, but depended on Goliath's overthrow and Goliath's sword. *I will give the carcasses ["the dead bodies"] of the host of the Philistines this day unto the fowls of the air ["the birds of the heaven"], and to the wild beasts of the earth.* He threatens the entire Philistine army with the fate with which Goliath had threatened him. The champion's challenge pledged the Philistines to yield to Israel if David succeeded, just as the Israelites by accepting the challenge had stipulated that they would yield to the Philistines if Goliath succeeded. This mutual pledge greatly increased David's responsibility, but did not weaken his purpose. He knew, and his words to the host of the Philistines show that he well knew, that they would not keep their pledge, but would flee, be pursued, and slain. *That all the earth may know that there is a God in Israel. And ["that"] all this assembly shall ["may"] know that that Lord ["Jehovah"] saveth not with sword and spear.* This, then, was David's high and holy purpose; not to win the hand of the king's daughter, not to become successor or rival

HOMILETICAL AND PRACTICAL NOTES.

After his anointing by Samuel, David returned to the care of his father's sheep, but was soon summoned to court in order that he might by his playing charm away the evil spirit from Saul. "The powerful influence exerted by music upon the state of the mind was well known even in the earliest times." Saul improving, David again went home. But now he has come to the camp of Israel, having been sent by his father with provisions for his elder brothers. He found the armies of Israel and of the Philistines encamped on the opposite slopes of two mountains, with a plain between them. According to ancient usage it was proposed to settle the war between the two nations by single combat, and Goliath, the giant, was to be the champion (Heb. "the middle man")

of Saul, or to establish fame by delivering his country from invaders, but to achieve the glory of God. *The battle is the Lord's ["Jehovah's"], and he will give you into our hands ["hand"].* An exact contradiction of Napoleon's dogma, that "Providence is on the side of the heaviest battalions." Without entering into discussion concerning the authorship of any particular Psalm, it is interesting to compare David's unarmored head with the words, "O God, the Lord, thou hast covered mine head in the day of battle;" and his skill in slinging with "Blessed be the Lord, my strength, which teacheth my hands to war and my fingers to fight;" and his lack of any shield or coat of mail with "My Shield, in whom I trust." We should never forget, as David never did, that power belongs unto God.

48, 49. The two champions hasten toward each other. The changing phraseology indicates that the *Philistine came and drew nigh* with pomp and dignity, while *David hastened and ran* with alacrity. David took from his bag a stone, put it in his sling, aimed it carefully, and "sent it whizzing through the air." Just how it *sunk into the Philistine's forehead* we are not told. His visor may have been lifted so as to expose his forehead. It is possible, though not so likely, that it passed directly through the bronze helmet, for "slings are almost as dangerous as rifles." Goliath *fell upon his face to the earth.* And there we leave him, conquered by the Lord of hosts, who, as nearly always in human affairs, worked out his will by human means. Our story is not complete without a survey of the succeeding verses, which tell how David took the sword of Goliath and therewith killed him.

of the Philistines. He was of large size, about nine feet and two inches high, and armed according to his size and strength. Each morning Goliath took up his position on the plain and challenged the Israelites to furnish him a foe worthy to engage in combat. Forty days this challenge was repeated, emphasized with tantalizing mockery. David, coming to the camp, left the provisions with the keeper of the vessels and ran to ask after his brothers' health. While talking with them the Philistine champion appeared, repeating his challenge. David inquired as to the giant and the cause of Israel's fear of him, and was told the humiliating story, with the added information that the king had promised great riches and his daughter to the warrior who should kill Goliath. In addition,

the fat
be mac
and pu
suspect
with
what
conversa
who sur
him dec
liver the
as Israe

Vers
a curious
folly in
the foe h
incompet
(verse 3;
looking a
of war h
How oft
they the
cowardly
think sli

39. I
started to
and, so fa
than use,
else. The
Free, trai
limbs stiff
mail. Dav
would be c
ing Saul's
The questi
but how p
be hindran

40. Sta
armor thro
ural in m
aim. The
of the air
music, and
good a mar
For such re
necessary—
with drill o
behind the
and fruit,
why they c
told them,
ing but by

42. The
liath look
Israel a no
stripling?
press his se
fight with;

the father's house of the successful one would be made "free in Israel," that is, from taxes and public burdens. Eliab, David's brother, suspected that the young man wished to fight with the giant, and was greatly displeased at what he thought his brother's presumption. The conversation was, however, rehearsed to Saul, who summoned David into his presence, and bid him declare his confidence that God would deliver the enemy into his hand, and accepted him as Israel's champion.

Verse 38. Saul armed David. There was a curious blending of cowardice, prudence, and folly in Saul's conduct. Not daring to engage the foe himself, he did not hesitate to accept an incompetent youth, as he supposed David to be (verse 33). And now, with his earthly way of looking at things, he must make of David a man of war by putting on him his own war-dress. How often men advise others how to fight, they themselves being either incompetent or cowardly! Such take little account of God, and think slightly of his armor (Eph. 6. 13-17).

39. I cannot go with these. When David started to walk, he found his attire unwieldy, and, so far as he was concerned, more for show than use. David would be himself and no one else. The issue was staked on naturalness. Free, trained nimbleness is more valuable than limbs stiffened and constrained by a coat of mail. David, as an abbreviated edition of Saul, would be certain of defeat; and would not wearing Saul's armor mean having Saul's spirit? The question is not how excellent anything is, but how proper. What are helps to some may be hindrances to others.

40. Staff . . . five smooth stones. Saul's armor thrown off, David is himself again, natural in movement, free of arm, and sure of aim. The staff gave him equipoise, the cutting of the air by the revolving sling was old-time music, and the forehead of the Philistine as good a mark as any knot of tree or soaring bird. For such readiness much preparation had been necessary—practice to select and aim the stone, with drill of hand and eye. Much of life lies behind the development of the bud into flower and fruit. When the disciples asked our Lord why they could not cast out the evil spirit he told them, "This kind can come forth by nothing but by prayer and fasting" (Mark 9. 29).

42. The Philistine . . . didaind him. Goliath looked contemptuously upon David. Had Israel a no more imposing champion than this stripling? No words are bitter enough to express his scorn. "He had sought a warrior to fight with; he gets a boy to annihilate. It is

paltry business." "To win against such a foe will add nothing to my laurels," thought Goliath. Defeat at the hand of David had not entered his mind. Here is another instance of judging by the outward appearance proving to be a very serious blunder.

43. Am I a dog? "to be beaten by a shepherd's staff." Judged according to the rules of human warfare, David's conduct did seem ridiculous. Like many another foe, Goliath failed to see his invisible opponent, the God of battles. *Cursed David by his gods.* Goliath by such cursing defied not only David, but Jehovah also. How often men think contemptuously of God in discrediting his people! What ignorance of God's ways do they display who think that God's success—or that of his servants—depends upon using their methods! The Philistine should have remembered that his own nation had time and again been humiliated before Jehovah, and not have used his holy name so triflingly.

44. Come to me, and I will give thy flesh, etc. The cursings of hatred and contempt are often followed by the braggadocio of self-conceit. Brag and Cursing are brothers born of impiety and ostentation. No doubt the boast of the Philistine seemed to him to be easy of fulfillment. But "Pride goeth before destruction and a haughty spirit before a fall." In spiritual conflicts presumption is at once the prelude and cause of defeat. It is this same spirit against which St. Paul gives the warning, "Let him that thinketh he standeth take heed lest he fall."

45, 46. In contrast with the boastful ostentation of Goliath was the simple yet confident declaration of David. "Here is another style, not of a boaster, but of a prophet." He tells the Philistine that he trusted in carnal weapons alone—"Thou comest to me with a sword, and with a spear," etc.—but that his own trust was in the Lord. Here was a partnership between the human and the divine. What a reality was God to David! Conscious of God's presence, he fearlessly met his enemy. With less of faith he might have been too nervous to take the proper aim. There is a full assurance of faith that removes fear and makes defeat an impossibility. Consider the larger victory of Faith as compared with that of Self-confidence. Goliath had loudly boasted of his purpose of giving David's body to the beasts of the field. And was this all his great strength and prowess were to accomplish? David announced his expectation of thoroughly overthrowing the host of the Philistines.

47. The battle is the Lord's. Goliath boasted

of his strength, but David founded his assurance of victory upon Jehovah, the God of Israel. We are charmed with the loyalty of David, who does not for one moment forget his God, and gives to him the credit of victory.

48, 49. David hasted, and ran. No sooner has David spoken than his foot and hand second his tongue: he runs to fight with the Philistine. It is offensive warfare that tells; it is more fatal to your enemy, and less expensive to yourself. David did not propose to fight Goliath at close quarters, and thus allow the nearness of his big enemy to foster fear in his mind. He slew him before he was overwhelmed by his full size. When he did measure the Philistine it was taking the dimensions of a dead enemy. *He fell upon his face to the earth.* Gone are all his boastings, like the morning vapor. And that great body is as harmless as any other hillock. So, often have perished God's enemies who have trifled with his name, and threatened his people. What availed the armor of the giant? Before he could use his sword his arm was stiffening in death. Before his armor-bearer could hand him his shield that fatal stone had buried itself in his brazen forehead. No need had David to carry a sword, for that of Goliath is at his service. Nothing more honors God than the turning of wicked men's forces against themselves; there are none of his enemies but carry with them their own destruction.

PRACTICAL SUGGESTIONS.

1. Serve God in your own way. Trust not to another's learning, wealth, or strength. Do not imitate other people's way of working. Make good preparation, and then be yourself.
2. David had little doubt of his success, or he would have taken more stones from the brook. The better one's aim the less ammunition he needs. Teacher, master thoroughly a few points in the lesson to impress upon your scholars' minds. The number that David took is plenty.
3. Never allow appearances to make you overconfident or discouraged. It was death to Goliath, and would have been to David, had he not been superior to them.
4. Nothing is so cheap and so cheapening as boasting. Never indulge in it, even in your thoughts; for it will add to the shame of failure, and never contributes to victory.
5. Admit your dependence upon God. "In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3. 6).
6. David gave to all onlookers ample proof that Goliath was really dead, not merely stunned. There could be no dispute as to

death over the giant's headless body. In fighting against evil in your own soul be sure of its complete overthrow, "lest any root of bitterness springing up trouble thee."

Prismatic Lights on the Lesson.

DAVID AND GOLIATH.

This story is the charm of youth in every age. How was it achieved?

Great men everywhere say that each upward step was made possible by fidelity in lower grades of work. The triumph over Goliath was a fitting consequent of the conquest of the lion and the bear. Faithful in that which is least is faithful in that which is greatest. Slight the alphabet or the simple rules of arithmetic and reading is a labor and higher mathematics an impossibility.

David had confidence in himself and trust in God. He went after the lion and after the giant. He got both. He took weapons he was accustomed to. He could fling stones farther than Goliath could hurl his spear. He was agile enough to keep out of reach of that. Goliath with all his braggadocio had no fighting chance.

But, well-weaponed as David was, he came in the name of the Lord, who had been insulted (v. 45). He was conscious of fighting God's battles and looked to him for help. He saw the triumph from afar, by faith he brought it nigh (v. 46). A sublime courage is half the battle.

We no more admire his courage than we are indignant at the supine cowardice of those he fought for. But other people's indifference is no excuse for our not doing our best.

The world is a Goliath, proud and full of mockery. Every Christian should be a David. The reason the world loves this story is that it is a part of our own experience. Be a David.

Thoughts for Young People.

THE BATTLE OF LIFE.

1. *In the battle of life good men have to fight a powerful foe.* We have to contend with numerous adversaries. We are often hindered by those who ought to help us. We are animated by various and often by conflicting feelings. Past victories strengthen us for future conflicts. Such experiences in the battle of life were singularly typified by David's experiences in the battle with Goliath.
2. *In the battle of life good men need divine assistance.* David's dependence on God was right because it insured the right help for the

combat
holy st
of wea
triumph

Tea

Time.
the last
Place
southwe
Golia
their L
boasting

The w
largest n
large tha
cut down
cowboy h
enough f
heart bec
all afraid
call, or
strong ma
by way o
thoroughl

There v
lesson stor
against sp
will be no
rative may

1. *Saul*
to ascertain
Saul was

Explain re
Saul's arm

2. *David*

David taki
stones, put
taking his
giant. (E
ployed thei
flocks, and
their use.

3. *Goliath*
of a little v
liath, and t
Have one
and anothe
David depen
coming cont

Aug. 9.]

SUNDAY SCHOOL BANNER.

561

combat; because it awakened a right spirit for holy struggle; because it led to a right selection of weapons; and because it secured a right and triumphant issue. [Parker.]

Teaching Hints for Intermediate Classes.

SURROUNDINGS.

Time. Two or three years after the time of the last lesson (1063 B.C.).

Place. Vale of Elah, fourteen or fifteen miles southwest of Jerusalem.

Goliath. Have two or three pupils read from their Lives what they have written about the boasting of Goliath. (See 1 Sam. 17, 4-11.)

APPROACH.

The writer recently read an account of the largest man in the world. As a boy he was so large that he escaped having his father's clothes cut down for him. As a man he could not be a cowboy because he never could get a horse large enough for him to ride. He never had a sweetheart because he was so big that the girls were all afraid of him. It will not be difficult to recall, or to learn about, some giant or some strong man about whom the teacher may talk by way of introduction. When the pupils are thoroughly interested turn to the lesson.

UNFOLDED TEXT.

There will be no difficulty in getting enough lesson story. On the contrary, we must guard against spending so much time on it that there will be none left for the application. The narrative may be developed in a series of pictures.

1. *Saul Arming David.* Question the pupils to ascertain if they have clearly in mind who Saul was. Then picture him arming David. Explain why David was not able to walk with Saul's armor on.

2. *David Preparing for the Fight.* Picture David taking his staff (or club), selecting five stones, putting them into his small leather bag, taking his sling, and going forth to meet the giant. (Explain that Eastern shepherds employed their slings to drive and to guide their flocks, and that they became very expert in their use. Judg. 20, 16.)

3. *Goliath Approaching David.* For the sake of a little variety, have the pupils describe Goliath, and tell how he felt when he saw David. Have one pupil read aloud verses 43 and 44 and another verses 45-47, and explain that David depended on the Lord for victory in the coming contest.

4. *David Killing Goliath.* Briefly picture David approaching his reviler, smiting him with the stone, and slaying him.

After the pictures have been painted question the members of the class to ascertain whether they have grasped the essential facts of the story.

LESSON.

Turn the conversation again to the thought of giants. Give to each pupil a sheet of paper and ask him to print a list of giants with which he has had to contend or may have to contend. Have the lists read and comment on them. Then have all print a list something like this:

MY GIANTS

SELFISHNESS.
PRIDE.
ENVY.
MALICE.
TEMPER.
HABIT.

Show how habits of lying, stealing, swearing, and drinking become giants that threaten the overthrow of many. Then ask all to print the names of the pebbles that they may use to overcome these giants. After the lists have been read and commented upon have them reprinted as follows:

MY PEBBLES

FAITH.
PRAYER.
SCRIPTURE.

These are to be used in the slings of Perseverance and Patience. Recall the temptation of Jesus in the wilderness.

Finally, have the Golden Text repeated and ask all to print:

LORD, HELP ME TO OVERCOME

MY GIANTS

IN THY STRENGTH.

STUDY IN ADVANCE.

Ask the pupils to write in their Lives a short account of "The Love of Jonathan for David." Review word, "Giants."

By Way of Illustration.

Verses 38-40. *David and his weapons.* David stands for a picture of the armor and weapons of God's soldiers. "The weapons of our warfare are not carnal, but spiritual," and though to the estimate of sense they are as useless as the bows and arrows of savages against breech-

loading artillery, they are mighty through God to the pulling down of strongholds. The Church has been tempted to wear the armor which Saul would lend it, and to accept from the civil power wealth and prestige, but it has been hindered in its march thereby, and all but choked in the helmet. The world tempts the Church to seek for success by adopting the world's methods. No good ever comes of fighting Goliath with weapons fashioned after the pattern of his. It was when apostles could say, "Silver and gold have we none," that they could also say, "In the name of Jesus Christ of Nazareth, rise up and walk." The world has to be won to Christ by means by which he overcame it.—*Joseph Parker.*

Verse 42. The Philistine disdained him. To the eye of sense the giants are on the devil's side; and the Lord's champions are insignificant-looking little fellows. Ten out of twelve of the men whom Moses sent into Canaan said that they felt like grasshoppers in comparison with the huge men with whom the Lord's people would have to battle. And in almost every great conflict since that day the Lord's champions have either seemed like grasshoppers in the sight of the Lord's enemies or they have felt like grasshoppers in contrast with the giants before them. Every great reform in the world's history has been championed at the start by some single-handed little David pitted against a whole army of Goliaths.

Verse 45. "I come to thee in the name of the Lord of hosts." An Englishman in a foreign land occupies a very different position, and speaks in a very different tone, according to whether he assumes a private capacity as an ordinary traveler, or acts as representative and ambassador of his country. In the former case he speaks in his own name, and receives what respect and obedience it can obtain; in the latter, he is conscious of being identified with all that is associated with the term "Great Britain." For a man to speak in the name of England means that England speaks through his lips; that the might of England is ready to enforce his demands; and that England's power is pledged to avenge any affront or indignity to which he may be exposed. Thus came David in the name of the Lord of hosts. And thus Jesus bids us ask what we will in his name; not that we should use the name as an incantation or formula, but that we should be so one with him in his interests, purposes, and aims that it should be as though he were himself approaching the Father with the petitions we bear.—*F. B. Meyer.*

Heart Talks on the Lesson.

He was a terrible giant. Saul was afraid; the whole army was dismayed; only the boy with the shepherd's sling and stone saw nothing to fear. For him it was a grand chance to prove the God of Israel mightier than his foes. It was the difference between sight and faith. God was a reality to David. Like Moses, he saw Him who is invisible. The heavens had declared his glory while in the silent night he had watched the grand march of the stars; they were the work of the fingers of a personal God who was also mindful of the humblest man upon earth. Caring for his sheep, calling them by name and leading them out, David had learned to trust the Lord, his own Good Shepherd.

However we learn it, this is of all knowledge the best: to know God; to rely upon him; to believe with all the heart that he can and will deliver from evil every soul that trusts him. In this faith David was conqueror. This is the victory that overcometh.

On the morning of that day David had no thought of anything unusual befalling him. It was a pleasant change to go and see how it fared with his brothers. From his psalms we learn it was his habit to commit himself to the guidance of God every morning; and this day no doubt he did the same. Our days are all uncertain to our finite eyes. Before nightfall something may occur to change the whole aspect of our life. Safety and quietness are found only in committing everything to Him who knows the unseen way and who cares for all our interests. Giants and Philistines may confront us; but what are they to defy God, or to threaten his chosen ones? David's cheerful confidence grew out of experience. But if it had not been his habit to recognize God in everything the killing of the lion and the bear would have been no incentive to faith in this encounter with the giant. If he had called it "luck," or the result of his own strength alone, he could not have been so sure of himself; he might not be so "lucky" this time. But his confidence was not in himself; he said, "The Lord who delivered me from the lion and the bear will give me this Philistine."

So faith grows from strength to strength. Recognizing God, and trusting him in ordinary duties and cares, we meet life's heaviest trials with courage because we "know whom we have believed." That was a sweet strain from David's harp when he sang, "Because thou hast been my help, therefore in the shadow of thy wings will I rejoice;" and a yet richer melody

Aug.
when
"Why
thou
the he
Is
comp
it defy
it in
he wil
the ton
liath w
cumeis
armies
fail be
faith to
spiritua
against

1. Da
sight; ;
3. He c
we are o
1. No m
spiritual
irresistib
that mig
anxious
to use th
when the
4. As G
should o
In his rea
standing
protection
for us.

GOLIATH
Church, v
Israel, vol
of Old Te
Expository
Testament
Legends of
325. The I
PHILISTINE
People, vol

GOLDE

1 Sam. 18. 5
5 And D
sent him, a
set him ove

when in great testing of his faith he cried, "Why art thou cast down, O my Soul? *Hope thou in God*, for I shall yet praise him who is the health of my countenance and my God."

Is it a new trial you have to face—a giant compared with any you have yet met? Does it defy the power of God to deliver you? Meet it in the name of the Lord. The battle is his; he will give it into your hands. Let us take the tonic of David's faith and meet every Goliath with his fine irony: "Who is this uncircumcised Philistine that he should defy the armies of the living God? Let no man's heart fail because of him." This is the practical faith to live by in things temporal and in things spiritual. "If God be for us, who then can be against us?"

The Teachers' Meeting.

1. David's life was lived consciously in God's sight; 2. David fought in God's strength; 3. He conquered because God always wins. If we are on God's side we need have no fears. . . . 1. No man's heart need fail him because of any spiritual danger which the world, perhaps, calls irresistible. 2. We should leave nothing undone that might glorify God. 3. We should not be anxious to invent ways of our own, but rather to use the ways that God has appointed, and when these fail to leave the rest in his hands. 4. As God's mercies continue increasing, so should our remembrance of them increase. . . . In his readiness to make use of means, notwithstanding his full confidence in the succor and protection of God, David is a worthy example for us.

Library References.

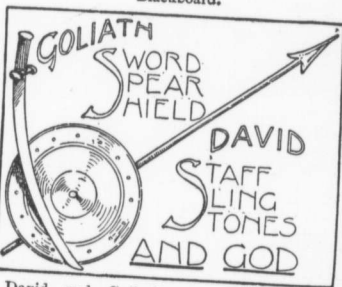
GOLIATH.—Stanley, *History of the Jewish Church*, vol. ii, page 57. Ewald, *History of Israel*, vol. iii, page 69, sq. Geikie, *Landmarks of Old Testament History*, pages 46-50. *The Expository Times*, 1892, page 156. Geikie, *Old Testament Characters*, page 221. Baring-Gould, *Legends of the Patriarchs and Prophets*, page 325. *The Lives of David and Bible dictionaries.*
PHILISTINES.—Kent, *History of the Hebrew People*, vol. i, page 27. Geikie, *Hours with the*

Bible (Index). Sayce, *Patriarchal Palestine* (Index). Stanley, *History of the Jewish Church*. Ewald, *History of Israel*. Kittel, *History of Hebrews*.

SERMONS ON THE LESSON.

Verse 45.—*Homiletic Review*, vol. xxxiii, page 422. Kingsley, C., *Sermons*, page 1. *The Homilist*. Verse 47.—*The Pulpit*, London, vol. xxxiii, page 246; vol. lxx, page 451.

Blackboard.



David and Goliath were very unevenly matched. With the latter was every human probability of success, assured by all that could be devised to strengthen and equip. The giant had long been master of the situation, and none dared to assert himself in combat against his prowess. That the giant would win was a foregone conclusion with the spectators when a shepherd lad, almost unarmed, but confident in himself and God, accepted the rude challenge of Goliath and advanced to meet him in the open. But the battle is not always to the strong, nor can appearances be relied upon to foretell the issue. With David and his staff and sling was the almighty God, and in His might, rather than his own, he met and overcame and decapitated the terror of Israel's host. No cause is weak which God espouses, and no man need fear when God stands on his side.

Coloring.—Sword, etc., cream and yellow; names, red; phrases, blue and white.

LESSON VII. Saul Tries to Kill David.

[Aug. 16.]

GOLDEN TEXT. God is our refuge and strength, a very present help in trouble. Psa. 46. 1.

AUTHORIZED VERSION.

1 Sam. 18. 5-16. [Commit to memory verses 12-14.]

5 And David went out whithersoever Saul sent him, and behaved himself wisely; and Saul set him over the men of war, and he was ac-

REVISED VERSION.*

5 And David went out whithersoever Saul sent him, and behaved himself wisely; and Saul set

*The Revised Version, copyright 1901, by Thomas Nelson & Sons.

cepted in the sight of all the people, and also in the sight of Saul's servants.

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

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

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

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

10 And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house; and Da'vid played with his hand, as at other times; and *there was* a javelin in Saul's hand.

11 And Saul cast the javelin; for he said, I will smite Da'vid even to the wall *with it*. And Da'vid avoided out of his presence twice.

12 And Saul was afraid of Da'vid, because the LORD was with him, and was departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people.

14 And Da'vid behaved himself wisely in all his ways; and the LORD *was* with him.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Is'ra-el and Ju'dah loved Da'vid, because he went out and came in before them.

Time.—About B. C. 1063. **Place.**—Gibeah, in the tribe of Benjamin, Saul's home.

Home Readings.

- M. Saul Tries to Kill David. 1 Sam. 18. 1-16.
 Tu. The evil spirit. 1 Sam. 19. 1-12.
 W. Power of envy. Prov. 27. 1-10.
 Th. Prayer for help. Psa. 143.
 F. Defense against persecutors. Psa. 7. 1-11.
 S. Trust and fear not. Psa. 56.
 S. Help in trouble. Psa. 118. 1-17.

Lesson Hymns.

New Canadian Hymnal, No. 50.

Oh, safe to the Rock that is higher than I,
 My soul in its conflicts and sorrows would fly;
 So sinful, so weary, thine, thine would I be;
 Thou blest "Rock of Ages," I'm hiding in thee.

him over the men of war, and it was good in the sight of all the people, and also in the sight of Saul's servants.

6 And it came to pass as they came, when David returned from the slaughter of the Philistine, that the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with timbrels, with joy, and with instruments of music. 7 And the women sang one to another as they played, and said,

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

8 And Saul was very wroth, and this saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands; and what can he have more but the kingdom? 9 And Saul eyed David from that day and forward.

10 And it came to pass on the morrow, that an evil spirit from God came mightily upon Saul, and he prophesied in the midst of the house; and David played with his hand, as he did day by day. And Saul had his spear in his hand; 11 and Saul cast the spear; for he said, I will smite David even to the wall. And David avoided out of his presence twice. 12 And Saul was afraid of David, because Jehovah was with him, and was departed from Saul. 13 Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people. 14 And David behaved himself wisely in all his ways; and Jehovah was with him. 15 And when Saul saw that he behaved himself very wisely, he stood in awe of him. 16 But all Israel and Judah loved David; for he went out and came in before them.

New Canadian Hymnal, No. 52.

The Lord's our Rock, in him we hide;
 A shelter in the time of storm!
 Secure whatever ill betide;
 A shelter in the time of storm.

New Canadian Hymnal, No. 51.

How firm a foundation, ye saints of the Lord,
 Is laid for your faith in his excellent word!
 What more can he say, than to you he hath said
 To you, who for refuge to Jesus have fled?

Questions for Senior Scholars.

1. *David's Wisdom* (v. 5). What new courtier now comes to the front? What relation did he hold to the throne? To what position did Saul first appoint David? How are we shown that David was a worthy and effective officer?

2. *David's Popularity* (v. 6, 7). What changed Saul's favor to opposition? How was

Aug. 1

a victo
 would f

3. Sa
 did Sau
 Upon w
 Saul's
 selfish
 murder;
 life grow
 cause of
 of Saul's

4. Da
 modesty,
 recogniti
 Judah n
 Saul afte
 strained

Qu

1. Dav
 David do
 Is said o
 him? W
 warriors
 for David

2. Saul
 toward D
 affliction o
 Who play
 do? How

3. Saul
 fear Davi
 David? H
 loved Davi

Qu

What di
 David's cl
 What did

I. WINSOM

Accepted

Israe

He tha

Rom

Praisin

the p

Jesus

and

2. 52

II. Trustw

David ce

v. 5.

It is re

found

Aug. 16.]

SUNDAY SCHOOL BANNER.

565

a victory usually celebrated? What course would it have been wiser for Saul to take?

3. Saul's Jealousy (v. 8-13). What danger did Saul foresee? What passion did it stir up? Upon what did Saul resolve? What increased Saul's fear of David? How are we shown that selfishness leads to jealousy and jealousy to murder? That evil once getting place in the life grows until it dominates it? What was the cause of David's success? What was the cause of Saul's failure?

4. David's Wisdom (v. 14-16). How do modesty, rectitude, capacity, and energy compel recognition and reward? Why are Israel and Judah mentioned separately? Of what was Saul afraid? Who was responsible for the strained relations between Saul and David?

Questions for Intermediate Scholars.

1. David's Faithfulness (v. 5-7). What did David do after his victory over Goliath? What is said of his conduct? Who thought well of him? What was the custom when victorious warriors returned? What preference was shown for David over Saul?

2. Saul's Envy (v. 8-11). How did Saul feel toward David? Of what was he afraid? What affliction came to Saul? What gave him relief? Who played for him? What did Saul try to do? How many times?

3. Saul's Fear (v. 12-16). Why did Saul fear David? What position was assigned to David? How did David conduct himself? Who loved David?

Questions for Younger Scholars.

What did Saul do for David? Who became David's close friend? What did he give him? What did the people think of David? What

THE LESSON OUTLINE.

Elements of Success.

I. WINSOMENESS.

Accepted in the sight of all the people; all Israel and Judah loved David. v. 5, 16.

He that serveth Christ is approved of men. Rom. 14, 18.

Praising God, and having favor with all the people. Acts 2, 47.

Jesus increased in wisdom and stature, and in favor with God and man. Luke 2, 52.

II. TRUSTWORTHINESS.

David went out whithersoever Saul sent him. v. 5.

It is required in stewards, that a man be found faithful. 1 Cor. 4, 2.

did the women sing when they met Saul? How did Saul feel about it? What old enemy came back into his heart? What did David try to do for him? Could he help him? What did Saul do to David? Who saved David from death? Why was he always spared? *Because he was to be king of Israel.* What office was given David? What did Saul always hope? *That he would be killed in war.* What did Saul know? Did he try to kill David again? *Yes; many times.* Which was the happier, the king or his servant David?

A Review in Six Questions.

1. Who loved David after his victory? *Jonathan, the son of Saul.*
2. How did David act under the honors he received? *Very wisely.*
3. How did Saul feel toward David? *He became jealous of David.*
4. To what did Saul's jealousy lead him? *To try to kill David.*
5. Why was David wise and successful? *Because the Lord was with him.*
6. What is our GOLDEN TEXT? *"God is our," etc.*

The Church Catechism.

37. What is sanctification? Sanctification is that separation from sin and consecration to the service of God, which is wrought by the Holy Spirit in the believer at regeneration and continued in his growth in grace.

1 Peter 1. 2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: **Grace** unto you, and peace, be multiplied. 15. But as he which hath called you is holy, so be ye holy in all manner of conversation.

He that is faithful in that which is least is faithful also in much. Luke 16, 10. Be thou faithful unto death, and I will give thee a crown of life. Rev. 2, 10.

III. DISCRETION.

David behaved himself wisely. v. 5.

The fear of the Lord is the beginning of wisdom. Psal. 111, 10.

He giveth wisdom unto the wise, and knowledge to them that know understanding. Dan. 2, 21.

If any of you lack wisdom let him ask of God, and it shall be given him. James 1, 5. Through thy precepts I get understanding. Psal. 119, 104.

IV. ENDURANCE OF HOSTILITY.

Saul eyed David from that day and forward.
v. 9.

If thou faint in the day of adversity, thy strength is small. Prov. 24. 10.

He that endureth to the end shall be saved. Matt. 10. 22.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory 2 Cor. 4. 17.

V. FELLOWSHIP WITH GOD.

The Lord was with him. v. 14.

I love them that love me; and those that seek me early shall find me. Prov. 8. 17.
My grace is sufficient for thee: for my strength is made perfect in weakness. 2 Cor. 12. 9.

Take not thy Holy Spirit from me. Psa. 51. 11.

For in him we live, and move, and have our being. Acts 17. 28.

EXPLANATORY NOTES.

The closing verses of the chapter from which our last lesson was taken tell how Abner introduced David to King Saul. It was then that "the soul of Jonathan was knit to the soul of David, and Jonathan loved him as his own soul;" and Jonathan gave David his robe to wear, and his sword, and his bow, and his girdle; and Jonathan and David made a covenant, or pledge, of faithful friendship. Saul did not let David even return to his father's house, but kept him.

5, 6. *David went out whithersoever Saul sent him, and behaved himself wisely.* The Margin proposes another punctuation, "David went out; whithersoever Saul sent him, he prospered." The allusion is apparently to a series of victories achieved by him over the Philistines. Few daring men are silent men, and consequently brave soldiers and sailors have been proverbially unwise in their utterances. The world was astonished when William the Taciturn and, centuries later, Ulysses Grant showed that they could not only fight but hold their tongue. It would have been easy for David now to have made serious mistakes. He was still young, could not have been greatly learned in courtly ways, was exposed at once to flattery and jealousy. It was foolish talk that brought his first troubles, but he was not the foolish talker. His wisdom shows fine natural endowments, great determination, and, as we are reminded by the inspired writer, presence of the Spirit of the Lord. *Saul set him over the men of war.* Here was a great responsibility, made more difficult by the fact that he was under the immediate supervision of the king, himself an experienced commander of men. *He was accepted* ["it was good"] *in the sight of all the people, and also in the sight of Saul's servants.* That courtiers as well as common people should favor David is complimentary to his character, for usually courts are hotbeds of hatred and jealousy. Thus far all is prosperous and happy. But we are suddenly turned from a survey of David's honors to his trials. *When David was* [omit "was"] *returned from the slaughter of the Philistine* [Margin, "Philistines"]. Not probably from the killing of Go-

liath, but from some one of the several victories which are covered by the record of verse 5. *The women came out of all* ["the"] *cities of Israel, singing and dancing to meet king Saul, with tabrets* ["timbrels"], *with joy, and with instruments of music* [Margin, "triangles," or, "three-stringed instruments"]. Such was the custom of Hebrew women. So Miriam led the way in praising the Lord with timbrels and with dances after the overthrow of the Egyptians in the Red Sea, and Jephthah's daughter met her father. The "tabret" or "timbrel" resembled the modern tambourine. The "instruments of music" cannot be described definitely.

7-13. *Women answered one another* ["sang one to another"] *as they played.* Singing in fugue or antiphon. *Saul hath slain his thousands, and David his ten thousands.* These women were not good politicians. There was no need to praise the commander at the expense of his monarch. Probably Saul had never heard of the anointing of David, but he could never forget Samuel's declaration that God had chosen another for his throne. *That the saying displeased him* was most natural, and his question, *What can he have more but the kingdom?* was logically based. There was no rival in sight for the throne except indeed this "favorite son" should manage to displace him. So that the first of David's trials was the thoughtless and injudicious praise of the women. The second was the distrust of a man on whose favor, humanly speaking, he must depend. *Saul eyed David from that day and forward.* Although it would not do to remove so popular a man from the high station he had merited, David now became the victim of steadily increasing sus-

David's v
which open
heroic deed
herd's life t
its foes; an
the Israelite
future king.
lation to Jo
jected by G
cial results
ing. So imp
between Jon

Aug. 16.]

SUNDAY SCHOOL BANNER.

567

pcion. The promises made to the slayer of Goliath were not kept. *On the morrow*. After the day when the words by the women had aroused evil purposes in Saul's heart. *The ["an"] evil spirit from God came* ["mightily"] upon Saul. In our introductory note (Lesson V) we have given the proper explanation of this evil spirit. It was a mood which included among its constituents remorse, suspicion, jealousy, and timidity. It was evil in the sense of working injury. It came from God as all natural results of natural causes do. Before this he had been possessed by the Spirit of the Lord, which had made his name a terror to the enemies of Jehovah's people. Now that he had alienated himself from Jehovah's Spirit that triumphant Spirit had left him, and in its place had come another spirit, quite as really from God, and evil as are all results of offended law, but not evil in the sense of wicked and devilish. *He prophesied in the midst of the house*. No consistent system of translation could well here substitute another word for "prophesied," but the meaning (very evidently from the context) is, as given in the Margin, "raved." Prophets often uttered words without deliberate thought, impelled by the Spirit of God within them. Saul himself had so prophesied in his youth (1 Sam. 10. 10), and the evil spirit which now possessed him led him to incoherent expressions. "The midst of the house" probably refers to the large court in the center of the palace. *David played with his hand, as at other times* ["as he did day by day"]. The phrase may imply that it was the usual hour for the music; or David, perceiving the symptoms of recurring mental distress, sought again to soothe the king by playing his harp. But instead of soothing Saul this exasperated him. *There was a javelin in Saul's hand* ["Saul had his spear in his hand"]. *And Saul cast the javelin* ["spear"]; *for he said, I will smite David even to the wall with it* [omit "with it"]. This atrocious assault on David's

life was twice dodged by the young man. But evidently the king's wrath was soon appeased, and David probably regarded the attack not so much as the result of a settled purpose to take his life as an incidental result of mental disease. *Saul was afraid of David*. For two reasons: *because the Lord* ["Jehovah"] *was with him*, and Saul knew by experience that the presence of the Spirit of the Lord in one's heart contributes directly to secular as well as to spiritual success, and of itself foils and thwarts the purposes of enemies. Another reason was that that same Spirit *was departed from Saul*. He had lost self-confidence because he had lost his confidence in Jehovah. He could not watch David's unusual wisdom, heroism, and unfeigned godliness, his widespread popularity, and especially the warm love shown for him by his own son Jonathan, without feeling that all that was truly kingly had been transferred from himself to this youth. *Therefore* (because of his jealousy and fear) *Saul removed him* [David] *from him* [Saul], *and made him his captain over a thousand*; and he [David] *went out and came in before the people*. Perhaps this was the wisest course for him to pursue, for so long as he had little control over his emotions companionship was dangerous to both.

14-16. *David behaved himself wisely in all his ways; and the Lord* ["Jehovah"] *was with him*. Here are the two elements of success. Rough old Oliver Cromwell said, "Trust in God, and keep your powder dry." Mr. Garfield said, "God reigns, and the government at Washington still lives." If one makes sure to so live as to secure the constant presence of the Spirit of the Lord he may comfortably take good old Dr. Dean's advice, "Do your best, and leave the rest." *Saul was afraid of him* ["stood in awe of him"], and his fear was based on David's wise behavior, but *Israel and Judah loved him*, and their love arose not only from his wisdom but from his goodness.

HOMILETICAL AND PRACTICAL NOTES.

David's victory was a turning point in his life which opened his way to the throne. This heroic deed brought him out of his rural shepherd's life to the scene of Israel's conflict with its foes; and his conduct was such as to impress the Israelites that God had chosen him as their future king. It also brought him into such relation to the royal house, which had been rejected by God, as produced lasting and beneficial results in connection with his future calling. So important was the friendship formed between Jonathan and David that it is intro-

duced at the beginning of the narrative of David's entrance into the royal family. It will be considered in the following lesson, and attention is now asked to the relations between Saul and David.

In verse 5 it is recorded that "David went out whithersoever Saul sent him." He was loyal to the king, whom he looked upon as "the Lord's anointed" (24. 10). His wonderful victory has not turned his head. He has laid aside his russet coat, his scrip and sling, and is a shepherd no more. Suddenly he has become a

captain, a courtier and a companion of princes; yet he himself has not changed. Honor shows the man; brings into prominence his imperfections, if he has them, and makes more glorious his excellencies. Happy is the man whom a speedy advancement leaves wise.

6, 7. How ready the people are for a new idol! David, the late shepherd youth, is the hero of the women's song. Saul appears to have been mentioned in order to bring David's prowess into greater prominence. How inconsiderate of the feelings both of Saul and of David! Thoughtlessness is often cruel.

8. Saul was greatly enraged when he saw the demonstration in favor of David. Had he been a greater man, he would have let it pass as a bit of momentary enthusiasm, which would soon expend itself. But the applause of the people stirred up envy in the mind of Saul, and he began to look upon David as a rival to the throne. How he mutters to himself the refrain of the women's song, and says, "They have ascribed unto David ten thousands, and to me they have ascribed but thousands"! This would proclaim David as the better warrior of the two. And was he not? But envy is blind to all objects, save other men's happiness. Saul, the one who should have started the song of thanksgiving, grows angry as he listens.

9, 10. Envy led to the imputation of false motives, and Saul charges David with treasonable designs upon the kingdom. The pure man is by Envy adjudged impure. This is a common practice of narrow, envious men, as Joseph's brethren (Gen. 37. 8, 11), and the people charging Jesus with having a devil (John 7. 20). And, now, naturally envy begets anger, the parent of murder, and Saul does not hesitate at deeds of blood. He would kill the man who did him so great a service.

Meanwhile David played before Saul from day to day. The king was mad with his minstrel, and yet who but David could allay Saul's madness? In all the court there was no presence, no music so effective as David's, and yet Saul would slay him. True it is that "Jealousy is as cruel as the grave." So men slew our Lord, the only One who could deliver them from the power and guilt of sin. David's heart must have been in good tune, or he could not have rendered such pleasing music to the envious king.

12. *Saul was afraid of David.* One would have thought, rather, that David should have been afraid of Saul, because the devil was so strong in him. But the reason for Saul's fear is given. He was afraid of David "because the

Lord was with him." The issue, therefore, was between God and Satan, and there could only be one result, victory for the Lord. Thus it has ever been. Herod feared John the Baptist, even when dead, and superstitiously believed that Jesus was his old accuser come to life (Matt. 14. 2).

13. Saul's envy and jealousy have so taken possession of him that David's presence is more hateful than his music is helpful. To have David continue to play before him would be an admission of need, and that was humiliating to his pride. He therefore dispensed with comfort to gratify his sinful passions. So many a man has dismissed the divine Physician rather than part with his sin.

14-16. Notwithstanding the hatred and persecution of Saul, the prudent and prosperous conduct of David secured for him the affection of his countrymen. Another example of God's word, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him" (Prov. 16. 7).

The question may be asked, Why was one whose conduct had been as exemplary as David's doomed to so much humiliation and suffering? God knew that a long period of severe discipline and salutary training would make David a better and greater king. A great work requires corresponding preparation. Hardship, opposition, poverty, humiliation, are not always proofs of God's displeasure. Properly used they develop those qualities of mind and heart necessary to a man, in order that he may prove himself a master when he reaches a position of trust and power. Many a young man of promising character has been ruined through sudden elevation to supreme, unchallenged power. "In the case of David, God's purpose manifestly was to exercise and strengthen such qualities as trust in God, prayerfulness, self-command, serenity of temper, consideration of others, and the hope of a happy issue out of all his troubles."

PRACTICAL SUGGESTIONS.

1. Do not yield to envy; for, "Where envy and strife is, there is confusion and every evil work" (James 3. 16).
2. Watch well your tempers. Unholy feelings readily open the door to evil spirits. They are of the same family.
3. If you take one step downward, there is still another. See Saul going down to envy, jealousy, hatred, and—had not God interfered—to murder.
4. No thing, no person is so much to be dreaded as one's own sin. Saul feared and hated

Aug.

David,
enemy
shall t
holder.
5. Da
trusted
in the
had no
come.

Then
The a

No m
Benefic
great an
live righ
they are
arrows o
geous me
serenity.

David
istic. As
himself w
was "glor
was not v
ousy grow
light as
strong as
grew till
this, he st

The tru
pears in th
ly in all h
Lord was

Of cours
(verse 12)
ous would
st for the

Saul's je
from him
David's gre
and giving
and love h
gether for
maketh the
Jealousy d
by love and

T
BAD MEN

1. The u
man's popul
veals the p
First, ther
thirdly, ther

David, while he cherished and loved a greater enemy in his own bosom. "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins" (Prov. 5. 22).

5. David was loyal to King Saul, because he trusted in God the King of kings. He believed in the divine superintendency of affairs, and had no reason, therefore, to fear as to the outcome.

Prismatic Lights on the Lesson.

Then grew a wrinkle on fair Venus' brow;
The amber sweet of love is turned to gall.

No man can be great without being hated. Beneficence has its bitterness. Christ was so great and good they slew him. Those who will live righteously shall suffer persecution. But they are big enough to stand it. The slings and arrows of outrageous fortune and more outrageous men cannot penetrate the soul's inner serenity.

David is an example of this world-characteristic. As soon as Saul saw that David behaved himself wisely he behaved like a fool. There was "glory enough to go all round," but Saul was not willing to take his lesser share. Jealousy grows by what it feeds upon, and "trifles light as air are to the jealous confirmations strong as proofs of Holy Writ." This feeling grew till Saul tried to kill David. Falling in this, he stood in awe of him.

The true nobility of David's character appears in this, that he still behaved himself wisely in all his ways (verse 14), and therefore the Lord was with him.

Of course the Lord had to depart from Saul (verse 12). He could not abide in such a jealous would-be murderer. The temple was not fit for the indwelling of the Holy Ghost.

Saul's jealousy, resulting in removing David from him (verse 13), became the occasion of David's greatness by getting experience in war, and giving the people an opportunity to know and love him (verse 16). All things work together for good to them who love the Lord. He maketh the wrath of man to work his will. Jealousy defeats its own ends. Displace it by love and grace.

Thoughts for Young People.

BAD MEN'S THOUGHTS ABOUT GOOD MEN.

1. *The wicked are often jealous of a good man's popularity.* Saul's behavior to David reveals the progress of jealousy in four stages: First, there is anger; secondly, there is *envy*; thirdly, there is *madness*; fourthly, there is

MURDER. Jealousy is a foolish, wicked, and dangerous passion.

2. *The wicked are often terrified by a good man's security.* Saul's fear led to the adoption of the most desperate means to ruin David. First, he resolves to dismiss David; secondly, endeavors to provoke him; and, thirdly, determines to kill him.

3. *The wicked are often defeated by a good man's valor.* In David's conduct in his encounter with the Philistines there are three things to be noted. First, he fulfills the king's stipulation; secondly, he thwarts the king's purpose; and, thirdly, he wins the king's daughter. God can turn the impediments that are thrown in the way of his children into aids to their progress. [Parker.]

Teaching Hints for Intermediate Classes.

SURROUNDINGS.

Time. Soon after the time of the last lesson. (1063?)

Place. Gibeah, the seat of the royal residence.

Jonathan. Have several of the pupils read what they have written concerning Jonathan's love for David, and refer to the lesson for next Sunday.

APPROACH.

Sam and Jim were firm friends. They were also enthusiasts in baseball playing. All went well with them until the boys of the neighborhood began to declare that Jim, who was the younger of the pair, played ball better than did Sam, who was the captain of the team. This made Sam very jealous of Jim, and his jealousy was increased when the boys began to talk about ousting him and selecting Jim to be captain in his place. One day Jim's uncle presented him with an unusually fine baseball bat. All the boys liked to strike with this bat, and as Jim was of an unselfish nature he allowed them to use it. This increased his popularity and made Sam all the more bitter against him. One day, while a group of boys were praising Jim and his bat, Sam, becoming enraged and losing his head, seized the bat and struck Jim on the back of the head with it. Jim fell senseless to the ground. It was some time before he recovered from the effects of the blow. Sam suffered so much when he realized what he had done that he was effectually cured of his jealousy.

Note: Some such approach as above will be suitable in classes of boys. For girls the teacher should have ready a different story.

UNFOLDED TEXT.

There is no difficulty in analyzing our text so that it may be remembered easily. The following outline will be helpful:

SAUL HONORS DISPLEASED AT JEALOUS OF THREATENS AFRAID OF DAVID.

1. *Saul Honors David* (verses 5, 6). Picture David going out on military expeditions "whithersoever Saul sent him." He was so successful that Saul made him commander in chief over the army. Describe the favor that was accorded him, and picture the women coming out to meet the victorious army.

2. *Saul Displeased at David* (verses 6-8). Explain the meaning of verse 7, and picture the effect upon Saul of the antiphonal singing of the women.

3. *Saul Jealous of David*. Have some one read aloud verse 9. Question upon it until the pupils understand its meaning, and then picture Saul's jealousy of David. A vivid contrast may be presented by referring to John the Baptist's attitude toward the popularity of Jesus. (See John 3, 30.)

4. *Saul Threatens David* (verses 10 and 11). From a study of the NOTES be prepared to explain concisely the meaning of "evil spirit" and "prophesied." Picture David playing for Saul, Saul's threatening gestures, and David's escape.

5. *Saul Afraid of David* (verses 12-16). Have some one read aloud verse 12. Explain what verse 13 means, and picture David steadily growing in favor with the people because the Lord was with him. (See Luke 2, 52.) Have the Golden Text repeated, and emphasize *why* David was able to gain and to retain the favor of the people.

Finally, by means of short, clear-cut questions, draw out from the pupils the whole story in a condensed form.

LESSON.

Refer to the story used in the introduction. Speak of the causes and the effects of jealousy. Give to each member of the class a sheet of paper upon which is written:

"Of all the passions, jealousy is that which exacts the hardest service and pays the bitterest wages."

Under this have each print:

BEWARE OF
THE GREEN-EYED MONSTER
JEALOUSY.

STUDY IN ADVANCE.

Ask the pupils to read that part of the eighteenth chapter of First Samuel which follows our lesson, in order to be able to write concisely in their Lives "The Effects of Saul's Jealousy."

Review word, "Jealousy."

By Way of Illustration.

Verses 5. David "was accepted in the sight of all the people." That great general, "Chinese" Gordon, told us what he considered the secret of success in dealing with men. It shows us why David succeeded and Saul failed. The general says: "Do you want to be loved, respected, and trusted? Then ignore the likes and dislikes of men in regard to your actions; leave their love for God's, taking him only. You will find that as you do so men will like you. But try to please men and ignore God and you will fail miserably."

Verses 6-9. Saul's Jealousy. Here we see the beginning of that jealous spirit which was to make Saul a very fiend of cruelty. One morning a child discovered in one of the great dikes of Holland a small hole through which the water was trickling. He knew that the leak which seemed harmless, if not stopped, meant a raging flood of destruction. He thrust his arm into the hole and kept it there till help came. If Saul had only conquered this beginning of evil which leads to death! If ever you are wroth and sad because of another's success and praise be sure that you are harboring a serpent's egg. Ancient history tells us about a Roman citizen named Mutius who had cultivated this spirit to such an extent that whenever he was very sad it would be said, "Either some great evil has happened to Mutius, or some great good to another."

Verses 10, 11. David's Escape. To the eye of sense there was absolutely nothing to prevent the king from killing David. By faith David knew that he was being kept within the curtains of an unseen pavilion, and that he was hidden beneath an invisible wing. As the air, itself invisible, fills the diving-bell and saves the inmates from the inrushing water; as a stream of electricity poured over a heap of jewels protects them from the hand of the plunderer; as the shining forth of Christ's majesty flung his captors to the ground, so did the presence of God surround and protect David. David afterward wrote a poem about God's care for his persecuted ones. He said:

Aug

"In t

He sh

Ver

We

afraid

the r

Queen

Knox

Dav

man g

done?"

"What

the ref

not kn

the tab

"What

up so?"

discipl

become

and co

Parker.

Why

for espe

to suffer

story of

haps, ex

reward

Promised

was kind

regard; I

upon him

constantly

him; he

seemed as

him to h

was the f

teneth."

youth. H

discipline,

select tim

strain of s

sides whos

branches t

David's re

character.

poses. He

so comfor

world, if

ences, thr

victorious.

his vision

rejoice in t

soul in ad

Aug. 16.]

"In the secret of his tabernacle shall he hide them.
He shall set them up upon a rock."

Verses 12, 15. "Saul was afraid of David."
We would expect to read that David was afraid of Saul. The wrong-doer generally fears the right-doer, and he has reason to do so. Queen Mary of Scotland said, "I fear John Knox more than an army of strong men."

David's Discipline. The question the tried man generally asks himself is, "What have I done?" It should be succeeded by another, "What is God doing?" Imagine the silver in the refining fire asking, "What have I done?" not knowing that it is being prepared to adorn the table of a king. Imagine the field asking, "What have I done that the plow should cut me up so?" There is a divine purpose in the discipline of life. David's experiences fitted him to become the great psalm-writer, the instructor, and comforter of many generations.—*Joseph Parker.*

Heart Talks on the Lesson.

Why did God permit one whom he had chosen for especial honor, a man after his own heart, to suffer as did David? There is no other Bible story of a life so full of real heart sorrow, perhaps, excepting Job. There was little apparent reward for the faith that conquered Goliath. Promised honors were not given; Saul's hatred was kindled by that which should have won his regard; David's self-forgetful services only drew upon him persecution; false accusations were constantly made; his trusted servants betrayed him; he was alone; his life was threatened; it seemed as if God had forgotten he had chosen him to be king. But far from the seeming was the fact. "Whom the Lord loveth he chasteneth." Saul had no such experience in his youth. He came to the throne untempered by discipline, and he proved a failure. When men select timber for ship masts that must stand the strain of storms they cut the trees on mountain sides whose roots have struck deep and whose branches have fiber that defies the hurricane. David's reign would require stanch qualities of character. God trained him for his own purposes. He never could have written the psalms, so comforting to the universal heart of the world, if he had not had these varied experiences, through which faith grew strong and victorious. In the darkness David rarely lost his vision of God. He said, "I will be glad and rejoice in thy mercies, for thou hast known my soul in adversities." Let our "Why?" in re-

gard to God's way with us, in disappointments, adversities, and sorrows, be changed to David's "Why?" addressed to himself: "Why art thou cast down, O my soul? Hope thou in God, for I shall yet praise him who is the health of my countenance and my God."

Do not pity yourself if you meet difficulties in the way when you are trying to do right. Hardships develop moral and spiritual muscle. They help to fit us for places of honor in the kingdom of God. Trees and flowers push their way through the sod to bloom and fruitfulness. Life is born through pain. The whole creation groaneth and travaileth in pain, looking toward and waiting for the manifestation of the sons of God. Even Jesus, the perfect One, learned obedience through the things which he suffered; and in bringing many sons to glory our Father leads us by the same path. "Thou, therefore, endure hardness as a good soldier of Jesus Christ."

Turning from David, look at the man who seemed to be the cause of all his trials. Did God make Saul wicked in order to use him for David's good? O no! Saul's own choice made him the man he was. He chose to be independent of God. He would not be controlled by the Spirit who often visited him; he was self-willed and selfish. God left him to himself, and an evil spirit possessed him. But instead of removing Saul, or taking David out of his way, God turned the evil into blessing for David because his heart was humble and true. So he polishes his diamonds. The friction against the people they must live with and the circumstances they must endure make beautiful saints.

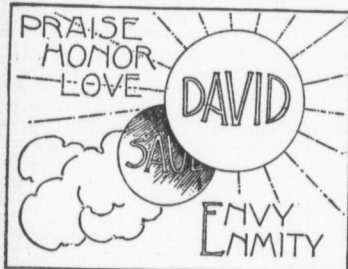
"And so I whisper, 'As God will,'
And in his blessed hand hold still."

The Teachers' Meeting.

A study of David: 1. His pleasing address; 2. His pastime—music; 3. His patriotism; 4. His prudence; 5. His piety. . . . Temptations and troubles that drive some men from God and others to God: 1. Melancholy. Melancholy is essentially the feeling of loneliness or of isolation. The soul's fear, and shrinking, and chill in the solitude of its house. 2. The vanity of existence. Saul had got to be king, and the kingship was not what he thought it was. This often leads to feebleness of purpose, to want of principle, to bitterness, to cynicism. 3. The mystery of life. Saul never rightly understood God's plans. 4. The gloom and desolation of doubts and unbeliefs. 5. Fierce and strong evil

desires... "An evil spirit from the Lord." It is unavoidable. Man *must* either have the spirit of goodness or an evil spirit. If God is not received by the human soul evil spirits enter. "Man is like a house standing before two strong winds. Everyone must decide to which side he will open; both doors cannot be shut. Open the door that looks to the sea of eternity and the sunshine of God, and the wind blowing through this open door will keep the door of ruin shut."

Blackboard.



From the moment Saul found it more pleasant to follow his own willful desires than to obey the divine voice he began to recede from the high and responsible position in which God had set him. By his own act he had deprived himself of the peculiar privileges that once were

his, and the light of favor shone upon his successor David, by comparison with whom he seemed unworthy and despised. He could not hope to alter the trend of events, divinely ordered as he knew them to be; but this fact only inspired within his heart that jealousy which was rapidly becoming the bitter passion of his life. The attitude of David is noble and unselfish, and reflects even more discredit upon the actions of his persecutor. Saul's career was hastening to its decline, while that of David was becoming brighter and more glorious.

Coloring.—Disks and rays, yellow; names, red; cloud, gray; wording, blue and white.

Library References.

SAUL.—Tuck, *Revelation by Character*, page 154. Geikie, *Old Testament Characters*, page 203. Ewald, *History of Israel* (Index). Geikie, *Hours with the Bible*, vols. ii, iii. Kent, *History of the Hebrew People*, vol. i, page 123. Baring-Gould, *Legends of the Patriarchs and Prophets*, page 325. Bruce, *First Three Kings of Israel*. Tuck, *First Three Kings of Israel*. Lives of David and Bible dictionaries.

DANCING.—Williams, *Where Satan Sows His Seed*, page 49. Morris, T. A., *Miscellany*, page 137. Tristram, *Easter Customs*, pages 207-210. The Bible dictionaries.

SERMON ON THE LESSON.

Banks, L. A., *David and His Friends*, page 155.

LESSON VIII. David and Jonathan.

[Aug. 23.]

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

AUTHORIZED VERSION.

[Study also verses 1-11, 24-42. Read 1 Sam. 18; also 2 Sam 9.]

1 Sam. 20. 12-23. [Commit to memory verses 14-17.]

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

13 The LORD do so and much more to Jon'a-than; but if it please my father to do thee evil, then I will show it thee, and send thee away, that thou mayest go in peace; and the LORD be with thee, as he hath been with my father.

14 And thou shalt not only while yet I live show me the kindness of the LORD, that I die not:

15 But also thou shalt not cut off thy kindness from my house forever; no, not when the LORD hath cut off the enemies of Da'vid every one from the face of the earth.

REVISED VERSION.*

12 And Jonathan said unto David, Jehovah, the God of Israel, be witness: when I have sounded my father about this time to-morrow, or the third day; behold, if there be good toward David, shall I not then send unto thee, and disclose it unto thee? 13 Jehovah do so to Jonathan, and more also, should it please my father to do thee evil, if I disclose it not unto thee, and send thee away, that thou mayest go in peace: and Jehovah be with thee, as he hath been with my father. 14 And thou shalt not only while yet I live show me the loving-kindness of Jehovah, that I die not: 15 but also thou shalt not cut off thy kindness from my house forever: no, not when Jehovah hath cut off the enemies of

* The Revised Version, copyright 1901, by Thomas Nelson & Sons.

16
house
quite17
again,
as he18
row is
because19
then t
the pla
busine
stone l20
thereo21
find ou
ind. Be
take th
to thee,22
hold, th
for the23
and I h
twent t23
and I h
twent tTime
chronolo
residencM. Dav
Tu. Dav
W. Sau
Th. Frie
F. The
S. The
S. FrieM. Dav
Tu. Dav
W. Sau
Th. Frie
F. The
S. The
S. FrieM. Dav
Tu. Dav
W. Sau
Th. Frie
F. The
S. The
S. FrieM. Dav
Tu. Dav
W. Sau
Th. Frie
F. The
S. The
S. FrieNew Cana
V
V
O
ANew Cana
B
B
TNew Cana
B
B
TNew Cana
B
B
TNew Cana
B
B
TNew Cana
B
B
TNew Cana
B
B
T

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

17 And Jon'a-than caused Da'vid to swear again, because he loved him: for he loved him as he loved his own soul.

18 Then Jon'a-than said to Da'vid, To-morrow is the new moon: and thou shalt be missed, because thy seat will be empty.

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

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

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

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

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

Time.—B. C. 1062, according to Usher's chronology. **Place.**—Probably Gibeah, Saul's residence in the tribe of Benjamin.

Home Readings.

- M. David's complaint. 1 Sam. 20. 1-11.
 Tu. David and Jonathan. 1 Sam. 20. 12-23.
 W. Saul's anger. 1 Sam. 20. 24-34.
 Th. Friends in tears. 1 Sam. 20. 35-42.
 F. The last meeting. 1 Sam. 23. 7-18.
 S. The true friend. Prov. 18. 14-24.
 S. Friends of Jesus. John 15. 8-17.

Lesson Hymns.

New Canadian Hymnal, No. 217.

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

New Canadian Hymnal, No. 131.

Blest be the tie that binds
 Our hearts in Christian love;
 The fellowship of kindred minds
 Is like to that above.

David every one from the face of the earth. 16 So Jonathan made a covenant with the house of David, saying, And Jehovah shall require it at the hand of David's enemies.

17 And Jonathan caused David to swear again, for the love that he had to him; for he loved him as he loved his own soul. 18 Then Jonathan said unto him, To-morrow is the new moon: and thou wilt be missed, because thy seat will be empty. 19 And when thou hast stayed three days, thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone of Ezel. 20 And I will shoot three arrows on the side thereof, as though I shot at a mark. 21 And, behold, I will send the lad, saying, Go, find the arrows. If I say unto the lad, Behold, the arrows are on this side of thee: take them, and come; for there is peace to thee and no hurt, as Jehovah liveth. 22 But if I say thus unto the boy, Behold, the arrows are beyond thee; go thy way; for Jehovah hath sent thee away. 23 And as touching the matter which thou and I have spoken of, behold, Jehovah is between thee and me forever.

New Canadian Hymnal, No. 457.

Soul of mine, in earthly temple,
 Why not here content abide?
 Why art thou forever pleading?
 Why art thou not satisfied?

Questions for Senior Scholars.

1. *The Pledge of Love* (v. 12-17). When did the friendship of Jonathan and David begin? What was it in David that Jonathan admired? What in the relation of the two men makes this friendship the more wonderful? Was Jonathan warranted in turning from his father to David? Did he not owe Saul his allegiance? What indicated that Jonathan knew that David was to be king? Where had David fled from Saul? What power prevented Saul from killing him there? What did David say to Jonathan about "a step" that is always true of each of us? What promise did Jonathan exact from David?

2. *The Test of Hate* (v. 18-23). What sign of King Saul's feeling toward David had been agreed upon? Is the charitable interpretation of any act an evidence of kindly feeling? By what sign was Jonathan to inform David of Saul's attitude toward him? Who was Abner? Was Jonathan faithful to David in the sudden emergency that came at the feast of the new moon? What passed between David and Jonathan when they met? Did they ever meet again? What lessons concerning hatred and love may we learn from this story?

Questions for Intermediate Scholars.

1. *Loving Counsel and Covenant* (v. 12-17). Where did David and Jonathan talk together? What was David's fear? What promise did Jonathan give? What did Jonathan think of David's future? What did David promise to Jonathan? What is said of Jonathan's feelings toward David?

2. *A Sign of Warning Arranged* (v. 18-23). What feast was to be on the next day? What was Jonathan to do for David? How soon was the sign to be given? What was the sign agreed upon? Was the plan carried out? What was the result?

Questions for Younger Scholars.

What was Saul doing? Whom did David long for? Did he go to him? What did Jonathan try to do? What did the two make? What did Jonathan advise David to do? At what great stone were they to meet? Can you tell what the arrows were to tell David? How did Saul act at the feast? *He was angry*. What did he do to Jonathan? Where did Jonathan send his arrows? *Beyond; meaning, "the Lord hath sent thee away."* What did he then do? *Sent*

THE LESSON OUTLINE.

Concerning Friends.

I. TRUE FRIENDSHIP IS ONE OF GOD'S BEST GIFTS TO MEN.

He loved him as he loved his own soul. v. 17.

The sweetness of a man's friend rejoiceth the heart. Prov. 27. 9.

A friend loveth at all times. Prov. 17. 17.

II. IN DAYS OF TRIAL FRIENDS ARE GREATLY NEEDED.

If it please my father to do thee evil. v. 13.

Bear ye one another's burdens. Gal. 6. 2.

To him that is afflicted pity should be shown by his friend. Job 6. 14.

III. IN DAYS OF TRIAL TRUE HUMAN FRIENDSHIP IS BEST SHOWN.

I will send thee away in peace. v. 13.

A brother is born for adversity. Prov. 17. 17.

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

EXPLANATORY NOTES.

In the preparation of this lesson chapters 19 and 20 of First Samuel should be carefully read, together with the introductory verses to our last lesson, which tell of the beginning of Jonathan's love for David. David behaved discreetly, and his rise in honor and popularity was steady. With equal steadiness Saul's jealousy increased until it had developed into a hatred that could be satisfied only with David's death. Saul had

away his armor-bearer. What did David and Jonathan do? What then became of David?

A Review in Five Questions.

1. What is our GOLDEN TEXT? "*There is,*" etc.
2. Why did Saul hate David? *He was afraid he would become king instead of Jonathan.*
3. What did Jonathan ask David to do? *To promise kindness to Jonathan and his sons.*
4. Did David promise? *He promised in God's presence.*
5. Was he faithful to his promise? *He was faithful.*

The Church Catechism.

88. What is entire sanctification? Entire sanctification is the attainment of fully consecrated believers upon the exercise of faith in Christ as Saviour from all sin, and consists in loving God with all our heart, soul, mind, and strength, and our neighbor as ourselves.

1 Thessalonians 5. 23. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

IV. "THE BEST FRIEND TO HAVE IS JESUS."

I have called you not servants, but have called you friends. John 15. 15.

I have loved thee with an everlasting love. Jer. 31. 3.

V. PARTING IS THE LOT OF HUMANITY.

He arose and departed, and Jonathan went. v. 42.

I go my way to him that sent me. John 16. 5.

The time of my departure is at hand. 2 Tim. 4. 6.

VI. GOD'S LOVE IS A SYMBOL OF UNION BETWEEN PARTED FRIENDS.

The Lord be between thee and me forever. v. 23.

The Lord watch between me and thee, when we are absent one from another. Gen. 31. 49.

Again a little while and ye shall see me. John 16. 16.

promised regarded this promise frustrated another o Then when killing him with Jonathan Nothing ca in seclusion

Verses

And yet h but to the Israel. W to-morrow row"), or row], if the send not u not send u the Lord [Jonathan [but if "sho evil, then I not unto th mayest go i be with the The meani in our ordi changes ma be carefully throughout) stituted for phrase "the of identifier Amalek, an gods, so J and no vow one made in is made mor insertion of the hearing of his proposal, means tested for the exper Bibles vague is limited to third;" but would substi and thus ma his father's s of the next versation. J a question of "Would it b ful to you?"

promised to give David his eldest daughter, Merab, for a wife, but since in oriental countries a son-in-law is regarded as almost an heir to the crown, it is not strange that Saul's jealousy prevented him from keeping this promise. In a moment of exasperation he issued orders for David's assassination, orders which were frustrated by Jonathan's alertness. At another time Saul sent executioners to David's house, but Michal, another of Saul's daughters, who had now become David's wife, by a romantic adventure saved his life. Then when David fled to Samuel's home in Ramah Saul in person pursued him, and was prevented from killing him only by divine interposition. From Ramah David returned near enough to the court to converse with Jonathan, and their intercourse, described in verses 1-11 of this chapter, is profoundly pathetic. Nothing can be more so than the abruptness of verses 10 and 11. Jonathan led the way into a field where in seclusion they could walk together, and the conversation of our lesson begins.

Verses 12-17. Jonathan said unto David,

And yet his words are not addressed to David, but to the *Lord God* ["Jehovah, the God"] of Israel. When I have sounded my father about to-morrow any time ["about this time to-morrow"], or the third day [the day after to-morrow], if there be good toward David, and I then send not unto thee, and show it thee ["shall I not send unto thee, and disclose it unto thee?"] the Lord ["Jehovah"] do so and much more to Jonathan ["do so to Jonathan, and more also"]: but if ["should"] it please my father to do thee evil, then I will show it thee ["if I disclose it not unto thee"], and send thee away, that thou mayest go in peace: and the Lord ["Jehovah"] be with thee, as he hath been with my father. The meaning of this passionate passage as given in our ordinary bibles is not clear, and the changes made by the Revised Version should be carefully studied. In the first place (as throughout) the proper name "Jehovah" is substituted for "O Lord" and "the Lord" and the phrase "the God of Israel" thus becomes one of identification. As Egypt, Edom, Moab, Amalek, and Philistia, each had national gods, so Jehovah was the God of Israel, and no vow could be so sacred to a Hebrew as one made in his presence. Jonathan's appeal is made more forcible in the Revision by the insertion of the words "be witness." Thus in the hearing of Jehovah Jonathan proceeds with his proposal. The word "sounded" or "searched" means tested or experimented upon. The time for the experiment on Saul is in our ordinary Bibles vaguely described. By the Revision it is limited to two days—"to-morrow" and "the third;" but a strict rendering of the Hebrew would substitute "morning" for "to-morrow," and thus make the time for Jonathan's test of his father's feeling toward David the morning of the next day but one to that of this conversation. Jonathan ends his first sentence by a question of confiding friendship, as if he said, "Would it be possible for me to be unfaithful to you?" Then follows a form of oath

familiar to Hebrews and often used by David. In spite of Saul's attempts at David's life Jonathan's confidence in the nobler qualities of his father assure him that the present hostile mood will soon pass away, as former moods had passed. But if Saul's hatred proves to be permanent, and Jonathan fails to make this known, and privately to send David away with his blessing and his prayers, the curse of Jehovah (with which verse 13 begins) is invoked upon himself. It is a testimony to the prosperity which had attended most of Saul's reign that the highest blessing the loving prince can invoke upon his friend is that he may enjoy as much of Jehovah's favor as his own father had enjoyed. The beauty of this voluntary vow is enhanced when we consider that it is made by one who knows that David's "increase" means his own "decrease," and who deliberately plans to carry out what he believes to be Jehovah's will at his own personal cost. In verse 14 the Revised Version substitutes "the loving-kindness of Jehovah" for the *kindness of the Lord*. In return for Jonathan's great personal sacrifice he makes two modest requests—that his own life shall be spared and his family preserved. The moral sense of the Orient has never been greatly grieved by the infliction of the penalty of death on those who by kinship or heredity have any claims to the crown. Brothers of the successive sultans of Turkey are unusually fortunate if they escape imprisonment or death; during the disturbances in Morocco in the early part of this year the emperor was forced by a rebellious populace to liberate his brother who had long been inured in prison; and if Jonathan had lived to see David enthroned, and David, in spite of early friendship, had put him and his descendants to death, horrible as such a crime would be in our eyes, it would have been justified by many in Israel. So we are to attach great importance to the covenant which Jonathan now made, not merely with David, but with *the house of David*, by which David bound himself to spare the lives

of Jonathan and his descendants, and by an oath Jehovah was invoked to bring vengeance upon David in case his promise was broken. The repetition of the covenant (verse 17) came not from any doubt on the part of Jonathan that David would keep his promise, but from the fondling love which takes delight in hearing the beloved one repeat a promise.

18-23. The feast of the new moon, as we learn from various passages in the prophets, had a distinctly sacred character, and was highly regarded by Hebrews. Jonathan advises David to absent himself from the court on that festal occasion, feeling sure that his absence would be noted by the king. Toward the close of the third day David was to hasten to the stone *Ezel*, a landmark which cannot now be identified. There Jonathan also would go, with a boy attendant. He promised to shoot three arrows, as if for practice, on one side of the stone, or rock, and to direct the boy in words spoken loud enough for David to overhear. If he should say, *Behold, the arrows are on this side of thee*, David might feel free openly to join Jonathan, walking out from behind the rock as a friend who accidentally had discovered his presence. Those words would be a sign of Saul's kindness. But if he should say,

HOMILETICAL AND PRACTICAL NOTES.

12, 13. How kind and generous is the response of Jonathan to his friend David. Here is the one who has been selected to take his place as successor to Saul; who has already won the love of the people. Jealousy would have branded him as a rival, but love cherishes him as a friend. His only thought is to minister to David's comfort. And to encourage the confidence of his friend in himself Jonathan makes a solemn covenant to reveal the actual truth respecting his father's feeling and intention. So the apostle tells us that God, to help our faith, pledged his word, and then affirmed it by an oath (Heb. 6, 17, 18).

14, 15. How magnanimously Jonathan handed over, as it were, his scepter to David. Nothing, humanly speaking, could have been more precious to him than his right of succession to the throne, and the prospect of power and distinction involved therein. And there is nothing in all human history more beautiful than the readiness and heartiness with which he laid all aside, and found joy and satisfaction in the coming supremacy of David. In this is the essence of our Christian life—surrender of all for Christ; every power, prospect, hope, and wish to the holy purposes for which the anointed

Behold, the arrows are beyond thee, David might know that the worst he feared had happened. But not the worst, either, for Jonathan hastens to remind him that it would be the Lord ["Jehovah"] sending him away. The last verse in its reiteration of the covenant is particularly pathetic.

24-42. The lesson cannot well be taught without pursuing the story to its climax. We are shown the king on his throne at the feast of the new moon, Abner the general by his side, and Jonathan before him, but David's place vacant. As Jonathan had guessed, Saul said nothing about this on the first day of the feast, but when on the next day, "the third day" of our lesson, he asked where David was, and Jonathan gave the excuse agreed upon, Saul burst forth into violence and even threatened Jonathan's life. Jonathan in indignation arose from the banquet and hastened to David. How they parted should be told in the words of Scripture.

Our lesson suggests helpful thoughts on the characteristics of true friendship, on the importance of the choice of friends, and on the friendship of the Lord Jesus Christ for each of us—a friendship of which Jonathan's for David may be taken for a symbol.

one lives. Jesus is our perfect example of utter self-surrender in loving service.

What faith in God Jonathan must have had, to so sweetly submit to his will! And how strong an expectation of divine compensation!

Because of their love for each other another covenant must be made. Jonathan and David were as one; they had but one interest, and lived but for one object, namely, carrying out God's will. The usual form of oath had been observed, God had been called upon as witness, and imprecation invoked in case of failure (verse 16). Now another covenant must be made in the holy name of Love. He called in love, which "is stronger than death," to add intensity to their covenant. God tells men of his love—great, changeless, eternal.

Love is the spring of all self-sacrifice; and the love of Jonathan was his master passion, "passing the love of women;" pure, steady, ever rejoicing in whatever would contribute to David's welfare. Such a love is the source of all true Christian service.

19-22. Jonathan selects a spot where he and David might communicate with each other, and suggests a language which would convey a meaning to them although unintelligible to

others.
to meet
25, 14).

23. T
Jonath
the risin
meek an
binatio
shown a
perfect
recognit
the matt
Jonath
It lent a
that wor
servance.
nants th
and crav

1. Exa
tegrity a
doubt as
heart (ve

2. Lear
though it
yielded lo
place, as
of that st
tory equal

3. Cons
striving to
safety; in
ance. Are
ward those
courtesy ar
garding Je
crease" (J

4. Engag
cultivate m
be admitte
will be an
ment, of in

Pri

"The only
In the bi
friend. W
young Tim
hated of S
friend. Th
ship than th
through th
They are a
How did D
They wer

others. Happy the man who has found where to meet, and how to talk with his God (Psa. 25, 14).

23. There is no trace of that servility, in Jonathan, with which mean natures worship the rising sun. He is manly and generous, while meek and humble. We see in him such a combination of the noble and submissive as was shown afterward, in highest form, in the one perfect example, the Lord Jesus Christ. The recognition of God's presence, and interest in the matter between him and his friend, shows Jonathan's appreciation of God's providence. It lent a dignity and sacredness to the compact that would tend materially to its better observance. Well for the friendships and covenants that can invoke and endure the presence and crave the assistance of God!

PRACTICAL SUGGESTIONS.

1. Examine yourself, and be sure of your integrity and generous intentions. If you have doubt as to them, call upon God to search the heart (verse 12).

2. Learn submission to God's will, even though it be adverse to your own. Jonathan yielded loyally to God's selection of David in his place, as successor to Saul. But in the manner of that submission he achieved a name in history equal to that of any king in Israel.

3. Consider Jonathan's treatment of David, striving to quiet his fear and assure him of safety; in any event, pledging his own assistance. Are we ready to so comport ourselves toward those who are preferred before us? How courteously are the words of John the Baptist regarding Jesus, "He must increase, but I decrease" (John 3, 30)!

4. Engage in no business, enjoy no pleasure, cultivate no friendship into which God cannot be admitted as a partner. In any such there will be an element of weakness, of disappointment, of insincerity, that will bring failure.

Prismatic Lights on the Lesson.

"The only way to have a friend is to be one."

In the bitterest assaults of foes God sends a friend. When Paul is stoned at Lystra he gets young Timothy, the beloved. When David is hated of Saul he gets his son Jonathan for a friend. There is no loftier example of friendship than this one. Some things are not evolved through the ages from smallest beginnings. They are as great in early ages as ever after. How did David win Jonathan?

They were kindred souls that could not help

but mingle. They had (1) mutual worth; (2) both were heroic, and (3) both were filled with the spirit of self-sacrifice. Unlike Saul, Jonathan could see David praised and loved and be glad of it; the more the better. The true wife likes other women to love her husband.

Jonathan loved David as his own soul, and David commemorated Jonathan's death in an ode that is worthy of the immortality it has in literature (2 Sam. 1, 19-27). Their souls were set to the same key, and the blended notes made music in the world that can never die.

The lesson affords an admirable opportunity to show the value of friends and of what kind they should be. Jonathan is less known than David, since his life was less eminent; but ask the pupils the Sunday before to find out and report to the class the great traits of this true hero's life. Give them Scripture references to help them. Fail not to show

"There's a Friend above all others,
O, how he loves."

He sticketh closer than a brother. He will forever. He is the measureless lover.

Thoughts for Young People.

COMFORT IN FAREWELLS.

1. *There are partings in every life*; the ties of yesterday are loosened to-day, and will be broken to-morrow. We are closely bound to each other by the strong bonds of circumstances one moment, and the next we are severed, and each goes on his way to strive or to suffer, to conquer or to fall—alone. The hour of parting came to David and Jonathan, and naught remained but this, "Jonathan said to David, Go in peace." God's companionship is our one unending consolation.

2. *One thought took away some of the bitterness of the parting of Jonathan and David and allowed them to go each on his way with a firm step and a strong heart.* Theirs had been no light and trifling friendship, sprung up in a day to be dissolved in an hour, but a serious, steadfast love, rooted in a common faith, and held together by a common object animating their lives; and therefore the one could say to the other, "Go in peace, forasmuch as we have sworn both of us in the name of the Lord." One might go back to the haunted house, where Saul would curse and rave, and the other might wander abroad in the wilderness; but, come what might, both were prepared for good or evil fortune. Both had sworn to put their trust

in the living God. Confidence in the faithfulness of God strengthens the faith of men in each other. [*Jessop.*]

Teaching Hints for Intermediate Classes.

SURROUNDINGS.

Time. About a year after the time of the last lesson (date uncertain).

Place. Gibeah, four miles north of Jerusalem. (See last lesson.)

Duplicate Accounts. Intermediates do not trouble themselves about critical questions. While the teacher should satisfy himself by means of careful study, he should not introduce these questions into the class.

APPROACH.

The story of the two Syracusans, Damon and Pythias, who are the classic examples of fidelity to each other, is well known and may be used as an approach to the lesson. Better still would be the narrative of the story of the unselfish love of two persons known to the teacher.

UNFOLDED TEXT.

As an introduction to the study of the lesson text, have several read what they have written on "The Effects of Saul's Jealousy." Emphasize the fact that one effect was to increase the love of Jonathan for David. Give a summary of chapter 20, 1-10, dwelling principally on the love of Jonathan for David. The lesson text and the verses which follow may be summarized as follows:

JONATHAN'S PROMISE TO COVENANT WITH SIGNAL FOR PARTING WITH DAVID.

1. *Jonathan's Promise to David* (verses 12, 13). Explain that David was desirous of ascertaining whether he might return to Saul's court without personal danger, and that Jonathan promises to let David know his father's intentions concerning him.

2. *Jonathan's Covenant with David* (verses 14-17). Explain what a covenant is (verse 16), and describe the one which Jonathan makes with David. (Compare verses 17 and 42.)

3. *Jonathan's Signal for David* (verses 18-

23). Briefly describe the signal agreed on between Jonathan and David: picture the anger of Saul at Jonathan because of the latter's love for David (verses 25-33), and the attempt of the former to kill his son. Then picture Jonathan giving the signal as agreed upon (verses 35-40).

4. *Jonathan's Parting with David* (verses 41-42). Picture the meeting of David and Jonathan, their affectionate greeting, the weeping that followed, and Jonathan's farewell words.

As the story is a long one, much time cannot be spent on any one part of it. After it has been told the pupils should be questioned so that the teacher may ascertain whether they have the chief facts in mind.

LESSON.

Recall the story used in the approach. By questioning draw out the fact that the main thought of the narrative is *friendship*. Show how much depends on the selection of the right kind of friends. Gay says, "On the choice of friends, our good or evil name depends."

Urge the pupils to be very careful in their selection of friends. Have the Golden Text repeated. Ask: What friend may we have that will stick closer than a brother? When the answer is given, much will depend on the teacher's experimental knowledge of Jesus as to the way in which he will press the pupils to accept Jesus as a friend. Give to each member of the class a sheet of paper on which is written the following:

"What a Friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Everything to God in prayer."

Underneath this have all print the following, and ask all to copy in their Lives what is written and what they print:

I WILL TAKE JESUS AS

MY FRIEND

UNDER ALL CIRCUMSTANCES.

STUDY IN ADVANCE.

Ask the pupils to read at home the twenty-fourth chapter of First Samuel, and then to write in their Lives a short account of David's treatment of Saul in the cave of Engedi.

Review word, "Friend."

David
are wha
ably a s
revolving
ing their
eye as or
find the
nothing i
was celeb
made the
verbal.
ern days
son. But
the pages
David.—J

We can
meant to
ous and
Dante tel
Beatrice c
gracious g
enemy in
wronged h
said to th
all at once
love. The
sweeten all
Jonathan
to best end
one who m
asked Char
his strong,
a friend."

The lad
minds me o
The little la
ing Jonatha
know very l
running an
In sitting in
necting that
with the ver
sends us on c
pose that we
us be instruct
really tell the
We are set fo
A poor old w
through all k
her fidelity w
ter living to
passed in go
Joseph Park
Golden Tea
a friend is the

By Way of Illustration.

David and Jonathan. In heaven's vault there are what are known as binary stars, each probably a sun with its attendant train of worlds, revolving around a common center, but blending their rays so that they reach the watcher's eye as one clear beam of light. So do twin souls find the center of their orbit in each other, and nothing is nobler than such a love. Such love was celebrated in ancient classic story, and has made the names of Damon and Pythias proverbial. It has enriched the literature of modern days in the love of a Hallam and a Tennyson. But nowhere is it more fragrant than on the pages that tell of the love of Jonathan and David.—*F. B. Meyer.*

We cannot know how much this friendship meant to David in keeping him hopeful and joyous and forgiving when he was persecuted. Dante tells us that when he met his friend Beatrice on the street and she gave him her gracious greeting he felt that he had not an enemy in all the world, and if the ones who wronged him had then appeared he would have said to them, "Forgiven," because there was all at once thrown about him an atmosphere of love. The effect of his love for Beatrice was to sweeten all his life.

Jonathan's friendship was also an incentive to best endeavor. Emerson says, "A friend is one who makes us do what we can." Some one asked Charles Kingsley what was the secret of his strong, joyous life and he answered, "I had a friend."

The lad and the arrows. This incident reminds me of the unconscious ministries of life. The little lad supposed that he was simply finding Jonathan's arrows. As a matter of fact we know very little about the mystery of life. In running an errand we may be carrying a gospel. In sitting in a sick chamber we may be connecting that room of dreariness and solitude with the very precincts of heaven itself. God sends us on errands which look trivial; we suppose that we are almost wasting our time. Let us be instructed by this incident. No man can really tell the issue of his simplest transactions. We are set for signs and tokens to other people. A poor old woman who walked a mile to church through all kinds of weather did not know that her fidelity would bring serious thought and better living to a godless lawyer whose office she passed in going to church. But so it was.—*Joseph Parker.*

Golden Text. The Friendship of Christ. If a friend is the one who summons us to our best,

then is not Jesus Christ our best friend, and should we not think of the communion as one of his chief appeals to us to be our best? The Lord's Supper looks not back to our past with a critical eye, but to our future with a hopeful one. The Master appeals from what we have been to what we may be. He bids us come not because he sees that we are better than we have been, but because he wants us to be. To stay away because our hearts are cold is to refuse to go to the fire till we are warm.—*Dr. Maltbie D. Babcock.*

Heart Talks on the Lesson.

The history of David and Jonathan is a classic in the annals of friendship. It is so "lovely, pure, and of good report" we turn to it with relief from the record of war, hatred, and jealousy. Its charm is its unselfishness. Jonathan admired the man who could do what he could not himself accomplish. It is refreshing to meet one who with hearty appreciation is glad for the success of another, and speaks of it sincerely without a depreciating "but." Jonathan had had as much reason to be jealous of David as had Saul. The king's son might naturally resent honors shown to one outside the royal household. But he seems never to have thought of himself. He was very unlike his father, unhappy, resentful, jealous, miserable. Saul had no friends; his own was not a friendly heart.

The friendship between Jonathan and David had a true basis. They were both loyal to God. The spiritual is the only enduring tie. In David's time of perplexity and sorrow Jonathan went to him in the wilderness and "strengthened his hand in God." This is the sort of friend to be sought for, to give one's heart to, to trust in, to keep as a sacred gift from the Giver of all good. A friendship which strengthens us in God is a friendship for the eternal ages. Death will not break such a bond.

Solomon says: "A friend loveth at all times, and is a brother born for adversity. Faithful are the wounds of a friend. Ointment and perfume rejoice the heart, so doth the sweetness of a man's friend by hearty counsel. Thine own friend and thy father's friend forsake not." Our friendships have great influence upon our character. A friend in school or in college may turn the current of your life for good or evil. Neither your studies nor your teachers will influence you so much as your associates. If that one with whom you are most intimate inspires you to be good and true, call that one indeed a

friend. But if his or her influence draws you toward anything of which your judgment or your conscience disapproves, guard yourself—that one is not to be called a friend. But if you have one who does you good, whom you can trust, be careful of so precious a gift. "A whisperer separateth chief friends." Open, sincere confidence is the necessary condition of friendship. A friend is one who trusts you, believes in you, will not hear a word against you, stays by you through all vicissitudes, loves you in spite of your faults, will do anything for you, will comfort you, weep with you, rejoice with you, understand you without any explanation.

Was there ever such a friend? Yes, many a one even among the frail children of men! But One there is above all others who fulfills these conditions perfectly. If all others fail he never does. He "sticketh closer than a brother." Choose him first. Keep faith with him in fidelity, sincerity, trust. Intimacy with Jesus never betrays us. He keeps our secrets. He guards our interests. "Greater love hath no man than this, that a man lay down his life for his friends." "I have called you friends, for all things that I have heard of my Father I have made known unto you." In the rocks and caves of France three hundred years ago the persecuted Huguenots used to sing:

"I tell him all my sorrows,
I tell him all my joys,
I tell him all that pleases me,
I tell him what annoys.
He tells me what I ought to do,
He tells me what to try,
And so we walk together,
My Lord and I."

The Teachers' Meeting.

A study of true friendship: 1. It is a mutual affection between persons of congenial minds. Profit, pleasure, and virtue engender friendship, but virtue only makes friendship to continue. 2. True friendship exists only in noble souls, for "the entire strength of friendship exists in entire agreement in inclinations, pursuits, and sentiments." 3. Friendship is founded on mutual esteem. True friendship consists of disinterested affection; true friendship unites in a steadfast bond. "A friend loveth at all times." . . . 1. Seek friends only among the wise and good. 2. Strive to be as worthy of the friendship of the good as David was of the friendship of Jonathan. 3. Be as sincere and faithful to your friends as Jonathan was to David. 4. Value the friendship of Christ beyond all others.

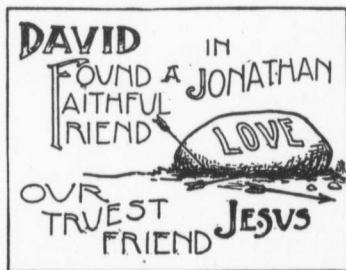
Library References.

JONATHAN.—Hill, *Companion Characters*. Tuck, *Revelation of Character*, page 165. Blake, *Bible Children*, page 150. Guthrie, *Studies of Character*, page 320. Stanley, *Scripture Portraits*, page 93. Geikie, *Landmarks of the Old Testament*, page 51.

FRIENDSHIP.—Black, Hugh, *Friendship*. Trumbull, H. C., *Friendship the Master Passion*. Sedgwick, *Method of Ethics*, page 226. Blair, H., *Sermons*, page 466. Smyth, *Christian Ethics*, page 438, and other works on Ethics.

As far as we can find there are no published sermons on the lesson.

Blackboard.



"A brother is born for adversity," the proverb reads; and adversity frequently discovers to us our real friends and brothers. The ill will of Saul had intensified against his rival to such a degree that the precincts of the court became unsafe, and to David there seemed but a step between him and death. At this time of suspense and anxious fear he found a faithful and helpful counselor in Jonathan, whose relation to the king and knowledge of his affairs, as well as his strong affection, made his friendship valuable. In a later day there lived One who came to be the friend of all. He lived a life the most unselfish the world has ever known, and in his death he made full proof of his love. He can be infinitely more to us than David was to Jonathan, for he is the beloved Son of God. Shall we not enter into a true and lasting covenant with him who first called us "friends"?

Coloring.—Names, red and white; stone, light brown; phrases, blue with white and yellow.

[Study a

1 Sam. 26

5 And where Sa- place when the capta trench, an

6 Then lech the Zer-u-i'ah, down with A-bish'a-i

7 So Da by night: the trench, his bolster about him.

8 Then delivered th now theref with the sp will not sm

9 And D not: for wit the LORD'S

10 Da'vid eth, the Lo come to die perish.

11 The L mine hand pray thee, t his bolster,

12 So Da water from away, and r awaked: fo deep sleep fr

21 Then s son Da'vid: because my day: behold, erred exceed

22 And D king's spear over and fet

23 The L eousness and lived three not stretch f anointed.

24 And, b this day in

LESSON IX. David Spares Saul.

[Aug. 30.]

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

AUTHORIZED VERSION.

[Study also verses 1-4, 13-20. Read 1 Sam. chapters 21-25.]

1 Sam. 26. 5-12, 21-25.

verse 21.]

[Commit to memory]

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

6 Then answered Da'vid and said to A-him'e-lech the Hit'tite, and to A-bish'a-i the son of Zer-u-i'ah, brother to Jo'ab, saying, Who will go down with me to Saul to the camp? And A-bish'a-i said, I will go down with thee.

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

8 Then said A-bish'a-i to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time.

9 And Da'vid said to A-bish'a-i, Destroy him not: for who can stretch forth his hand against the LORD's anointed, and be guiltless?

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

11 The LORD forbid that I should stretch forth mine hand against the LORD's anointed: but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go.

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

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

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

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

24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much

REVISED VERSION.*

5 And David arose, and came to the place where Saul had encamped; and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay within the camp of the wagons, and the people were encamped round about him.

6 Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother of Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee. 7 So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the place of the wagons, with his spear stuck in the ground at his head; and Abner and the people lay round about him. 8 Then said Abishai to David, God hath delivered up thine enemy into thy hand this day: now therefore let me smite him, I pray thee, with the spear to the earth at his head, and I will not smite him the second time. 9 And David said to Abishai, Destroy him not; for who can put forth his hand against Jehovah's anointed, and be guiltless? 10 And David said, As Jehovah liveth, Jehovah shall smite him; or his day shall come to die; or he shall go down into battle, and perish. 11 Jehovah forbid that I should put forth my hand against Jehovah's anointed: but now take, I pray thee, the spear that is at his head, and the cruse of water, and let us go. 12 So David took the spear and the cruse of water from Saul's head; and they gat them away: and no man saw it, nor knew it, neither did any awake; for they were all asleep, because a deep sleep from Jehovah was fallen upon them.

21 Then said Saul, I have sinned; return, my son David; for I will no more do thee harm, because my life was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly. 22 And David answered and said, Behold the spear, O king! let then one of the young men come over and fetch it. 23 And Jehovah will render to every man his righteousness and his faithfulness; forasmuch as Jehovah delivered thee into my hand to-day, and I would not put forth my hand against Jehovah's anointed. 24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of Jehovah, and let

* The Revised Version, copyright 1901, by Thomas Nelson & Sons.

set by in the eyes of the Lord, and let him deliver me out of all tribulation.

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

Time.—Doubtful; about 1060 B. C., according to Usher's chronology. **Place.**—The hill of Hachilah, in the wilderness of Ziph.

Home Readings.

M. David Spares Saul, 1 Sam. 26, 5-12.

Tu. David's appeal, 1 Sam. 26, 13-20.

W. David Spares Saul, 1 Sam. 26, 21-25.

Th. Another instance, 1 Sam. 24, 1-15.

F. Good for evil, 2 Kings 6, 15-23.

S. Love to enemies, Matt. 5, 38-48.

S. Overcoming by love, Rom. 12, 9-21.

Lesson Hymns.

New Canadian Hymnal, No. 351.

When times of temptation bring sadness and gloom,
I will tell it to Jesus, my Lord;
The last of earth's treasures borne out to the tomb,
I will tell it to Jesus, my Lord.

New Canadian Hymnal, No. 352.

There's a wideness in God's mercy,

Like the wideness of the sea;

There's a kindness in his justice,

Which is more than liberty.

New Canadian Hymnal, No. 402.

I know not why God's wondrous grace

To me he hath made known,

Nor why—unworthy of such love—

Redeemed me for his own.

Questions for Senior Scholars.

1. *David's Magnanimity* (v. 5-12). Where had David been hiding? Where did he find Saul? What explains Saul's being surrounded by his men? Who was with David? What did the upright spear signify? Did this not seem like a providential opportunity? Why did God give David such an opportunity? What is our Golden Text? What advice did Abishai give? How did David act? Is personal revenge ever justifiable? What does Jehovah say? Deut. 32, 35. What does Solomon say? Prov. 25, 21, 22. What does the Lord Jesus say? Matt. 5, 44, 45; 6, 14, 15. What does Paul say? Rom. 12, 17.

2. *Saul's Blessing* (v. 21-25). After David took the water jar and spear where did he go? To whom did he call? Who was Abner? How was Saul affected by the revelation of David's loyalty? What confession does he make to David? What does David declare to Saul? What does he ask of Saul? Repeat the words of Saul's blessing. How does David's conduct

him deliver me out of all tribulation. 25 Then Saul said to David, Blessed be thou, my son David: thou shalt both do mightily, and shalt surely prevail. So David went his way, and Saul returned to his place.

show that even now, though an outlaw, he was not disloyal? What two principles seem to have controlled him? Should the same principle even now restrain men from doing violence to civil rulers? What principle had David exemplified? Rom. 12, 21. Why did not David return to court with Saul?

Questions for Intermediate Scholars.

1. *An Opportunity for Revenge* (v. 5-8). What was Saul trying to do? Who were with him? How were they arranged for the night? Who was with David? What did they venture to do? What did one of them propose to do?

2. *Saul Spared by David* (v. 9-12). What answer did David make to Abishai? What reason did he give? What did they take away? What made Saul and his men sleep so soundly?

3. *An Enemy Conquered by Kindness* (v. 21-25). What was done after they left the camp? What answer did Saul make? How did Saul's conduct appear to himself? What appeal did David make? What did Saul say of David's future?

Questions for Younger Scholars.

Where did David go to live? Why? *Because Saul wished to kill him.* What cave did he live in? Who came to him there? How many came finally? *Six hundred.* Who came into David's cave one day? What did David do to him? What did he do after Saul awoke? How did Saul feel? Did Saul follow David again? How many men were with him? What did David do at night? Who was with him? *Abishai.* What did David do on the hilltop? What did Saul answer? What good thing did he say? Did he still try to follow David? *No.*

A Review in Five Questions.

1. Why did not David return to the king's court? *Saul sought to kill David.* 2. What did David suddenly discover? *King Saul, asleep and defenseless.* 3. Why did he not kill the man who was trying to kill him? *Because he was faithful to the words of our Golden Text: "Love your,"* etc. 4. Why did he take Saul's spear and water jar? *He wanted to prove that he could have killed Saul if he had wished to.* 5. When Saul was wakened what did he do? *He blessed David.*

39. H
forth in

I. Do N

David

Min

tr

me

Now

mi

II. AVOI

The Lo

mi

Veng

Lo

If th

thi

tho

Ro

Histor
fled to Not
reason for
his men as
sword were
awful veng
desperation
he feigned
derland bet
disorganize
elders of m
by Saul, an
David in h
to the little
to the Dead
hastened to
David was
he ascertain
Saul's encar
which furni

Verse

where Sau
David beh
approached
sharp eyes
from that
moonlight,
guided by
of the camp.
of his host,
force of ch

Th: Church Catechism.

89. How is the law of love to God and man set forth in the Scriptures? The law of love to God

and man is set forth in the Scriptures in the Ten Commandments given to Moses, in their exposition in the life and teaching of our Lord, and especially in his Sermon on the Mount.

THE LESSON OUTLINE.

Proper Behavior Toward Enemies.

I. DO NOT FEAR THEM.

David beheld where Saul lay. v. 5.

Mine own familiar friend, in whom I trusted, hath lifted up his heel against me. *Psa. 41. 9.*

Now shall mine head be lifted up above mine enemies. *Psa. 27. 6.*

II. AVOID RETALIATION.

The Lord forbid that I should stretch forth mine hand. v. 11.

Vengeance is mine; I will repay, saith the Lord. *Rom. 12. 19.*

If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. *Rom. 12. 20.*

III. MAINTAIN YOUR OWN RIGHTEOUSNESS AND SELF-RESPECT.

The Lord render to every man his righteousness and his faithfulness. v. 23.

Till I die I will not remove mine integrity from me. *Job 27. 5.*

By the word of thy lips I have kept me from the paths of the destroyer. *Psa. 17. 4.*

IV. TRUST IN THE LORD, AND DO GOOD.

Let my life be much set by in the eyes of the Lord, and let him deliver me. v. 24.

I would seek unto God, and to God would I commit my cause. *Job 5. 8.*

It is better to trust in the Lord than to put confidence in princes. *Psa. 118. 9.*

EXPLANATORY NOTES.

Historic events are crowded thickly between our last lesson and this. On parting from Jonathan David fled to Nob, where Ahimelech, the high priest, maintained ritual services. To him David gave a fictitious reason for his demand that the showbread (which legally could be eaten only by priests) should be given to his men as rations. For an interesting use of this incident see *Matt. 12. 3.* The showbread and Goliath's sword were surrendered to David, and a few months later Saul (who regarded David as a rebel) wreaked an awful vengeance by murdering Ahimelech and his family. David's life was now in imminent danger. In desperation he fled from one enemy to another, taking refuge with the king of Gath, but fearing treachery he feigned madness and was sent away. Then he established himself in the cave of Adullam, in the borderland between Philistia and Judah, and became the chief of a rapidly increasing band of adventurers. In a disorganized border community he and his men stood for law and order, and thus won the friendship of the elders of most of the towns with which the wilderness was dotted. From place to place David was pursued by Saul, and for years he led the hazardous life of an outlaw. His wife Michal was given to another, and David in his exile married Abigail of Carmel and Ahinoam of Jezreel. When David in his flight came near to the little town of Ziph its people secretly informed Saul of his whereabouts—in the hill of Hachilah, near to the Dead Sea, an eminence which overlooks miles of desert. With a body of three thousand men Saul hastened to Ziph, and, following the Ziphites' direction, encamped "in the hill of Hachilah," near to which David was hiding. By means of spies David kept himself informed concerning Saul's approach, and when he ascertained that the king had "come in very deed," instead of fleeing from him he marched directly to Saul's encampment, and made a personal and most daring reconnoiter, the incidents and consequences of which furnish our lesson.

Verse 5. *David . . . came to the place where Saul had pitched ["encamped"]; and David beheld the place where Saul lay.* He approached so close to the encampment that his sharp eyes distinguished Saul's sleeping place from that of other officers. It may have been moonlight, or his investigation may have been guided by the arrangement of lanterns within the camp. *Abner the son of Ner, the captain of his host,* was the uncle of Saul; a man of force of character, as is abundantly shown by

his career. His conduct on this occasion seems negligent, but the rules of warfare were not nearly so definite in those days as now, and the great relative strength of Saul's army (he had five men to one of David's) may have tempted its leaders to relax precautions. Besides David had thus far shown no disposition to face Saul's army, but, like General DeWet in a later age, had shown his military capacity by "masterly retreats." *Saul lay in the trench ["within the place of the wagons"],*

and the people pitched ["were encamped"] round about him. A sort of barricade had been made by arranging the wagons in a circle, in the center of which was the place reserved for the king's repose. *The people* here, and in ensuing verses, are Saul's soldiers.

6. To Ahimelech and Abishai David proposed an adventure which must have seemed wellnigh mad. *Ahimelech the Hittite* is not mentioned elsewhere. He came from a nation of warriors. For eight hundred years the Hittite empire north of Syria was strong enough to threaten Assyria and Egypt, and when Israel conquered Palestine they found there a number of Hittite principalities. At least one other of David's military heroes was of this race. *Abishai the son of Zeruah* was brother to *Joab*, and a cousin of David. He was a headlong fighter, who afterward shared with Joab the command of the Hebrew army. *Who will go down with me to Saul to the camp?* So far as the record shows Ahimelech made no reply at all, but *Abishai said, I will go down with thee.*

7. In the darkness the two men quietly stole down the hill, across the gully, and up to the opposite slope, till they could plainly see, what they had already discerned from a distance, the gigantic form of the king stretched in sleep. When on his throne Saul used his spear as a scepter; and according to a usage still observed by Arabs it was at night stuck in the ground at his bolster ["head"] as a sign of royalty.

8-11. *God hath delivered* ["up"] *thine enemy into thy hand*, said Abishai, who was a man of prompt decision. It was astonishing to find Saul thus helpless, and he proposed to "smite" him so heavily that instant death would ensue. But David promptly forbids him, not because the killing of Saul would be impolitic, but because of his reverence for the "anointed of Jehovah." It was this profound reverence for the divine call which during his subsequent royal career kept David so free from Saul's sins and blunders. Verse 10 means that in the ordinary course of nature there will come a time for Saul to die, and David proposes to leave the matter with God. If the king is to die by stroke of spear, then the spear will be in the hand of an enemy of Israel, and not in the hand of a fellow-warshiper of Saul's God. But David told Abishai to secure the spear that was at Saul's "head" (incorrectly translated bolster) and the water-bottle which lay conveniently near, and together they returned across the gully to their own hilltop. *They gat them away; and no man saw it, nor knew it, neither awaked: for they*

were all asleep; because a deep sleep from the Lord ["Jehovah"] was fallen upon them. So astonishing an adventure as this, so successfully carried out, directs the attention of the inspired writer to the great Manager of all human affairs in whose hands are the hearts and destinies of all mankind.

Verses 13-20, omitted from the printed part of our lesson, are necessary, nevertheless, to the completion of the story. Across the deep valley David called to waken Abner and the king. Abner was confused and said nothing, but Saul grew tender when thus confronted by David's magnanimity. David's expostulation should be attentively read. With Saul's reply our printed lesson continues.

21. *I have sinned.* The words carry the thought of blunder as well as of sin. He says, *Return, my son David;* but in the present condition of things return for David was impossible. *I will no more do thee harm, because my soul ["life"] was precious in thine eyes this day.* A promise that was almost immediately broken by the fickle king. *I have played the fool, and have erred exceedingly.* He sees his conduct to have been as impolitic as it was morally wrong. His regret included, probably, his misapprehension of the character of David, and his chagrin over the unsoldier-like arrangements of his own camp, as well as sorrow for his own wickedness.

22-24. *Behold the king's spear!* ["Behold, the spear, O king!"] and let ["let then"] one of the young men come over and fetch it. This was a formal recognition of Saul's royalty, an assertion by symbol that David was not at this time asserting any claims as king. In verse 23, as elsewhere, substitute "Jehovah" for *the Lord*. Its words are an appeal to the Judge of all the earth to do right, and an acknowledgment that Saul must be recognized for the full term of his life as "the Lord's anointed." In verse 24 *so let* may be rendered "so shall," thus turning the verse from a prayer into a prophetic declaration. David is confident that God will preserve his life through all dangers and eventually bring him to the promised throne. And David will not hurry God's plans.

25. The blessing here pronounced should be compared with that of 1 Sam. 24. 20, 21. *Great things.* "Mightily." *David went on* [omit "on"] *his way, and Saul returned to his place.* To Gibeah. In spite of Saul's invitation to return David well knew that he must still be a fugitive on the outskirts of the land over which he was afterward to reign.

Some
cident re
ration
of a diff
striking

Verses
how oppr
men. Du
king to b
ing him a
him; eith
blood, or
acts from
anointed,
pointment
God's lie
for the of
for he is
an inte
Saul mig
rather suff

10. Here
and places
for him to
reversed t
when an e
love of Go
a fellow-m
His faith
in the ha
"Vengeance

11, 12. V
son of the
know that
doing he w
that he m
will in thi
side of th
his policy.

The super
and his att
Lord favor
ferently Go
had David a
pose. Happ
such as to
operation.

21. The
Saul's life
from him a
to do him
more convinc
tentation of
did not fail
again. "He
with God, an

HOMILETICAL AND PRACTICAL NOTES.

Some critics think this to be the same incident recorded in chapter 24, containing variations such as might take place at the hand of a different writer. But there are too many striking differences in the way of identification.

Verses 5-8. In these verses we are reminded how opportunities reveal the characters of men. David and his two companions see the king to be in their power. Abishai is for killing him at sight. Only lower motives prompt him; either desire for personal revenge, love of blood, or wish to please his master. David acts from principle. Saul was the Lord's anointed, holding the office of king by divine appointment. He was looked upon by David as God's lieutenant, called specially, and selected for the office. For David to remove him would be an interference with the divine prerogative. Saul might persecute David, but he would rather suffer than do wrong.

10. Here David appeals to the Judge of all and places the quarrel in his hands. It is not for him to act as judge or executioner. He reversed the principle upon which men act, when an enemy comes into their power. His love of God's law restrains him from shedding a fellow-mortal's blood for private vengeance. His faith prompts him to leave his persecutor in the hands of Jehovah, who had said, "Vengeance is mine, I will repay."

11, 12. While David will not touch the person of the king, he thinks it no harm to let him know that he has been in his power. By so doing he will prove a second time to the king that he meant him no harm. Moreover, he will in this manner appeal to the generous side of the king's nature, and, perhaps, change his policy.

The supernatural slumber that fell upon Saul and his attendants points to the fact that the Lord favored David's enterprise. How differently God might have manifested himself, had David approached Saul with a sinful purpose. Happy the man whose enterprises are such as to receive divine indorsement and cooperation.

21. The generosity of David in sparing Saul's life so impressed the king as to wring from him a confession of sin, and the promise to do him harm no more. Righteous living is more convincing than argument. The good intention of Saul was never carried out, for he did not fail to seek David's injury again and again. "He ought rather to have taken refuge with God, and appealed to him for grace, that

he might not fall into such sins again; yea, he should have entreated David himself to pray for him."

To the most hardened of sinners God gives some rays of light to show him his error, but if unused darkness again asserts itself. The man relapses into his former evil life, and forgets all that he has promised.

23, 24. These are not the words of boasting, but rather the expression of a good conscience before God in the presence of an enemy, which even his enemy had to acknowledge as truthful with the belief that God was blessing all his undertakings.

Attention is called to the admirable spirit of self-restraint and patience shown by David, in being willing to bear the risk and pain of persecution, until it should please God to bring deliverance. The grace specially commended is that of waiting God's time. From how many a trap this will save one. In business, there are so many plausible ways of making money which appeal so strongly to the impatient soul. How many wrecks of impatient souls are found all along the shores of commerce, pleasure, politics, and passion! A profound impression of the excellence of the divine will, and the duty of loyally accepting all God's arrangements will greatly aid to possess one's soul in patience. We are to remember that we are to do God's will "on earth as it is in heaven." We cannot imagine an impatience there for a speedier fulfillment of desirable events than the will of God has ordained. So let it be with us.

PRACTICAL SUGGESTIONS.

1. Cultivate an unbounded reverence for God as the source of power, justice, and order. Steady yourself by a constant conviction that God rules; that amid all this world's disorder, there is a divine power on the side of right.

2. It is not wise to be overanxious about personal vindication, and surely not to seek vengeance for our wrongs. On the contrary. Jesus introduces men into a kingdom of such large generosity as that they pray for enemies.

3. David gives us an example of profound respect for every authority ordained of God. So Paul, when he writes, "I exhort therefore, that supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and all that are in authority" (1 Tim. 2, 1, 2). Revolt against authority is one of the threatening evils of the day.

Prismatic Lights on the Lesson.

DAVID SPARES SAUL.

The way a man treats his enemies is an index of his own character. The infinite height of Christ's character made him pray for his murderers. And the law for those who seek to be like him is, "love your enemies and pray for them that persecute you."

David's treatment of Saul is a case in point. Saul with three thousand men was seeking to slay him. David penetrated his camp, stood by Saul's side as he slept, yet spared his life. It was a great victory over himself, was greater than taking a city. Self-preservation may be the first law of nature, but self-sacrifice is the first law of God.

Seeing David's magnanimity Saul said, "I have played the fool exceedingly." But David would not trust that transient feeling of Saul's and go to him. A man may own up and weep and his heart remain unchanged. Saul knew that the Lord was against his course and that the end would be fatal; yet he went on the same way of hate.

David practiced Christ's law to overcome evil with good. If one fights evil with evil that makes two instead of one, and both are intensified. A courtier complained to his king that he treated his enemies kindly when he ought to destroy them. "Do I not destroy my enemies," said the king, "when I make them my friends?"

Such an illustration of God's way of treating enemies as David showed could have come from no other cause but God's indwelling. He not only worked in David's spirit but by an outward providence, sending a deep sleep upon Saul's camp (verse 12). His eye sees the whole field and He does not work by halves.

Thoughts for Young People.

LESSONS FROM SAUL'S REJECTION.

1. In the beginning of the story of Saul's life his bodily stature and personal beauty prepossess us in his favor, and as the story goes on his good sense and modesty increases the prepossession. Saul is just the character of many a young man, full of high and noble feeling, modest, and distrustful of self, coming from a religious home or the influence of religious impressions, and placed in a post of responsibility, of activity. All is promise; we look for high distinction of the best kind, and for blessed deeds for God and for good.

2. But during his reign year by year the man of grace in him waned, and the man of

nature waxed strong. The tendency of Saul was to emancipate himself from God's law and make himself supreme, to follow his own bent and natural impulse, to the setting aside of God's positive commands.

3. Saul in his rejection of God and his rejection by him is a type. Multitudes among us live like him. How many follow the example of Saul! They live for the world, and by degrees God's grace is quenched; there is remorse behind and misery before, death inexorable and coming on with rapid strides, and eternity a dismal blank, the thought of which carries terror to the soul. This picture of ourselves should teach us two special cautions: against forgetfulness of God; against self-will. [Alford.]

Teaching Hints for Intermediate Classes.

SURROUNDINGS.

Time. Uncertain; about 1000 B. C. (?)

Place. The wilderness of Judea, especially the hill of Hachilah. (Point out on the map.)
Samuel. Refer briefly to his death at Ramah, aged eighty-six. (See 1 Sam. 25. 1.)

APPROACH.

If the teacher can recall the story of how a person known to the pupils had it within his power to harm some one who had done him evil, it may be narrated as an approach.

Have a pupil read what he has written in his Lives concerning the cave of Engedi. Lay stress on the fact that David could have destroyed Saul had he desired to do so.

UNFOLDED TEXT.

We will consider our text under two main headings: 1. David's Mercy; 2. The Effect on Saul.

1. *David's Mercy* (verses 5-12). Our opportunities for painting living word pictures should not be neglected, as by them we may deepen the interest of our pupils which ought to have been aroused by our Approach.

(1) *David Finding Saul*. Picture David coming to Saul's camp, and looking at the place where his persecutor lay asleep "within the barricade or rampart formed by the baggage wagons," with Abner, his valiant general, sleeping near him and all the army encamped about him.

(2) *David and Abishai in Saul's Camp*. Picture David and his nephew Abishai going down to Saul's camp and looking at the sleep-

Aug. 30

ing king.
ground w
king. H
Abishai t
of David

(3) Dav
ture Davi
Saul's spe

The ten
verses 13-
of them to

2. *The I*
the pupils

(1) Son
tion (verse

(2) Ano
(verses 22-

(3) A t
words (ver

(4) A fe
(verse 25).

Finally,
native by q

Have enc
Golden Text
be discussed
ple than tha
the teacher
tions which
but that it h
up to the ex
you want to
the answers
next one. S
in order to li

1. A willin
2. A willin
coming.

Try to get
that you may
these two nee
understood as

Show how
Saul was over

s
Give to each

Aug. 30.]

SUNDAY SCHOOL BANNER.

587

ing king. Explain that the spear stuck in the ground was an indication of the presence of the king. Have a pupil read aloud the request of Abishai (verse 8) and another read the reply of David (verses 9-11).

(3) *David Departing from the Camp.* Picture David leaving the camp, taking with him Saul's spear and water jug.

The teacher should master the contents of verses 13-20, so as to give a graphic summary of them to the class.

2. *The Effect on Saul (verses 21-25).* Have the pupils open their Bibles and ask—

(1) Some one to read aloud Saul's declaration (verse 21).

(2) Another to read aloud David's answer (verses 22-24).

(3) A third to read aloud Saul's parting words (verse 25).

(4) A fourth to tell what the two men did (verse 25).

Finally, impress and review the whole narrative by questioning on the outline.

LESSON.

Have each member of the class repeat the Golden Text. No more important subject could be discussed by, or impressed upon, young people than that of overcoming evil with good. Let the teacher be prepared with some illustrations which show not only that this is possible but that it has been actual. Ask: Do you live up to the exhortation of the Golden Text? Do you want to? How may you be able to? Use the answers to each question to lead up to the next one. Show that two things are necessary in order to live out the command of the text:

1. A willingness to overcome self.
2. A willingness to let God help in the overcoming.

Try to get the pupils to question you, so that you may have the opportunity to explain these two necessities. When your teaching is understood ask all to print:

I OR SELF

MUST | WILL

OVERCOME

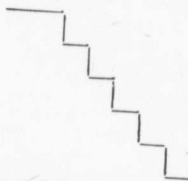
SELF | ME

Show how David overcame himself, while Saul was overcome by self.

STUDY IN ADVANCE.

Give to each pupil a sheet of paper on which

is outlined a flight of steps somewhat as follows:



Ask them to mark thereon at home the steps in the downfall of Saul.

Review words, "Overcome self."

By Way of Illustration.

Verses 8, 9. "Thine enemy." "The Lord's anointed." How was it that David withheld his hand? What was the secret of this marvelous self-control? We find it in verses 8 and 9, "thine enemy," "the Lord's anointed." Two different views of the same man: the one narrow, selfish, superficial; the other profound and true. So it is with every man: he is not to be measured merely by his personal relations to ourselves. True, he may be our enemy, yet he may bear another aspect. Pray to see the highest, divinest aspect of every man's character.

Verses 21-25. *A generous, forgiving spirit induces penitence in others.* When David gave such evidence of self-restraint the miserable monarch confessed his folly. He recognized David's nobility. Nothing but such forbearance on David's part could have brought him so near repentance. It is thus that we may win men. We win most when we appear to have yielded most. We gain advantages by refusing to take them wrongfully. The man who can wait for God will sway a scepter over other men.—F. B. Meyer.

Golden Text. There is a petition in the Lord's Prayer which is the easiest to understand and the hardest to pray—the prayer that we may be forgiven as we forgive. "Give us forgiveness," we ask, "because we come in the spirit of forgiveness." If you do not love your brother whom you have seen, how can you truly pray to God whom you have not seen. The traveler in Egypt sometimes looks out in the early morning and sees an Arab preparing to say his prayers. The man goes down to the river bank and spreads his little carpet so that he shall look toward Mecca; but before he kneels he crouches on the bank, and cleanses his lips, his tongue, his hands and feet, so that he shall bring to his prayer no unclean word or

deed. It is as if he first said with the psalmist, "Wash me thoroughly of my iniquity; purge me of my sin; make me a clean heart; renew in me a right spirit," and then with a right spirit he bows in prayer. The petition for a forgiving spirit prepares one in the same way to say his morning prayer. It cleanses the tongue; it washes the motives; it purifies the thoughts of their uncharitableness, and then in this spirit of forgiveness, even toward those who have wronged him, the Christian is clean enough to ask for the forgiveness of his own sin.—Prof. F. G. Peabody.

Heart Talks on the Lesson.

In order to be interested and instructed in the life of David we must read the chapters not included in our lesson. His experiences were varied. They must have been especially trying to a man of his temperament. The only comfort he seemed to have from any human source was the friendship of Jonathan. The psalms in which his soul pours itself out show that he loved companionship; he longed for fellowship with God's people; he yearned for heart sympathy. Yet he was driven from home; he lived in desolate caves in the wilderness; he begged for food to relieve his hunger; he was misrepresented; Saul believed much that was untruthfully said against him; there seemed to be nothing that a man could suffer left out of David's cup. And he was human. His imperfections and mistakes are frankly told by the writer of this history. He at times resorted to means of self-defense in trouble which showed distrust of God and always got him into deeper distress. But with all this truly human weakness the habit of his soul was to trust God and to wish to please him.

David's self-restraint and patient waiting for God's time and God's way teach us a blessed lesson. He did not grow impatient, but put his case entirely in the hands of God: "The Lord judge between me and thee, and the Lord avenge me of thee, but my hand shall not be upon thee." This is the spirit of Jesus, who, when he was reviled reviled not again, but committed himself to Him who judgeth righteously.

Is it your spirit? Are you waiting for a chance "to pay back" a slight, a word spoken against you, an unkind deed done, a fancied or a real wrong you have suffered? Are you impatient to take the affairs of your life in your own hand, bending people and circumstances to your own will? Let us say with David: "My soul waiteth upon God; from him cometh my salvation. The rock of my strength and my

refuge is in God. Trust in him at all times, ye people; pour out your heart before him. God is a refuge for us. Thus will I bless thee while I live; my soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips."

The Teachers' Meeting.

The only man in Israel worthy of the scepter took it away from Saul's bolster (Saul's spear was his scepter) and returned it again—a type of his attitude toward the kingdom... Verses 4-7: His sagacity; vigilance, verses 4, 16: Courage, verse 6; Energy. His deep reverence first for God as the source of power, justice, and order; secondly, for every authority ordained by God, verse 11... The meeting between Saul and David at Hachilah: 1. At night; 2. Their conversation in the presence of Saul's followers; 3. Out of reach of Saul's vengeance; 4. David's appeal to God, verses 19, 20, 23, 24; 5. The unconscious insincerity of an evil heart.

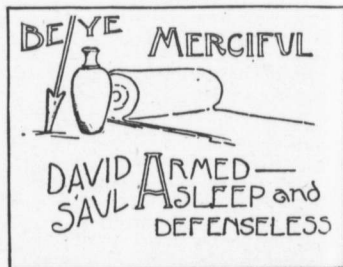
Library References.

ABNER.—Hastings, *Obscure Characters*, page 81. Geikie, *Hours with the Bible*, vol. iii. Taylor, *David*, pages 196, 197. The Lives of David and Bible dictionaries.

ABISHAI.—Kittel, *History of the Hebrews*, vol. ii (Index). Ewald, *History of Israel*. Geikie, *Hours with the Bible*, vol. iii, pages 277, 279, 345. The Bible dictionaries.

JOAB.—Geikie, *Old Testament Characters*, page 244. Tuck, *Revelation by Character*, page 193. Geikie, *Old Testament Portraits*, page 210. Stanley, *Scripture Portraits*, page 69. The Bible dictionaries.

Blackboard.



Coloring.—Objects, white; upper line, yellow filled with purple; lower phrase, cream and blue.

ALL t
lessons
ercises b
as restfu

"NOTH
time," su
offers a l
Sunday s
be amiss
song. Ne
upon an

PRIMA
pretty gu
of suppli
on this p
they may
on the bl
children l
they may
words.

THE PR
problems t
pelled to
primary c
ful. It is
see eyes
throws lig
has ponde
finding the

THE teache
And smiling
She said in
"Another s

"Our Fathe
To comfort
O there are
We're certa

"So many!
But think, a
"Each beaut
May count
me."

The fancy s
So strong th
For Mary lo
And called
bright!"

Primary Teachers' Department.

Primary Notes.

ALL through the summer Sundays Nature lessons are especially in order. Let the exercises be adapted to the season, making them as restful and varied as possible.

"NOTHING is good enough to do at the wrong time," says one. The primary teacher who offers a long prayer before her class on a hot Sunday should remember this. It would not be amiss to recall it when giving out a primary song. Never project a tender, devotional hymn upon an uneasy and restless class.

PRIMARY teachers are acquainted with the pretty gummed stars to be had at any depot of supplies. The charming bit of verse given on this page gives a capital hint as to how they may be used. Mark each promise printed on the blackboard with a golden star. As the children become familiar with the promises they may be erased, save the first two or three words.

The primary teacher has many peculiar problems to meet, and as a rule she is compelled to meet them alone. This is why a primary convention is so inspiring and helpful. It is most interesting and delightful to see eyes kindle as an experienced worker throws light upon some point over which she has pondered and prayed, without perhaps finding the help she desired.

Pinning the Promises.

THE teacher was standing before her class, And smiling a welcome to each little lass. She said in her gentle and winning way, "Another sweet promise we'll learn to-day.

"Our Father has given them all, you know, To comfort his children while here below. O there are so many in his dear Book, We're certain to find them if we but look.

"So many! To count them we will not try; But think, as you look at the stars on high, 'Each beautiful star that my eyes can see, May count for some promise God made for me."

The fancy sank deep in one little heart— So strong the impressions our words impart. For Mary looked up at the stars that night, And called them "God's promises, shining bright!"

Soon after, we watched by the bed one day, Where dear little Mary with fever lay, Half waking, half sleeping, but o'er and o'er, Repeating those promises learned before.

"There's 'Come unto me and I'll give you rest,' I think I like that one the very best, And one about guiding you with His eye." Her hands were both restlessly lifted high. "But what are you doing?" her mother said.

"These dear little fingers should rest in bed." She smiled as she looked in her mother's face, And waved her wee hands to their utmost space:

"O mamma, who'd think I could reach so far; I'm pinning a promise on e'ry star!"

—From *Motherhood*.

Miss Jennie's Class.

"WILL you teach a Sunday school class to-day, Miss Jennie?" asked the superintendent; and the young woman consented. It was the infant class, and the pleasure of sitting with the little tots, and telling them Bible stories, was so great that she consented to take the class another day, and another, and before long was chosen to be its regular teacher.

It was a small school in an obscure and conservative interior town, but it was the only one in the community. Even those who did not attend church were glad to have their children attend, and it soon proved an easy task to persuade them to join Miss Jennie's class.

It was Miss Jennie's first public work, and she threw her whole soul into it. A devout, earnest, enthusiastic girl, she poured her life into the class of little folks, and they caught her spirit while they learned the lessons she taught. As soon as the little ones were able to walk they came to her; and by the time they graduated into "the main room," there were more little ones ready.

She married after a while, but she kept the class, and her own children in time became members of it. The cares of the household, the growing responsibilities of wifehood and motherhood, might have impelled her to lay down this outside labor, but there was no one to take her place; and besides, she loved the work.

In time "the infant class" had grown until it became "the primary department," and Miss

Jennie, now Mrs. Jane, was at the head of it. For just fifty years she kept that class and department, and then, honored and mourned by the whole community, she fell asleep.

What had she accomplished? She had not become great or widely known. If she had extraordinary ability or wisdom, it was not of that that people spoke. But this one thing she had done—she had put the stamp of her own ideal and influence upon almost every life in that prairie village. The business men in the stores, the doctor and the lawyer, the teachers, the fathers and mothers—all had been her pupils. Even the superintendent of the school, himself no longer a young man, had received his first lessons from her. Ministers had come and gone, deacons had lived and died, the public schools had changed teachers again and again; but Jane Strang had been one continuous influence, teaching during her fifty years of service almost every resident of the town.

Few who read her name will recognize it, but to the few who do recognize it, it will always be an illustration of the way in which an obscure life, faithfully lived, may become one of marked, if not of extensive, influence.

"What life that you have known was 'best worth living?'" a man of wide experience was asked recently. This was his answer: "The life of Jane Strang, who accepted a small task heartily, and held to it faithfully, and so became, of all persons in that community, the one who most influenced others for good."—*Selected.*

August Days in the Primary Class.

(How one teacher made things comfortable.)

THE primary room was on the sunny side of the church, a great boon indeed during ten months of the year, but somewhat of a trial in July and August, and all the more so since the room was upstairs in an oldtime detached chapel.

This teacher was one of the stay-at-home kind, who took her own outing after others had returned, and it was comparatively easy to fill her place. She knew that the greater part of her class would remain in town during the hot summer, and so decided to make one pleasant and restful spot for them if possible. "Here is my opportunity," she thought, "to bind them to the school as I might not be able to do at any other time."

There was a bit of a lawn between the church and the chapel (which was in fact the old church shoved to the rear). The first thing the teacher did was to invite the class to

a June party on the lawn. The children voted it a "lovely party," and perhaps what the little folks enjoyed most was the formal organization of the summer school. A Flower Committee, an Order Committee, and a Song Committee were all formed. It was the business of the Flower Committee to bring fresh flowers each Sunday during July and August. This was a large committee, divided into as many sections as there were Sundays in the two months, each section having a certain Sunday for its own. The Order Committee was to be on hand early and see that there was no loud talking or disorder before teacher arrived. And the Song Committee had for its special duty the learning of new summer songs, words as well as tunes, so as to be able to lead the others, and to help teach the little go-away members of the class on their return.

The teacher made a special request of the Sunday School Board to provide the sunny windows with awnings, which was granted. Then she took the children into her confidence, allowing each to contribute from one to five or ten cents for pale green cheesecloth curtains for these same windows. A loan collection of attractive pictures was secured, a pretty new spread was found for the table, and two or three easy chairs were brought in for the mothers, on their visits to the school. Altogether, when all was completed, the room had quite a holiday air. The somewhat formal arrangement of seats was broken up, and the children almost felt that they were coming into a new room.

The program was shorter, more change of position was allowed during these warm days, and a feature which especially delighted the little ones was introduced. On the very warm Sundays fans were passed, furnished by a kind-hearted merchant, and the little ones were allowed three minutes in which to use them to the accompaniment of slow music.

What a happy time the little stay-at-homes did have on these summer Sundays in the cool, shaded rooms brightened by the presence of the teacher, who loved them enough to plan for their comfort, and to stay by and enjoy the pleasant things with them! She never knew how she bound little hearts with hooks of steel to herself that summer, but she did know that she enjoyed it all so much, with the blessed opportunity she found of coming close to little hearts and lives, that she inwardly resolved from that time on to do what lay in her power to make the Lord's house delightful and comfortable for his little ones.

[It is
day to t
day, rev
weeks g

Good
land's g
Little I
he was
he was
fortunat
under t
the deve
Soon af
to the
Orange,
He left
agree wi
his retur
Charles
opposed
yet the k
age that
Wells the
ward the
king, Jan
London, I
1681, wh
he wrote
hymns fo

"p
Th
Th
I, e

In his J
Winches
three hym
sun;" "Al
and "My
each of t
stanza, o
of the Chr
the tune of
whom all b
is so simpl
be his own
for boys.
good bisho
my God, th
in its prese
whether a V
own school
head upon l

Additional Lessons.

LITTLE HYMN STUDIES.—VIII.

BY MARY A. LATHBURY.

[It is suggested that five minutes be given each Sunday to the simplifying and singing of the verse for the day, reviewing the preceding verse or verses as the weeks go by.]

"Glory to thee, my God, this night,
For all the blessings of the light:
Keep me, O keep me, King of kings,
Beneath the shadow of thy wings."

Good Bishop Thomas Ken was one of England's great bishops. He was born in 1637 in Little Berkhamstead. His mother died while he was a child, and though this was most unfortunate, he was fortunate in being placed under the guardianship of his brother-in-law, the devout Izaak Walton, who educated him. Soon after he was thirty he became chaplain to the princess Mary, wife of William of Orange, and went to Holland to their court. He left it the next year because he could not agree with William on a point of morals. On his return he was made one of the chaplains of Charles II and lived at Winchester. He also opposed his own king in a matter of morals, yet the king so admired his honesty and courage that he made him Bishop of Bath and Wells the next year, and in twelve days afterward the king died. He also offended the next king, James II, and was put in the Tower of London, but was soon set free. It was about 1681, when he first went to Winchester, that he wrote his famous morning and evening hymns for the students of Winchester College.

"Forgive me, Lord, for thy dear Son,
The ill which I this day have done;
That with the world, myself, and thee,
I, ere I sleep, at peace may be."

In his *Manual of Prayer* for the students of Winchester College Bishop Ken placed his three hymns: "Awake, my soul, and with the sun;" "All praise to thee, my God, this night," and "My God, now I from sleep awake," and each of these hymns closed with the same stanza, one that has since become the doxology of the Christian world, and which we sing to the tune of "Old Hundred," "Praise God, from whom all blessings flow." The Evening Hymn is so simple that any little child can feel it to be his own language. Indeed, it was written for boys. The first line of the hymn, as the good bishop wrote it, was, "All praise to thee, my God, this night," but it has long been sung in its present form. What should a child do, whether a Winchester schoolboy, or one of our own school children, before he lays his tired head upon his pillow at night, but sing or say

the little prayer for forgiveness and heavenly peace that is the second stanza? If it becomes the prayer of the child it will be his prayer still into manhood or womanhood and old age. So it has been in the case of thousands.

"Teach me to live, that I may read
The grave as little as my bed;
Teach me to die, that so I may
Rise glorious at the judgment day."

Bishop Ken seems to think that learning how to live is the only way of learning how to die; and that learning how to die is the surest way to gain resurrection and eternal life. Perhaps that was what he often told the boys of Winchester School when they came to hear him preach. He surely must have tried to live well, else he would not have reproved kings, and refused to obey them when they proposed a wrong course. There is a beautiful portrait of the good bishop which shows a pure, gentle, yet firm face. He is dressed in his white robe and black stole, and he wears a black skull cap from which his white hair falls in curls over his ears. No doubt children loved him, if kings did not when he disagreed with them. He believed that all men should live righteously, and that kings, even more than common men, should do so. He also believed that we should think of death as only the door into eternal life, and have no dread of the grave, which is only a place for the worn-out shell, or chrysalis of man, and not for man himself.

"Praise God, from whom all blessings flow,
Praise him all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son, and Holy Ghost."

There are more stanzas in the Evening Hymn, which we cannot give, but you will find them in the Hymnal. In the Methodist Hymnal the last stanza is not printed with the hymn, but stands third among the doxologies. It is called "the great doxology," for no other is sung in every land and in almost every tongue. It was Bishop Ken himself who first began to use it as a doxology. Not only in churches, but in prisons, in the wilderness, in the halls of Parliament, on beds of death, at the laying of the great Atlantic cable, on the battlefield, and at the proclaiming of peace the great doxology has been the first impulse of praise and gratitude from English-speaking people. The true Old Hundred was composed by William Franc, a German composer, born in 1520. It was named "Old Hundred" because it was first set to the one hundredth Psalm.

International Bible Lessons.

THIRD QUARTER.

LESSON V. (August 2.)

SAMUEL ANOINTS DAVID. 1 Sam. 16. 4-13.

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

Primary Notes.

BY JULIA H. JOHNSTON.



Introductory. The thought that our Father sees and knows us as through and through, and understands us as no one else can, ought to be impressed as something to help us, not to frighten and distress.

By way of introduction, in close connection with this, use the geode to illustrate the truth that one cannot always tell from the outside what is within. If possible have a fine specimen of this rough-looking stone which, on being cracked, shows inside its store of sparkling crystals. Draw from the class what they think, naturally, of the rough outside, what they would say in describing it, and how much they would say it was worth, if asked to set a price on it. Then show the inside, by way of contrast, and fasten the teaching, that we must not make up our minds about things or people and say what we think, till we know both inside and outside. Speak of the temptation to look on the outside alone, but show how differently our Father judges, for he can see without and within. We must ask him to help us, because he knows what we cannot, since he sees what we do not. Teach Golden Text here, and enforce it throughout the story.

Lesson Points. Teach but one truth, invariably. But, in telling the lesson story, have in mind a very few distinct points to use as hooks upon which to hang it, that the most vivid and vital parts may be impressed, not as fragments, but as composing the whole. The first point in this recital is Samuel's errand. Who sent him? Where? Why was Samuel the prophet sent to set apart another as king in Saul's place? This will draw out a brief story of Saul's disobedience, failure, and rejection, being a review of last lesson.

The second lesson point is: Samuel looking

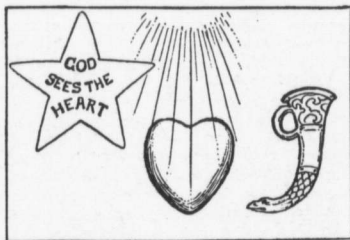
at Jesse's sons. Make a picture before the child's mind of the scene at the sacrifice to which Jesse and his sons were invited. Make the scholars see the procession of strong, handsome young men as they passed slowly and wonderingly too, no doubt, before the prophet. How interesting and how solemn it was!

Notice, third, Samuel was tempted to make a mistake. He looked on the outside. "Surely the Lord has chosen this one," he said to himself, as he saw each young man's fine appearance. But the Lord kept his servant from making a mistake. He whispered in his heart, "Not this one" over and over, and Samuel listened to God's voice when the Lord told him not to look on the face nor the tall form, for these were outside things, and the heart was more important than these. God alone could see the heart, but he would show Samuel the one to choose.

See now, in the fourth place, David chosen. Picture the disappointed and puzzled prophet, the question, "Are here all thy children?" the call of David, who was beautiful outwardly and inwardly too, and the solemn anointing of the shepherd boy to be king, in God's time in Saul's place.

Star Thought: God Sees the Heart. This truth should be like a ray of light to us, showing us God's power, showing us what he wishes us to do. The heart counts for most because people do what in their hearts they love most and wish most to do. The heart is the real person no matter what the outside is like. A jewel in a rough little box is worth as much in itself as if it lay in a velvet case.

Thought for Teachers. A very practical truth from this lesson comes home to our own hearts. Are we not apt to judge children from outward appearances, and to bestow love, care,



attention, accordingly? O, to see the child-heart, in some measure, as Jesus sees and values and understands it.

DAVID
GOLDEN

to hear
David f
Lord w
Illustrat
a chance
go with
rand, "c
men, one
of their
one star
place by
men are
side? W
because
theirs.
win. If
captain's
not.

Lesson
he? W
How did
feel? W

2. Dav
about it
field? W
to go to
giant? I
the king
he use it

The h
children
stones fr
of David
words. I
and pictu
help, and
with Dav

3. The
What di
guided, h
in the ba

LESSON VI. (August 9.)

DAVID AND GOLIATH. 1 Sam. 17. 38-49.

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

Primary Notes.



Introductory. This familiar and fascinating story told again, should carry with it, this time at least without fail, the truth that David's victory was from God. It was not simply a great fight, such as boys like

to hear about, but it meant a great deal. David fought for his Lord and God, and the Lord was with his brave and faithful soldier. Illustrate by story of a captain giving his men a chance to choose whether or not they would go with him on a dangerous but glorious errand. "Who is on my side?" he cries, and the men, one by one, step out and stand by the side of their leader. All the rest see where each one stands. Everybody knows who takes his place by his captain's side. But now all these men are on the captain's side; who is on their side? Why, the captain, to be sure. And it is because they are on his side that he is on theirs. They stand together now, to fight and win. If the men did not choose to be on the captain's side, could he be on theirs? Surely not.

Lesson Story Points. 1. *Goliath.* Who was he? Why did he come? What did he say? How did he make the soldiers of Saul's army feel? Why did they not go out and fight him?

2. *David.* How did he happen to find out about it all? What was his errand to the battle field? What did he say? Why was he ready to go to meet this great, boasting, terrible giant? How did Saul try to help him? Did the king's armor fit the shepherd boy? Did he use it? What did he use?

The hearts of the sensitive and susceptible children will thrill with the recital of the five stones from the brook, the matchless courage of David's advance and reply to the giant's words. Link this intense interest in the story and picture of the event, with the fact of God's help, and fasten the truth for life. God was with David.

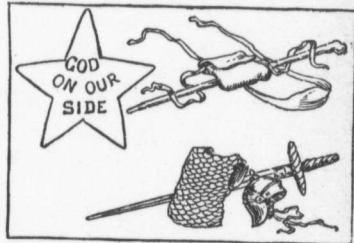
3. The third lesson-point is God's part. What did the Lord do? He encouraged, guided, helped, strengthened his young soldier in the battle with Goliath.

How was the battle the Lord's? It was to show who was greater, the great God or the great giant, the people who worshiped the true God or those heathen who prayed to idols.

Star Thoughts: God on Our Side. If God is with us and on our side, who can make us afraid? Impress the thought that we must choose to be on the Lord's side, and then we may be perfectly sure that he is on our side. But it is just as certain that God cannot be on our side, if we are not on his.

No matter how often we have used the figure of a giant for a sin we wish the children to fight, we may now use it again, and show how Giant Selfishness, Unbelief, Anger, and the others can be fought and conquered if we have God on our side because we are on his.

Thought for Teachers. What giant in the way threatens the peace of our own hearts and the usefulness of our lives? Shall we urge the little ones to trust God, and not trust him ourselves? Let us meet the giant in God's name, armed with smooth stones from the word, with a steady aim gained by long practice.



LESSON VII. (August 16.)

SAUL TRIES TO KILL DAVID. 1 Sam. 18.

5-16.

GOLDEN TEXT: "God is our refuge and strength, a very present help in trouble." Psa. 46. 1.

Primary Notes.



Introductory. Help at the very time of need, is the truth to be written indelibly on the children's hearts that receive this lesson. Who sees our trouble, knows how to help, is sure to help, and at the moment we need

him? Go back to former lesson of Cities of

Refuge, and remind the scholars of its open gates, its perfect safety to the one who ran within its walls, no matter who was in pursuit trying to kill.

Go back to your *Pilgrim's Progress* for illustrations of help in time of need. There was Evangelist, who came to Christian at first to give him directions for setting out to the Celestial City, then found him again and again when he needed him. All along Christian's pilgrim path the Lord of the city sent him angel helpers, to save from giants, from evil spirits, from darkness, and danger. The remembrance of my own rapturous delight in this allegory of John Bunyan, when I was eight years old, makes me commend and use it now. A child's natural love for fairy stories makes this incomparable parable and picture perfectly fascinating. Dwell a moment on children's need of help and then lead on to the story of David's need, and tell of

Paul's Hatred. Why was it? How shown? Did David deserve it? Was he to blame for it?

David's Behavior. How did David act when Saul bated and tried to hurt him? Did he try to "pay him back"?

God's Care. Picture the angry king trying to strike David down with his javelin, or to pin him to the wall with it, in his hatred and fierceness, in his envy and jealousy, because he thought others cared more for David and praised him more than they did himself. Who was it that kept the young harper safe, as he made music to quiet Saul's angry spirit, only to be struck at?

God not only cared for David and kept him safe, but was with him every day, showing him how to behave wisely and well. So God was not only a refuge, a place safe and always ready, but a strength to David, making him strong to do right and to make friends.

Star Thought: Help in Trouble: Talk of David's very real trouble and then of childish troubles, fears, and dangers, most of all, the danger of doing wrong and grieving the Saviour's loving heart. How shall we have help in trouble? The worst trouble is that which sin brings. How shall we have a safe place to hide in, and be made strong enough to keep from sin? No one can be happy when doing wrong, and yet how easy it is to grieve Jesus by disobeying. What we want is help at the very minute. He will give it, for he is always near.

Thought for Teachers: How the children look upon us and lean toward us as we "go out and come in before them." Do they love

us because we "behave very wisely"? It is not mere lavishness of humoring and petting that wins the child-heart. It may crave and claim indulgence, but it does not approve weak yielding to the clamor. Wisdom, joined with love, finds strongest hold upon hearts that long to find refuge, and look to human help to lead to the divine.



LESSON VIII. (August 23.)

DAVID AND JONATHAN. 1 Sam. 20. 12-23.

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

Primary Notes.



Introductory. Little children should early learn the beauty and value, the duty and privileges of true friendship. They should grow up with the conviction that it is an honor and an obligation both to be a loyal and loving friend as well as to have one. This tender story of David and Jonathan may be introduced by a little talk on friends. What is a friend? How do we make and keep friends? What sort of friends do you like? Are you the sort of friends that others like?

Tell the simple story of some faithful friends, perhaps that of Damon and Pythias, who were so loyal and loving that each was willing to die for the other. Tell of a child-friend who stood by his playmate and schoolmate when others were so unkind as to say untrue things about him and try to get him into trouble. When all turned against this boy, and when it really did look as if he were not quite to be trusted, his friend believed in him and tried to find out the truth. When all was made clear, and the trouble was over, then Harry knew that Jamie was a true friend be-

cause h
things
Point
than, fi
the two
Ment
how he
David,
so that
angry k
Third
was car
nothing
by doing
him for
may hel
same w
Fourth
love of
loved the
tween t
them the
love.

Star T
you like
Jonathan
any little
not love
see each
have a F
either of
us, and
Golden T
Friend, lo
in trouble
forget and
forget and
is better
He is h
him for y



Thought
that know
in our clas

cause he was so faithful in time of need when things went wrong.

Points in Lesson Story. David and Jonathan, first. Make the children acquainted with the two characters, as loving friends.

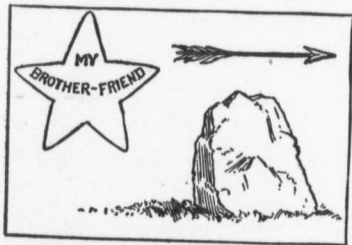
Mention, second, Jonathan's plan. Show how he meant to find out Saul's feelings toward David, and how he intended to let David know, so that he might go away and be safe, if the angry king wished to hurt him.

Third, finish the story, showing how the plan was carried out, and how a boy who knew nothing about matters, helped without knowing, by doing as he was told when Jonathan sent him for the arrows. We never know how we may help, by being obedient and ready in the same way.

Fourth, impress all the way through, the love of these two and the fact that they both loved the Lord, and wished him to watch between them and to be with them, showing them the way and keeping them both in his love.

Star Thought. My Brother-Friend. Would you like to have such a friend as David? As Jonathan? Would these two quarrel about any little thing, do you think? Would they not love each other, even when they could not see each other? We not only may, but we do have a Friend, better, nearer, more loving than either of these dear friends. He holds fast to us, and is closer than any brother. Teach Golden Text, and show how Jesus our Brother-Friend, loves us, stays by us, is ready to help in trouble, and to care for us even when others forget and treat us ill. Even our brothers may forget and may be unkind, but the best Friend is better than any brother.

He is here, close to us now. Will you have him for your Brother-Friend?



Thought for Teachers. The "little lads, that know not anything," may perhaps be used in our classes as blessed go-betweens, if we use

them wisely. They may be intrusted with definite messages to the home-folks, which may mean far more than the child-hearts divine, and in their very simplicity may bring us back some arrows that will be "a sign." Without such definite sending, they may, if we do our part, carry home and give out, unconscious help and comfort.

LESSON IX. (August 30.)

DAVID SPARES SAUL. 1 Sam. 26, 5-12, 21-25.

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

Primary Notes.



Introductory. Frank envied Herbert, because Herbert had more playthings, and seemed to have more friends than Frank. Herbert was more ready to be friendly and pleasant than Frank, but the envious

boy did not think of that. Once, when he had a chance, he threw a stone and hurt Herbert so that he went limping home. He pretended that he was aiming at a stray dog, but he wasn't. He meant to strike his schoolmate.

A while after this Herbert came upon Frank in the woods, where he had slipped and fallen and hurt his foot. He could not walk without help. Herbert might have left him to get home as he could, but that would not have been the Golden Rule way. He helped Frank home, and treated him as well as possible. He spared his boy-enemy, that is, he spared him the pain and the weariness and trouble which he would have had if left alone, and spared him the bad feelings too. This kindness turned Frank into a friend. Herbert had always been friendly, so now, there were two of them—good friends, too.

The Lesson Story. Who are enemies? How should we treat them? Explain again, Saul's enmity, and how he showed it.

In the second place, tell with vivid detail the chance David had to return evil for evil, hurt for hurt, and even take the life of the one who wished to take his life.

In the third place, make it very clear why David did not follow Abishai's bad advice. Here is a chance, moreover, to teach that reverence for authority, that regard for a person's office and place, in which children are often sadly lacking at present.

They think, for instance, that if a teacher does not please them in school they have no special duty toward her, but may "pay her back" or "get even with her," as they say, in any disagreeable way possible, disobeying whenever not forced to be obedient.

Star Thought: Good for Evil. This is what our loving Lord is always showing us—good for evil. We ought to be like him, and give good for evil. How can we? The Golden Text gives the rule. Teach it, explaining and enlarging upon its meaning.

Thought for Teachers. Even the smallest in the household, may eat of "the children's bread." Let us not fail to break the loaf for them, although it may seem as if meant more for older ones.



Whisper Songs for August.

FIFTH LESSON.

My heart is like an open book,
In which the Lord may always look.
O, may he find it pure and fair,
His name forever written there.

SIXTH LESSON.

My path is like the shining light;
The Lord, my Saviour, makes it bright.
He is my light; I shall not fear,
Though giant shadows gather near.

SEVENTH LESSON.

God is my refuge and my stay,
Through all the night, through all the day,
He leads me all my journey through;
I will not fear what man can do.

EIGHTH LESSON.

Dear Lord and Saviour, faithful Friend,
On whom thy little ones depend.
Choose thou our friends, and let us know
That heav'nly love may live below.

NINTH LESSON.

O God of love, where shall we go
For love to live by here below,
If not to thee, the Living Spring
Of life and love in everything.

Order of Service

FOR THE PRIMARY DEPARTMENT.

Third Quarter.

Teacher. God be merciful unto us and bless us;

Class. And cause his face to shine upon us.
T. Let us come boldly unto the throne of grace,

C. That we may obtain mercy, and find grace to help.

CONCERT PRAYER.

"We are little children,
Weak and apt to stray;
Saviour, guide and keep us
In the heavenly way.
Save us, Lord, from sinning;
Watch us day by day;
Help us now to love thee;
Take our sins away."

PRAYER. Brief prayer, all uniting in the Lord's Prayer.

SINGING.

GOLDEN TEXT DRILL.

OFFERING, preceded by Concert Recitation:

"Here we come with gladness
Gifts of love to bring,
Pleasing Him who loves us,
Christ, our Saviour King.
"Small may be our offering,
But the Lord will use
Every gift we bring him;
None will he refuse."

ADDITIONAL LESSONS.

MARCHING SONG:

"We've listed in a holy war,
Battling for the Lord!
Eternal life our guiding star,
Battling for the Lord!

Refrain.—"We'll work till Jesus comes,
We'll work till Jesus comes,
We'll work till Jesus comes,
And then we'll rest at home.

"We've girded on our armor bright,
Battling for the Lord!
Our Captain's word our strength and might,
Battling for the Lord."

LESSON TAUGHT.

ECHO PRAYER.

LAST WORDS.—Repeat after teacher:

"If we sing and work for Jesus,
As we walk our earthly way,
Then we'll praise his name forever
In the land of endless day."

MIZZEP.

NEW BOOKS

The Sacrifice of the Shannon

By W. ALBERT HICKMAN

"Here's a book worth anyone's while. Do you want thrilling adventure? Read about the rescue of the *Duncrieff's* crew from the ice off Cape Gaspe. Do you ask for sport? Peruse the description of the boat races at Caribou. Would you become acquainted with host of others. And, finally, do you want to know a real girl and learn how love came to her? Read the descriptions of Gertrude MacMichael and follow her to the climax. Now, completing the finest, liveliest, most stirring story that he has read this year. That's more, and then laid within easy reach, to be dived into when your brain wants refreshing and your blood stirring."—*Nashville American*.

"For once in the great mess of fiction that has been served up to us we come upon an original idea and a new condiment. In 'The Sacrifice of the Shannon,' Mr. W. Albert Hickman introduces us to the ice fields of the Gulf of St. Lawrence in winter. . . . He gives us a rattling yacht race, a charming heroine, four or five real live men and a rescue from the ice that carries us along breathlessly. . . . There is an outdoor breeze blowing through the whole story, a breath of the great gulf it describes. . . . Mr. Hickman has written a notable story that will be thoroughly enjoyed by all who read it."—*N. Y. Sun*.

Paper, 75c.; Cloth, \$1.25

Thyra Varrick

A LOVE STORY

By AMELIA E. BARR

Profusely Illustrated by Lee Woodward Zeigler

"Who can help thrilling over such a tale as 'Thyra Varrick,' so vital were the times in which the characters moved, so colorful and tense with pluck and loyalty. Amelia E. Barr has told an excellent story. She has drawn her characters full of the magnetism of true romance. The book is a refreshing change to the historical novels. The reader who takes up 'Thyra Varrick' won't willingly put it down until he has read it to the last page."—*St. Louis Republican*.

"'Thyra Varrick' is the heroine of this interesting novel and the story of her life is well worth reading. Mrs. Barr has never done better work. Never has created a tale of such enthralling interest."—*Philadelphia Evening Telegraph*.

Ornamental Cloth, 12mo, \$1.50

William Briggs - Wesley Buildings - Toronto

C. W. COATES, Montreal

S. F. HUESTIS, Halifax

A GREAT OFFER

**Matthew Henry's Commentary
ON THE ENTIRE BIBLE**

Illustrated Edition with an Introductory Essay by the Rev. John Stoughton.

6 Royal Octavo Volumes, 4,306 Pages, 100 Illustrations

The Greatest Bible Commentary

FOR LAYMEN, STUDENTS, TEACHERS, PREACHERS

ALTHOUGH many Bible Commentaries have enriched the field of Bible literature during the past two centuries Matthew Henry's has always been accorded the first place. That it combines more points of advantage than any other work of the kind is the opinion of judicious theologians everywhere. It possesses a clear and convenient arrangement, remarkable spirituality and purity. It is packed with suggestive material, concise, consistent, comprehensive.

OUR SPECIAL OFFER

We will send a set of this incomparable work to all BANNER readers who will send us \$1.50 and promise to send us \$1.00 a month for six months, making a complete payment of \$7.50. Freight to be paid by purchaser.

The regular price of this six volume set in the United States is \$18.00, so that the value of our special offer will be apparent at once to all readers.

READ WHAT IS SAID ABOUT THE WORK

"There is nothing to be compared with Matthew Henry's Commentary for pungent and practical application and teachings of the text."—*The Sunday School Times*.

"For clear, evangelical, spiritual and practical Biblical exposition, there has been nothing better than this old standard."—*Bishop John H. Vincent*, 1888

"Matthew Henry's Commentaries will prove, in all ages to come, to be a perfect mine of gold for all laymen."—*R. S. MacArthur, D.D.*

"For those who desire a common-sense, pitny, quickening, reverent, uplifting commentary on the Bible, nothing is better than Matthew Henry."—*Geo. Dana Boardmann, D.D.*

Now that this valuable and important work is offered at a low price and on most favorable terms, it should speedily find its way into the library of our Laymen, Sunday School Superintendents and Teachers, and all Bible students.

Accept our offer to-day. Send us your name and address with \$1.50 first remittance, and we will send at once the complete set.

WILLIAM BRIGGS

Methodist Book and Publishing House

C. W. COATES, Montreal
S. F. HUESTIS, Halifax, N.S.

Toronto, Ont.

The Better Way

BY CHARLES WAGNER
Author of "The Simple Life."

A volume of essays for twentieth-century man by an Alsatian preacher, philosopher and nature lover. A book for all humanity struggling to discharge the duties of life and get the greatest return in happiness. A sheaf of guide posts through all the harassing moods of doubt, chagrin, despair, desolation, hope and happiness that make up our existence. A charming posy of fragrant thoughts on nature that make even the most sordid things seem beautiful and hopeful. Founded on sincerity and cemented with sanity. A book that will help any one to meet the petty trials of every-day life, as well as the greater sorrows, with resignation and courage. Straightforward, honest and viril, leaving in its wake a conviction that good will come out of all. The essays are in the form of imaginary conversations with a "Friend," a sort of Socratic Demon, to whom the author goes for advice in his times of tribulation. The book is dedicated to his son, and the preliminary chapters enclose a wonderfully tender "Gospel of Fatherhood." As helpful as the author's "The Simple Life," "The Better Way" is translated from the French (which bears the title L'Ami) by Mary Hendée.

PRICE, \$1.00, NET

How to Study The Bible

An Address for Teachers and Students

—BY—

George Coulson Workman, M.A., Ph.D.

Second edition. Price, 10c.

Mr. J. W. Flavelle, Superintendent of the Sherbourne Street Methodist Church Sunday-school, writes: "I have had both pleasure and profit in reading your address on 'How to Study the Bible.' I am of the opinion that many teachers in our Sunday-schools will find that your voice clearly what they have been trying very imperfectly to teach, and will be grateful to you for the help afforded them in their efforts to a better understanding of how to study God's Word."

Camping and Canoeing

BY
James Edmund Jones

WHAT TO TAKE
HOW TO COOK
HOW TO TRAVEL
WHERE TO GO

With 42 illustrations, and a complete index. Twenty-four routes outlined in detail. A Cook Book, a Guide Book and a Camper's Manual combined.

Price, 50 cents, postpaid

"Uncle Joe Little"

THE LIFE AND MEMOIRS
OF JOSEPH RUSSELL LITTLE

BY REV. LEONARD BARTLETT

Cloth, 251 pages, with portrait.

Price, \$1.00, postpaid

A NOTABLE addition to the literature of Methodist biography is this deeply interesting, entertaining and thoroughly life-like pen portrait of "Uncle Joe Little"—most famous of lay preachers in Canadian Methodism, and well worthy to rank with Billy Bray, Sammy Hiek, and others of the heroes of our Church. Mr. Bartlett has gathered a wonderful store of incidents about "Uncle Joe" from various sources, but chiefly in Lambton County, where he was universally known and beloved. His droll wit is given full play, and the story of his wonderful generosity, his big-hearted service, his devotion to his Master's work, will well repay the reading.

WILLIAM BRIGGS - Wesley Buildings - TORONTO

S. F. HUESTIS, Halifax, N.S.

C. W. COATES, Montreal, Que.

GOOD CHEER

for all Canada



"Good Cheer" Stoves

are made in many styles and sizes—Wood Cooks, Coal Cooks, Ranges for either wood or coal, and heaters of every description. We make nothing but stoves, and these are made in our own works. All our Good Cheer stoves are all of first quality, coal more than others, and our **Guarantee Bond** as to excellence in both workmanship and working qualities, goes with each.

The Jas. Stewart Mfg. Co., Limited
WESTERN WAREHOUSE:
WINNIPEG, MAN.
Woodstock, Ont.

