CHRISTIAN MESSENGER. THE 2 NOVEMBER 7, 1883. and as for the statuette, we know that memorable field in which man's great lifting its head from below, for only the The Christian Messenger. Samuel did that which the Lord spake Reading. Sunday lunatic will 'dally with the crested an idol is nothing in the world." The old habit and spirit of obedience representative fought with man's great worm.' Life is not in love with death ; At last, fellow Christians would foe. After this, let no follower of his prevailed over any unwillingness. He Bible Lessons for 1883. is true to the motto of his childhood, Give it to God. and the instincts of holiness would hope to escape 'the flery darts of the venture on remonstrance. Then the "Speak; thy servant heareth." The make the Christian shun a sin when young people in the family of Marcus wicked one.' by living in any willerness Hast thou in all thy flock a lamb-FOURTH QUARTER. elders of the town (" probably sitting in known to be a sin, even without the would fire up, and answer grandlyof self-inflicted poverty or pain. The Unblemished without blight, the gate to carry on the town business.") warning, 'avoid it, pass not by it, turn 'You tell us that we are in danger. principle of seeking retirement from the Lesson VII.-NOVEMBER 18, 1883 The pride and beauty of thy herd, Trembled at his coming. (Bible Union from it and pass away.' But it is not We tell you that we know when to world of temptation, either in some And of thine eyes the light? Version, hastened to meet him.) Beth-DAVID ANOINTED. so. The sin that is near us constantly stop. You tell us that we distress the kind of Eden or in some kind of wil-Give it to God. lehem was an obscure town, and not 1 Sam. xvi. 1-13. hides itself under a false colour and a consciences of persons in the Church derness, is always being tried in some within the usual circuit of Samuel, as Hast thou but one? 'Tis well-for then who keep to the simplicity of the old form or other, and always fails. wrong name. COMMIT TO MEMORY: Vs. 6, 7. judge. The elders were therefore fear-'Twill surely be thy best; We may be led into temptation, when We may be led into temptation even ful that his coming betokened somefaith. and check the decision of con-And he who consecrates his all, GOLDEN TEXT .- " I have found David thing extraordinary, like a judgment ; verts. We beg to reply that we glory in business. Business is not in itself a when we feel most secure from it by Shall be supremely blest, my servant; with my holy oil have especially did they fear some evil, as anointed him."-Psa. lxxxix. 20. Give it to God. sin. It is not a sin to make the most in everything broad, and scornfully communion with God. When was they probably knew of the estrangement repudiate everything narrow. The Christ Himself tempted? Bishop of the earth, to get the most out of it, Hast thou a blossom thou hast watched between Samuel and the king To their DAILY HOME READINGS. meanest of all influences over conduct Hall says, 'No sooner has Christ to make it answer, to turn it into value, With tender, yearning care, great relief, he declares he comes peace-M. The Lesson. is that which comes from the thought come out of the waters of baptism, than and to do that with it which creates Till now its golden chalice holdsably, and to the honor of their town, he 1 Sam. xvi. 1-13. of what others may think. Others may He comes into the fire of temptation. For thee a fragrance rare? wealth. The commandment to 'dress comes to sacrifice to Jehovah. Sanctify T. Saul and David. think it religion to shut themselves up No sooner does the Spirit come in the Give it to God. and keep' the garden in which God 1 Sam. xvi. 14-23. yourselves. The same command that W. David and his Kingdom, and read the old Gospel manuscripts; form of a dove, than He is 'led by the was given Israel by Joshua, to prepare has set man, so as to 'replenish and Hast thou a life with promise bright, Psa. lxxxix. 15-37. subdue the earth,' was given before the we stand up for our own rights, and, Spirit into the wilderness.' No sooner for crossing the Jordan It included T. The Son of David. For holy purpose lent? fall, and is still binding on us; but in whatever others do, as for us and our doth God say, ' This is my beloved son washing their persons and clothes, and Jer. xxiii. 1-8; xxxi. 27-37 Ere it hath grown a useless thing-F. Born in Bethlehem, other external symbols of preparation. house we will please ourselves.' So in whom I am well pleased,' than the world as it now is, who does not Its strength for folly spent, Matt. ii. 1-12. Samuel took special care that Jesse by degrees they were led into tempta- Satan darts the suggestion of doubt, know that while in pursuance of this Give it to God. S. Recognized. and his sons should have the necessary tion, and at length it became impossible ' If Thou be the Son of God.'' We Luke ii. 21-40. lawful end we may be led into some So ever give thy best to Him, Anointed with the Holy Spirit, purification. to tell from any social signs whether have in Christ's appearance a rehearsal thing that is unlawful? When a thing Matt., ch. 3. Who gave His best to thee ; Vs. 6, 7.--Eliab. (My father's God). these advanced Christians were servants of what is likely to be our own. It is that is in itself only subsidiary, is inte-Thou canst not question when He say The eldest son of Jesse. Of noble apof Jesus or of Jupiter. Let us, as far a specimen of what is common in the "Son, do the same by me." resting, there is a tendency to take too A DIVINELY CHOSEN KING pearance, personal beauty, tall, and as it is needful, apply the principle tempter's strategy. After a season of ANOINTED. -St. Louis Evangelist. keen an interest in it. Dealing with finely proportioned, as vs. 7 intimates. thus suggested to the circumstances of profit and privilege you may expect to earthly things, we may be too eager to Perhaps there was a certain resemblance LESSON OUTLINE. - I. The Sacrifice be caught in some artifice or challenged gain them, too grasping to keep them to Saul in this splendid looking young our own day. A Pilgrim's Prayer. 7s. 1-5. II. The Choice, Vs. 6-12 and too sorrowful to let them go. We We may be led into temptation by to some deadly fight. The robber of the man, which made Samuel's heart warm III. The Anointing, Vs. 12, 13. towards him, and he said (to himself:) retiring from the world. It must be soul waits for the moment when the may be mastered by the law of assimi-BY REV. DR. STANFORD. Surely the Lord's anointed is before And lead us not into temptation."plain to every one who forms a fair soul, being most happy. is least cautious, lation, and so become like the elements QUESTIONS.-In what condition was Matt. vi. 12; Luke xi 4. (AUTHORISED him. Literally, the Lord's Christ, or estimate of men as they are, that the and has most to lose. 'It is the man that we work in. 'Bury a man in Saul? Was David to become king at VERSION.) Messiah. I have refused him. There once? Whose son was he? Where "And bring us not into temptation."great majority of them regard Christian bringing his dividend from the banker's earth,' says the shrewd Owen Feltham,

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Matt. vi. 13; Luke xi. 4. (REVISED VER-SION.)

The Lord's Prayer is for the use of the family while travelling home. This is no easy travelling. A poet, speaking of the modern ' Pilgrim's Progress,' reminds us that there can be no railway died, there lived at Ephesus a thriving to the Celestial City-that the journey must still be made in the ancient fashion-made, so to speak, on foot-made though, like himself, an 'accredited not for us, but by us. The onward member of the [Church, was scarcely movement is not like that of a carriage, reclaimed from the prevailing heathenwhile we are asleep inside it, but ism, and still cherished with sentimenmust be the result of our own individual tal interest, though not with belief, the volition and exertion 'We walk ;' and old poetic stories of Apollo and Venus, and we walk 'by faith, not by sight.' Some of us notice that the shadows the children of persons rising in life begin to lengthen. The day will soon be over. Jesus, our Sun, is gone be- class, and where it was thought a sign fore us, is out of sight, and is already of respectability to honour 'the fair creating the glory of the land that we call heaven. So, we are 'stepping westward.' Questioned as to this, each one of us might answer-

Stepping westward did you say ? Stepping wesward? Yes alway : With staff and scrip. Wayfaring songs upon our lip. Stepping, stepping to the end.

are upon our lip, and this is one-' lead Apollo, so long as we do not believe in us not into temptation.'

This appeal implies that our Father is | consecrated to the heathen gods, when our Leader. No other leader knows the way. It must be so, for ours is a pilgrinot through space, but through mage, time. Whatever else we have seen, we have not seen tomorrow. Whatever maps we have consulted, we have never found a map of the future. No atlas can belp us. The road beyond the moment in which I now plant my foot is all mist. We know that at some time or other we may have to wade heavily through black suffocating thoughts that make the 'Slough of Despond'; or to toil wearily up the ' Hill Difficulty'; or our spirits quivering with awful touches, to go down into the ' Valley of the Shadow of Death,' or to be locked in the cell of ' Doubting Castle'; or to drink the air and see the beauty of the 'Delectable Mountains.' There are lions in the way; and giants for each red-cross knight to fight with, but when or where these sceneries may break upon us, or these adventures open, no horoscope can Our Father knows, for He inhabtell. iteth Eternity,' and sees the ' end from the beginning.' In Him therefore do we place our trust, and to Him do we lift this cry. We thus pray, because we know that our path abounds with instruments and occasions of temptation. These would not be so certainly dangerous if they Entertainments of this kind,' it would all had open advertisement. If danger signals hung out near all danger-if everything that had in it the nature of hell made itself visible by the light of its own hell-fire-if every snare had the word ' Temptation ' written on it by the hand of mystery that wrote on the palace wall of Babylon, you would keep out of its way; ' for in vain is the snare spread in the sight of any bird.' You would not bathe in brightest waters while seeing sharks play there; you would catch up no basket of flowers

and he himself will soon be earth.'

We may be led into temptation by the habits of society. Let me try to make my meaning plain by a parable. Some time after the last of the apostles man of business named Marcus, who was an elder of the Church. His wife Jove and Diana. Their children, as, were sent to schools suited to the risen humanities of old religion.' Naturally the associates of these children as they grew older were the fashionable heathen.

They entreated and coaxed their parents in one thing after another to conform to heathen usages. 'Why should we be singular?' it was said. 'Why should we not be at feasts where, just for mere . Wayfaring prayers as well as songs form's sake, libations are made to

Apollo? Why should we refuse meats everyone knows that this consecration means nothing? How are we to reclaim the heathen, if we never mingle with them? And, besides, did not our Master sit with publicans and sinners?'

Marcus was a man courteously inclined, easily entreated, happy to see others happy, especially sympathetic with the happiness of youth; and just now, on the principle 'that extremes beget extremes' was tempted to the extreme of laxity because some Christians had gone to the extreme of stringency -making as he justly thought, religion appear to the young less like a Divine principle than a hardy, narrow, cen sorious prejudice. So, afraid to create a prejudice in young minds against religion, gradually, but uneasily, the good Marcus gave way. Gradually you saw his children at heathen festive meetings held at their triends' houses. 'Why not? The heathen should never have ground for saying that Christians are morose.' Gradually, toiler though he was, his own house would become the scene of a sumptuous entertainment, where, between the toil of yesterday and the toil of to-morrow, hot, exhausted crowds in hot, exhausted air, would be in mazy motion most of the night. 'Why not? said, ' are absolutely necessary to be maintain our position, and if we accept them we must return them.' Gradually you saw about his walls silver or marble statuettes of Jupiter or Venus. 'Why not? They are not for worship, of course; they are placed there simply in compliance with the general usage of good 'society.' Gradually in the course of these evening entertainments thirst, no shelter from the fiery day or exquisite perfumes from censers richly the freezing night, and where - beauty wrought would be waved before these banished, grim desolation sat enthroned, images. 'Why not? It is always He who afterwards died for us was like Cleopatra's if you saw the asp done; nobody means anything by it; tempted, and the wilderness was

principles as expounded in the New door who has most cause to dread the Testament with dead indifference or

sarcastic hostility. The many are of the world : the few are not of it. So are to tread in, that ' He being full of patent is this fact, and so patent has the Holy Ghost, returned from Jordan, it ever been, that according to the Supreme Book, the term 'world,' marking the ungodly, is the term that also represents the idea of society in general; obviously importing that, in the judgment of inspiration, the ungodly form the mass of mankind. This is an alarming consideration, for it implies that if we are thoroughgoing Christians, we have to hold our ground or make our way against an opposing mass. Surely that which has at once mass and momentum, weight and velocity, must carry all before it ! It has often been thought, therefore, that there is no safety for those who are 'not of the world'

but by getting out of its way. If we attempt this by retirement into some scene of quiet happiness, we may there meet with new temptations. In the middle ages, when it was a common article of belief that the garden of Eden, though a holy secret, guarded by angels, still flowered in all its glory in some Eastern land, many a terrified soul in wicked city or monastic cell would doubtless dream of the blessedness there would be in finding the spot, and dwelling there guarded from Satanic spells.

Yet, Paradise was the scene of the fall, and there it was that man was firsf led into temptation. Be sure that if we could find or make some earthly Paradise of our own, where we might hear ' the voice of the Lord God walking in the trees of the garden,' where 'the world forgetting and the world trying that it is right to say, ' Father, if forgot,' holy love would tremble into tenderness, thought into flame, and where there would be no outward interruptions to prayers, even there, a I will go in the strength of the Lord tempting spirit would find us. > If, on the other hand, we fled into a wilderness, we should still be followed-In the same old times at which we have just glanced, devotion has often sped in alarm from the world into the wilderness. The devotee has many a day made his escape to some stern solitude, where, a cave his house, a litter of leaves his bed, roots his food, his drink the crystal spring-he has tried to crucify every natural inclination, to strain all humanity out of his body, and to steep his soul in ghastly meditations, that thus he might keep out Satan. But old legends testify that on such lives Hell has often spent its utmost fury,aud that in such conditions poor souls have suffered most from the poison of idle thought or polluting fancy. Though the first Adam was tempted in a garden, the second was tempted in rabble, mingled with shouts of ' Hallea wilderness. There it was, that through lejah !' 'Praise the Lord !' making alforty days, with no rich fruits to stay the sting of hunger, no clear stream rippling over golden sands to slake his

pilferer's hand.'

It is said of Jesus, whose steps we and was led by the Spirit into the Wilderness.

This strikes us as a strong contrast to the reckless rush and flippant levity with which men often plunge into dangers so great that it would need miracle to bring them out unscathed. ' Be ye filled with the Spirit' is the Divine law for us. Can we, when thus filled, go, from our own preferences, into the haunts of sin? Our Father never sends His children into them on any needful errand, or for any wise discipline, without this preparation. 'He never,' says an old writer, 'suffers his castles to be besieged till they be provisioned. 'With this equipment, it

may be His will that we should enter fields where we have to face the full array of evil. and brave the full blast of storms. But, however charged with the Spirit's influence, we shall not step into a post of great moral hazard without clear orders.

While only led by our own inclination into a risk, we have no Divine guarantee of protection. Led and filled by God Himself, our souls are safe anywhere.

Not only so, but temptations will be made subservient to the highest purposes of profit to man and glory to God. Overcome, they will keep us closer to Him who is leading us, make us lowlier God-ward, and more sympathetic man-ward. Victors who have been tempted are the wisest teachers, and the strongest helpers of those who are tempted now. Still, though the result may be so gracious, the process is so it be possible, spare me. It is not my own choice to go, if it be Thy will lead me into some other path, but if it be Thy will to lead me in this I will go.

did he live Vs. 1-5.-What gentle reproof to

Samuel? vs. 1. What warning here? To what should we always submit? Of what was Samuel afraid? What direction given by Jehovah? What does this teach us'

Vs. 6-12.-How was Samuel deceived? How are we often? Of what did God remind him? What should this teach us as to ourselves? As to others? Who was the chosen one? What was his appearance? Why did God choose David? Acts xiii. 22.

Vs. 12, 13.-What did God say of David? What was done? Was this publicly known? What did it signify? Scripture Searchings .- Trace David's descent back to Abraham. What great gift is promised to those who "obey Christ "?

The interview between Samuel and Saul recorded in Lesson VI, was their last one. Each went to his own home -Saul to Gilgal, and Samuel to Ramah. The decision to rend the kingdom from Saul was final and irreversible; and in our present Lesson, the first step is taken towards the preparation of his successor. And Samuel, whom the Lord used to depose Eli, to raise Saul to the throne, and to acquaint him with his rejection, is sent to choose and anoint David as the second king of Israel.

Notes .- Vs. 1.- How long dost thou mourn? Samuel had a sincere affection for Saul, and seems to have shut himself up in Ramah, to an indulgence in grief for his rejection. Seeing I have rejected him. The Lord takes the whole responsibility of the act, and will care for whatever disorders a change of dynasty may occasion. Fill thine horn with oil. Anointing with the holy oil of the tabernacle was a symbol of appointment to the office of prophet, priest, or king. Jesse, the Bethlehemite. With whom Samuel was evidently acquainted. Bethlehem (meaning house of bread), was an old Syrian town called Ephrath, in Gen. xlviii. 7. It was a little one among the thousands of Judah, never having risen to any special eminence, although connected with the greatest events of revelation. Jesse was the son of Obed, and grandson of Boaz and Ruth; and, most likely, had inherited the property of Boaz, and was in good circumstances. A king among his sons. Jesse had eight sons, of whom David, the youngest, was now about twenty years old. Vs. 2-5.-How can I go? A ques tion which shows the great prophet to have been human, like the rest of us-The circumstances were trying. would be regarded as an act of treason by Saul, if he heard of it, and one worthy of death. Besides, there may have been a lingering unwillingness, on Samuel's part, to shut the door so com. pletely upon all hope of Saul's restoration. Take an heifer say, I am come to sacrifice. "The Lord here counsels duplicity," say the enemies of the Bible. But it is no more duplicity than the act of Gideon's three hundred men in surrounding the camp of the Midian. ites, and blowing their trumpets, as if the Lord's will. a great army was behind them, or any other lawful stratagem in war. Though David is to be anointed, it is not neces sary to do it so openly as to stir up civil fittest places for the development of the war. Call Jesse to the sacrifice. As there was no one fixed place for sacrifice, he could choose Bethlehem, and invite Jesse to the feast, and designate Scriptural authority for the observance the future king. I will show thee. God endows with his Spirit to perform their opens our way one step at a time. work.

had been enough of choosing a king for his bodily inches and beauty, in Saul's case, who had been selected to please the people. Now the Lord will choose one to please himself. Man looketh on the outward appearance. That is as far as man can see clearly. When he looks into the hearts and motives of others. he is likely to err greatly. The Lord looketh on the heart. Which to him is an open page. The Bible Union Ver-

sion renders: For man looketh at the eyes, and Jehovah looks at the heart.

Vs. 8-10 .- Abinadab and Shammah are made to pass before Samuel for his survey; and now, taught by the Spirit, he makes no mistake to be corrected, as at first; but at once sees that neither of these is the chosen one. We notice how emphatically the idea is presented that this selection was to be the Lord's own choice.. We meet these three eldest sons again in xvii. 13. Seven. That is, including the three already mentioned.

Vs. 11, 12.- Are here all thy children? Jesse had been called, with all of his sons, to the feast, but he had not obeyed. He judged by outward appearance, and thought it of no consequence to bring in the youngest, who, in his estimation, was a mere child. But Samuel had been instructed by the Lord that one of the sons was to be anointed king, and the Lord had refused all the others. We will not sit down (to the feast) till he come. David was keeping the sheep-a menial employment, fit for women, servants, and children; but one which, as in the case of Moses, was blessed to him in preparing him for his future position. Ruddy Red haired and fair of skin, a mark of rare beauty in the East. Of a beautiful countenance. (Eyes, Bible Union Version.) Goodly to look to. A fine specimen of manly beauty, bright and engaging in his whole appearance. So also Joseph (Gen. xxxix. 6), and Moses (Ex. ii. 2). Vs. 13.-Anointed him. For what

purpose, Samuel did not disclose. In the midst of his brethren. Who may have thought that he was called to the office of prophet, but did not dream that he was set apart as king. The oil was the symbol of the Holy Spirit, and with the symbol, came the Spirit himself, and David (beloved) was thenceforth a consecrated man. It was to him as the Pentecostal season to the apostles. From that day forward. Though Saul continued to reign for a while, the Spirit was with David and not with Saul, and David was the hope of Israel. Yet as the raising of Saul at once to power resulted in his failure, David is to be subjected to discipline, in order that his faith may be developed by trial, before he assumes the sceptre.

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God, making mention of Thy righteousness and that only.'

SALVATION ARMY BAPTISM .- The Christian Leader tells us that at the Salvation Army meeting in Dundee, on Wednesday night, a crowd of about three thousand persons were collected within the Victoria Arcade to witness the dispensation of the sacrament of baptism. After some time spent in devotional exercises, in which none of the audience seemed to take much interest, a young woman, an officer in the army, appeared on the platform with an infant in her arms. Without any charge to the parents to bring up their child in the way that it should go, with little ceremony and still less solemnity, the young woman took water from a common bowl, and pouring it over the child's face amid the noise of a disorderly together a complete Babel of confusion, she went through the form of the ordi nance. The ceremony appeared to have much the same effect upon the spectators as the representation of a popular drama in a place of public amusement, Throughout the whole of the proceedings no one attempted to produce any of the sacred rite.

and danger, he will be present to protect us from harm.

Bringing the sacrifice of Christ with us, we shall both be safe, and be taught

God always has a man for every emergency and knows just where to find him. Positions of obscurity are often the Lord's heroes.

In the choice of David, God shows himself to be a sovereign.

Whom God chooses for his service, he

SUGGESTED LESSONS. When God bids us go into difficulty