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The Sabbath-School.

INTERNATIONAL LESSON.

Third Quarter—Lesson VIII—August 25

THE ANOINTING OF DAVID.—1 Sam. 16: 1-13.

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

THE SACRIFICE AT BETHLEHEM.—Vers. 1-5. *And the Lord said unto Samuel. Not a great while after he had returned to his home at Ramah, after having announced to Saul at Gilgal that God had rejected him for his disobedience; and yet the expression How long implies that some time had elapsed. Will thou mourn for Saul? God gave Samuel time for the natural expression of his grief. He could do nothing more in that direction for the good of the nation. Not only Saul, but his country, seemed doomed to decline. Seeing I have rejected him. The emphasis is on the "I." If God rejected Saul, then it must be wisest and best for all that he be rejected and other plans be adopted. Fill thine horn. Horns among the ancients were hollowed out and polished, and fitted for many of the same uses as in modern times. With oil. No doubt this was the holy oil used for the lamps of the tabernacle, for anointing the priests. I will send thee to Jesse the Bethlehemite. Jesse was the grandson of Boaz and Ruth, and was probably the chief man of Bethlehem. For I have provided me a king. Jehovah was the real king of Israel and guided the nation's affairs. And Samuel said, How can I go? If Saul hear it, he will kill me: for the act of anointing another king would be regarded as little less than high treason. Take a heifer with thee, and say, I am come to sacrifice. To the feast Samuel was bidden to go, taking with him a worthy addition to the feast. And call Jesse to the sacrifice. The sacrifice was a religious service, representing communion with God, and was accompanied with acts of devotion, prayers and sometimes at least with addresses. And I will show thee what thou shalt do. That is the common way of Lord's dealing with his children. And Samuel did that. He obeyed the Lord, although the deed seemed dangerous and contrary to his wishes. And came to Bethlehem: accompanied by a servant, or perhaps, Levite, driving the heifer. And the elders of the town trembled at his coming. It was an unusual thing in these later days for the gray-haired and aged prophet to visit a place in this solemn manner; and his coming would make them question which of their wrong doings he had come to reprove and denounce; what evil he had come to correct. Comest thou peaceably? Does your coming betoken peace, good will, the favor of God, or otherwise. Sanctify yourselves. By the usual ceremonial purifications, such as washing the body and clothes, the outward symbols of spiritual preparation. And he sanctified Jesse. In the case of Jesse's family Samuel superintended the necessary purification himself. And called them to the sacrifice. It is very probable that Jesse's family and the elders and other citizens all went to the public services of the sacrifice.*

THE SELECTION OF DAVID.—Vers. 6-11. *And it came to pass, when they were come: to the place of the social meal of the sacrifice, as described above. He looked on Eliab: the eldest son of Jesse. The name means "my father's God." And said: to himself. Surely the Lord's anointed is before him. Eliab, by his height and his countenance, seemed the natural counterpart of Saul, whose successor the prophet came to select.*

Look not upon his countenance. Israel's second king was to be chosen on the ground of qualities pleasing to God, and not of those that were popular with men. For the Lord seeth not as man seeth. For the Lord sees all; knows all. For man looketh on the outward appearance, but the Lord looketh on the heart. God knows the real man, his inner nature and possibilities.

Abinadab, Shammah. These two, with Eliab, were the sons of Jesse sent to war against the Philistines. Jesse made seven of his sons to pass before Samuel: including the three already mentioned. There remaineth yet the youngest, and behold he keepeth the sheep. Some one must attend to the sheep; and David, as the youngest, would naturally be the one least missed from the feast, and supposed to have the least interest in the conversation of the aged prophet. We will not sit down till he come hither. The custom of reclining, prevalent in our Lord's time, was not then introduced.

THE ANOINTING OF DAVID.—Vers 12, 13. *Now he was ruddy. Ruddy refers rather to the complexion. He had a high flush of healthy blood in his cheek. And withal of a beautiful countenance. And goodly to look to: fair to see. Nothing is said of his stature. He was probably of ordinary height, and at this time had not attained his full growth. Then Samuel... anointed him in the midst of his brethren. In their presence. The anointing was the symbol of a setting-apart for some special mission appointed by God. It was too dangerous a secret to be known to so many; nor did they act as if they knew it at the time of David's visit to the army. And the Spirit of the Lord came upon David: to influence the mind and heart of the shepherd boy so that he could "grow up into a hero, a statesman, a scholar, and a wise and far-sighted king." From that day forward. This phrase "denotes the continuity of the impartation of the Spirit to David's inner life.*

DAVID'S PREPARATION IN CHILDHOOD AND YOUTH FOR HIS LIFE'S GREAT WORK.—David's work was to develop and organize almost out of chaos a great kingdom worthy to be a type of God's kingdom all down the ages; and more, it was to be preparation for that kingdom. He had a training in religion and in the Scriptures then known, which would include the history of his nation up to nearly his own time. He was anointed; set apart for some great work. Such a definite plan and work has great influence upon the life. Whatever faults may be found with the emphasis the old Calvinists laid upon election, the assurance that God thought enough of them to plan their lives from all eternity and ordain them to a worthy mission, had a mighty power over their lives. He was prepared by the gift of Holy Spirit, the greatest and best gift of God to man through Jesus Christ. This divine influence is like the spring sun and rain upon the wintry fields. It is life, energy, power, growth, development, for every power of heart and mind.

He became physically active and strong through faithfulness in his daily duties. His limbs became "hind's feet," his arms "broke a bow of steel." He was able to slay a lion and a bear. It was through this faithfulness that he was enabled to meet Goliath and do many of the deeds of daring which gave him power as king. He spent his leisure hours in practising music. This early faithfulness was one step by which he came to the court of Saul, and enabled him to organize orchestras and choirs for service of God, and become the author of a wonderful development of music as an aid to worship.

PRACTICAL HINTS.
It is right to grieve over friends lost; but there comes a limit, when inconsolable grief becomes rebellion against God.
Two cures of grief are trust in God's wisdom and love, and work to do for God's cause.
When one person, or church, or country refuses to do God's work, he will find another fitted for his purpose.
Men may come and men may go; God's cause goes on forever.
We should join the wisdom of the serpent with the guilelessness of a dove.
We often tremble at the comings of our best blessings.
But God judges men by the heart out of which are the issues of life, and he knows from the heart what those issues shall be. He can see the oak in the acorn, and the flower in the little seed.
God often chooses his men of greatest usefulness from among those who seem least likely in the eyes of men.
Therefore let not the poor, the weak, the small, the homely, be discouraged.
There is great power in the knowledge that God has set apart for some special work.
When God has a work for us to do, he gives us his Spirit to prepare us and help us to do it.
The duties of childhood and youth are God's school, in which we are to be trained for life's great work.

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PUBLIC NOTICE.
SEALED PROPOSALS, marked "Tenders for Hay," will be received at the office of the undersigned up to Tuesday, the 20th day of August next, at twelve o'clock, noon for a quantity of first quality of ENGLISH HAY, sufficient for wintering the Government Stallions, to be delivered at the Government Stables, Fredericton, in such amounts and at such times as may be required.
Tenders to state price per ton and whether pressed or unpressed.
The Department will not bind itself to accept any specific amount of Hay.
The lowest or any tender not necessarily accepted.
CHAS. H. LUGRIN,
Secretary for Agriculture.
Department of Agriculture,
Fredericton, 10th August, 1889.

A DENTIST'S ADVICE.

Tartar Not so Harmful to the Teeth as the Use of Silk Floss.

"I can tell you," said a dentist to a New York Star reporter, "something that will be worth \$25 to you before you die, and which would be worth the same amount to every other man in New York City who employs a dentist, if he knew it."

The manipulator of the forceps and mallet was talking to a newspaper man who had been plying his trade of interlocutor while reclining in the dentist's chair.

"You asked me, just now, when I was cleaning your teeth, before filling them, if I did not use dental silk floss—or, as we dentists call it, 'tape'—to cleanse the interstices between your teeth. I have no doubt but that you will say that all the other dentists you have resorted to used it, and I have no doubt that they recommended you to buy a skein of the infamous stuff and use it every day.

"Now, to tell you the truth, I would rather see a friend of mine not clean his teeth at all than see him employ the tape. When your dentist recommends you to use it he explains, I suppose, to you that its action prevents the accumulation of tartar between the teeth. Undoubtedly it does.

"But, in the first place, the deposit of tartar upon the surface of the teeth is not nearly as great an evil as many dentists try to make their patients believe it to be. Now, the reason we tell a patient not to let the teeth become covered with tartar is not because it produces caries, but because it tends to loosen the teeth.

"The tartar grows down toward the gums, and if it is neglected will in time cover them, pushing away the gums from the teeth, and in that way, you see, it makes them loose. So, after all, the tartar is only so far hurtful as it tends to make the teeth insecure.

"Now, curiously enough, the silk floss which you have been recommended to use has, in nine cases out of ten, exactly the same effect—it loosens the teeth. Indeed, it is so dangerous that, although it is more convenient to use it than to employ a very thin instrument to remove the tartar from between the teeth, yet I only use the floss when the patient's teeth are unusually far apart.

"Our trade, like other trades, is full of tricks, and when your dentist advises you to use a tape between your teeth he is either making you the victim of one of the tricks of the trade, or else he is an ignorant ass."

At this stage of the conversation the dentist said, "Five dollars, please," and the interview ended.

WHEN HE WAS "JIM."

I have wondered a good many times, writes S. B. McManus in the Warsaw (Ind.) Times, how many people in Warsaw remember when James Whitcomb Riley was a resident, for a time, of that place? I have forgotten how long he was there, and it is more than probable in writing this I am, figuratively, "carrying coals to Newcastle," repeating something better known to others than myself. But there is one little incident of his sojourn there that I like to think of. It is this: It was in the spring of 1873—when I was reading medicine there and Riley was in town filling an engagement or engagements, painting window-signs. He was handy at this sort of thing, and did some nice jobs. Later with a very deft and cunning hand, he made drawings for his poems, which were as full of artistic strength and quaintness as his "Old Swimmer's Hole" is full of poetry. About this time the Indianan printed some little things of mine—picturesquely little, some of them, from a literary stand-point. But out of charity, or to encourage me, or to get rid of me, the rhymes were printed, and one day Riley and I were talking about them while he was painting a sign of the Boss jewelry store, near Mr. Wynant's drug store. In a mild, friendly way, he was a trifle envious of my success in getting into print, and I posed beside him while he painted the "RY" in jewelry, as a person whose literary standing was assured. When he had made a marine blue period, he took off his apron, and we went over to the Wright House together to see a little bit of rhyme which he said he had there. He wanted my opinion and criticism on it, and as I had more opinion and criticism to give than any thing else, I was willing to bestow it even on a sign-painter. Riley read the poem. It was called "The Argonaut," and, inexperienced as I was, I knew that only a poet and a genius could have written it. I was unstinted in my praise, and I knew the Hoosier poet was born—very much born, and was only waiting the recognition of the public, which in a few years it so magnificently and munificently gave. After this episode we became warm friends, and an abiding and deep-rooted friendship was the result. I have met him since then, and have read about all he has ever written, but nothing ever pleased me as much—no "reading" I have ever heard of his—pleased me as well as that little poem, "The Argonaut," read one raw spring day, up in a cold room, by a curtainless window, in the Wright House block.

Reprove Not with Anger.

Be ever gentle with the children God has given to you; watch them constantly; reprove them earnestly, but not in anger. In the forcible language of Scripture, "Be not bitter against them." "Yes, they are good boys." I once heard a kind father say: "I talk to them pretty much, but I do not like to beat my children—the world will beat them." It was a beautiful thought, though not elegantly expressed. Yes, there is not one child in the circle round the table, healthy and happy as they look now, on whose head, if long spared, the storm will not beat. Adversity may wither them, sickness fade, a cold world frown on them; but, amid all, let memory call them back to a home where a law of kindness reigned, where the mother's reproving eye was moistened with a tear, and the father frowned "more in sorrow than in anger."

What's in a Name?

An exchange says: "We are, indeed, a happy, elegant, moral, transcendent people. We have no masters, they are all principals; no shopmen, they are all assistants; no shops, they are all establishments; no servants, they are all helps; no jailers, they are all governors; nobody is flogged in prison, he merely receives the correction of the house; nobody is ever unable to pay his debts, he is only unable to meet his engagements; nobody is angry, he is only excited; nobody is cross, he is only nervous; lastly, nobody is drunk—the very utmost that you can assert is that he has taken his wine."

An Itinerant Preacher.

"Madame," reproachfully remarked the tramp to whom the young housewife had given a couple of cold biscuits of her own make, "I have asked ye for bread and ye have given me a stone." And the next instant she gave him a brick.

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