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INTERNATIONAL LESSON.

Fourth Quarter-Lesson IX. — Dec. 1.

DAVID ANOINTED KING.—1 Samuel 16 : 1-13.

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

PLANNING FOR A NEW DYNASTY.—Vs. 1 5. Saul was rejected from founding a line of kings, because he proved himself unfit. Samuel, after giving his last faithful warning to Saul, saw him no more. *And the Lord said unto Samuel,* not a great while after he left Saul. *How long wilt thou mourn for Saul?* Too long continued, his grief would imply dissatisfaction with God. Samuel grieved (1) because of his personal affection for Saul; (2) because of his disappointment that one with such large opportunities should throw them away, (3) because his own influence over Saul and his power in his counsels were at an end. Not only Saul, but his country seemed do med to decline. *Seeing I have rejected him.* If God rejected Saul, then it must be wisest and best for all that other plans be adopted. *Fill thine horn with oil,* the sacred oil used for the tabernacle lights and for anointing priests, and composed of oil, cassia, cinnamon, calamus and myrrh. *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.* He had not only selected one, but had endowed him with the needful training and talents. *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. And Saul, jealous for his forfeited throne, and angry at him who declared God's punishment of his sin, might in a fit of insane passion, kill even the prophet. *Take a heifer with thee, and say, I am come to sacrifice.* It may have been the customary annual sacrifice at Bethlehem. The sacrifice would give impressiveness and power to the transaction. That he intended to do something else there was no one's business. He simply said nothing about it. *And call Jesse to the sacrifice.* The sacrifice was a religious service, followed by a social feast. In all these Jesse and his family were to partake. *And I will show thee what thou shalt do.* So usually God shows us the way a little at a time. *And the elders of the town trembled at his coming,* either because friendliness to Samuel might be regarded by Saul as taking sides against him; or they were afraid he was coming to denounce some terrible doom upon them like that upon Saul for their wrong-doings. *Comest thou peaceably?* Does your coming betoken peace, the favor of God, or otherwise? *Sanctify yourselves* by the ceremonial cleansing, a symbol of the purification of the heart by repentance, obedience and consecration to God. *Called them to the sacrifice.* All were present at the public sacrifice, but the sacrificial feasting that followed would be by families, and Samuel went to Jesse's house.

DAVID, THE SON OF JESSE, CHOSEN BY GOD.—Vs. 6-12. The older sons of Jesse were present with their father at the social meal in Jesse's house. The narrative seems to imply that Samuel had made known to Jesse that one of his sons was to be selected by God for some high purpose. *He looked upon Eliab,* Jesse's eldest son. *Surely the Lord's anointed is before him.* Even Samuel still judged by outward appearances; and this stalwart, soldier-like man seemed "every inch a king." *Look not on . . . . the height of his stature.* Even the prophet, like most people since, was influenced by the commanding appearance. *For the Lord seeth not as man seeth.* The most hidden things are as plain to him as the sun at noonday. *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, Shimmah.* These two, with Eliab, were the sons of Jesse sent to war against the Philistines. *There remaineth yet the youngest.* It seems he was thought of so small account that his father did not suppose it was worth while for him to be present. *Now he was ruddy.* Referring either to the red hair and fair skin which are regarded as a mark of beauty in southern countries, where the hair and complexion are generally dark. *And withhal of a beautiful countenance.* That kind of beauty which belongs to expression rather than to features. *And goodly to look to,* fair to see. He had the beauty which is the outshining of a beautiful and noble character.

DAVID'S NATURAL ENDOWMENTS. The work for which David was chosen was to develop and organize a great kingdom worthy to be a type of God's kingdom, and a preparation for that kingdom. He must be a general of armies, and compel the surrounding nations to peace. He must be a statesman, and organize the kingdom and develop its resources. He must be a prophet, and reform, organize, and develop the devotional services of the nation. With what talents was he endowed that made it possible for him to become fitted for this great work?

1. He had a good inheritance. The kindly and fatherly disposition of Boaz and the holy devotion and warm attachment of Ruth were very apparent in the character of their great-grandson.

2. He had physical strength, beauty and attractiveness.

3. He had natural abilities of a high order and great variety. He was a business man, statesman, warrior, musician and poet.

4. He had the conditions of power over men. He had a wonderfully rich, lovable character.

DAVID'S EARLY TRAINING. (1) David's home training was excellent. The atmosphere of a home of piety and intelligence is one of the greatest and most blessed factors in a child's training.

2. He had a training in religion and in the Scriptures then known.

3. His daily duties with the sheep giving an opportunity for training in business, skill, attention, courage, government.

4. He became physically active and strong through faithfulness in his daily duties.

5. He had large opportunity to study nature and meditate on nature's God. The psalms he wrote are full of references to natural scenery.

DAVID SET APART FOR HIS WORK.—V. 13. *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 is not at all probable that David's brethren knew the high destiny for which he was anointed. It was enough for the young man to know that God had some great work for him to do, and the anointing was a call to prepare himself for that work, and a symbol of the gift of the Spirit, who would prepare him for it. *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. The gift of the Holy Spirit is the greatest and best gift of God to man through Jesus Christ.

DAVID'S FAITHFULNESS IN PREPARATION. David, even if he knew at this time that he was to be king, could not possibly foresee the great work he was to do. But he knew that, wherever it was, faithfulness in present duty was the only way to reach it. The only way to large things is through faithfulness in little things.

1. It was by the strength and activity gained in doing his best as a shepherd that he was enabled to meet Goliath and do many deeds of daring.

2. 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 choirs for the service of God.

3. His culture of his poetic talent led to the first great hymn book. Much of his usefulness in all ages would have been lost had he neglected this talent.

4. All his faithfulness to daily duties developed courage, skill, carefulness, business ability, power to govern, knowledge of daily life.

5. He became early a true child of God. He was thus unconsciously becoming fitted to be a moral reformer and the religious leader of the people.

PROVIDENCE GUIDING TOWARD HIS WORK. In the verses following the lesson we learn how David came to be introduced into the court of Saul, the beginning of his special training for the throne. Saul was greatly troubled with an evil spirit. It appears to have been some grievous mental malady. His spirits were depressed and gloomy. He became envious, suspicious and subject to moody fits of passion.

W. C. T. Union.

OUR MOTTO.—*If God be for us who can be against us.*

Woman's Christian Temperance Union Employment Bureau.

The W. C. T. U. of Fredericton has opened an Employment Bureau in their Coffee Rooms.

Young women from the country desiring domestic service would do well to call at these rooms where they may be assured of a kindly interest in their welfare by the presiding matron of this department.

Be sure and call at the W. C. T. U., Coffee Rooms, York street Fredericton.

Tithing vs. Entertainments.

ESTHER TUTTLE PRITCHARD.

If an end for which a law provides, be perpetually necessary, and the way whereby it provides be perpetually, also, most apt, no doubt but every such law ought forever to remain unchangeable.—*Hooker.*

From the writings of the Fathers it appears that the early Christian church observed the rule of tithing; and there is reason to believe the practice was continued for the first thousand years, or until the usages of the church were alienated and perverted by the Papal hierarchy during the dark ages. If this be true, there was an unbroken line of systematic giving in the Church of God from its earliest history down to about nine hundred years ago. The practice existed long before the old covenant was given, so that in place of having been created by Moses it was only adopted and incorporated into the Mosaic economy. If, then, the tithe system did not originate in the law of Moses how could the abrogation of that law put an end to it? Rather, does it not remain to this day a convenient and divinely approved means of revenue for Christian organization, just as the Sabbath, stripped of all that is essentially Jewish, remains to promote our physical and spiritual well being.

Consider the present unsystematic ways of supplying the treasury, and note the results. Nearly every Christian enterprise is crippled for want of funds, while suppers and entertainments are resorted to, at an expense of time that might be better employed, to make up the deficiency. Arranged alphabetically, we have Socials called respectively, Art, Donkey, Easter, Harvest, Home, Ice-cream, Lawn, Missionary, Necktie, Pink, Raspberry, Spelling, Thanksgiving, Union, Variety, White and Yule-tide. This list was made up by the editor of a church paper, from references in his exchanges to entertainments to raise money either to pay the pastor, to send the gospel abroad, to renovate the house of God, or to furnish the parsonage, etc. Such methods are not only burdensome, but inadequate and unworthy the end for which they are employed.

If the active christian women of this country will unitedly determine to substitute for these unspiritual means the old practice of proportionate giving, we sincerely believe God will use them to effect the reform. The creating of a systematic giving department in the National W. C. T. U., is a long step in this direction. Women's boards for home and foreign missions are also beginning officially to promote the movement, and personal inquiry and conviction on the subject is largely on the increase.

The theory is easily reduced to practice, and those who have adopted the plan testify to its advantages over the old method—or, rather, want of method. Provide yourself with a blank book and divide a page into three columns. Over the first column write Income, and enter underneath all that you receive. Over the second column write Tithes and as you deduct the tenth of all the income, make a minute of it in the tithe column, at the same time depositing the money in the Lord's purse, to be sacredly used for benevolent or religious ends. Over the third column write, Free-will Offerings, where you can note the amount you are able to give in addition to the tithes. Then at the top of the page write a text, such as II. Cor. 9 : 8, or any of those given below:

Honor the Lord with thy substance,—all that a man has—and with the first fruits of all thine increase:

So shall thy barns be filled with plenty and thy presses shall burst out with new wine.—Prov. 3 : 9, 10.

Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.—Mal. 3 : 10, 11.

But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.—II. Cor. 9 : 6.—*W. T. P. A. Leaflet.*

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TRAINS WILL ARRIVE AT ST. JOHN.

Express from Sussex	8.30
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Express from Moncton (daily)	10.30
Express from Halifax	15.50
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Methodist Minister.

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