

The Sunday-School.

THIRD QUARTER.
LESSON V.—August 2

SAMUEL ANNOINTS DAVID.

I SAMUEL 16: 4-13.

Study Verses 1-13. Read the Chapter.

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

LEARN BY HEART.—Vs. 11-13; Psa. 78: 70-72; Matt. 19: 30.

HISTORICAL SETTING.—*Time.*—Not long after the last lesson. About 1065 B.C. (Cambridge Bible), or perhaps from 30 to 50 years later (see Hastings). David was born (Blakie) about 1080 B.C., 100 years after the Trojan war, long before the authentic history of Greece and Rome.

Place.—(1) Ramah, Samuel's home four miles north of Jerusalem. (2) Beth-le-hem ("house of bread"), five miles south of Jerusalem, just east of the road from Jerusalem to Hebron. Ancient name, Ephrath (Gen. 48: 7). Burial-place of Rachel, birthplace of David and of "great David's greater Son." Here Boaz found Ruth. Here Jerome translated the Bible into the Latin version still used by Catholics. Bethlehem is nearly 4,000 feet above the Jordan and Dead Sea and about 2,500 feet above the Mediterranean. The town is built on a long gray ridge running down toward the Dead Sea, surrounded by bare limestone hills. "The fields," says Blakie, "though stony and rough, produce good crops of grain; olive groves, fig orchards, and vineyards abound both in the valleys and on the gentler slopes; the higher and wilder tracts were probably devoted to the pasturing of flocks."

Persons.—Samuel, about 80 years old, prophet and priest. Saul, about 50 years old, king of Israel, but disobedient and rejected. Jesse, father of eight sons and two daughters, an old man (I Sam. 17).

THE LESSON.—I Sam. 16, the entire chapter, including the anointing of David and his introduction to Saul.

FIRST STEP IN DAVID'S EXALTATION. SAMUEL TURNED FROM THE PAST TO THE FUTURE.—I Sam. 16: 1-3. At this saddest hour of the prophet's life God came. The Lord bade Samuel cease mourning for Saul, fill his horn with anointing oil, and go to Jesse at Bethlehem, one of whose sons was to become king in Saul's stead. Samuel shrank from this step. "If Saul hear it, he will kill me," said the prophet. God told him to go to offer sacrifice, anointing Jesse's son quietly. There was no harm in such concealment.

SECOND STEP IN DAVID'S EXALTATION. THE SACRIFICE AT BETHLEHEM.—Vs. 4, 5. Resigning his own will the prophet followed Jehovah's instructions. And came to Bethlehem. It was so near to Ramah that Samuel probably knew of Jesse. And the elders of the town. The magistrates. Trembled at his coming. Perhaps Samuel's visits were often made with the view of rebuking sin and correcting abuses. And said,

Comest thou peaceably? Literally, 'Is thy coming peace?' To sacrifice unto the Lord. Samuel held the people, though under great difficulties, to the worship of Jehovah. Sanctify yourselves. That is, wash your whole persons and put on clean clothes. The ceremony was symbolical of inward purity. And come with me to the sacrifice. Probably the sacrifice was not till the next day. And he sanctified Jesse and his sons. Samuel superintended the sanctifying of Jesse's household, and obtained the desired opportunity of selecting the man of destiny, and anointing him.

THIRD STEP IN DAVID'S EXALTATION. THE SEVEN SONS REJECTED.—Vs. 6-10. The lads were hastily summoned from their various tasks—all but David—and passed in review before the prophet. He looked on Eliab, and said, speaking, of course, to himself, Surely the Lord's anointed is before him. Eliab by his height and his countenance seemed the natural counterpart of Saul. But the Lord said unto Samuel . . . I have refused him. So far as the kingship was concerned. For the Lord seeth not as man seeth. Saul was the king that men would choose, but David was a man after God's own heart. The Lord looketh on the heart, the inmost thoughts and feelings, the true character. Abinadab was next called and rejected. Then Jesse made . . . Jesse made seven of his sons to pass before Samuel. The seven included the three already named, but not David. And Samuel said unto Jesse, The Lord hath not chosen these. The family knew that the prophet was looking for some special person, who was reserved for some important destiny.

FOURTH STEP IN DAVID'S EXALTATION. THE ANOINTING.—Vs. 11-13. Are here all thy children? And he said, There remaineth yet the youngest. Apparently too young to be at the feast. Evidently too little considered to be sent for. And, behold, he keepeth the sheep. Often in the world's history, the greatest leaders of men have been drawn from the lowliest origins. We will not sit down till he come hither. The reference is to sitting down to eat the sacrificial feast. He was ruddy. With auburn hair and fair skin. Of a beautiful countenance. Somewhat thus Joseph and Moses are described. And goodly to look to. He was remarkable for the grace of his figure and countenance, well made, and of immense strength and agility. Arise, anoint him. Anointing was the symbol of consecration to some high calling. Priests were anointed, and kings. Then Samuel took the horn of oil. This was probably the sacred oil, made of the composition described in Ex. 30: 22-33. And anointed him in the midst of his brethren. That is, in their presence. The effect of the anointing: The spirit of the Lord came upon David from that day forward. The youth entered upon a new stage in the development of his inner life, which was wholly consecrated to God. So Samuel rose up, and went to Ramah, his home.

Our Anointings. 1. God has not often poured sacred oil upon a man's head in token of his high calling, but he always in some way makes clear

the destiny and duty of those whom he chooses for his work.

FIFTH STEP IN DAVID'S EXALTATION. DAVID'S INTRODUCTION TO SAUL'S COURT.—I Sam. 16: 14-23. The remainder of the chapter describes the providential manner in which David was introduced to the household of the king whom he was to succeed. Saul's disobedience was punished by a mental disorder. With simple country presents the young shepherd made his appearance at court, and played on his harp before the melancholy monarch. He won the affection of Saul, and he he was often sent for. In this way did God begin to work out his great design for David and the kingdom.

SOME DON'T ENJOY THE BIBLE

Because they don't expect to enjoy it.

Because they don't like to be hit. Because they have learned to enjoy trashy novels.

Because they think it is a back number.

Because it doesn't give the telegrams.

Because they don't like to feel serious.

Because they think it is a funeral director's guide.

Because they understand it conflicts with science.

Because it doesn't speak well of their habits.

Because they had to read it as a punishment when they were children.

Because they go to the book out of tune with it.

Because they read it for want of something better to do.

Because it contains so many uncomfortable reminders.

Because they don't want to enjoy it.—Cincinnati Lookout.

THE BIBLE'S INFLUENCE.

In a lecture by Rev. H. L. Hastings, he says: "Every one knows that where the Bible has influence it makes things safe. Why is this? If it were a bad book, we should expect to find it in the hands of the worst men. In New York there was once a kind of rogue's museum, a place where they had all kinds of skeleton keys, and jimmies, and brass knuckles, and dirks, and pistols, and implements of mischief, which they had taken away from roughs and criminals. Do you suppose there was a single New Testament tucked away in another. There was a row the other night and a man broke his wife's head with a Bible? No! it was a bottle! Where the Bible bears sway, the rows and quarrels do not come.

"Years ago, a young infidel was travelling in the West with his uncle, a banker, and they were not a little anxious for their safety when they were forced to stop for a night in a rough wayside cabin. There were two rooms in the house; and when they retired for the night they agreed that the young man should sit with his pistols and watch until midnight, and then awaken his uncle, who should watch until morning. Presently they peeped through the crack, and saw their host, a rough-looking old man, in his bear-skin suit, reach up and take down a book—a Bible; and after reading it awhile, he knelt and began to pray; and then the young infidel began to pull off his

Hair Falls

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coat and get ready for bed. The uncle said: 'I thought you were going to sit up and watch.' But the young man knew there was no need of sitting up, pistol in hand, to watch all night long in a cabin that was hallowed by the Word of God, and consequently by the voice of prayer. Would a pack of cards, a rum bottle, or a copy of the 'Age of Reason' have thus quited this young infidel's fears?"

It Reaches the Spot.—There are few remedies before the public today as efficacious in removing pain and in allaying and preventing pulmonary disorders as Dr. Thomas' Eclectic Oil. It has demonstrated its powers in thousands of instances and a large number of testimonials as to its great value as a medicine could be got were there occasion for it. It is for sale everywhere.

If there were more parents in the Sunday school, there would be fewer young men and women to "graduate" from the school at sixteen or eighteen years of age. The young folks are very quick to follow the example of their elders.

There can be no small sin against an infinite God.

The great lung healer is found in that excellent medicine sold as Bickle's Anti-Consumptive Syrup. It soothes and diminishes the sensibility of the membrane of the throat and air passages, and is a sovereign remedy for all coughs, colds, hoarseness, pain or soreness in the chest, bronchitis, etc. It has cured many when supposed to be far advanced in consumption.

Gentleness and kindness will make our homes a paradise upon earth.

Suffer no More.—There are thousands who live miserable lives because dyspepsia dulls the faculties and shadows existence with the cloud of depression. One way to dispel the vapors that beset the victims of this disorder is to order them a course of Parmelee's Vegetable Pills, which are among the best vegetable pills known, being easy to take and are most efficacious in their action. A trial of them will prove this.