

you cannot continue to teach, resign your trust quietly and sorrowfully.

One thought more as to the spirit in which you should teach; and I cannot express it better than in the words Mr. Spurgeon addressed recently to S. S. Teachers in London:—

“He who made the heaven and the earth—infinite, eternal, almighty—he cares for the lambs. There is a long distance—imagination cannot bridge it—between the Infinite and the infant; and yet there is no distance, for love hath bridged it. He comes in contact with the lambs. He carries the lambs. What noble work is yours and mine, since Christ does the same. He is the great carer for the little ones, and we follow in his wake. If any shall despise the teacher of the young, he shall despise the Lord himself, for He is at our head. . . . Let none of us go to our classes as though we were insignificant, and were doing a second-rate and minor service in the house of God. We are doing what it is His delight to do. He whom the angels worship, cherubim and seraphim adore, head of all the hosts of Heaven and of all the elect—He cares for the lambs. See that, in following Him, we do it well.”

If all or the majority of Teachers would go to their work in such a spirit the Sunday School would be an infinitely more important part of the Church than it now is. HALIFAX.

Notes on Sabbath School Lessons.

Lesson for 21st April.—I Sam. xix.

The central figures in the chapter are King Saul and his young armour-bearer, David—promoted before this to the rank of Captain over a thousand, the subdivision of a tribe. (1 Sam. 18: 13.)

Read it in three sections:—(1) V. 1-7—In this section we see the friendship of Jonathan standing the tests of a father's anger, and the natural jealousy of the heir-apparent.

Wisdom of Jonathan's conduct in dealing with his father. He joins him in grounds where he probably usually walked, and where he would be in the fittest mood to listen. He then calls to his mind David's past services, and Saul's own feelings at that time. Saul's naturally generous and facile nature is stirred, and sincerely enough he swears not to kill David. The oath was not needed, but it was his habit (Ch. 14: 24, 39, 44); and, therefore, did not mean much. David having been previously concealed by Jonathan in a suitable nook in the grounds, heard

the conversation, and assured himself thus that Saul had repented of his purpose; and thus the breach was healed for the time.

Example.—In Greek history we read that Pythias was condemned to die by Dionysius I, of Syracuse, for plotting against his life. He asked one favour of the tyrant—that he should be set free to go home to arrange his domestic affairs, promising that he would be back by a given day to submit to death. Dionysius at first laughed at the request. But Damon came forward and offered himself as a pledge that his friend would return, and agreed to be put to death in his stead should he fail; and the tyrant then consented. After Pythias had gone, head winds prevailed; and Damon rejoiced that he would be unable to return. But by making Herculean efforts, he succeeded in getting back just in time to redeem his friend. Dionysius was so struck with such an instance of friendship on both sides that he pardoned the criminal, and entreated to be admitted as a third into their bond of brotherhood.

V. 8-17.—Michal, the younger of Saul's two daughters, and passionately devoted to her young husband, is most prominent in this section. Some time has elapsed; David has fought in new wars with his old success; and Saul's mad jealousy has returned on him. David escapes from the palace to his own house—probably on the town wall. Michal learned that the house was being watched by agents of Saul, who intended to attack her husband as he left his door next morning. Psalm 59 refers to this scene. The King's myrmidons made no secret of their purpose. They swaggered round the town, and returned to the house in the evening and with cries as if they were the masterless dogs of the East, “belched out” curses against the young hero. Michal lowers David out of the window in the darkness of the night; to gain time for him to reach the residence of Samuel, she dresses up the bed as if he were in it; puts her teraphim, or house-idol with a human head, in the bed, its head enveloped in the usual net of goat's hair for protection from gnats, and the rest of the figure covered with the wide plaid (V. 13, 16). When Saul will not be balked even by the sickness he is told of, and his messengers force their way into the innermost apartment and discover the trick, Saul is so enraged that Michal had to pretend that David had attempted to kill her. This was the last time she saw her husband for many years.

V. 18-24.—David flees to Ramah to Samuel, and the two go to Naioth—a village of huts made of the branches of