

Our Story.

THE HOUSEHOLD OF MONTEIL.

BY AMELIA R. BARR. Author of "Jan Velder's Wife," "The Daughter of Fifte," etc., etc. CHAPTER XVI.—(Continued). "I do Maxwell," said McNeil, "all your dastardly crime is fully discovered. There is not a link in the chain of evidence wanting. You are a felon, and a felon's life of degradation and labour is before you."

to make direct for Harris. He had once been with a shooting party at Tarbet, and he resolved to make Harris his hiding-place. He had guns on board, and powder and shot. He was thoroughly weary of the sea. He could run the yacht into some quiet cove on the south of the island, and lose himself for years, if he desired to do so, in the woody wilderness that still existed there.

running water, and determined with the morning's tide to take the yacht into Tarbet, and have the wounds dressed. But when morning came there seemed to be no need of the northward journey, and a passionate longing to go south as quickly as possible was on him.

was he regarded by the people? (xviii. 6, 7.) How did Saul feel toward him? (xviii. 8, 9, 12.) What did he try to do to him? (xviii. 11.) How did David act under these trying circumstances? (xviii. 14.) Why did Saul feel so envious toward David? Is envy a mean feeling? Does it make its possessor very unhappy? To what sins does it lead? How may envy be overcome? (1 Pet. ii. 1-3, Gal. v. 22, Rom. v. 5; xii. 21.)

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Sabbath School Work.

LESSON HELPS. LESSON x, September 8, 1889. DAVID AND JONATHAN. 1 Sam. xx. 1-13. COMMIT VERSES 3, 4. GOLDEN TEXT.—There is a friend that sticketh closer than a brother.—Prov. xviii. 24.

True friendship with God and with man is full of blessing and power. DAILY READINGS. M. 1 Sam. xviii. 1-18. Tu. 1 Sam. xix. 1-24. W. 1 Sam. xx. 1-13. Th. 1 Sam. xx. 14-42. F. Ps. xxviii. 1-14. Sa. John xv. 1-17. Su. Ps. xci. 1-16.

INTRODUCTION.—After the victory over Goliath, David was detained at Saul's court. But he was so praised by others, he was so favoured by God, and so wise that Saul was envious and tried to kill him. Several attempts were made in vain; but at last Saul's anger was so great that David fled to Samuel at Ramah, four miles north-west of Jerusalem, and not far from Gibeah.

REVIEW.—Give some account of David's early life. To what was he anointed. How did he come to be at the court of Saul? What great deed of heroism did he do? How did his early life prepare him for it?

INTRODUCTION.—How much time between the last lesson and this? What relation did David become to Saul? (xviii. 20, 21.) What office did he hold? (xviii. 25.)

I. THE ORIGIN OF THEIR FRIENDSHIP.—Who was Jonathan? What was the occasion of his friendship with David? (xviii. 1.) Had he probably known him before this? (xvi. 19-23) What qualities do you find in David that would call out Jonathan's love? What noble qualities do you find in Jonathan? (xiv. 14, xx. 4, 14 17; 2 Sam. i. 23, 26, 27.)

III. THE POWER OF FRIENDSHIPS.—What description is given of the friendship of Jonathan and David? (xviii. 1, 3; xx. 17; 2 Sam. i. 26) Does such friendship make us better? In what way? Do we grow to be like our friends? Why? Is friendship full of happiness and cheer? How should we show our friendship? Is true friendship always unselfish? Why should we be very careful about forming intimate friendships? Are many ruined by bad companions? How should we treat such people? Can one go familiarly in bad company and not be injured?

IV. THE BEST OF ALL FRIENDSHIPS.—Who will be our best friend? (John xv. 15.) What must we do to have Jesus for our friend? (John xv. 13, 14.) Did Jesus love any persons more than others? (John xi. 5; xxi. 20.) Were they more loving than others? Is there any difference between Jesus' love for his disciples and his love for the world? How has Jesus shown his love? (John xv. 13) How should we show our friendship to him? (Matt. xxv. 40.) Will love of Jesus make us grow more like him? (Acts iv. 13.) Why is Jesus the best of all friends? How will friendship with him prepare us for heaven?

I. The best friendship requires worth in both parties. II. Friendship is tested by adversity. III. We grow like those we love. IV. True friendship exalts, ennobles, and blesses. V. False friends, bad companions, are the ruin of many. VI. Jesus Christ is our best friend, the noblest, the most self-sacrificing, the closest, the most enduring. VII. We should express our love to him by words, by sacrifices, by gifts, by doing all we can for him.

THE LOSS OF SUNDAY. Most readers can remember what a clamour was made when the street cars began to run on Sunday. Now, however, they run undisturbed by any voice of protest from the most conservative pulpit. But the innovation in the old regime of Sunday observance is good deeper and more radical than that implied in the Sunday tramway. Activities of this nature may be acquiesced in on the ground of necessity, and so made reconcilable with a belief in the essentially religious character of the day. The tendency of the change that has taken place, and is still going on, is to dissociate the American Sunday from all religious uses and sanctions, and to convert it into a secular holiday. How is this tendency, which good citizens deprecate, to be arrested and changed? We cannot go back to the old Sabbatarianism, for that is gone, neither is it necessary to question the origin of Sunday, whether it began in the Garden of Eden, or at Sinai, or in connection with the resurrection of Jesus Christ. However it began, here it is, and it has been for ages an integral part of our Anglo-Saxon civilization, and the most effectual way to secure its religious observance is by pointing out to the people with calm and sober statement what is involved in its secularization and what they would lose thereby. And what would they lose? For the great mass of people the loss of Sunday would be the loss of their spiritual life and of a living faith in God. A man may say, I can think of God at any time, and pray to him, or meditate upon him, or come into communion with him. Theoretically, it is possible, but, as a matter of fact, will he do it? Are we not so constituted that we must come into contact with the outward occasion to catch and feel the thought for which the occasion stands? Who can feel the full measure of Christmas joy before the Christmas season comes, or the uplifting gladness of the Easter festival in advance of the Easter tide? How long would the patriotism of any people endure without the regular recurrence of anniversary days? We need not multiply illustrations to show how dependent we are, for the development of our nature, upon this law of association. Shall we presume to disregard this law in matters of religion? Sunday stands for God, as no other day in the week does. For the great majority of persons, therefore, the loss or surrender of Sunday as a religious day would be the loss of God.—Rev. Dr. Greer, in Trinity Record

SUBJECTS FOR FURTHER STUDY AND SPECIAL REPORTS.—Saul's envy of David.—The meanness of envy.—The origin of the friendship between Jonathan and David.—The character of Jonathan.—The character of David.—The qualities of their friendship.—The choice of friends.—The danger of bad companionship.—The power of friendship.—Friendship with Jesus.

QUESTIONS. REVIEW.—Give some account of David's early life. To what was he anointed. How did he come to be at the court of Saul? What great deed of heroism did he do? How did his early life prepare him for it?

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