

## Before the Class.

BY EDWIN P. ST. JOHN.

Begin by bringing up, by question if possible, the story of the friendship of David and Jonathan as related in the lessons of the fourth quarter of 1895. (See 1 Sam. 18. 1-4; 19. 1-7; 20. 14-17, 42; 23. 18.) Call attention to 1 Sam. 20. 16 (margin), indicating that there was between them a "blood covenant," sealed by shedding and perhaps drinking either each other's blood or that of a sacrifice. Utilize the opportunity for review by tracing from the death of Jonathan the steps by which David gained his present opportunity to fulfill royally his part of the covenant. Note how his religious activity would naturally remind him of his promise, perhaps forgotten for twenty years.

Now take up the lesson text. Use the map to indicate the locations of the places mentioned. In connection with Mephibosheth tell of the accident which produced his lameness (2 Sam. 4. 4), and of his refuge at Lo-debar, near Mahanaim, the seat of his uncle's kingdom while David reigned in Hebron. Show how his birth during David's exile, his physical infirmity, and the fear that David would, according to oriental custom, put to death all the family of the preceding dynasty would help to keep his existence unknown to David.

Finish the story of the lesson text, and show its further relation to the life of David by a very brief glance ahead to the treachery of Ziba (2 Sam. 16. 1-4, and 19. 24-30), and the friendliness of Machir, the friend of Mephibosheth, in David's time of need (2 Sam. 17. 27-29).

For the application remind the class of the blood covenant between the king's son and the outlaw. Show how Christ and the Christian stand in the same relation, joined by a covenant sealed by the

shed blood which we drink in symbol in the commemorative sacrament. Note the fitness of the "love feast" and the offering for the poor of the church in connection with the celebration of the Lord's Supper, for the covenant binds us to show the kindness of God to the household of Jesus. They and he are one. "Inasmuch as ye have done it unto one of the least of those my brethren, ye have done it unto me." If we ask who they are, he says, "Whosoever shall do the will of God, the same is my brother," etc. (Mark 8. 35).

Now we may ask five questions: (1) Have we forgotten that while Jesus is no longer here to be ministered to in the body we owe a duty to his children, "the travail of his soul," and that this is a test of our love to him (1 John 4. 20, 21)? (2) Do we remember that what we owe is "the kindness of God," that which he has already given us (1 John 4. 10), and that which proceeds from God dwelling in us (1 John 4. 16)? (3) Do we seek, as David did, for opportunities unknown to us for fulfilling these duties (Luke 14. 12, 13)? (4) When we seek to show kindness to the members of the family of Christ, are we content to supply simply the lower physical and mental wants by gifts of money, or do we bid them "sit at my table," and thus give of ourselves to their hearts (James 2. 8, 9)? (5) As David "for Jonathan's sake" would do kindness to the whole house of Saul, his enemies, should not we, for Jesus's sake, include in our loving ministry not merely "the household of faith," but the whole world for whom he died?

## References.

FREEMAN'S HANDBOOK. Ver. 6: Oriental bowing, 9.

A. D. 1034.]

## LESSON VI. DAVID'S VICTORIES.

[Aug. 9.]

**GOLDEN TEXT.** The Lord is my light and my salvation; whom shall I fear?

Psaln 27. 1.

## Authorized Version.

[Read chapters 8 and 10.]

2 Sam. 10. 8-19. [Commit to memory verses 11, 12.]

8 And the children of Am'mon came out, and put the battle in array at the entering in of the gate; and the Syr'i-ans of Zo'bah, and of Re'hob, and Ish'tob, and Ma'a-cah, were by themselves in the field.

9 When Jo'ab saw that the front of the battle was against him before and behind, he chose of all the choice men of Is'ra-el, and put them in array against the Syr'i-ans:

10 And the rest of the people he delivered into the hand of Ab-i-sha'i his brother, that he might put them in array against the children of Am'mon.

## Revised Version.

8 And the children of Am'mon came out, and put the battle in array at the entering in of the gate: and the Syr'i-ans of Zo'bah, and of Re'hob, and the men of Tob and Ma'a-cah, were by themselves in the field. Now when Jo'ab saw that the battle was set against him before and behind, he chose of all the choice men of Is'ra-el, and put them in array against the Syr'i-ans: and the rest of the people he committed into the hand of Ab-i-sha'i his brother, and he put them in array against the children of Am'mon. And he said, If the Syr'i-ans be too strong for me, then thou shalt help me: but if the children of

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11 Am'mon, the Am'monites and the Hebrews.

12 Be for our the Israelites.

13 Am'mon were with us: and the Am'monites.

14 Am'mon the Syr'i-ans returned to Jerusalem.

15 Am'mon smitten together.

16 Am'mon Syr'i-ans came to the host of Hiram.

17 Am'mon Is'ra-el came to the host of Hiram.

18 Am'mon Da'vid's enemies Sh'mon Sh'mon Sh'mon.

19 Am'mon Had-a-re's Is'ra-el, the Am'monites.

## TIME.

Rabbath, a plain sun, Hamath, a city. EN an outlaw came mourning seemed with for reorgan to extend to Ephraim, to understand H Hanun must to cope with der to all which we of the Israelites.

M. David. Tu. A son. W. David. Th. Trust. F. Deliver. S. Praise. S. The.

No. 430, New "Be"