

1. THE DOCTRINES AND DUTIES.—What *Doctrines* have we learned this Quarter?

*Lesson 1.*—The personality and gift of the Holy Ghost.

*Lesson 2.*—Evil spirits know and fear the power of Jesus.

*Lesson 3.*—Salvation only by the death of Christ.

*Lesson 4.*—The folly and emptiness of idolatry.

*Lesson 5.*—The Christian life a life of love.

*Lesson 6.*—There will be a resurrection of the dead.

*Lesson 9.*—Christians children of God and heirs of eternal life.

*Lesson 10.*—Justification by Faith.

*Lesson 11.*—God's eternal purpose of blessing for believers.

*Lesson 12.*—God's sovereignty, rulers are by and through Him.

DUTIES, LESSON 1.—To seek for the baptism of the Holy Ghost.

*Lesson 2.*—To put away everything that would hinder our full consecration to Christ.

*Lesson 3.*—To accept with humility God's plan of salvation.

*Lesson 4.*—To deny ourselves for the sake of others.

*Lesson 5.*—To let love rule in our hearts and lives.

*Lesson 6.*—To live as those who expect the second coming of Jesus and eternal life

*Lesson 7.*—Never to let self interest blind us to the claims and duties of religion.

*Lesson 8.*—To give as becometh these who believe that all they have is the Lord's.

*Lesson 9.*—To prize the liberty the Gospel gives us, and not yield ourselves to the bondage of sin.

*Lesson 10.*—To believe on the Lord Jesus Christ.

*Lesson 11.*—To have an abiding trust in the love of God.

*Lesson 12.*—To be good and faithful citizens, wherever we dwell.

Sometimes a single word or sentence is helpful to serve as a key to the Quarter. We see that the *Sunday School Times*, suggests the word "Co-partnership" taking a letter in succession from that word as the initial letter of the lesson. We prefer one that has a more direct connection with the lessons and can therefore, we think, be more easily remembered. Our lessons have been from Acts and some of the Epistles. For the sake of the younger classes, and to help those teachers who would get through the eye to the heart, suppose we put those two words on a black-board or slate, writing down and letting each letter be the initial of a thought in connection with the successive lessons, thus:

**A** TEACHER TAUGHT (1).

**C**ONQUESTS OF THE GOSPEL (2).

**T**HE PREACHING OF THE CROSS (3).

**E**LF DENIAL FOR OTHERS (4).

**E**TERNAL AND OMNIPOTENT LOVE (5).

**E**RISABLE AND IMMORTAL (6).

**I**DOLATRY AND THOSE WHO PROFIT BY IT (7).

**S**OWING—BOUNTIFULLY OR SPARINGLY (8).

**T**RUE LIBERTY (9).

**L**AWF AND FAITH—CONDEMNATION OR SALVATION (10).

**E**VERY BLESSING IN JESUS CHRIST (11).

**S**UBMISSION TO AUTHORITY (12).

These are of course, much the same thoughts you have had in "Doctrines and Duties" only put in a different manner; endeavour by questioning to get the thoughts from your scholars, help them by suggestions, but let them do as much as they can, they will like the lesson all the

better for having found out something themselves. The narrative lessons will be those they will most readily recall, and from each of these you may draw valuable lessons in addition to those suggested here, look over the notes you made for each lesson (we suppose that you made them, did not take them to your class, and have them at home still, that is our habit), this will refresh your memory of the teaching, and help you to make the Review more interesting.

One word more; there has been a great thought running through our lessons for this Quarter, let all your teaching and reviewing converge to that as a centre, the thought is, "Christ Jesus and Him Crucified."

### THIRD QUARTER.

#### LESSON I.

July 6, } **DAVID KING OVER ALL ISRAEL.** { 2 Samuel  
1884. } 5: 1-12.

GOLDEN TEXT.—"I have found David my servant; with my holy oil have I anointed him."  
—Psa. 89: 20.

TIME.—B.C., 1048.

PLACES.—Hebron, the principal city of the tribe of Judah, and Jerusalem, the fortress hitherto held by the Jebusites, now captured and called "the city of David."

PARALLEL PASSAGE.—1 Chron., 11: 1-9.

INTRODUCTION.—Our studies in the Old Testament last year carried us to the death of Saul and Jonathan on the mountains of Gilboa. Tidings of this event were carried to David at Ziklag, where he was staying with his six hundred followers. The way he received the news was characteristic of David and of his age. The Amalekite who told him the story and showed the royal crown as proof of its truthfulness, asserted that in the last agony of soul Saul has entreated death from his hands, and that he had slain the king. He thought that this would please David, and ensure a reward, instead of which he was upbraided for his crime and slain. In these new circumstances David, God-fearing man that he was, "inquired of the Lord" before he would take a step in the direction to which circumstances seemed to point, should he go up into any of the cities of Judah, and which, the answer came, telling him to go up, and to Hebron. To Hebron he accordingly went, and at once the men of Judah came and anointed him king. It is probable that the other tribes, if left to themselves, would have agreed with the choice, but the loyalty of one man, Abner, to the family of Saul, caused him to set up a son of Saul as the rightful king over Israel. Abner was the cousin of Saul, and appears to have had considerable influence with the people, certain it is that except Judah all followed his lead, Abner and Joab the captain of David's army, met and fought at the pool of Gibeon. Abner was utterly defeated and fled. This, however, did not decide the matter, a "long war" followed, David becoming stronger, and the house of Saul weaker. Then came an insult to Abner by Ishbosheth, his renouncing of the king and going over to David, only to be slain by Joab in revenge for the death of Asahel, his brother. This was followed by the murder of Ishbosheth. The path was now clear to the throne, Saul, Jonathan, Ishbosheth, Abner all dead, and the people longing for a strong hand to help them against the Philistines and the Canaanites, naturally they looked to him, already recognized by the tribe of Judah, he had before been their deliverer, should he not be their king? and so we come to our lesson.

Notes and Comments.—Ver. 1. "All the tribes: " represented by their elders. "Hebron," or *alliance*, about twenty miles south of Jerusalem, formerly Kirjath-Arba (Josh. 21: 11), at that time the most important city of south Palestine. Its present population is about ten thousand, including five hundred Jews, but there is not a single