

in Europe, has understood how to hold these Asiatic peoples by this kind of league; hence she has extended her loose sort of sovereignty so widely over oriental nations.

By Way of Illustration.

David, the warrior. David and Napoleon, while alike in many things, were totally unlike in the great end for which they were striving. Both started in obscurity and rose to the highest pinnacle of earthly glory. Both started with the conviction that they were destined by a higher power to achieve great things. Both passed through many afflictions, public and private. Each having reached the summit of greatness, fell from it. And yet there was a vast difference between David and Napoleon. Napoleon died the death of a selfish, ambitious egotist, whose later successes had fostered within him an exaggerated sense of his own powers. With a desire at first to serve France, he soon entered upon a mad scheme to make France serve him. "Your first duty," said he to his brother Louis, when he made him King of Holland, "is to me; your second to France." In all this, David was his opposite. In the midst of his bitterest disappointments he cried out, exultingly, "Hope thou in God." Israel's king is only the servant of Israel's God; David is nothing, God is everything. Through all his career he exhibits an unswerving faith in a righteous kingdom.

The warrior who has God on his side can be full of courage. Gustavus Adolphus was such a hero. The pictures which historians draw, representing the king and his warriors on an occasion of great difficulty kneeling with uncovered heads and pleading for God's help and guidance, reveals one element of his power. On the morning of the battle of Lutzen, he offered this prayer, "O Jesus, help me to fight this day for the glory of thy name." When this prayer was offered, and Luther's great hymn, "A mighty fortress is our God," had been sung by the entire army, the command was uttered, "In the name of Jesus, forward, march."—*Central Christian Advocate.*

Golden Text. The stone that falls to earth is nothing but a lump of rock, while that which still follows after the comet is in its measure a part of a stream of light and beauty. Our lives will be miserably petty and sad if they get off into a lonely selfishness or narrow worldliness; as they enter into and become part of a greater, a divine and heavenly life, they are glorified.—*S. S. Times.*

Christ is our leader in the battle against sin and he must prevail. A king going into battle found his generals greatly discouraged because of their smaller forces. He was a great warrior and he said to them, "I know our forces are smaller, but how much do you count me for?" In the battle against

evil, how much do you count God for? Do you believe God's word to Abraham, "I am the Almighty God?" In the war against sin, do you count in the "I believe in God the Father Almighty" of your creed?

Before the Class.

With map (preferably one drawn in outline on blackboard or paper) show the extent of the kingdom over which David was made ruler when the tribes assembled at Hebron, and indicate the territory occupied by the surrounding nations. Reviewing the story of David's growing power and prosperity, as recorded in the preceding lessons, show how this led to jealousy on the part of the neighboring kings and resulted in a series of wars. Indicate the field and result of each of them in order: (1) With the Philistines (2 Sam. 5, 17-25; 8, 1); (2) with the Moabites (2 Sam. 8, 2); (3) with the Ammonites and the Syrians (2 Sam. 10); (4) with the Edonites (2 Sam. 8, 13, 14, and 1 Chron. 18, 12). In all these wars "the Lord gave victory to David whithersoever he went." At the close the bounds of his kingdom were those foretold more than four hundred years before.

The story recorded in the lesson text gives us a glimpse of two campaigns against the Ammonites and Syrians, and is chosen as a typical scene from these wars of David. In its study notice (1) that the enemies were the aggressors (2 Sam. 10, 1-7); (2) the strength of the enemies in numbers (2 Sam. 10, 6; 1 Chron. 19, 7) and in position (verses 8, 9); (3) the wise disposition of the forces (verses 9-11); (4) the resting upon God when they had done their best (verse 5); (5) the victory (verses 13, 14); (6) the renewed attack of the Syrians and their defeat (verses 15-18); (7) the effect upon the allies and vassals of the Syrians (verse 19).

Make the application in the line of personal Christian experience. Show by reading of New Testament references how often Christian life is alluded to as warfare (1 Tim. 1, 18; 6, 12; 2 Tim. 2, 3; 4, 7, etc.). Point out the enemies to be overcome (2 Cor. 2, 5, etc.). Find some of the many promises of victory to the Christian.

Note the parallel with the story of the lesson text: (1) The weapons of the Christian are none of them offensive (Eph. 6, 13-17—the sword "is the word of God"); (2) his enemies are strong (Eph. 6, 12, etc.); (3) he must use his own best powers of mind and will in the conflict (Phil. 2, 12); (4) after he has done his best his reliance must be upon God (Phil. 2, 13, 1 John 5, 4, etc.); (5) the necessity for continual watchfulness and repeated battle with sin (2 John 8; 1 Cor. 16, 13); (6) every victory over particular sin weakens the power of all sin over his life.

In closing emphasize the fact that, while there are sinful tendencies in fallen human nature, holiness