

away from the reproach of Eliab (1 Sam. xvii. 28, 29). And this assured "hope in the Lord" is ever, when real and spiritual, combined with the quietness and subjection of a weaned child.

This allusion to David leads me for a moment to look at him in 1 Sam. xvi., xvii. We may call the time of those chapters the youth or spring-time of David's soul. And how beautifully simple, and how full of real moral dignity it is!

He was the neglected one of the family. But he was content to be so. He would readily tend the sheep in the field, while his more esteemed brothers remained at home to receive the guests, and do the honours of the house.

On the arrival of the prophet Samuel he is called in. But as scorn had not dejected him, distinctions do not elate him. As soon as the occasion is over, he is back again among the flocks.

He is then summoned to the court of the king to do a service which none but he could do. But again, when the service is done, he is in the wilderness with his few sheep, despised but contented (xvii. 15).

A third time he is called for. He has to go to the *camp*, as before to the *court*. But after achieving the greatest feats, he is willing to be still unknown, and without thought of resentment tells who he was to those whose ignorance of him was itself a kind of slight or indignity (xvii. 55-58).

What beauty, what true elevation of soul! And what was the secret of all this? *He found*