

J. H. McKAY
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SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

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The Sunday-School Banner

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SUNDAY SCHOOL BANNER

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AND
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VOLUME XVII.]

DECEMBER, 1883.

[No. 12.

Christmas Greeting.

TO MY SUNDAY-SCHOOL CLASS.

MAY the grateful thoughts you cherish,
On this hallowed Christmas time,
Fill your hearts with peace and gladness—
Flood them with a light divine,
That shall leave enduring mem'ries,
And shall youthful sunshine bring;
When you're far along the journey,
To the "Palace of the King."

Wealth and honor may invite you;
Nobly win them if you can,
Aim to reach life's highest stations,
Working to a worthy plan;
Falter not where duty calls you,
Though fierce conflicts it may bring.
In your journey through the valley,
To the "Palace of the King."

Earthly joys are not enduring,
And its treasures pass away;
Jesus offers those immortal,
Freely offers them to-day!
Oh, while in life's rosy morning,
Learn redeeming love to sing!
Christ alone can give a passport
To the "Palace of the King."

If beneath His blood-stained banner,
We are soldiers true and bold;
Standing clad in gospel harness,
We those mansions shall behold,
He is fitting for his chosen,
And shall know the joy 'twill bring,
To receive the Father's welcome,
To the "Palace of the King."

As the good of all the ages,
Bow before the shining throne;
And He gives to each a new name,
Graven on a precious stone,
We shall sing, the conflict over,
To His feet our trophies bring,
And shall hear the Master's "Well done,"
In the "Palace of the King."

In those realms of untold glory,
Where no night succeeds the day;
Death and sorrow cannot enter,
God shall wipe all tears away:
And to Father, Son, and Spirit,
Endless praises we will sing,
For the glories of redemption,
In the "Palace of the King."

—Geo. W. Baldwin

—————

WE beg to call the special attention of all Sunday-school teachers to the Announcement of our S. S. Periodicals for 1884 in this number of the BANNER; and the Announcement of the *Methodist Magazine* in the *Pleasant Hours* for December 1—the best we have ever made. Several schools have for several years taken *Magazines* for circulation instead of libraries, being much cheaper, fresher, and more attractive. Special rates to schools given on application. *Home and School* will contain many S. S. items, hints on teaching, etc., of special interest to S. S. workers—every one of whom should have it. Only 30 cents a year.

—————

If we reach not the height we seek,
We need not blame our fortune's dear,
For to our own small selves belongs
The blame of our small sphere.

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER—STUDIES IN THE OLD TESTAMENT.

DECEMBER, 1883.

NOTE.—The Scripture verses to be committed to memory are indicated by an index [§§] at the side,

B.C. 1063.

LESSON IX.—DAVID'S ENEMY, SAUL.

Dec. 2.

1 Sam. 18. 1-16.

1 And it came to pass, when he had made an end of speaking unto Saul, that the *a* soul of Jonathan was knit with the soul of David, *b* and Jonathan loved him as his own soul.

a Gen. 44. 30.—*b* Deut. 13. 6.

2 And Saul took him that day, and *c* and would let him go no more home to his father's house.

c Chap. 8. 11; 14. 52; 17. 15.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

5 And David went out whithersoever Saul sent him, and behaved himself wisely; and Saul set him over the men of war; and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 And it came to pass as they came, when David was returned from the slaughter of the Philistine, that *d* the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music.

d Exod. 15. 20; Judg. 11. 34; Psa. 68. 25.

7 And the women *e* answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands.

8 And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom.

9 And Saul *f* eyed David from that day and forward.

e Exod. 15. 21.—*f* Gen. 4. 5.

10 And it came to pass on the morrow, that the *g* evil spirit from God came upon Saul, *h* and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javelin in Saul's hand.

g Chap. 16. 14.—*h* Chap. 19. 24; 1 Kings 18. 29.

11 And Saul *i* cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice.

i Chap. 19. 10; 20. 33; Prov. 27. 24.

12 And Saul was afraid of David, because *j* the LORD was with him, and was departed *k* from Saul.

j Chap. 16. 13.—*k* Chap. 28. 15.

13 Therefore Saul removed him from him, and made him his captain over a thousand; and *l* he went out and came in before the people.

l Num. 17. 17; 2 Sam. 6. 2.

§§14 And David behaved himself wisely in all his ways; and *m* the LORD was with him.

m Gen. 39. 2; Josh. 6. 27; Acts 7. 9.

§§15 Wherefore, when Saul saw that he behaved himself very wisely, he was afraid of him.

§§16 But all Israel and Judah loved David, because he went out and came in before them.

GENERAL STATEMENT.

The young champion bore the honors of his victory with equal modesty and ease. Saul, the king, at once received him into his service, and bade him exchange the flocks on the hill-side for the companionships of the court. Jonathan, the princely young hero, saw in him a true brother in soul, loved him with generous affection, and loaded him with the tokens of honor. He took off his own royal mantle, his jewelled girdle, his sword which had in other days cloven its way through Philistine hosts, and his bow, which had turned not back from the enemy, and pressed them as gifts upon David. The women of Israel came forth to meet the returning host after the campaign of victory, and as one choral company sang, "Saul hath slain his thousands," another company echo back the response, "David his ten thousands." The words rouse the envy of the king, and in a moment the thought that this youth may be the man of destiny foretold to take his crown from his brow enters his mind. From that moment Saul's hate begins, and his dark purpose is formed to thwart the plan of God. The next day the fit of frenzy falls upon him, aggravated by his jealous broodings. David sits before him, harp in hand, as before, to sooth the tempest of his passion. But the king seizes the spear which stands by his side, and points it menacingly toward David's breast. Twice the youth avoids the threatened blow, and by his escape shows the protecting power of God. Saul is the more alarmed as he beholds David's growing greatness, and sends him from the palace to a subordinate command in the army, hoping that the sword of the Philistines may cut short his career. But the result is only to bring David more prominently before the people, to reveal his rare abilities in public affairs, and to show more distinctly than ever God's hand upon him for good. Thus Saul looks upon David with growing fear as his certainty of the young warrior's royal future grows stronger, while at the same time all Israel loves the young hero, and Judah is proud of her tribesman, thus honored by God and men.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. He had made an end. Saul did not recognize the minstrel-boy in the young champion, and obtained from David an account of his family and history. **Unto Saul.** Who at this time did not suspect that he was talking with the future king of Israel. **Jonathan.** The son of Saul, a few years older than David, and like him in valor, in faith, and in devotion to God. His brave deed is related in 1 Sam. 14. **Was knit.** Jonathan had not known David during his former brief stay at the court; but now with generous admiration for his deed, and love for his character, his heart was fastened to him as by a chain. **Loved him.** His love, which then began, was not cooled when he found in David a rival for the succession to the throne. See what David said of his love in 2 Sam. 1. 26. Thus did Jonathan's love console David for Saul's hate.

2, 3. Saul took him. Took him into his service and kept him near his person. **Go no more home.** So that he now ceased to be a shepherd, and began his career at the court. **Jonathan and David.** The words show that the proposition came from Jonathan, as the higher in rank, and also as the more ardent in affection. **A covenant.** A promise of perpetual friendship, which was kept even when their interests became irreconcilably opposed, and maintained by David to Jonathan's child after his death. **He loved him.** 1. True love is not only unselfish but self-forgetting.

4. Stripped himself. In the East it is regarded as the highest honor to receive a garment which has been actually worn by a prince. **Of his robe.** The outer mantle. **His garments.** The word has especial reference to military clothing and armor. **His sword.** The ancient swords were short, and generally double-bladed. **His bow.** This was the favorite weapon of Jonathan, as will be shown in the next lesson. David's song over Jonathan's death was named "The Bow." 2 Sam. 1. 10. **His girdle.** It was probably made of fine leather, and ornamented with jewels, as was the custom among nobles. 2. Love delights in self-sacrifice. 3. The most precious gifts are those which carry with them the heart.

5. Went out. On errands of public service, whether in peace or war. **Saul sent him.** Showing fidelity, ability, and loyalty. **Behaved himself wisely.** He was not exalted in spirit by his success, but earned his prosperity (which is indicated in the word) by his prudence. **Over the men of war.** In command of the men-at-arms, always kept around the sovereign. **He was accepted.** His kindness and freedom from foolish pride kept him from exciting the envy of others. 4. "It is harder to know how to abound than how to be abased."—*M. Henry.* **Of all the people.** With whom he was brought into contact in his journeys and campaigns on "the king's business." **Saul's servants.** That he could disarm the jealousy of the court shows

uncommon wisdom and attractiveness of character.

6. As they came. This was at the close of the campaign, some time after the battle of the last lesson. **Slaughter of the Philistines.** Rather, "of the Philistines," as in the margin. **The women came out.** Such welcomes of the women to the returning warriors are often mentioned in ancient history. **Out of all cities.** Those cities which they would pass in their return. **Dancing.** This dancing was in the open air, in the day-time, and not by the sexes together. **Tabrets.** Somewhat resembling the tambourine, with which a noise is made by striking and shaking. **Instruments of music.** Margin, "three-stringed instruments." Probably triangles, with metal rings around the three arms.

7. Answered one another. Responsively chanting the sentences. **Saul hath slain his thousands.** This was the chant, of one company, with an Oriental exaggeration of Saul's achievements. **David his ten thousands.** The response of another throng. So David's men said afterward, "Thou art worth ten thousand of us." 2 Sam. 18. 3.

8, 9. Saul was very wroth. Since the praises to the subject were at the expense of his sovereign. **Displeased him.** He was jealous of the hero of the hour; forgetting that but for his achievement he himself might not have received even his praise for the thousands. **More** **upon him that perhaps David might be the one of whom Samueel had spoken.** Chap. 15. 28. 5. **Hearts forsaken by the Lord** are full of vague alarm and wretchedness. **Eyed David.** Looked upon him with growing jealousy as he saw his growing greatness in the eyes of the nation.

10. On the morrow. The day after the return from the war. **Evil spirit.** A deep melancholy, approaching to insanity, which came as the result of his straying from God, and therefore was God's messenger, and in that sense was from God. **He prophesied.** The only word in which the Hebrew language could express raving and strange cries from a supernatural influence; which in this instance was from an evil spirit, not from the Spirit of the Lord. There are such spiritual manifestations in the present age, which by their immoral influence upon character suggest evil supernatural power. **The house.** Saul's palace, which probably differed from ordinary Oriental houses in being larger. **David played.** In order to soothe the king by the strains of music, which had calmed his spirit at other times. Chap. 16. 16. **A javelin.** A spear, which Saul held as the emblem of sovereignty. It was kept by his side at table (chap. 20. 33), and stuck in the ground by his pillow as he slept in camp. Chap. 26. 7.

11, 12. Saul cast. Rather, "brandished" it; pointed it as if to hurl at David, who escaped before it was actually cast. **Avoided**

...twice. On two different occasions, not at the same interview. **Saul was afraid of David.** We should expect to read "David was afraid of Saul;" but the godless man is always in fear of the godly. So Herod feared John the Baptist. Mark 6. 20. His fear was not of plots or attempts on his life, but lest David should win the hearts of the people and eclipse his own honors. 6. There is always a dread of the good on the part of the evil. **The Lord was with him.** Showing his favor in David's character and success. **Departed from Saul.** Who was left in wretchedness of spirits, in consciousness of sin, and without guidance in conduct. 7. The difference is soon manifested between the man with God and the one without Him.

13. Removed him. Sent him away from the court where he had captivated all, even the king himself in his nobler moments. See the token of Saul's real love for David in chap. 24. **16. Captain over a thousand.** Changed him from the command of the household troops to the higher, yet more difficult, position of a colonel of a regiment in the field. Abner, Saul's uncle, was the commander-in-chief of the army, and the main support of Saul's throne. Chap. 17. 55. **Went out and came in.** Fulfilling his trust in a wider sphere and in presence of all the people.

14, 15, 16. Behaved himself wisely. A repetition of the clause in verse 5, which means, in the original, both wisdom on the part of David, and the prosperity or success which came as its result. **Lord was with him.** Repeated for the third time already in David's history; as if to emphasize the fact. **Saul saw.** He could see both the ability of David in war and affairs, and also the prosperity which attended him. **He was afraid.** More clearly perceiving that David was the destined king. **All Israel and Judah.** The separate mention of Judah in several instances (see chap. 11. 8; 15. 4) showing that the bond of union among the tribes was slight, and the powerful tribe of Judah was alienated from Saul's rule. **Because he went out.** They loved him all the more now that he was more widely known throughout the kingdom. 8. The way to win regard is to act worthy of it.

GOLDEN TEXT.

And David behaved himself wisely in all his ways; and the Lord was with him. 1 Sam. 13. 14.

OUTLINE.

1. The Love of the Prince, v. 1-4.
2. The Jealousy of the King, v. 5-11.
3. The Blessing of the Lord, v. 12-16.

HOME READINGS.

- M. David's enemy, Saul. 1 Sam. 18. 1-16.
 Tu. David in danger. 1 Sam. 19. 1-10.
 W. David and Samuel. 1 Sam. 19. 18-24.
 Th. Envy forbidden. Rom. 13. 8-14.
 F. The evil of envy. James 4. 1-12.
 S. Freedom from envy. 1 Cor. 3. 1-15.
 S. Mercy to the believer. Isa. 26. 1-11.

Time.—B. C. 1063.

Place.—Probably Gibeah, in the tribe of Benjamin, Saul's home.

Connecting Link.—David brought before Saul after the victory over Goliath. 1 Sam. 17. 52-58.

Explanations.—*He had made*—David, who had been brought before Saul. *The soul of Jonathan*—The son of Saul, and a brave young man. See his great deed in chap. 14. *Took him*—Into his service. *Go no more home*—To live, though he may have gone home to visit his parents. *Jonathan stripped himself*—The highest mark of love was for a prince to take off his own garments or weapons and give them to another. *Girdle*—A sash worn around the waist. *Behaved himself wisely*—He was wise because God was with him. *Accepted*—Beloved. *As came out*—To meet the army on its return. *Tabrets*—Musical instruments somewhat like the tambourine. *David his ten thousands*—In slaying Goliath he had wrought as great a victory as very wroth—He was naturally jealous, and made more so by fear of losing his kingdom. *Eyed David*—With jealousy and hatred. *The evil spirit*—Showing itself in fits of frenzy. *From God*—God allowed evil to possess Saul, who had forsaken him. *Prophesied*—The word here means a wild raving under some spirit's power. *David played*—To soothe him. *Javelin*—A spear. *Cast the javelin*—Intending to kill David. *Afraid of David*—Afraid lest God was intending to make David king in his place. *Captain over a thousand*—With the rank of what would be now called a colonel. *When Saul saw*—Saul saw David's growing influence and popularity, and the evidences that he enjoyed the favour of the Lord.

LESSON HYMNS.

No. 112, *New D. H.*

Father, bless our school to-day.

No. 257, *Hymn Book.*

L. M.

Wherewith, O God, shall I draw near,
 And bow myself before thy face?
 How in thy purer eyes appear?
 What shall I bring to gain thy grace?
 Will gifts delight the Lord Most High?
 Will multiplied oblations please?
 Thousands of rams his favour buy,
 Or slaughtered hecatombs appease?

No. 122, *New D. H.*

Be it my only wisdom here.

QUESTIONS FOR HOME STUDY.

1. The Love of the Prince, v. 1-4. Who was the prince? What brave deed had he done? See chap. 14. 1-13. What caused him to love David? How did he show his love? What did David afterward say of his love? 2 Sam. 1. 26. Who will prove to us a better friend? Prov. 18. 24.

2. The Jealousy of the King, v. 5-11. What first provoked the king's jealousy? What was his fear concerning David? What came upon Saul? What did his jealousy lead him to do? How did David escape the danger? What is said in Psa. 37, 32, 33, and in Isa. 54. 17? Why was David safe in danger? Psa. 34. 7.

3. The Blessing of the Lord, v. 12-16. Why was Saul afraid of David? How was the Lord's presence with David shown? What were some of the dangers around David? How did he act in them? [GOLDEN TEXT]. How did the people feel toward David? May we have God's Spirit dwelling in us? 1 Cor. 3. 16. What will God's presence bring to us? 2 Cor. 6. 16.

TEACHINGS OF THE LESSON.

Where in this lesson do we find—

1. The favour of God giving success?
2. The favour of God giving trouble?
3. The favour of God winning love?

The Lesson Catechism.—(For the entire school). 1. Who loved David after his victory? Jonathan, the son of Saul. 2. How did David act under the honours which he received? Very wisely. 3. How did Saul feel toward David? He became jealous of him. 4. To what did Saul's jealousy lead him? To try to kill David. 5. Why was David wise and successful? Because the Lord was with him.

DOCTRINAL SUGGESTION.—God's presence with men.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Love of the Prince**, v. 1-4. What friend did David secure in the royal household? What was the extent of his regard? What home was offered to David? What evidence of his love was shown by the king's son?
2. **The Jealousy of the King**, v. 5-11. What did David's discreet behaviour gain for him? How were the victors received? What excited the king's jealousy? What is the meaning here of "eyed"? What evil befell Saul? How did David try to assuage it? What attempt did the king make upon the lad's life?
3. **The Blessing of the Lord**, v. 12-16. Why was Saul afraid of David? To what post of danger did he assign him? What spiritual power did David's behavior secure for him? What temporal favor was granted him?

PRACTICAL TEACHINGS.

Where in this lesson are we taught—

1. That high personal character secures both enemies and friends?
2. That true wisdom secures God's favor and guidance?
3. That envy turns gratitude to hate?

QUESTIONS FOR YOUNGER SCHOLARS.

Who sent for David after he had killed Goliath? King Saul. What did Saul do? He took David into his own house. What honor did he show him? He made him captain over his soldiers. Who loved David? Jonathan,

Saul's eldest son. How much did Jonathan love him? Better than he loved his own life. What else did David win? The love of the people. What did they think of him? That he was greater than King Saul. How did this affect Saul? He became very jealous of David. Of what was Saul afraid? That David would be made king. What entered into Saul's heart? The evil spirit. What did it lead him to do? To want to kill David. When did he try to do this? While David was playing before him. How many times did David escape Saul's javelin? Twice. What did Saul then do? He sent David away to war. Why did he do this? In hopes that he might be killed. Who was with David? The Lord. [Repeat the GOLDEN TEXT.]

WORDS WITH LITTLE PEOPLE.

The evil spirit tempts to—Jealousy. Hatred. Wicked acts. The good spirit leads to—Kindness. Brotherly love. Good deeds. Which will you choose?

ANALYTICAL AND BIBLICAL OUTLINE.

Two Characters in Contrast.

I. DAVID.

1. **Attractiveness**. "Jonathan loved him." v. 1.
"All Israel and Judah loved David." v. 16.
"Taught of God to love one another." 1 Thess. 4. 9.
2. **Obedience**. "Went out...Saul sent." v. 5.
"Obey them that have the rule over you." Heb. 13. 17.
3. **Fidelity**. "Behaved himself wisely." v. 5.
"Faithful in ... least ... faithful in much." Luke 16. 10.
4. **Fellowship with God**. "Lord.... with him." v. 14.
"If God be for us who....against us?" Rom. 8. 31.

II. SAUL.

1. **Envy**. "Saying displeased him." v. 8.
"Who is able to stand before envy?" Prov. 27. 4.
2. **Jealousy**. "Eyed David." v. 9.
"Jealousy is the rage of a man." Prov. 6. 34.
3. **Hatred**. "Will smite David." v. 11.
"Hateth his brother is a murderer." 1 John 3. 15.
4. **Alienation from God**. "Lord.... was departed." v. 12.
"Take not thy Holy Spirit from me." Psa. 51. 11.

ADDITIONAL PRACTICAL LESSONS.

How God Helps His Servant.

1. God helps his servant by imparting an attractiveness of character which wins admiration and love. v. 1, 3.

2. God helps his servant by imparting wisdom and ability in the fulfilment of trusts. v. 5.

3. God helps his servant by the discipline of responsibility, which trains the ability and the character. v. 5.

4. God helps his servant by bestowing upon him popularity, and permitting him to enjoy praise. v. 6, 7.

5. God helps his servant by the discipline of trial, and the endurance of unmerited hate. v. 9, 10.

6. God helps his servant by delivering him from danger, thus showing divine care. v. 11.

7. God helps his servant by manifesting in him the tokens of the divine presence. v. 12.

CATECHISM QUESTION.

19. *What command did Christ give to his Apostles before his ascension into heaven?*

Before he ascended into heaven, Christ commanded his Apostles, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16. 15, 16.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

In our last lesson we saw David victorious over the Philistine champion. We see him to-day in the first bloom of his success, the popular hero and favourite, and the close and trusted friend of the king's son. But there is a dark picture on the otherwise bright picture—the enmity of King Saul. It is one of the sad illustrations of the depravity of human nature, that the man who owed to David the preservation of his kingdom was, up to the time of his death, David's pitiless and relentless foe.

All young readers of the Bible will be ready to cry out against Saul for his mean and base ingratitude. "I could not have acted so," will probably be the thought of most. But Saul was no uncommon character, no monster of cruelty. No doubt if any one had told him while yet a boy, how he would, in after years, act toward the champion and deliverer of his kingdom, he would have answered like Hazael (2 Kings 8. 13): "Is thy servant a dog that he should do this thing?"

The first point to be noted, therefore, is this: How came Saul ever to be the persecutor of David? What was the source and cause of his enmity?

He heard David praised more highly than himself and his jealousy was excited. Instead of repressing the evil thought, he

allowed it to take possession of him. He brooded over the matter and represented it to himself in the strongest and most unfavourable light. Ver. 8. He drew his own bitter conclusions from it. He let it grow and strengthen, and he "eyed David from that day forward." Thenceforward nothing done by the latter could be good in his sight. Everything served to feed his jealousy.

There is hardly a passion more fruitful in evil, or more alien to the influences of the Spirit of God, than jealousy. It was this that caused the first murder. Gen. 4. 5, 8. It poisoned the family circle of Jacob, and was nigh bringing his "grey hairs with sorrow to the grave." It crept into the family of Moses. Num. 12. 1, 2, etc. It produced the rebellion of Korah, Dathan, and Abiram, with its terrible results. Num. 16. 3, 13. It was this that delivered the pure and holy Son of God to the scourging and the cross. Mark 15. 10. Solomon calls it "cruel as the grave." Cant. 8. 6. James speaks of it as "devilish." Jas. 3. 15. A boy hears a companion praised, sees him favoured beyond himself. He is angry at heart, he feels a pang of jealousy rising up. He thinks the feeling is not unnatural, not very bad certainly. But little does he know the amount of wrong and misery which is latent in it! It looks like a little weed—not of much account—quite natural it should be there—can't do much harm! Yet if that little weed be allowed to grow it will usurp all the nourishment of the soil, and in time starve and strangle the goodly plants round about it. The only thing to do with jealousy in your own heart is to give it no quarter.

But supposing a boy finds himself the object of some other person's jealousy and enmity—what lesson is there for him in the passage before us? There is,

1. A word of advice. We are told in the Golden Text that "David behaved himself wisely in all his ways." He did not lose his temper, his self-control, his cheerfulness, his faith, or his courage, because of the trials brought upon him by the enmity of Saul. Many would have given up and said, "It is no use to try to do the right thing; every thing I do is wrong in Saul's eyes." Not so David. Let the noxious weed of jealousy grow up ever so strong and deadly in the heart of Saul, he would not let anger, impatience, or disloyalty spring up in his own heart. He would not let the cloud of Saul's enmity shut out from him the sunshine of divine love. Here is an example worth following. To meet enmity with enmity is to make matters worse. A collision between two advancing forces is far more serious than a blow received on a passive surface.

Meet all unkindness and enmity with the "wisdom that cometh from above," which is "pure, peaceable, gentle, and easy to be entreated." Jas. 3. 17.

2. A word of comfort. In spite of this powerful enemy, "The Lord was with David." Saul's hatred was no proof of God's disapproval. Had all gone smoothly with David, had he stood as high in the king's favour as in the love of Jonathan and of the people generally, his soul might have suffered through too much prosperity. Certainly he would have missed many of the lessons of affliction. Many of his most beautiful psalms, those which are now the comfort of tried believers, might never have been written. And while the Lord was with him nothing could really harm him.

But who may take this word of comfort? Only he who is, like David, the Lord's servant. I was sitting one day in the garden of one of the London squares. It was cool, fresh, and pleasant, while outside the road was hot and dusty. The gate stood wide open as if to invite passers-by, and yet I knew the garden was only meant for the dwellers in the square. I saw some people enter and take a seat, but presently the square-keeper advanced and spoke to them, and they got up and walked out. Evidently they were strangers who had no right in the garden, and so its pleasant rest and refreshment were not for them. Just so the Lord's favour, the Lord's presence, the Lord's protection, are not for those who are yet strangers to him. Only in this case there is an open gate which does not deceive. Those who come unto him he will in no wise cast out.

We must not close without one word of warning. Saul, the enemy of David, is, like Haman the enemy of Mordecai, and Edom the enemy of Israel, a faint type of the terrible foe who seeks to destroy both body and soul. However men smile on us they cannot preserve us from this enemy. There is no safety unless the Lord is with us. May each one seek and enjoy this divine protection!

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Tell or draw out from the class the story of Jonathan's exploit (Chap. 14.)... Jonathan's character as here shown: 1. Freedom from envy; 2. Love; 3. Generosity... Jonathan's friendship a picture of Christ's... David's success—wherein it was shown: 1. In the love which he inspired; 2. In his management of affairs; 3. In his popularity; 4. In his progress from position to position; 5. In the favour of God... David's success—how was it won? 1. By his opportunity;

2. By his ability; 3. By the divine help... David's trials: 1. By prosperity; 2. By envy, etc. ... Note the contrast of character in Saul and David. (See Analytical and Biblical Outline.)... God's help to his follower. (See Additional Practical Lessons) ... A good working outline: I. Loved; II. Hated... By whom, why, and how both loved and hated... ILLUSTRATIONS. Friendship. Abram and Lot. Gen. 13. 8, 9. Judah and Benjamin. Gen. 44. 18-34... Hate. Isaac. Gen. 26. 14. Jacob. Gen. 31. 1, 2. Joseph. Gen. 37. 3, 4. Christ. Mark, 15. 10... Saul's envy of David. Aristides the Just was once asked by an ignorant Athenian who did not know him, to write down his vote for the banishment of Aristides (himself). "Has he ever done you any wrong?" said Aristides. "No, but I'm tired of hearing him [always called the 'Just']... David in the palace did not forget the pasture-fields, as many references show. It is said that a great ruler, in order to remind himself of the lowly origin, kept through life the suit of mean attire in which he had come from his humble home to the city before his elevation to office. Jonathan's gifts. Mrs. Postans, a traveller of the last century, related the following incident of life in India: "I recollect the tiger-hunting party, held by Meer Alli Moorad in Upper Sindh, where that chief sat in a small tower with his personal friends to see the sport. A Sindhian behaved most valiantly, killing a tiger and her cubs, and the hero was brought up on the tower, when Meer Alli Moorad took from his neck a muslin scarf and bestowed it on the man, who felt himself distinguished above all honour, and remunerated beyond all price."

References. FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: Poetical, 2179. Ver. 5: Prose, 4473. Ver. 6: Prose, 1222. Ver. 7: Poetical, 1788, 3315. Ver. 8: Prose, 3347, 9985, 9986. Ver. 9: Prose, 1911, 1919, 8390. Ver. 10: Poetical, 3310, 3972. Ver. 14: Prose, 2685, 6046, 12238... FREEMAN'S HAND-BOOK. Ver. 4: Princely robes, 257. Ver. 6: Dancing, 123; "Instruments of music," 258. Ver. 7: Responsive singing, 259. Vers. 10, 11: The "javelin," 253.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *God Conquers Enemies.* Print "David" on the board, and let children tell all that they have learned about him: as the shepherd lad, the appointed of the Lord, fighting the Lord's battles, etc. Then tell how Saul kept David in his place after he had killed Goliath, and made him captain over his soldiers, how Jonathan loved him, and how he won the

love of all the people, thus filling Saul's heart with jealousy. Explain that Saul did not know that David was to be king, but he did know that the kingdom was some day to be taken from him, and he feared it might be given to David.

DAVID'S ENEMY.

Recall previous teachings about Saul, asking why Saul was rejected of the Lord, and showing that the true kings are those who believe in God and obey him. Saul was a king in the eyes of men, but David was a king in the eyes of the Lord. Why? David was obedient, Saul was not. Draw contrast between the two kings, telling remainder of lesson story, what Saul's jealousy led him to do, etc. Teach that it was an evil spirit in Saul's heart which made him jealous, which made him hate David and try to kill him, and show that this was the same kind of spirit which makes children disobedient, unloving, and unkind to one another. Why was not this spirit in David's heart? Because he obeyed the Lord, and always sent it away when it came.

OUR ENEMY.

Was David in danger? From whom? Teach that we each have an enemy who threatens our life; that he watches us, and hurls his javelin at us, and wants to kill us if we are trying to obey and serve God as David was. Let children tell the name of serpent in the heart, and teach that Envy, Deceit, Hatred, Disobedience, etc., are only other names for Satan in the heart. Show that David was safe as long as the Lord was with him, and so are we. Let children tell what Spirit they think was in David's heart, and show that the good Spirit leads to kindness and brotherly love, and that this Spirit will come and live in us if we are quick to obey God, and to say, "Get behind me, Satan," when the evil spirit comes.

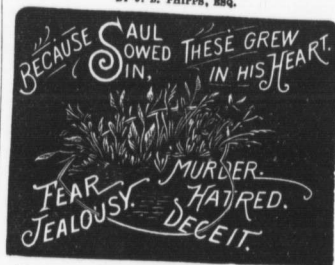
Lesson Word-Pictures.

Hark! A tramp of soldiers in one direction, the magnificent, stalwart Saul at their head, plucky David not far away, and then all the jubilant hosts of Israel so excitedly returning home! But listen again! There are voices, wild, ringing, passionate. There is music, still wilder. Crowds of women come dancing forward, singing, playing, commending Saul, but lauding David.

O for grace to rejoice in another's success! Grace to be glad that against our thousand may be rolled up another's ten thousand! Joy? Look at the face of Saul. His gloomy eyes are like dark, miasmatic ponds covering such depths of envious feeling toward David. A snake looks out of those depths upon David, and never takes off from him its cold, glittering, murderous eyes. God defend thee, David, from an enemy more formidable than a dozen Goliaths! The eyes of the snake glitter with new menace on the morrow. A strange "evil spirit" is upon Saul, tormenting him. He looks for relief to David, to the tender, quieting strains that so charmed the flocks in the old pasture-days. Those were four-footed and not two-footed beasts. To the envious natures of the latter all the sweetness of music becomes an acid, and—flee, David! The snake is looking at thee out of Saul's eyes! Flee! The javelin of Saul is whizzing toward thee! The murderer's weapon quivers in the wall where it strikes, but David has escaped.

Blackboard.

BY J. R. PHIPPS, ESQ.



EXPLANATION. Saul sowed the evil seed of disobedience to God. From this there grew in his heart fear of David, envy and jealousy, deceit and perfidy, hatred and malice, and attempt to murder. This was an evil crop. As an antithesis, if you have room on the board, or have a reversible board, draw a heart to represent David, and show the fruits of obedience to God's law.

DIRECTIONS FOR COLOURS. Draw the outline of the heart in white, the crop of evil in green and yellow, the words in the heart in red, and the upper words in white, or some colour other than used.

B.C. 1062.

LESSON X.—DAVID'S FRIEND, JONATHAN.

1 Sam. 20. 32-42.

Dec. 9.

32 And Jonathan answered Saul his father, and said unto him, Wherefore a shall he be slain? what hath he done?

a Gen. 31, 36; chap. 19, 6; Psa. 82, 4.

33 And Saul cast a javelin at him to smite him; whereby Jonathan knew that it was determined of his father to slay David.

34 So Jonathan arose from the table in fierce

anger and did eat no meat the second day of the month; for he was grieved for David, because his father had done him shame.

35 And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out the arrows which I shoot. *And* as the lad ran, he shot an arrow beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is* not the arrow beyond thee?

38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing; only Jonathan and David knew the matter.

40 And Jonathan gave his artillery unto his lad, and said unto him, Go, carry *them* to the city.

41 *And* as soon as the lad was gone, David arose out of a *place* toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

42 And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed forever. And he arose and departed: and Jonathan went into the city.

GENERAL STATEMENT.

A year or more has passed since the events related in the last lesson. David has advanced from one station to another, despite the jealousy of Saul, and now as a prince, having the king's daughter as his wife, he sits with Jonathan and Abner, the head of the army, at the royal table. The eyes of all Israel are upon him, and the suspicion has now grown to a certainty in the mind of Saul that David is the predestined king of Israel. Saul endeavors to fight against God's purpose, and once and again plans to compass his innocent rival's death. At last David is compelled to fly from the court, and take refuge with the venerable Samuel at Ramah. Hither Saul pursues him, thirsting for his blood, but the spiritual atmosphere around the aged seer overwhelms his purpose, and for one hour Saul, the enemy of God's will, is found among God's prophets. But it is only for an hour, for again the monarch is nursing his bitter purpose for David's blood. Jonathan, the generous prince, royal in friendship and dauntless in battle, secretly meets with David, and agrees to sound his father's mind toward him. A signal is agreed upon, which shall reveal to David, and to David only, what are Saul's real sentiments, and whether David may return to his place by the throne, or must seek an exile's life afar. The next day Saul's unrelenting and causeless hate is fully revealed, and he is ready even to slay his own son for speaking in David's behalf. Jonathan turns away from the untasted food in sore grief, not at his own wrong, but at his friend's. The next day, as David sits in the

shadow of a rock, eager to learn his fate, he sees Jonathan and a little boy come out of the city. The arrows are shot far over the plain, and the fugitive's heart sinks as he hears, "Is not the arrow beyond thee?" "make speed, haste!" The sad truth is now clear that he has nought but death to expect from Saul, and he must hide from his hate among Israel's enemies. The boy is dismissed, unconscious of the message which has been delivered through him, but the two friends cannot part without a farewell meeting. Tears and promises mingle as they embrace each other, and the covenant is renewed, pledging each to faithfulness to the other and their children after him forever. The sad farewell is uttered, and Jonathan returns to his father, while David turns his face toward years of exile and of wandering.

EXPLANATORY AND PRACTICAL NOTES.

Verse 32, Jonathan. Jonathan fulfilled the difficult part of loyalty to the king his father, and to David his friend; and in both relations was utterly forgetful of self and selfish interests. Answered Saul. Who had just ordered him to bring David, that he might be slain; since Jonathan's accession to the throne could not be secure while David lived. **Wherefore shall he be slain?** David had committed no crime, and Jonathan loved him too well to permit his slaughter merely on account of jealousy. Here the true princeliness of Jonathan appears, since he had only to remain silent, and see his formidable rival to the throne removed from his way.

33. Saul cast a javelin. This may mean "brandished it," as in last lesson, verse 10. He showed the same ungovernable fury toward his own son as toward David. **Jonathan knew.** Convinced now that the desire to kill David was not an insane frenzy but a settled purpose. **Determined... to slay.** He had tried to expose David to the swords of the Philistines; had hurled his spear at him, and had sent to murder him at his own house; and now was ready to slay his own son for speaking in David's behalf. Unwillingly Jonathan was now certain that David could no longer be safe at the court.

34. Arose from the table. At the afternoon meal, for the interview with David took place on the next morning. **In fierce anger.** Not, however, for the insult offered to himself, but to his friend. **Eat no meat.** His sorrow for David taking such complete possession of his thoughts that his own bodily needs were forgotten. **Done him shame.** By branding him a traitor and ordering his death. 1. True friendship feels for a friend more than for self. 2. It is a noble trait to bear wrongs in silence.

35. In the morning. Early, on the day following. **Into the field.** The open country, probably near Gibeah, four miles north of where Jerusalem afterwards stood. **Time appointed.** The plan had been arranged,

and David was in hiding behind a rock or heap of stones, eager to learn his fate, whether of reconciliation or exile. See verses 18-24. **A little lad.** Who would not suspect the purpose of Jonathan, yet was necessary to the plan. **3.** How often people are unconscious links in the chain of destiny!

36. Run, find out now. The boy was sent on in advance, and Jonathan shouted the directions aloud, so that David might hear. **The arrows.** Three arrows had been agreed upon; to be shot at a distance if David was in danger, and near by if he could safely return. **As the lad ran.** While the boy was running, the arrow was shot far in advance of him.

37, 38. Come to the place. Where he might expect to find the arrow. **Is not the arrow beyond thee?** He uses the form of a question, in order the more certainly to avoid suspicion. David was listening, and would know that the words meant that he must escape for his life. **Make speed, haste.** Words which would more clearly show to David his own danger and the necessity for speedy flight out of the kingdom. **Gathered up the arrows.** This would indicate that three had been shot, as had been previously agreed upon.

39, 40. The lad knew not. 4. So we are often unconscious helpers of higher purposes than we dream. **Jonathan and David.** Jonathan is named first as the higher in rank and perhaps as the more lofty and self-denying character in his friendship. **His artillery.** His weapons of archery, bow, arrows, and quiver. The word is an old one, and its present use, as referring to cannon, is quite modern. **Carry them to the city.** He wished to find opportunity to meet David alone. This had not been in the plan, but he could not bear to have his dearest friend depart into exile, perhaps never to meet him again, without a word of farewell; though the interview may have been at the risk of both their lives.

41. David arose. From the place behind the stone Ezel, where in hiding he had watched and listened. **Out of a place toward the south.** "A place" are not in the original; "out of the south" is the literal interpretation; perhaps referring to the south side of the stone heap. The text in the original is obscure and the meaning somewhat uncertain. **Fell on his face.** Full of feeling, and yet recognizing not only the superior rank of Jonathan, but the fact that he held David's life in his hands, and gratefully acknowledged his kindness. **Bowed himself three times.** Still showing signs of reverence. **They kissed one another.** Rushing into each other's arms as they drew near to each other. **Wept one with another.** Both had cause for sorrow, Jonathan in the consciousness of conflicting claims of duty, the parting with his best beloved friend, the uncertainties of the future, and his own lonely condition at the court. **David exceeded.** Because his was the greater trouble, exiled from home,

parents, wife, friends, the worship of God; with the consciousness of wrongs suffered innocently, and the danger of death before him. These were the two bravest men in Israel, yet they wept; the two noblest in the realm, yet they found cause for sorrow. 5. High birth and exalted station do not lessen the ills of life.

42. Jonathan said. Every moment of delay was perilous, for Saul's servants might be watching for David, and the precious interview must be brought to a close. **Go in peace.** The common form of bidding farewell. Our word "good-bye" means "God be with you." **We have sworn.** The vow of perpetual friendship had been already made, and was here renewed. **In the name of the Lord.** Every event in Jonathan's life shows, not only a brave man, but a believer. 6. The noblest character and the bravest deeds spring from faith in God. **The Lord be between me and thee.** As a witness to the mutual promise and an avenger, if either shall fail to keep it. **My seed and thy seed.** Jonathan felt that David was to be king, and the promise was in view of the time when his family might need a protector, as David needed one now. The pledge was kept, and at David's royal table, in the after years, sat Maphibosheth, the lame son of Jonathan. 2 Sam. 9. **He arose and departed.** David went forth to a life of exile and wandering, which lasted until the death of Saul. **Jonathan went into the city.** He clung to his father, though faithful to his friend, and was the main support of his tottering throne.

GOLDEN TEXT.

A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother. Prov. 18, 24.

OUTLINE.

1. The Peril, v. 32-34.
2. The Token, v. 35-40.
3. The Vow, v. 41, 42.

HOME READINGS.

- M. David's friend, Jonathan. 1 Sam. 20. 32-42.
 Tu. The covenant of friendship. 1 Sam. 20. 1-17.
 W. The token of friendship. 1 Sam. 20. 18-25.
 Th. The last meeting. 1 Sam. 23. 7-18.
 F. Counsels concerning friendship. Prov. 27. 6-19.
 S. The friendship of disciples. Acts 4. 24-37.
 S. The friendship of Jesus. John 15. 11-17.

Time.—B. C. 1062.

Place.—Probably near Gibeah in the tribe of Benjamin.

Connecting Links.—1. David's marriage to Saul's daughter. 1 Sam. 18. 17-30. 2. David's flight from Saul. 1 Sam. 19. 1-18. 3. David with Samuel at Natioth. 1 Sam. 19. 19-24. 4. Jonathan's intercession for David. 1 Sam. 20. 1-29.

Explanations.—*Answered Saul*—See the conversation in the verses preceding. *Wherefore shall he be slain*—Saul had said that David must be put to death. *Saul cast a javelin*—His anger was so great that he would have slain his

own son. *Fierce anger*—Not for himself, but for his friend. *Done him shame*—Wronged him. *In the morning*—On the next morning, as had been agreed with David, who was hiding near by. See verses 18-22. *A little lad*—To pick up his arrows. *Beyond him*—This was a warning to David. *Make speed, haste*—Words which would have a meaning for David. *Artillery*—Weapons, here meaning bow and arrows. *Toward the south*—Behind a stone. Ver. 19. *Bowed himself*—Showing honour to the prince. *David exceeded*—Because his trouble was the deepest, as he was going forth into exile. *We have sworn*—Vows of faithfulness to each other. *Between me and thee*—As a witness to the pledge and its fulfilment. *My seed and thy seed*—Children and descendants. *He arose (David) and departed*—To have no home, no safety for the years until Saul's death.

LESSON HYMNS.

No. 35, *New D. H.*

Take the name of Jesus with you.

No. 34, *New D. H.*

Thou my everlasting portion.

No. 133, *New D. H.*

What a friend we have in Jesus.

QUESTIONS FOR HOME STUDY.

1. **The Peril**, v. 32-34. Who was in peril, and why? How did his friend try to help him? What trouble and danger did he meet in his behalf? How does Jonathan here seem like Jesus? What has Jesus suffered for us?

2. **The Token**, v. 35-40. Between whom was the token agreed upon? What was the token? Where was David at the time? What was the little boy's part in the token? What did Jonathan say to the little boy? What did these words mean to David? How did Jonathan show himself a true friend? What two things are taught in the GOLDEN TEXT?

3. **The Vow**, 41, 42. What took place after the boy went away? Why did they both weep? Why was David's grief the greatest? What was the vow between them? When had the vow been made? ver. 14-16. What is God's covenant with his people? Heb. 8. 10-12.

TEACHINGS OF THE LESSON.

Where in this lesson do we find—

1. A tender friendship?
2. A self sacrificing friendship?
3. A lasting friendship?

The Lesson Catechism.—(For the entire school). 1. Who was David's friend? Jonathan, the son of Saul. 2. What did he do for David? He pleaded for him with Saul. 3. What did he do when he found Saul was determined to kill him? He gave him warning of danger. 4. What did Jonathan and David make? A covenant of faithfulness. 5. Who is our friend more faithful and greater than Jonathan? Jesus Christ.

DOCTRINAL SUGGESTION.—God's covenant with his people.

QUESTIONS FOR SENIOR STUDENTS.

[Read very carefully the verses of this chapter before the lesson, as they are necessary to understand it.]

1. **The Peril**, v. 32-34. Why was Saul angry with his son? What was his charge against David? With what did he threaten him? How did Saul meet Jonathan's remonstrance? Of what was he now certain? How did he show his displeasure?

2. **The Token**, v. 35-40. Where did Jonathan go the next day? What directions did he give his lad? What was his question after throwing the arrow? Of what was this to be the token? chap. 20. 21, 22. What words warned David of his immediate danger?

3. **The Vow**, v. 41, 42. What token of royal homage did David show? How did the friends show their love for one another? What vow of friendship was exchanged between them?

PRACTICAL TEACHINGS.

Wherein are we taught—

1. The steadfastness of true friendship?
2. The watchfulness of true friendship?
3. The perpetuity of true friendship?

QUESTIONS FOR YOUNGER SCHOLARS.

What had Saul now become? David's enemy. What was David obliged to do? Hide away from Saul. How did Jonathan show his friendship for David? He begged Saul to be kind to David. How did Saul treat Jonathan's request? He was very angry. What did he do in his anger? He tried to kill Jonathan. Where did Jonathan then go? Out in the field. Who was with him? A little boy. What command did Jonathan give him? "Run and find the arrows which I shoot." What question did he ask of him? "Are not the arrows beyond you?" What did that question mean to David? That he must flee from the king. Where was David then? Hidden in the field. What did he do? He came out to meet Jonathan. Why were they greatly troubled? Because they must part. What did Jonathan say to David? "The Lord be between me and thee." Who are true lovers and friends? Those who love God.

WORDS WITH LITTLE PEOPLE.

God will give to those who love him—

- A heart to love others.
- A desire to help others.
- Willingness to suffer for others.
- Patience to bear the faults of others.

ANALYTICAL AND BIBLICAL OUTLINE.

The Friendship of Jonathan and of Jesus.

I. A PRINCELY FRIENDSHIP.

Jonathan answered Saul....shall he be slain. v. 32

"Our fellowship with...his Son Jesus Christ." 1 John 1. 3.

II. A SELF-FORGETTING FRIENDSHIP.

Arose from the table.....eat no bread. v. 34.

"Greater love hath no man than this,"
John 15. 13.

III. A SYMPATHIZING FRIENDSHIP.

He was grieved for David, v. 34.

"In all their affliction he was afflicted."
Isa. 63. 9.

IV. A FAITHFUL FRIENDSHIP.

Went out. . . . at the time appointed, v. 35.

"Having loved his own. . . . loved them to the end," John 13. 1.

V. A TENDER FRIENDSHIP.

Kissed. . . . wept on with another, v. 41.

"An high-priest. . . . touched with feeling."
Heb. 4. 15.

VI. A COVENANT FRIENDSHIP.

We have sworn both of us, v. 42.

"Mediator of a better covenant," Heb. 8. 6.

VII. A HOLY FRIENDSHIP.

In the name of the Lord, v. 42.

"Peace with God through our Lord Jesus,"
Rom. 5. 1.

VIII. A LASTING FRIENDSHIP.

My seed and thy seed forever, v. 42.

"With you always. . . . end of the world."
Matt. 28. 20.

ADDITIONAL PRACTICAL LESSONS.

Thoughts upon Friendship.

1. A true friendship can subsist only between noble, pure, and unselfish natures.
2. The true friend is constant even when surrounded by enemies, and in the face of opposing self-interest, v. 32, 33.
3. The true friend feels the wrongs and troubles of his friend more than those of himself, v. 34.
4. The true friend will be faithful and helpful, even when it is to his own loss and danger, v. 35-41.
5. The true friend shows his love by outward acts of affection, v. 41, 42.
6. The true friendship is based upon faithfulness toward God, v. 42.
7. The true friendship will bear its fruit of blessing forever, v. 42.

CATECHISM QUESTION.

20. What is the Gospel?

The Gospel is the good news of salvation through our Lord Jesus Christ contained in the New Testament.

Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.—Luke 2. 10, 11.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

ONE of the most simple and touching of Longfellow's poems is that in which he

brings before us a weary and despondent mourner who complains that

"The day is cold, and dark, and dreary,
It rains, and the wind is never weary,"

and then proceeds to comfort and encourage the sad one with the thought that

"Behind the clouds is the sun still shining,"

not blotted out, not vanished and gone, hidden only for a little time, and while hidden, still shedding forth its benign influence, though for the moment it cannot be realized.

A "cold, dark, and dreary" life seems the one upon which we see David just entered to-day. Saul's bitter enmity has endangered his very life, and he has been forced to flee the king's presence. He finds there is no longer any safety for him within the reach of Saul, and from thenceforth he has to take up the position of a fugitive and an outlaw, hiding in the caves of the rocks and the recesses of the forests, hunted like "a partridge in the mountains." Truly he might say: "It rains, and the wind is never weary."

The followers who gathered round him were but a rough band, unlike him in spirit, and unable to give him the sympathy his heart needed. Chap. 26. 8; 30. 6. For his father and mother he was obliged to seek an asylum in Moab (chap. 22. 3, 4), and from that time we hear no more of them. His wife Michal had been taken from him. Chap. 25. 44. But upon this life of adversity there was a "sun still shining," namely, the devoted attachment of a true friend.

There is nothing more helpful, more encouraging, more consoling, than genuine, reliable friendship. Solomon, after reviewing the life of man (from a worldly point of view), and pronouncing it "vanity and vexation of spirit," puts forward friendship as a ray of light in the midst of the gloom (Ecc. 4. 9-12), showing how "Two are better than one," as mutually affording one another help, warmth, and deliverance. Again he tells us that a "friend loveth at all times," even in adversity, this being indeed friendship's opportunity; that "faithful are the words of a friend;" that "as iron sharpeneth iron, so a man sharpeneth the countenance of his friend," and he also speaks of the "sweetness" of a friend's counsel. Prov. 17. 17; 27. 6, 9, 17. At the same time he warns us that there is a counterfeit thing, a light which only leads astray, and has no power to warm, or cheer, or bless. Prov. 6. 1; 14. 20; 17. 18.

Which of us would not like a real friend? The young suffer keenly as those who are older, from coldness, unkindness, desertion, and loneliness. Does Solomon give any direc-

tions how to get or to secure such a friend? He does in the Golden Text.

First, he turns the matter round upon ourselves. "He that hath friends must show himself friendly." But, you will say, this presupposes the existence of friends. Certainly of friends of some sort. But they may be mere chance acquaintances or neighbors, while it depends upon you whether they ever become something more. Would you have them for friends? be a friend to them. A young girl was expressing to a Christian lady the hope that a person with whom she was expecting to reside might love her. The chief matter, was the answer, is not whether other people love us, but whether we love other people. And for our example let us take Jonathan, the friend of David. Notice a few points about his friendship.

It was disinterested. From a worldly point of view Jonathan had nothing to gain from David. The highest officer and bravest soldier of King Saul could add nothing to him who was the king's son and heir to the throne. Moreover, as time went on, Jonathan learned that David was chosen of God to be Israel's ruler, he himself being passed over. Yet this made no difference to his unselfish love.

It was practical. It was the custom for friends to exchange armour with one another, but the lad from the sheepfold had none to exchange, and that which his friend bestowed upon him (chap. 18. 4) was a pure gift. Then when the time of trial came Jonathan was willing to take trouble for David, and even to brave his father's displeasure in speaking for him.

It was helpful in the highest sense. The last words recorded of Jonathan are those he spoke to his friend in the wilderness of Ziph (chap. 23. 16-18) when he "strengthened his hand in God." Who can tell of what value this was to David in his sore trials?

Here is a bright picture. Who will copy it? Who can copy it? Human love may do much, but in its own strength it can never touch the deepest need. Solomon knew this, and therefore,

Secondly, he points to something higher than mere human friendship. "I am distressed for thee," said David, "my brother Jonathan." 2 Sam. 1. 26. But Solomon tells us "there is a friend that sticketh closer than a brother." Would you have a true friend? Seek one who is divine. His love, of which Jonathan's is a faint picture (it is interesting to trace out the likeness point by point), is utterly pure, practical, without bounds to its helpfulness, without limits to its endurance. David had to mourn the loss of his earthly friend, but the heavenly Friend remained.

He only who has this Friend can be a

friend in the best sense to others. Damon and Pythias of old would die for one another, but they could not tell one another of a life beyond the grave. He who has nought but earthly balm to apply to a wounded heart is but a poor comforter in time of sorrow. The true sunshine of life, which neither cloud nor tempest can obliterate, is the "love of Christ which passeth knowledge," and the love of this friend alone can enable any one in the highest sense to "show himself friendly."

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

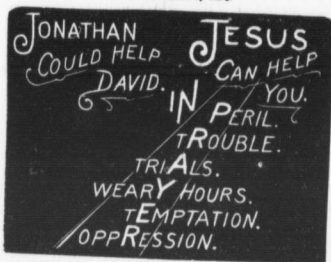
State briefly the "Connecting Links" with the last lesson. Explain the plan of Jonathan with "the arrows." Draw out from the class the story of the lesson. Show the characteristics of a true friendship as here exhibited. Warn against evil associations, and show the benefits of good friends. Show how much Jonathan's friendship was worth to David, to encourage, ennoble, protect him, etc. Give some counsel in the choice of friends. Let the friendship of Jonathan be an illustration of the friendship of Christ. (See Analytical and Biblical Outline.) ILLUSTRATIONS. *The little lad*, v. 35. Ancient story of a great conqueror on his way with his army to destroy a city, when he saw a fair child playing by the road-side. He took him up, kissed him, stood in thought awhile, and then ordered a change in the direction of the march. Long afterwards he said that the sweet face of the child made him think how many such children would suffer in the destruction of the city, and therefore he renounced his purpose. . . . Though a prince, Jonathan had his troubles. Late news informs us that King Humbert of Italy has sunk into confirmed melancholy, and in all his greatness is in utter misery of spirit. Kings are not happier than other people. . . . Faithfulness may be illustrated by the Scottish peasantry, who refused to betray "Prince Charlie," the Pretender, though many hundreds knew of his hiding-place and aided in his flight, and a reward of half a million dollars was offered for his apprehension by the English Government. We grow into likeness of our friends. Visit a flour-mill, or a charcoal-yard, and you are apt to carry away its dust upon your person: so our associations leave their traces upon character. . . . Evil friendships are like the ivy which kills the tree on which it leans. The magnet attracts iron-dust out of a pile of dirt: so every one draws around him friendships according to his own nature.

References. FOSTER'S ILLUSTRATIONS. Poetical, 1423; Prose, 2393, 8875, 8883, 8890.

Ver. 41 : Prose, 2396, 2402, 2409. Ver. 42 :
Poetical, 1421 ; Prose, 5952. FREEMAN. Ver.
41 : Bowing, 9 ; Men kissing, 53.

Blackboard.

BY J. B. PHIPPS, REQ.



EXPLANATION. This lesson is designed to show the friendship of Jonathan to David, and the friendship of Jesus to each one of us. The two lines represent a path, called the path of prayer. You can write the words on the board in response to questions showing how Jonathan helped David in peril, trouble, etc. Then tell

"What a Friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Every thing to God in prayer."

Impress this thought—there is nothing too small and nothing too great to tell Jesus. If in peril, pray. If in trouble, take it to Jesus in prayer. All the words written may form parts of prayer.

DIRECTIONS FOR COLOURS. Lines of path in white, prayer in red, other words in path in yellow.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The Best Friend.* Tell some story illustrating friendship, as the story of Damon and Pythias, getting children's ideas about friendship, and asking if they have friends for whose sake they are willing to give up their good things. Teach that a true friend loves to give, and tell how Jonathan took off his royal robe and put it upon David to show his love. Ask children if they have friends who love to give to them, leading their thoughts to the home friends who give time, thought, money, care, love, to make them happy. Let children tell who gives the love which makes true friendship, and teach that all may have it.

DAVID'S FRIEND.

Who was David's enemy? Who is our

enemy? What spirit is it in any heart which makes one an enemy? What Spirit makes one a friend? Ask what Spirit children think was in Jonathan, and teach that the kind, good Spirit in him knew and loved the kind good Spirit in David. Tell how David at last had to run away from Saul, and how Jonathan remained his friend, and spoke for him to the king at the risk of his own life. Teach that a true friend will not stop to think of his own comfort, or life, even, but will freely give all he has for another's good. Tell the parting scene between David and Jonathan, and teach that it was the dove of peace and good-will in Jonathan's heart which made him so loving and kind.

OUR FRIEND.

Print "David's Friend—Jonathan." "My Friend—Jesus." Tell simply and tenderly the old story of the Friend who gave his life for his enemies, and teach that the heart which welcomes the Holy Spirit of love, instead of the serpent of hate, will choose Jesus as its Friend. Show that he has already chosen us, and that he shows his choice by dying for us, and giving his Spirit to teach the way to himself. Do little children need Jesus for a Friend? Yes, for Satan, the great enemy, is watching for the little ones. He sends his evil spirit every day to find a place in little hearts, and even such good friends as father and mother cannot keep him away. Every child needs Jesus, who alone can conquer Satan, and every child may have him.

Lesson Word-Pictures.

Saul at one end of the table scowling and scolding, stretched with his gloomy, revengeful face on the couch like a beast crouching before a spring. Jonathan in his place, stoutly defending David, his friend, and braving his father's wrath. The quarrel increases. The tones of father and son are sharper. Any guests present must have ceased eating, and listened in shame as Saul flames away. Stoop, Jonathan, for Saul on his side has added the argument of a javelin! Not an object promotive of family harmony, a javelin, and Jonathan leaves the table in fierce anger. It is morning. The sun has come up bright, cheery, golden, as if no one had said a cross word yesterday to make a gloomy sky of regret to-day. Heavens on a lonely field. Not absolutely lonely, for birds are singing in the sky, and behind that ledge David is hidden away, waiting to know by an arrow sent "on this side" by Jonathan, or an arrow sent "beyond" him, whether life was promised or death threatened. But some has come. Jonathan, his bow slung across his shoulder, his quiver in his hand. A lad accompanies him. Back to its head

Jonathan pulls the arrow, "twang" sounds the bow-string, and away shoots the messenger—beyond David! It is the menace of death! A cloud seems to come over the face of the sun. The birds cease to warble. The wind wails. But there is Jonathan left, and friend falls into the arms of friend, by kisses and tears and vows to strengthen one an-

other's friendship. O love between heart and heart that defies persecution, despises death, and claims for itself immortality! While Jonathan goes back to the city, a lonely figure hurries across the fields, seeking solitude and never turning back. It is David, the exile, but the love of Jonathan goes with him.

B.C. 1061.

LESSON XI.—DAVID SPARING HIS ENEMY.

Dec. 16.

1 Sam. 24. 1-17.

1 And it came to pass, *a* when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of Engedi.

2 Then Saul took three thousand chosen men out of all Israel, *b* and went to seek David and his men upon the rocks of the wild goats.

3 And he came to the sheepcotes by the way, where *was* a cave; and Saul went in to *c* cover his feet; and *d* David and his men remained in the sides of the cave.

4 And *e* the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily.

5 And it came to pass afterward, that David's *f* heart smote him, because he had cut off Saul's skirt.

6 And he said unto his men, The *g* LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he *is* the anointed of the LORD.

7 So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on *his* way.

8 David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

9 And David said to Saul, Wherefore *h* hearest thou men's words, saying, Behold, David seeketh thy hurt.

10 Behold, this day thine eyes have seen how that the LORD had delivered thee to-day into mine hand in the cave; and *some* bade *me* kill thee; but *mine eye* spared thee; and I said, I will not put forth mine hand against my lord; for he *is* the LORD's anointed.

11 Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that *there is* neither evil *i* nor transgression in mine hand, and I have not sinned against thee; yet thou *j* huntest my soul to take it.

i Psa. 7. 3; 35. 7.—*j* Chap. 26. 20.

12 The *k* LORD judge between me and thee,

and the LORD avenge me of thee: but mine hand shall not be upon thee.

k Gen. 16. 5; Judg. 11. 27; Job. 5. 8.

13 As saith the proverbs of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.

14 After whom is the *l* king of Israel come out? after whom dost thou pursue? *m* after a dead dog, after *n* a flea?

l Job. 32. 9.—*m* Chap. 17. 43.—*n* Chap. 26. 20.

15 The LORD therefore be judge, and judge between me and thee, and *o* see, and *p* plead my cause, and deliver me out of thine hand.

o 2 Chron. 24. 22.—*p* Psa. 35. 1; 43. 1; 119. 154.

16 And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, *q* *Is* this thy voice, my son David? And Saul lifted up his voice, and wept.

17 And he said to David, Thou *art r* more righteous than I: for thou *hast* rewarded me good, whereas I have rewarded thee evil.

q Chap. 26. 17.—*r* Gen. 38. 26.—*s* Matt. 5. 44.

GENERAL STATEMENT.

For two years David has endured the bitterness of exile and of wandering. He has dwelt among the enemies of Israel, has been hunted through the forests of Judah, and has hidden in the vast caves along the shore of the Dead Sea. His associates have been rough freebooters, men who, in the troubles of the time have been driven to the life of outlaws, yet they have submitted to the quiet force of David's will, and are being trained for heroic deeds. All this life has wrought its part in the preparation of the coming king for his sceptre. He has learned sympathy with the masses and their woes; has gained strength of character by wrestle with circumstances; has learned the rich lessons of patient waiting and trust in God. There are no songs more exultant than those smitten from David's lyre in the solitude of the cave, as Psa. 34. One day a shadow falls athwart the mouth of the cavern within whose recesses David and his warriors lie hidden. With feelings of mingled sorrow, recollection, and exultation, David beholds entering alone the gigantic form of King Saul, a little bent, perhaps, with the sorrows of gathering years. Eagerly do his men seize their arms, and bid their young leader, like Jael of other days, fasten the enemy to earth at one blow. David draws his sword, as if to fulfil their desire upon the sleeping king, but instead, he severs only a fragment of his mantle, and bears it away. And even for this act of indignity to the royal

person he feels the reproaches of conscience within. With firm words, quietly spoken, he presses back the blades of his warriors, and bids them wait God's will. The king rises from his slumber, wraps his torn mantle around him, all unconscious of danger, and rejoins his host without. A few moments more, and a voice comes to his ear, bearing the tender echo of days long past. He turns, and lo, David stands upon a crag above, and in his hand the torn fragment of the royal robe, which tells its own tale. With words of reverence, and yet of rebuke, David speaks, appealing from an unjust sovereign to the justice of the King of kings. All the tenderness left in the withered heart of Saul responds to his voice, and for once his better nature speaks. For an hour there is peace, and David turns back to his cave, while Saul, conquered by his kindness, leads his host away to his home.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. It came to pass. From one to two years after the parting of Jonathan and David. **Saul was returned.** He had been searching for David, and was called away by the necessity of defending his dominion from the Philistines, whose power was again increasing, now that David was no longer at the head of the army. **David.** He had spent a time at Gath, among the Philistines, then in the cave of Adullam, then among the Moabites; and had found various hiding places in Judah. **Wilderness of Engedi.** A desolate region on the western shore of the Dead Sea, full of mountains and ravines, and in all ages uninhabited.

2. Saul. His hate had settled into a purpose to thwart God's plan by slaying David. **Three thousand chosen men.** He kept a part of the force raised for service against the Philistines, and with this large body felt sure of seizing David. **David and his men.** By degrees a company of six hundred men had gathered around David, all outlaws to the government, but many of them splendid heroes, and all devoted in their attachment to their leader. Under a despotic government, where one will is law, such organized opposition is sometimes a necessity. Yet David never warred against Saul, but kept his turbulent followers in restraint, and often protected the southern frontier of Israel from inroads of enemies. **Rocks of the wild goats.** A term for the wild region where mountain goats are still seen climbing along the cliffs.

3. The sheep-cotes. These are often built in front of caves by piling up a wall of stones. In the night, and during stormy weather, the sheep take refuge in the cave. **To cover his feet.** For a purpose of necessity, and while there lay down to rest, his men being outside on guard. **David and his men.** They were already in the cave, and, hidden by its darkness, could see Saul entering, while they remained unseen. Some of the caves are very large, containing successive chambers opening into each other.

4. The men of David. They show their spirit, as David shows his; theirs the spirit of Saul, his the spirit of true kingliness. **The Lord said.** This prediction, though not found in its precise form, may have been given by the Prophet Gad, who was with David (1 Sam. 22. 5.), or it may be a version of such predictions as 1 Sam. 15. 28; 16. 12. Or it may read, "The day is come in which the Lord says to thee (now, by his act), "I will deliver thy enemy into thine hand." 1. How easy to misinterpret both God's promises, and his providences. **Do to him as it shall seem good.** And so he did; but what seemed good to them seemed evil to the high tone of David's character. The opportunity so used showed David's fitness to rule by his wisdom, forbearance, and mercy. 2. Small events show great traits of character. 3. He only is fit to govern others who can control himself. **David arose.** His followers supposed that he was about to slay his enemy, an act fully in accord with Oriental ideas of honour. **Cut off the skirt.** A small piece of the outer mantle, which Saul may have laid aside when he entered the cave. **Privily.** Quietly, and without awakening the sleeper.

5, 6. His heart. Here meaning his conscience. **Smote him.** He regretted even so slight a wrong, as showing lack of respect for his king, and an affront to the royal person. 4. It is a good thing to have a tender conscience over little acts. **The Lord forbid.** A strong expression of disapprobation. **Do this thing.** Do as his followers desired, and slay King Saul. **My Master the Lord's anointed.** The holy oil of anointing gave to the king a sacredness, as one set apart to Jehovah. **My hand against him.** David here showed, 1. A true nobility and generosity of character. 2. A fine instinct of righteousness, spontaneous, and unquestioning without regard to consequences. 3. A true statesmanship; since to have slain Saul would inevitably have weakened the justice of his cause, and lost from him the love of the people. 4. A faith in God as his own protector and avenger. David's conduct was prompt and immediate, without a moment of consideration.

7. Stayed his servants. They were for the most part rude and rough warriors, with no fine sense of honour (see 1 Sam. 22. 2), and incapable of appreciating such nobility: so that it required all his force of character to hold them in check. Thus David was getting a training for kingship. **Suffered them not.** They would have slain Saul, but for his authority over them. **Saul rose up.** Unconscious of his nearness to danger. 5. How little do we know of the perils through which we daily pass.

8, 9. Cried after Saul. An act as bold, considering Saul's forces, as the other act had been generous. **My lord the king.** A reverent and loyal form of address. **David stooped.** Showing his respect in action as well as word. An Oriental, meeting a superior, kneels and touches the ground with his forehead.

Wherefore hearest thou. Doubtless there were enemies of David poisoning the king's mind (as Cush the Benjamite, Psa. 7), and it was prudent in David to lay the blame of his wrongs upon their words rather than the king's hate.

10. Thine eyes have seen. By the evidence in David's hand. **The Lord had delivered thee.** Saul had been at David's mercy by an act of providence, not by any chance. **Some bade me.** The word some is not in the text. The words may read, "I was bidden kill thee, but I spared thee." **Mine eye** is not in the original.

11. My father. The respectful address toward one who, both in age, rank, and relationship through marriage, stood as a father to David. **In that I cut off the skirt.** The fragment of cloth in David's hand was the best evidence that, had he chosen, he could as easily have taken its owner's life. **I have not sinned against thee.** This one action was a proof of his innocence toward Saul at all times. The quarrel was not of David's seeking, nor on David's side. **Thou huntest my soul.** Rather, "my life." He contrasts his conduct toward Saul, with Saul's treatment of him. **6. Wrong is never so black as when placed side by side with right.**

12. The Lord judge. He appeals to the Lord to decide which was in the right, Saul or himself, thereby condemning Saul's persecution of him as an act of injustice. **The Lord avenge me.** David felt that his cause was right, but he would leave it to God to execute judgment upon the one who had wronged him. **7. That cause is safe which is left in the hand of so just and so supreme a judge.**

13, 14, 15. The proverb of the ancients. That was an age earlier than the time of Homer, yet there was an ancient world with its wise utterances back of it. **Wickedness procredeeth.** The meaning is, "A wicked man would wish to avenge himself; but I do not." The whole verse is included in the proverb. **After whom.** He would now show that it was unsuited to the dignity of the king of Israel to spend his energies in the pursuit of one so lowly and little as himself. **A dead dog.... a flea.** By these humble expressions he hoped to disabuse Saul's mind of its envy. **The Lord.... plead my cause.** He appeals once more for God to influence the hard heart of his adversary.

16. Saul said. For a moment the better nature of the hard-hearted man was touched. **8. Even the worst of men have some good in them. Is this thy voice, my son David?** The familiar tones woke up recollections of a happy friendship in the past; and in his heart Saul really loved David. **Saul.... wept.** **9. Many weep over their sins, but still cling to them.** **10. A true repentance will have more turning from sin than feeling about it.**

17. Thou art more righteous. Saul's conscience was touched, though only for the

moment; showing that he had a conscience, as every sinner has. **11. Even those who do wrong can see the difference between right and wrong. Rewarded me good.** "You have been just to me, while I have been unjust to you." He then acknowledged that David was chosen of God to be king; and humbled himself to ask of him a promise of mercy to his family: since it was the Oriental custom generally to slay all those who might at any time prove aspirants to the throne: a promise which David willingly made.

GOLDEN TEXT.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. Matt. 5. 44.

OUTLINE.

- 1. Love Forbearing, v. 1-7.
- 2. Love Pleading, v. 8-15.
- 3. Love Conquering, v. 16, 17.

HOME READINGS.

- M. David sparing his enemy. 1 Sam. 24. 1-17.
- Tu. Saul's pursuit of David. 1 Sam. 23. 19-29.
- W. Saul spared the second time. 1 Sam. 26. 5-18.
- Th. Love to enemies. Matt. 5. 38-48.
- F. Victory over enemies. Rom. 12. 9-21.
- S. Resting in the Lord. Psa. 37. 1-15.
- S. The song in the cave. Psa. 34. 1-22.

Time.—B.C. 1061.

Place.—Engedi, west of the Dead Sea.

Connecting Links.—1. David at the tabernacle. 1 Sam. 21. 1-9. 2. David at Gath. 1 Sam. 21. 10-15. 3. David and his followers in the cave Adullam. 1 Sam. 22. 1-4. 4. David at Hareth, Keilah, Ziph, Maon, and Engedi. 1 Sam. 22. 5-23. 29.

Explanations.—*When Saul was returned*—He had been pursuing David before, but was called off by an attack of the Philistines. *Wilderness of Engedi*—A wild region near the Dead Sea. *Upon the rocks*—Places so wild that wild goats found refuge in them. *A cave*—Great caves abound in that region. *Saul went in*—He could not see David and his men within, but they could see him. *Behold the day*—David's men thought that he would slay his enemy. *Do...as it shall seem good*—So David did as it seemed good to him, and treated Saul kindly. *Skirt of Saul's robe*—The end of his flowing mantle, as he lay asleep. *Smote him*—Feeling that he had not been respectful to the king. *The Lord's anointed*—The kings were anointed with sacred oil, and were regarded as sacred persons. *Suffered them not*—They would have killed Saul if he had not prevented them. *David stooped*—Bowed in reverence to the king of Israel. *Men's words*—Saul's jealousy had been increased by false reports about David. *Know thou and see*—The piece of Saul's robe was a proof that Saul's life had been in David's hand. *The Lord avenge*—David left his case in God's hand, conscious that he was innocent. *Dead dog*—David assures Saul that it was unworthy of a king to pursue one so lowly. *Rewarded me good*—Given kindness when revenge was in his power.

LESSON HYMNS.No. 45, *New D. H.*

God has said, "Forever blessed."

No. 58, *New D. H.*

Come, every soul by sin oppressed.

No. 88, *New D. H.*

Rescue the perishing.

QUESTIONS FOR HOME STUDY.

1. **Love Forbearing**, v. 1-7. How did Saul act toward David? For what purpose did he pursue him? At what place did he seek him? Where did David see Saul? What did David's men urge him to do? What reason had he for killing Saul? What did David do? Why did David spare Saul's life?

2. **Love Pleading**, v. 8-15. When did David speak to Saul? How did he address him? What did he show to Saul? What did the "skirt of Saul's robe" show? Who did David say would do him justice? How did David show his trust in God?

3. **Love Conquering**, v. 16, 17. Who was conquered by love? How did he show it? What did Saul say to David? How did this show a consciousness that Saul was in the wrong? Who has conquered the world by love? Eph 3. 19. What good advice is given in the GOLDEN TEXT?

PRACTICAL TEACHINGS.

Where do we find in this lesson—

1. How to treat those who do us evil?
2. How to conquer our enemies?
3. How to show trust in God?

The Lesson Catechism.—(For the entire school). 1. Where did Saul pursue David? In the wilderness of Engedi? 2. In what place did David and his men find refuge? In a cave. 3. Who came into the cave? Saul. 4. What did David's men urge him to do? To kill Saul. 5. What did David do to Saul? He cut off the skirt of his robe. 6. What did David say to Saul after he had left the cave? That he had done no harm.

DOCTRINAL SUGGESTION.—The Lord our judge.

QUESTIONS FOR SENIOR STUDENTS.

1. **Love Forbearing**, v. 1-7. What tidings were brought the king concerning David? Where did he go in pursuit? How did he fall into the hands of David? What indignity did David privily inflict upon Saul? What had the friends of David suggested? How did David treat this suggestion?

2. **Love Pleading**, v. 8-15. How did David gain the attention of the king? What remonstrance did he make? What evidence of his forbearance did he show the king? How did he assure the king of his safety? In whose hands did he leave his cause? What is the New Testament advice in regard to injuries received? Rom. 12. 19.

3. **Love Conquering**, v. 16, 17. What effect had David's plea? What was his testimony?

PRACTICAL TEACHINGS.

Where in this lesson are we taught—

1. Respect for those in authority?
2. Forbearance for injuries?
3. To return good for evil?
4. That love can conquer when hate would destroy?

QUESTIONS FOR YOUNGER SCHOLARS.

How long did Saul seek to kill David? For five years. Who kept watch over David? The Lord. Where did David and his friends go to hide? In a great cave. Who came there to rest and sleep? King Saul. Did he see David? No, it was too dark in the cave. What had God promised David? To deliver Saul into his hands. What did David's friends say to him? "Here is the chance to kill Saul." What did David do? He cut off the end of Saul's robe. What did he say to his men? "He is the king; I will do him no harm." Who followed Saul out of the cave? David. How did David call him? "My lord, the king." Of what did he then tell Saul? Of all that had happened. What kind of spirit did David show? A forgiving spirit. How was Saul affected? He wept. What did he tell David? "You have shown me good for evil." [Repeat GOLDEN TEXT.]

WORDS WITH LITTLE PEOPLE.

Have you an enemy? God says, "Love your enemies." Does some one try to injure you? God says, "Bless them that persecute you." Do you find it hard to forgive? God says, "Forgive, if ye have aught against any."

ANALYTICAL AND BIBLICAL OUTLINE.**The Spirit of David.**

- I. THE SPIRIT OF MAGNANIMITY.
Do as . . . seem good . . . cut off skirt. v. 4.
"Recompense to no man evil for evil."
Rom. 12. 17.
- II. THE SPIRIT OF CONSCIENTIOUSNESS.
David's heart smote him. v. 5.
"To have a conscience void of offence."
Acts 24. 16.
- III. THE SPIRIT OF LOYALTY.
He is the anointed of the Lord. v. 6.
"Be subject unto the higher powers."
Rom. 13. 1.
- IV. THE SPIRIT OF AUTHORITY.
Stayed his servants . . . suffered them not. v. 7.
"Word of a king . . . there is power."
Eccles. 8. 4.
- V. THE SPIRIT OF COURAGE.
Went out . . . cried after Saul. v. 8.
"Quit you like men, be strong." 1 Cor. 16. 13.

VI. THE SPIRIT OF HUMILITY.

After a dead dog, after a flea. v. 14.

"This poor man cried." Psa. 34. 6.

VII. THE SPIRIT OF FAITH.

The Lord therefore be judge. v. 15.

"Plead my cause, O Lord." Psa. 35. 1.

ADDITIONAL PRACTICAL LESSONS.**How to Treat our Enemies.**

1. We should not forsake the warfare against God's enemies in order to undertake warfare against his friends. v. 1. 2.

2. We should avoid perverting God's word into an excuse for harm to others, even our enemies. v. 4.

3. We reveal our character and our purposes by the way in which we treat our enemies when they are in our power. v. 4.

4. We deal in the highest wisdom for our own interests when we forbear from injury to enemies. v. 4.

5. In dealing with our enemies we should seek wisdom from the Lord. v. 6.

6. We should be careful how we are influenced by the reports of others. v. 9.

7. We should so act toward our enemies that we can confidently appeal to God's justice. v. 15.

8. By kindness to enemies we may conquer them, and win them to a confession of their wrong acts. v. 7.

CATECHISM QUESTION.

21. Can you more particularly describe the Gospel?

The Gospel may thus be more particularly described. The Gospel is: 1. An account of the coming of Jesus Christ into the world, of his teaching, his manner of life, his miracles, his death and his resurrection. 2. The Gospel contains the commands of God to all men, everywhere, to repent of their sins, and to believe in Christ. 3. The Gospel is the promise of God to pardon, sanctify, and to save from eternal death all who according to the commands of God repent and believe on his Son.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

It is a good thing to be prepared for emergencies. "Forewarned," we are told, "is forearmed," but surprises often come without any warning, and he who waits to arm until the warning comes may arm too late. I heard once of a curious incident that happened to a Volunteer regiment when going through some military exercises. The men were camping out in a wood and were enjoying their rest after the fatigues of the day, thinking it quite unnecessary to appoint sentries. Suddenly in the middle of the night they found themselves surrounded by

another regiment acting, for the time, the part of an enemy, and were compelled to surrender. The hostility, the attack, the surrender, the unpreparedness, and the mortification experienced in consequence were very real, and taught them a lesson not to be forgotten.

During the time that elapsed between David's flight from the court and the death of Saul, David needed to be continually on his guard concerning his bodily safety. Saul's desire and purpose was to kill him. The band of followers who had attached themselves to David were no doubt constantly on the watch. No man found them unarmed or unprepared, for the known hostility of Saul, and his unwearied energy in seeking to carry it out, formed a continual warning.

But there were other dangers around David—dangers moral and spiritual. More than once he was near dishonouring his God, and bringing sorrow and remorse upon himself. These dangers came in the guise of a sudden temptation without any previous warning. Did they always find him forearmed? We shall see to-day how such a danger came suddenly upon him, and how he escaped it.

Saul has come out after David, in the wilderness of Engedi, with three thousand men. David and his men have sought a hiding-place in the caves with which this region abounds, with which they are probably well acquainted. Out of sight themselves in the dark recesses of one of these caves they perceive a stranger enter. The warlike form stands out in clear outline against the bright light outside, and they at once recognize King Saul. Alone and unattended he is soon sleeping the profound sleep of weariness. Is this a danger? It rather looks like the way out of danger. And so it is interpreted by David's followers. Here is an opportunity of putting to an end, once and for all, the persecution that has made them homeless fugitives. All Israel knows that David is ordained of God to be king, and Saul once out of the way, they will surely recognize him. How remarkable that the pursuer should thus lie at the feet of the pursued! Surely it is an opportunity sent by God himself, for the very purpose of putting an end to David's trials. One blow and all will be over.

But David cannot strike that blow. All he does is to cut off the skirt of the royal robe, as a token how utterly Saul has been in his power. And even for this he reproaches himself. And then he rebukes the eagerness of his followers and forbids them to lay a hand on the sleeper.

Suppose, for a moment, that he had acted differently. Suppose that there, in that cave, Saul had perished by the hand of his former armour-bearer, what would have been David's

position? He would have stood before Israel the murderer of the anointed king—a man who had slain his defenceless enemy—a man who could not trust God with his destiny, but must grasp with his own blood-stained hands at the throne which had been promised him—a man who, seeking his own safety and advancement, had dishonoured his God!

Such was the danger that had threatened David. The temptation had come upon him suddenly, swiftly, unexpectedly. There was little or no time for thought and deliberation. He was certainly not forewarned.

How, then, did he resist the temptation and escape the danger? He was thoroughly fore-armed.

And what were his weapons? They were two in number—obedience to God, and trust in God.

1. *He was armed with obedience.* He did not deny that the opportunity was from God. "The Lord," he said to Saul, "hath delivered thee into mine hand." But he read its meaning rightly. It was an opportunity, not to smite, but to spare. The king who had been appointed by the Divine command must not be touched; he was still "the Lord's anointed." Nor was it David's office to render to him his deserts; vengeance belonged to God. Ver. 12; Deut. 32. 35. How was it David saw this so clearly? Because God's commands were dear unto him, and "enlightening the eyes," Psa. 19. 8.

2. *He was armed with trust.* Need he snatch at the opportunity of ridding himself of his foe and escaping danger? No, he could leave himself in God's hands. Need he make haste to clutch at the promised crown? No, he could wait God's time for it. "The Lord," he said, "see, and plead my cause, and deliver me out of thine hand." Ver. 15.

Thus armed, David overcame the sudden temptation and escaped the danger. And his example furnishes us with a practical lesson for daily life.

Temptations of all kinds come upon us without any previous warning. And among the most subtle are those which come in the guise of opportunities. An opportunity of "paying back" some act of malice, of exalting one's self, or even of getting one's self out of difficulty at the expense of another. He who would be forearmed must provide himself with weapons from the armoury of David. And what was that armoury? See Psa. 37. 31; also 119. 11. The law of God—his word treasured in the heart is the sure defence from all danger, the sure means of victory over all temptation.

Primary and Intermediate.

BY M. V. N.

LESSON THOUGHT. "Bless them that curse

you." Review two preceding lessons by recalling symbols—heart with a serpent, heart with a dove—and letting children tell which is a picture of Saul's heart, which of David's. Show that the serpent is from below, the dove from above. Continue the story of Saul's hatred and persecution of David, telling how for more than five years David was hiding in caves and woods, while Saul with his soldiers was hunting him to kill him. David knew that he was anointed to be a king, and yet he had all this trouble, and had to live more like a beggar than a king. Teach that we cannot tell from the outside appearance who God's kings are, but that God knows, and will never lose sight of them.

HOW DAVID TREATED HIS ENEMY.

Let children tell how they think Saul treated David, and how Saul deserved to be treated in return. Then tell the story, and tell it vividly. It is just the kind of story to be of absorbing interest to a child—David and his friends hiding in the dark cave. Saul coming into the cave, not suspecting that any one was there, and lying down to sleep; the triumph and delight of David's men who said, "Now is your chance to kill your enemy," and David's triumph over the evil spirit which would have been only too glad to see him kill Saul. Teach that the dove is stronger than the serpent, and that if we will only wait to hear its voice, as David did, hate and revenge will always be conquered by love and good-will.

HOW TO TREAT OUR ENEMIES.

Call for Golden Text, and teach that this is the rule Jesus gave us to follow. Tell how Saul was conquered by the love in David, and wept. Show how even the warmth from a little taper will melt ice or snow, and teach that this is a picture of the way the sun of love melts the ice of hard, unloving hearts. Print "God is Love" among the sun's rays, and teach that only as God is in our hearts can we be loving and forgiving toward those who hurt and injure us. David's friends laughed at him, perhaps, for being so merciful, but David had courage to do right, because God, who is love in us, is also courage and truth. Love kills sin, and there is no other weapon that can do it.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

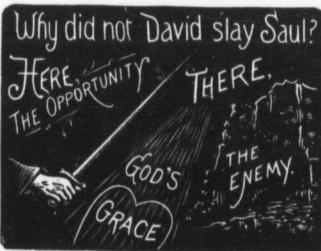
Draw a map to show David's wanderings, and the location of events in the lesson.... The story of David's exile and wanderings.... The story of the lesson.... David's spirit as here exhibiting the character of a true king. (See Analytical and Biblical Outline.)....

Outline: 1. David sought by Saul; 2. David sparing Saul; 3. David subduing Saul.... How to deal with enemies as here illustrated: 1. Saul's way; 2. David's way—which is the better way?... Some suggested topics: 1. Respect for God's servants, v. 6; 2. Vengeance belonging to God, v. 12; 3. The Lord our Judge, v. 15.... The great lesson for young people: "Do unto others as you would that others should do to you."... Show how David illustrates Christ's conduct to those who have wronged him.... ILLUSTRATIONS. A Chinese emperor once made a proclamation that certain rebels to his authority should be made to repent of their rebellion. When they were taken as prisoners, and expected to be put to death, he forgave and released them. When some one reminded him of his proclamation, he said, "And have I not made them sorry for their conduct?"... A wounded officer, after a battle, receiving a drink of water, heard one of the enemy moaning, "Water! water!" He said, "Give the drink to him; he needs it more than I." Suddenly the enemy raised a pistol, and shot at his benefactor, just missing him. He said, "Give him the drink just the same!"... There is a story that an angel was commanded to destroy an iceberg. He attacked it with pickaxe and shovel, but it seemed scarcely to show his efforts; he called the north wind to beat upon it, but it only knit its icy particles closer together. At last he called upon the sun, and its soft, gentle rays soon melted the mass. Such the power of kindness.

References. FOSTER'S ILLUSTRATIONS. Prose, 7734. Ver. 4: Prose, 8361, 8359, 8360. Ver. 5: Prose, 1887. Ver. 6: Prose, 5369. Ver. 9: Prose, 5371, 5373, 5375. Ver. 11: Prose, 2341, 2346. Ver. 12: Prose, 8357. Ver. 13: Prose, 6968. Ver. 16: Prose, 7412. Ver. 17: Poetical, 1080.... FREEMAN. Ver. 3: Cave-dwellings, 18; the sheep-fold, 803. Ver. 12: The speaker mentioned first, 264.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. The sword and hand represent David's opportunity to slay Saul. On

the other side is a crude representation of a cave to show where was David's enemy. *Why did he not slay him?* Ask questions, touching on this point, of the school, and inquire, "What would you have done under such circumstances?" In conclusion draw a heart, and make rays coming down between the sword and Saul, then write, "God's grace," as in the diagram. It was God's grace in David's heart that gave him strength to spare Saul.

DIRECTIONS FOR COLOURS. Hand in white, also the sword; cave in brown; heart, white; rays, yellow; God's grace, red; the other words in selected colours.

Lesson Word-Pictures.

Engedi, with little oases of pasturage, and yet a rough, rocky land wrinkled and seamed and gashed, with crags shooting up, with ravines stretching drearily toward the Dead Sea, whose winds moan and cry along those gullies. A land, too, of caves that may be hiding-places from robbers or the retreat of robbers. There is a party now fleeing from eager pursuers, scaling the crags, dropping down into the gullies, nimble as the sheep turned loose in this solitary land. They find a cave near certain "sheep-cotes," and into it they hurry. The dark cavern has swallowed them up. But where are the pursuers? There they are, rushing along the adjacent ravine, climbing its side, and thrusting their heads above its top. They peer into every corner, look behind every rock, as eager in the hunt as wolves rushing up the hill-slope after the startled, scattering flock. And in that dark-mouthed cave ahead, are the wolves to-day aware that a flock is hiding? No, the leader little imagines it as he feels his way into that dismal cavern. But that hunted group, they see him. Looking forward from the rear of the grim cave, they see his stooping form between them and the clear, bright sky beyond. They hear his steps as his feet scrape along the rocky floor. And now they can almost breathe upon him! Ah, David, hunted, wolf-hunted David! Now is the time, with one swing of thy sharp, trusty sword, to rid thyself and all the world of this monster. "Do it!" David's crouching companions are whispering to him. And David, he steals forward. He lifts his sharp sword and—cuts off—"the skirt of Saul's robe privily!" That was all. He would not harm the Lord's anointed. Then will he let his servants deal with the royal wolf? No, he stays their impatient hands. Once more Saul's hateful figure makes a black shadow against the shining sky as he nears the mouth of the cave. In a moment the wolf is gone, gone to hunt up the flock he hates and despises. Hark! "My lord, the king!" a voice is crying. Saul turns. And there be-

fore the very cave he had just quit, is that one of all the flock the wolf's jaws were most anxious to close upon ! But David is waving something, holding up that fragment of the royal skirt Saul may have already begun to miss ! And then comes the story of David's magnanimity. There they stand, the wolf

with his bloody jaws, the hunted one with that strip of Saul's skirt ! Who has the game that day, the hunter or the hunted ? What wonder that Saul is moved both to confession and tears ! Would that those tears had sunk deeper than his eyes, reached his conscience and made it soft and tender !

B. C. 1056.

LESSON XII.—DEATH OF SAUL AND JONATHAN.

Dec. 23.

1 Sam. 31. 1-13.

1 Now *a* the Philistines fought against Israel : and the men of Israel fled from before the Philistines, and fell down slain in mount *b* Gilboa.

a 1 Chron. 10. 1.—*b* Chap. 28. 4.

2 And the Philistines followed hard upon Saul and his sons ; and the Philistines slew *c* Jonathan, and Abinadab, and Melchishua Saul's sons.

3 And *d* the battle went sore against Saul, and the archers hit him ; and he was sore wounded of the archers.

c 1 Chron. 8. 33.—*d* 2 Sam. 1. 6.

4 Then *e* said Saul unto his armor-bearer, Draw thy sword, and thrust me through therewith ; lest *f* these uncircumcised come and thrust me through, and abuse me. But his armor-bearer would not ; for he was sore afraid. Therefore Saul took a sword, and *g* fell upon it.

e Judg. 9. 54.—*f* Chap. 14. 6.—*g* 2 Sam. 1. 10.

5 And when his armor-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul *h* died, and his three sons, and his armor-bearer, and all his men, that same day together.

7 And when the men of Israel that *were* on the other side of the valley, and *they* that *were* on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled ; and the Philistines came and dwelt in them.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And they cut off his head, and stripped off his armor, and sent into the land of the Philistines round about, to *i* publish it in the house of their idols, and among the people.

i Rom. 6. 23.—*j* 2 Sam. 1. 20.

10 And *j* they put his armor in the house of *k* Ashtaroth ; and they fastened his body to the wall *l* of Bethshan.

j Chap. 21. 9.—*k* Judg. 2. 13.—*l* Josh. 17. 11.

11 And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul.

12 All *m* the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Bethshan, and came to Jabesh, and *n* burnt them there.

m Chap. 11. 1-11 ; 2 Sam. 2. 4-7.—*n* 2 Chron. 16. 14.

13 And they took their bones, *o* and buried them under a tree at Jabesh, and fasted *p* seven days.

o 2 Sam. 21. 12, 13, 14.—*p* Gen. 50. 10 ; Job. 2. 13

GENERAL STATEMENT.

Saul's hour of need has come, and in it he stands alone. The Philistines have marched up

the plain, and now stand confronting him at the foot of the mountain with far outnumbering legions. David, the champion, who has never led to aught but victory, is parted from him by an irreconcilable barrier ; Samuel, passed into the unseen world, has returned for a moment with prophecy of doom ; the priesthood have been slain by the sword of Doeg ; the sacred ephod is in the camp of David. He is broken in spirit by the gathering clouds around, by his own consciousness of weakness, and by the shadow of death which looms above him. He has trusted in self and defied the God of Israel ; now, having sown the wind, he reaps the whirlwind. His sons are lying dead around him ; the peerless Jonathan, his highest hope, has fallen by Philistine arrows. As he beholds his own fate approaching, terror seizes his soul, and he dies by his own hand, fighting against destiny to the last. Night stretches over the scene, and the birds of prey, the wolves of the forest, and more than wolfish plunderers, tear the crown from the brow and the bracelet from the arm of the fallen king. He received a realm from Samuel's hand forty years before, united and free ; he leaves it the helpless prey of its Philistine conquerors, until a stronger hand shall break its bonds, and a wiser sceptre shall be swayed over it. We see the insults offered to the unconscious form ; the gigantic armor hung up in the idol's temple ; the headless corpses fastened upon the wall. Across the dark picture there shoots one ray of brightness, as we behold the brave deed of the men of Jabesh, grateful for the deliverance of other days. Over the ashes of Saul are dropped tears of sorrow from a people that loved him through all his errors, and above it sounds the generous strain of David's song of "The Bow ;" "The beauty of Israel is slain upon her high places. . . Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided. . . Ye daughters of Israel, weep over Saul, who clothed you in scarlet. . . How are the mighty fallen, and the weapons of war perished !"

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. **The Philistines.** The enemies of Israel during three centuries, whose home was on the sea-coast plain. They were a powerful and wealthy people, and held much of Israel under control nearly all the time between the days of Samson and of David. **Fought against Israel.** Their camp was pitched upon the eastern border of the Plain of Ederlon, where many battles had been fought, and where their chariots would be of service. **Men**

of Israel fled. Saul was disheartened, his people were divided; God had forsaken him, and he was left to seek advice of sorcerers; so the battle was lost in spirit before it had been fought. 1. **God's people are no match for the world when they have not their Lord with them.** **Fell down slain.** It was not only a defeat, but a slaughter. David and his heroes might have turned the tide, but they were in exile. **Mount Gilboa.** A mountain east of the Plain of Esdraelon, about ten miles long, one thousand seven hundred feet high. Three mountains stand close together; on the north Tabor, next Little Hermon, or the Hill Moreh, and south, Gilboa.

2. **Followed hard.** They pressed upon the defeated Israelites up Mount Gilboa, and penetrated to the headquarters of Saul. **Slew Jonathan.** He died the death of a soldier, a patriot, and a faithful son; and as while living he could only stand in the way of God's plans for Israel, and certainly for himself. 2. Death is no failure, but triumph, to the godly man. **Abinadab and Melchishua.** Nothing is known concerning these sons of Saul. His other son, Ishbosheth, was not in the battle, and several years after was set up by Abner (Saul's uncle) as a shadow-king at Mahanaim, east of Jordan. But his kingdom grew weaker as David's grew stronger, until he was slain; and then all Israel was united under David.

3. **Went sore against Saul.** The meaning is, that the whole weight of the battle was directed against Saul. See also 1 Kings 22. 31. **The archers.** The bowmen, shooting arrows. **Hit him.** Rather, "discovered him." His great height and royal appearance made him conspicuous, and drew the battle around him. **Sore wounded.** Better translated, "Sore terrified." He was alarmed as he saw his cause lost and his fate approaching; all the more because he had been forewarned of it. 3. How lonely is that death which is without God!

4. **His armour-bearer.** Who is said by tradition to have been Doeg the Edomite, the murderer of the priests. (Chap. 22. 18.) David had once held the same position; had he continued in it, he might have perished in this battle. **Thrust me through.** He would rather die by the sword of his friend than the hands of his foes. **These uncircumcised.** An epithet of reproach, applied exclusively to the Philistines, of having no share in God's covenant, of which the circumcision was the token. **Abuse me.** By torture and maltreatment, as in the case of Samson. (Judg. 16. 21. 25.) Better to die at Gilboa than become the butt of sport at Gath! **Would not... sore afraid.** His reverence for one who was "the Lord's anointed" forbade him from injuring the royal person. 4. So should we respect each body which may be the temple of the Lord. **Saul took a sword.** "The sword," the one held by the armour-bearer, perhaps the same sword once red with the blood of the Lord's priests (22. 18). **Fell upon it.** Even in his end we see self-will and defiance of fate. A better man would have left his life in the hands of God.

5, 6. **Saw that Saul was dead.** Perhaps he was not dead, but mortally wounded, and in this way the Amalekite's account (2 Sam. 1) may have been true. **Fell likewise.** The sword which had slain God's priests now slew both their murderers. 5. Crime brings its own avenging punishment. **Died with him.** Despite all his faults Saul drew men to him by a strong magnetism. Samuel, David, and the people all loved him, and his armour-bearer would not survive his fall. **So Saul died.** A man of some noble qualities, but narrow in opinions, self-willed, and obstinate, and therefore a failure with splendid opportunities. He left Israel in far worse condition than he had found it.

7. **The men of Israel.** Not the warriors, but the citizens living in the centre of the land. **Other side of the valley.** Probably this refers to those on the borders of the Plain of Esdraelon, here called "valley." **Otherside Jordan.** "Over against Jordan," those dwelling in the Jordan valley near the battle. **Forsook the cities.** For the first time the Philistine rule now extended over the mountains into the valley of the Jordan. **Philistines dwelt in them.** Beth-shan was the principal place possessed by these enemies. Afterward the valley was retaken by Abner, and the Philistines retired to their own land on the maritime plain.

8. **On the morrow.** During the night the battlefield had been visited by an Amalekite, and Saul's body despoiled. (2 Sam. 1.) **To strip the slain.** To plunder the bodies of weapons and valuables. **They found Saul.** Readily recognized by his armour and his great size.

9, 10. **Cut off his head.** Every mention of the Philistines shows them to have been a coarse, brutal, and cruel people, without a spark of noble nature. **His armour.** Coat of mail, shield, and helmet. **Round about.** Their land was on the sea-coast plain, west of Judah. **Publish.** Announce the news of victory, by showing its trophies. **House of their idols.** Thus giving honour to the gods who had given them victory. **House of Ashtaroth.** A famous temple of Astarte at Ashkelon. **His body.** The mutilated trunk, accompanied by the bodies of his slain sons. (ver. 12.) **Wall of Beth-shan.** Or Bethshean, the largest city in the Jordan valley north of Jericho.

11, 12. **Jabesh-gilead.** A city on the edge of the mountains, east of the Jordan valley. It had been rescued by Saul, early in his reign, from a siege by the Ammonites (chap. 11), and the deliverance was now gratefully remembered. 6. Good deeds bring their reward after many years. **Went all night.** They marched at night to avoid being seen by the Philistines. It was a journey of about fifteen miles. **Took the body.** They either found the place unguarded, or made a sudden attack. **Burnt them.** An unusual treatment of the dead at that period, though afterward adopted toward the bodies of kings. It was done at this time in order to prevent the Philistines from again

seizing the bodies and doing them further dishonour. **Under a tree.** "Under the tamarisk," probably a well-known tree at Jabesh, standing when the account was written. **Fasted seven days.** Not without any food, but refraining from ordinary food, as a token of sorrow. For their brave deed the men of Jabesh received David's thanks. 2 Sam. 2. 5-7.

GOLDEN TEXT.

The wicked is driven away in his wickedness; but the righteous hath hope in his death. Prov. 14. 32.

OUTLINE.

1. Defeat and Death, v. 1-3.
2. Suicide and Shame, v. 4-10.
3. Burning and Burial, v. 11-13.

HOME READINGS.

- M.* Death of Saul and Jonathan. 1 Sam. 31. 1-13.
Tu. Saul's last night. 1 Sam. 28. 3-20.
W. David's lamentation. 2 Sam. 1. 17-27.
Th. The psalm of sorrow. Psa. 39. 1-13.
F. The psalm of faith. Psa. 91. 1-16.
S. The false and the true. Matt. 7. 13-29.
S. Victory over death. 1 Cor. 15. 12-26.

Time.—B.C. 1056.

Place.—Mount Gilboa, on the border of the plain of Esdraelon.

Connecting Links.—1. David and Abigail. 1 Sam. 25. 1-44. 2. David sparing Saul's life a second time. 1 Sam. 26. 1-25. 3. David at Ziglag. 1 Sam. 27. 1-12. 4. Saul and the witch of Endor. 1 Sam. 28. 1-25. 5. David sent away by the Philistines. 1 Sam. 29. 1-11. 6. Ziglag spoiled and the plunder recaptured. 1 Sam. 30. 1-31.

Explanations.—*Men of Israel fled*—The people suffered for the sins of their king whom God had forsaken. *Followed hard*—Pressed closely in the battle. *Slew Jonathan*—His death was honourable and made the kingdom more secure for his friend David. *Archers hit him*—His great height made him an easy mark. *Armor-bearer*—A servant who carried the large shield and some weapons. *Left these uncircumcised*—The Philistines. *Abuse me*—Torture him as they had Samson. *Sore afraid*—His respect for the king kept him from doing as he asked. *Fell upon it*—Not a noble end for the Lord's anointed. *Other side of the valley*—Opposite to the battlefield. *Forsook the cities*—So the central portion of the land fell into the power of the enemy. *Strip the slain*—Take away their armor and plunder the bodies. *Cut off his head*—To show their triumph. *House of their idols*—As before in the life of Samson, the idol-temples were places of meeting and feasting. *Fastened his body*—Hung up by cords or nailed up. *Wall of Bethshan*—In the Jordan valley. *Inhabitants of Jabesh-gilead*—A city east of the Jordan, which Saul had delivered from the Ammonites, (chap. 11), so that their act now was one of gratitude. *Went all night*—Less liable to attack than by day. *Burnt them*—So that the enemies could not carry them away again. *Fasted*—In token of grief.

LESSON HYMNS.

No. 170, *New D. H.*

Glory to God in the highest.

No. 165, *New D. H.*

Hark! what mean those holy voices.

No. 169, *New D. H.*

As with gladness men of old.

QUESTIONS FOR HOME STUDY.

1. **Defeat and Death**, v. 1-3. Where, and between whom was the battle fought? Who were victorious? Who were slain in the battle? In whose death was the second clause of the GOLDEN TEXT illustrated? Why was Saul beaten in the battle? chap. 18. 12. What will give victory over death? 1 Cor. 15. 57.
2. **Suicide and Shame**, v. 4-10. What did Saul ask his armor-bearer to do? Why did not the armor-bearer obey? Who had once been Saul's armor-bearer? chap. 16. 21. How did Saul die? Whose death was nobler, Saul's or Samson's? Judges 16. 30. What was done to Saul's body? What did Jesus say in Matt. 10. 28?
3. **Burning and Burial**, v. 11-13. Who rescued the bodies of Saul and of his sons? How was this an act of gratitude? See chap. 11. What did the men of Jabesh do with the bodies? Why did they burn them? How did they show their sorrow over Saul's death? What did David say of Saul and Jonathan? 2 Sam. 1. 22, 23.

TEACHINGS OF THE LESSON.

- Where in this lesson may we learn—
1. That failure comes to those who forsake God!
 2. That the innocent suffer with the guilty!
 3. That a noble deed is remembered?
- The Lesson Catechism.**—(For the entire school). 1. Where was Saul's last battle-field? On Mount Gilboa. 2. Who were there slain? Saul and his three sons. 3. How did Saul die? He killed himself with a sword. 4. By whom was his body rescued from the Philistines? By the men of Jabesh-gilead. 5. Who became king after Saul's death? David.

DOCTRINAL SUGGESTION.—The results of forsaking God.

QUESTIONS FOR SENIOR STUDENTS.

1. **Defeat and Death**, v. 1-3. Where was the host of Israel defeated, and by whom? Who were slain? What befell Saul in the contest?
2. **Suicide and Shame**, v. 4-10. What request did the king make to his armor-bearer? Why did he ask this? Why was the request refused? What did Saul do in his despair? Who followed his example? What was the final result of the conflict? How did the Philistines treat the bodies of the king and his sons?
3. **Burning and Burial**, v. 11-13. Who heard of the cruel act of the Philistines? What service had Saul rendered them? 1 Sam. 11. 1, 3, 11. What service did they render the dead king? Where was the final burial made?

PRACTICAL TEACHINGS.

Where are we shown—

1. The cowardice of an evil heart?
2. The result of departure from God?
3. The grateful remembrance of a good deed?

QUESTIONS FOR YOUNGER SCHOLARS.

What was Saul's last battle with the Philistines? The battle of Mount Gilboa. What befell the Israelites? They were defeated and slain. Who were killed? Saul's three sons. By whom was Saul wounded? By the archers. What did Saul see? That all was lost. For what did he long? For death. What did he do? He killed himself on the point of his sword. How did the Philistines treat the body of Saul? They cut off his head. Where did they hang his armour? In one of their idol temples. Where did they fasten the bodies of Saul and his sons? Upon the walls of the city of Beth-shan. Who remembered Saul and his friends? The people of Jabesh. What had Saul done for them? He had saved them from their enemies. How did they show their gratitude? By burning the bodies of Saul and his sons. Why did they do this? To keep them from the Philistines. How did they show their sorrow? They mourned and fasted seven days. Who else grieved for Saul and Jonathan? David. [Repeat GOLDEN TEXT.]

WORDS WITH LITTLE PEOPLE.

If we turn away from God, we shall meet—With disappointment. With defeat. With death. If we love and serve him, he will give us—A contented heart. A peaceful life. A heavenly home.

ANALYTICAL AND BIBLICAL OUTLINE.**The Fate of Saul.****I. DEFEAT.**

1. Philistines fought against Israel. v. 1.
"Terrors shall make him afraid." Job 18. 11.
"We are troubled . . . yet not distressed." 2 Cor. 7. 5.
2. The men of Israel fled. v. 1.
"Flee seven days before them." Deut. 28. 25.
"Lord . . . my light . . . whom shall I fear?" Psa. 27. 1-3.
3. Philistines followed hard. v. 2.
"A nation of fierce countenance." Duet. 28. 49, 50.
"The righteous cry. . . the Lord . . . delivereth." Psa. 34. 17.

II. DEATH.

1. Saul died. v. 6.
"The wages of sin is death." Rom. 6. 23.
2. His three sons. v. 6.
"Iniquities of the fathers upon the children." Exod. 20. 5.
3. All his men. v. 6.
"Both great and small." Jer. 16. 6.

III. DISHONOUR.

1. Cut off his head. v. 9.
"How are the mighty fallen." 2 Sam. 1. 19.
2. Publish . . . house of their idols. v. 9.
"Tell it not in Gath." 2 Sam. 1. 20.

3. His body to the wall of Beth-shan. v. 10.

"Valiant men . . . took the body." v. 12.
"Blessed be ye of the Lord." 2 Sam. 2. 5, 6.

ADDITIONAL PRACTICAL LESSONS.**Thoughts upon Saul's Last Battle.**

1. When men have forsaken God, they give opportunity to their enemies. v. 1.
2. A consciousness of separation from God makes men weak and helpless. v. 2, 3.
3. The grave is a terror to him who has no hope in God. v. 3, 4.
4. Sin may involve the sinless and the godly in its consequences. v. 6.
5. "The difference between the good and the bad is in the other world, not in this."—*M. Henry.*
6. A whole nation suffers from the folly of its ruler. v. 7.
7. The defeat of God's cause brings rejoicing to its enemies. v. 9, 10.

CATECHISM QUESTION.**22. What is repentance?**

True repentance is a grace of the Holy Spirit, whereby a sinner, from a sense of his sins, and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin, turn from it to God, with full purpose of, and endeavours after, future obedience.

ENGLISH TEACHER'S NOTES.

In the well-known poem, called "Casa Bianca," Mrs. Hemans tells us of a catastrophe in which a gallant ship was destroyed and many valiant lives lost. The interest of the poem, however, centres neither in the ship itself, nor in the many lives lost with her, nor in the fallen commander, nor in the few that escaped, but in one young life freely sacrificed to duty.

"Then came a burst of thunder sound,
The boy, O where was he?
Ask of the winds that far around
With fragments strewed the sea—
With mast, and helm and pennon fair,
That well had borne their part;
But the noblest thing that perished there
Was that young faithful heart!"

Now at the close of this year's course of lessons we are called to look at something similar—a catastrophe—a national misfortune with great loss of life. But the one thing in the recital that touches us most, the death of Jonathan, is an event passed over quickly by the historian.

And we shall, perhaps, do well to make this the central point of the lesson, since we have on former occasions considered the character of Saul, his sin, and his rejection

by God, while his valiant son has come less into notice.

First, let us endeavour to picture the gathering together to battle, the advance of the Philistines, "by hundreds and by thousands" northward, into the Valley of Jezreel, where they pitched by the fountain which had been identified as Ain-jalud, at the base of Gilboa. Saul awaits them at the end of the Israelitish host, and with him his three sons, Jonathan, Abinadab, and Melchishua. Saul, though determined to fight, as becomes the king of Israel, knows that the issue is not doubtful; he has only defeat and death to look forward to. Chap. 28. 19. We need not imagine that he revealed this knowledge to his sons. Yet it must have been with very little hope of victory that Jonathan went into the battle. He knew that his father had departed from God, and that God had departed from him. In standing beside his father he must have felt that he was on the losing side. Yet this was plainly the post of duty, and he would not shrink from it.

I have seen and heard Jonathan blamed, and his life represented as a failure, because he remained with his father instead of attaching himself to the fortunes of David; and the fact of his death in the battle, so different from the future to which he had looked forward, has been adduced as a proof of this. It seems to me a mistaken and mischievous idea.

Let us look a little at the character of the Israelite prince, who met what appeared an untimely end on the mountains of Gilboa.

He was a brave and fearless warrior. Years before his hand had been boldly raised against Philistine aggression, and through his means Israel had obtained the victory over their foe. Chap. 14. He was a faithful friend, as we have before noticed. He was a dutiful son: keeping aloof, indeed, from his father's sins, but standing by that father in the hour of trial and danger. He willingly gave up the prospect of a throne, and loved the man who was appointed to it in his room. Chap. 20. 15, 17. He had his father's valour, energy, and generosity, but he had the meekness, self-devotion, and obedience to the divine will which his father lacked. While Saul walked after the counsel of his own heart, Jonathan walked with God. We see this distinctly in the first notice we get of him, when he went forth in the Lord's name against the enemy. And we see it in the last glimpse given of him before his death, when he comforted and strengthened his friend "in God." Chap. 23. 16. While he accepted David as the king of the Lord's choice, he remembered the command, "Honour thy father," and obeyed it to the death.

May we not say, in contemplating the slaughter on the mountains of Gilboa:

"The noblest thing that perished there
Was that true faithful hero."

Was such a life a failure?

And was such a death as his untimely?

True, it was not what he expected and looked forward to. But suppose, for a moment, he had escaped, to be a witness of the strife between the house of David and the house of his father, and the calamities which fell upon the latter, his would have seemed no enviable lot. Surely it was in the favour and mercy of God that, like the son of Jeroboam, 1 Kings 14. 13, he was taken from the evil to come. Isa. 57. 1.

But was this all? Death is not the end of a man. In some cases it is the completion of a story which becomes henceforward public property. There are, I suppose, few educated boys and girls on either side of the Atlantic who are not acquainted with the name of "Casà Bianca;" and fewer still who are not familiar with that of Jonathan. And how does the sound of these names affect them? It stirs their best emotions; it rouses within them all that is noble and generous and unselfish. It is like the sweet fragrance of a flower, causing the passer-by to desire the sight and possession of it. How different the memory of Jonathan and of Saul! The one is an attraction, an inspiration; the other a sad and solemn warning. Which of the two would we rather follow?

But this, again, is not all. Death is, not to some, but to all, the entrance upon a new state of existenc. How must this entrance have appeared to Jonathan as he closed his eyes on this world? Like the rising of the morning when the stars fade. For he had walked with God, and so his path was about to turn into the "perfect day." Prov. 4. 18. How different was it with Saul! He had walked in the light of his own fire, and in the sparks that he had kindled. Isa. 50. 11. What was there now before him but darkness—utter darkness! Which of the two are we following?

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Draw the map of Central Palestine, plain of Esdraelon, Mount Tabor, Hill Moreh, Gilboa, Jordan valley, Beth-shan, Jabesh-Gilead, and show the location of the contending armies—Philistines on the plain at foot of Hill Moreh, Israelites at end of Gilboa. . . . Briefly recount the closing events of Saul's career. . . . The battle a word-picture. . . . Results of the battle: 1. To Saul;

2. To his sons; 3. To the army; 4. To Israel as a nation; 5. To the Philistines... Give your own estimates of the traits in Saul's character... What were the elements of his failure?..... The treatment of Saul's body.... Its rescue.... Show how generous deeds are remembered and rewarded... The lessons of Saul's end. See Additional Practical Lessons.... ILLUSTRATIONS.

"The sun of the morning looked forth on his throne.

And beamed on the face of the dead and the dying;
For the yell of the strife like the thunder had flown,

And red on Gilboa the carnage was lying.

* * * * *

And there lay the son of the widowed and sad,

Who yesterday went from her dwelling forever;

Now the wolf of the hills a sweet carnival had

On the delicate limbs that had ceased not to quiver."

"O bloody Gilboa! a curse ever lie

Where the king and his people were slaughtered together!

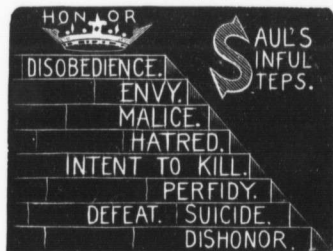
May the dew and the rain leave thy herbage to die,

Thy flocks to decay, and thy forests to wither!"

—William Knox.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. As to-day's lesson tells of Saul's death, the blackboard is intended as a review of his life, and the steps that led from the honour of God's chosen king to the lowest depths of self-murder and bodily dishonour. The reviewer should set against this the sure results of obedience. The effect of disobedience to God is the same in all hearts and lives. It leads downward.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. Disobedience ends in Defeat. Teach that Saul remained a king in the eyes of men for a good many years, but that he was a king in the eyes of God only so long as he trusted and obeyed God. Show that what we are called, or what we seem to be, makes no difference in the sight of God, since he sees the heart and knows just what we are. Ask what some of Saul's evil deeds were, and explain that his people loved him less and less, and that he grew more and more unhappy, just as any one will who disobeys God. At last, when he was an old man, a war came on with the Philistines. Tell the story of the battle, and its sad end, teaching that just as Jonathan lost his life fighting with his wicked father, so will the good and true life in a heart be lost when the evil spirit is long allowed to have his own way in us.

THE CROWN BROKEN.

Tell about Saul's call to the throne and God's promise of blessing if he would obey. Let us see what Saul's crown was made of. As you talk bring out these points, printing names in the form of a crown, "Obedience, Honour, Truth, Love, Eternal Life." Where did he first break his crown? Recall his disobedience, and show how hate took the place of love, falsehood of truth, dishonour of honour, and how all ended in a shameful death. Draw the lesson, that just as all Saul's shame and sorrow followed that first little act of disobedience, so our little self-will which leads us to choose our way, and not God's way, may lead to just as sad results.

THE CROWN OF LIFE.

Teach that God chose Saul to be a king and wear a crown, but Saul chose to lose his crown. Then God chose David, and David kept his crown by obeying God. Which shall we follow, Saul or David? Teach that God chooses every child to be one of his kings, and that every one may have a crown to wear in heaven who does not choose to throw it away, as King Saul chose to do. What does God ask children to do? Call out some of the Bible commands to children especially, and show that we can obey God in these things by asking Jesus to stay with us, and lead us by the hand in all our ways.

Lesson Word-Pictures.

O weary day! Day of clouds and storm, day of the wounded and the dying, day when wives become widows and children are made orphans, for Israel's hosts are all going down before the Philistines, like brakes in the

forest before the whirlwind's blast! Jonathan has gone down, and so have his brothers, Abinadab and Melchishua. Saul has been stricken, yet not stricken down in death. Wounded, sorely wounded, if he could only have been slain, if the pain and the shame could only have ended in the seeming peace and forgetfulness of death! Smitten again and again, will no one kill him? Will not his armour-bearer kill him? Must he take his own life? Who will open to him the gates of death before which he lies bruised, broken, yet living? Death comes at last, and the great warrior at whose noble stature the people once shouted, is only a dishonoured, speechless, motionless, lifeless heap. O that night might come soon and under its veil hide Israel's dead and Israel's disgrace! It does come at last, and its stars of pity

look down through the veil with which the shadows would cover the dead-strewn battleground. So, too, comes the morrow, and the Philistines drag away the bodies of Saul and his sons and affix them in disgrace to the wall of Beth-shan. Now let some other night come, bringing darkness to hide the brave men hurrying across the country, bringing stars to guide these who would take Israel's dead from the wall of Beth-shan. Crouching behind a rock when any one approaches, then stealing swiftly through some field, halting to catch any strange noise from the beaten highway and then pushing on, these men reach Beth-shan's wall at last. They lift tender, while eager, arms, and take down the mutilated bodies. Stars again guide while night again covers, and these bearers of the royal dead move stealthily away.

Fourth Quarterly Review—December 30.

HOME READINGS.

- M. Lessons I. II. 1 Sam. 4. 10-18; 7. 3-17.
 T. Lessons III. IV. 1 Sam. 8. 1-10; 10. 17-27.
 W. Lessons V. VI. 1 Sam. 12. 13-25; 15. 12-26.
 Th. Lessons VII. VIII. 1 Sam. 16. 1-13; 17. 38-51.
 F. Lessons IX. X. 1 Sam. 18. 1-16; 20. 32-42.
 S. Lesson XI. 1 Sam. 24. 1-17.
 S. Lesson XII. 1 Sam. 31. 1-13.



TO THE SCHOLAR.—1. Read over the lessons of the quarter carefully. 2. Learn and repeat the TITLES and GOLDEN TEXTS. 3. Learn the answers in the LESSON CATECHISM. 4. Study these questions until you can answer them readily. 5. Find something in each lesson of the quarter for yourself to do or

to be.

QUESTIONS FOR HOME STUDY.

- Lesson I.—ELI'S DEATH.**—[1 Sam. 4. 10-18]. Who was Eli? How was the ark of God taken? What happened to Eli's sons? What is the Golden Text? How did Eli die? How can children save their parents from sorrow?
- Lesson II.—SAMUEL THE JUDGE.**—[1 Sam. 7. 3-17]. What did Samuel urge the people to do? For what did he call an assembly? Who came against the Israelites? How were they delivered? What memorial did Samuel set up? What did he say of its name? [Golden Text].
- Lesson III.—ASKING FOR A KING.**—[1 Sam. 8. 1-10]. When did the Israelites ask for a king? Why did they ask? How did Samuel feel when they asked? What did God say?
- Lesson IV.—SAUL CHOSEN KING.**—[1 Sam. 10. 17-27]. How was Saul chosen? Where was he found? How did he appear? What did the people say? [Golden Text]. Who went with Saul to his home?
- Lesson V.—SAMUEL'S FAREWELL ADDRESS.**—[1 Sam. 12. 13-25]. Wherein did Samuel say that the people had done wrong? How did he

show them their sin? What did he urge them to do? [Golden Text].

Lesson VI.—SAUL REJECTED.—[1 Sam. 15. 12-26]. Why was Saul rejected? What was his act of disobedience? How did he try to excuse it? What did Samuel say to him? [Golden Text]. How may we please God?

Lesson VII.—DAVID ANOINTED.—[1 Sam. 16. 1-13]. Who was David? By whom was he anointed? What took place before his anointing? What was David doing when he was called? What is the Golden Text? How did Samuel know who to anoint? What kind of people does God choose?

Lesson VIII.—DAVID AND GOLIATH.—[1 Sam. 17. 38-51]. Who was Goliath? How was David armed? How did Goliath feel toward David? What did David say? [Golden Text]. What was the result of the battle? How may we have victory over temptations?

Lesson IX.—DAVID'S ENEMY, SAUL.—[1 Sam. 18. 1-16]. Why did Saul become David's enemy? How did he show his hate? Who loved David? Why did David win the love of the people? [Golden Text]. How may we be loved by all?

Lesson X.—DAVID'S FRIEND, JONATHAN.—[1 Sam. 20. 32-42]. How did Jonathan show his friendship for David? What was the token arranged between them? What agreement did they make with each other? What is the Golden Text? Who is the best of all friends?

Lesson XI.—DAVID SPARING HIS ENEMY.—[1 Sam. 24. 1-17]. Whose life did David spare? What was Saul doing at the time? How did David show his kindness? What did he afterward do? How did his words affect Saul? What is the command of Christ in the Golden Text?

Lesson XII.—DEATH OF SAUL AND JONATHAN.—[1 Sam. 31. 1-13]. Where did they die? How did Saul die? How did Jonathan die? What was done to Saul's body? How was it afterward rescued? What is the Golden Text? Which of the two classes would you choose?

REVIEW SCHEME FOR SENIOR STUDENTS.

I. Give the TITLES and TEXTS of the lessons for the quarter.

II. State the DOCTRINAL SUGGESTION of each lesson, and explain its meaning.

III. Find in the lessons the HISTORY of GOD'S DEALINGS with HIS PEOPLE AS A KINGDOM :

- Lesson 1. A broken-hearted priest.
- Lesson 2. A cleansing from idolatry.
- Lesson 3. A king desired.
- Lesson 4. A king accepted.
- Lesson 5. A repentant people.
- Lesson 6. A sin unconverted.
- Lesson 7. A king rejected.
- Lesson 8. A boaster slain.
- Lesson 9. A victor envied.
- Lesson 10. A fugitive warned.
- Lesson 11. An enemy spared.
- Lesson 12. A king in despair.

IV. Find in each lesson a PRACTICAL DUTY, as follows :

- Lesson 1. Following the divine direction.
- Lesson 2. Sorrow for sin.
- Lesson 3. Acceptance of God's plan.
- Lesson 4. Working in God's way.
- Lesson 5. Perfect obedience.
- Lesson 6. Uprightness.
- Lesson 7. Fearlessness in service.
- Lesson 8. Trust in God.
- Lesson 9. Self-sacrifice.
- Lesson 10. Fidelity to friends.
- Lesson 11. Forgiveness of injuries.
- Lesson 12. Looking up in trouble.

SPECIAL QUARTERLY SERVICE.—Topics: The benevolence of the Church. 1. Money and the needs of the Church. 2. The duty of giving. 3. The rewards of liberal giving.

REVIEW SCHEME FOR YOUNGER SCHOLARS.

Repeat the GOLDEN TEXTS for the quarter.

- 1.—His sons—
- 2.—Hitherto—
- 3.—It is better—
- 4.—And all—
- 5.—Only fear—
- 6.—Behold—
- 7. I have—
- 8. The battle—
- 9. And David.
- 10. A man that—
- 11. But I say—
- 12. The wicked—

REVIEW QUESTIONS.

Lesson I.—By whom was the ark of God taken? By the Philistines. What happened when Eli heard of its capture? He fell down and died.

Lesson II.—Who became judge of the Israelites? Samuel. What did he help the Israelites to do? To destroy the Philistines.

Lesson III.—What did the people ask of Samuel? "Give us a king like other nations." What did God tell Samuel to do? To let them have their own way.

Lesson IV.—Who was chosen king? Saul. What did Samuel do for Saul? He wrote all the laws of the new kingdom.

Lesson V.—What did Samuel beg the people to do? To serve the Lord with true hearts. How was the power of God shown to them? By the miracle of rain and thunder in harvest-time?

Lesson VI.—How did Saul sin against God? By disobeying him. How was he punished? God took away the kingdom from him.

Lesson VII.—Whom did Samuel anoint with oil? David, son of Jesse. Of what was that a sign? That he would be king some day.

Lesson VIII.—Who was a great enemy of the Israelites? Goliath, a giant. Who killed Goliath? The boy David.

Lesson IX.—Who loved David better than he loved his own life? Jonathan, Saul's son. Why was Saul jealous of David? Because the people loved him. What did Saul do? He tried to kill David.

Lesson X.—What was David obliged to do? Hide away from Saul. How did Jonathan show his love for David? He plead with Saul for his life. What did Saul do in his anger? He tried to kill Jonathan.

Lesson XI.—Who delivered Saul into David's hands? The Lord. What did David do? He spared Saul's life. What did Saul tell David? "You have given me good for evil."

Lesson XII.—In what battle were the Israelites defeated by the Philistines? The battle of Mount Gilboa. Who were killed? Saul and his sons. What did the Israelites do? They forsook their cities and fled.

Blackboard.

BY J. B. PHIPPS, BRQ.



This is a lesson for the last Sunday of the year. Here is the turning point from 1883 to 1884, and the diagram is intended to place but one thought before the school. It is this: If any one is carrying the yoke of sin, now is the time to lay it down. Enter the new year free. 1884 may lead to eternity. Do you intend to carry the yoke through the coming year? Lay it down now.

DIRECTIONS FOR COLOURS.—The top sentence in white, shaded with light blue; 1883 in brown; 1884 in green; the yoke in red, and SIN in yellow; the closing sentence white.

LESSONS FOR JANUARY, 1884.

- JAN. 6. The Conference at Jerusalem. Acts 15. 1-11.
- JAN. 13. Hearing and Doing. James 1. 16-27.
- JAN. 20. The Power of the Tongue. James 3. 1-18.
- JAN. 27. Living as in God's sight. James 4. 7-17.

REVIEW SERVICE.

Supt. Eli's Death is the topic of the first lesson. The name Eli means "summit, highest." He was born B.C. 1214; was high-priest; blessed Hannah, the mother of Samuel, and was the latter's teacher. When growing old he administered public affairs negligently, and did not properly rule his own house, for which he was rebuked. Nevertheless he had a jealous regard for the ark, and for the will of God, as it related to his office.

Scholars. "And the Philistines fought, and Israel was smitten . . . and the ark of God was taken, and the two sons of Eli, Hophni and Phinehas, were slain." Eli, trembling for the ark, had gone out and sat by the wayside, that he might have early tidings of the battle. When he heard of Israel's defeat, his sons' death, and the capture of the ark, "he fell from off the seat backward, and his neck brake, and he died. Now Eli was ninety and eight years old . . . and he had judged Israel forty years."

Teachers. This lesson teaches that without the divine blessing there is certain defeat; that disasters to the Church bring personal disasters to believers; that the minister should be anxious for the Church.

Girls. The Golden Text: "His sons made themselves vile, and he restrained them not."

Boys. God is faithful to his warnings.

All. "Train up a child in the way he should go." "Children, obey your parents in the Lord." "Fear God and keep his commandments, for this is the whole duty of man."

Supt. In the second and fifth lessons we find Samuel the leading character. Samuel was the last of the judges, and first of the prophets. Hannah, his mother, had earnestly prayed for this gift, and when her son was born she named him Samuel, which means "Asked of God." Samuel was early presented to the Lord, and lived in the tabernacle with Eli. Samuel's call is a familiar story. He organized special schools of teachers and prophets, and was made judge.

Scholars. The second lesson tells of Samuel the Judge, who exposed the sin of idolatry, and promised the people deliverance from their enemies upon their reformation. The people obeyed. They assembled at Mizpeh, and inaugurated Samuel as judge. Samuel offered a sacrifice, and implored the protection of Jehovah. At this moment the Philistine host broke upon them. But "the Highest gave his voice in the heaven, hailstones and coals of fire." The Philistines were defeated. Then Samuel took a stone and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, "Hitherto hath the Lord helped us."

Teachers. The lesson describes Samuel as a reformer, intercessor, and ruler, and teaches

sincere repentance, humble confession, earnest prayer, and the power of God.

Girls. Golden Text: "Hitherto hath the Lord helped us."

Boys. The doctrine suggested is the power of prayer.

All. Jesus said, "Whatever ye shall ask the Father in my name, he will give it you."

Supt. Samuel's Farewell Address is the title of the fifth lesson. What was the occasion for the farewell, and what the substance of the address?

Scholars. Samuel had grown old, and his sons who ruled in his place did not please the people, so they asked that a king should be given to them. This the Lord granted. As Samuel thus retired from public service, he called the people together, and declared his integrity; reproves them for their ingratitude; terrifies them with thunder in harvest-time, but comforts them in God's mercy if they will fear the Lord.

Teachers. This lesson teaches that persistence in desiring our own way is not pleasing to God; that the safety of a nation depends upon its uprightness; that faithfulness to God on the part of a ruler wins the confidence of the people.

Girls. Golden Text: "Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you."

Boys. God is the Ruler of nature and men.

All. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia! for the Lord God omnipotent reigneth."

Supt. The title of the third lesson is, Asking for a King.

Scholars. The people had become discontented; and when they saw the prosperity of other nations having a king, they seemed to have forgotten that the Lord was their King, and they desired an earthly king. This displeased Samuel, who prayed unto the Lord. But the Lord answered "They have not rejected thee, but they have rejected me, that I should not reign over them."

Teachers. This lesson reveals the sin of discontent with the divine plans, the need of personal right-doing, the folly of seeking our own ways, and the patience of the Lord with the wayward.

Girls. Golden Text: "It is better to trust in the Lord than to put confidence in princes."

Boys. The doctrine taught is, The Sovereignty of God.

All. "That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth."

Supt. Saul is the next character presented, of whom we learn in lessons four and six. Saul

was sent by his father Kish, with a servant, to look for some asses that were lost. They went to Samuel the prophet to make inquiry. Samuel having been instructed of God, received Saul with honours, told him that the asses were found, entertained him until the next day, when he anointed Saul to be king, which he confirmed by three signs, all of which should occur in one day: Two men should meet him by Rachel's sepulchre, tell him the asses were found and that his father sorrowed for him. Three men should meet him, one carrying three kids, and another three loaves of bread, and another a bottle of wine. He should meet a company of prophets and join them, and then the Spirit of the Lord would come upon him and he would become another man. This brings us to the fourth lesson, give an account of it.

Scholars. Samuel summoned the people to Mizpeh, rebuked them for rejecting God and desiring a king for their ruler. Then they cast lots and Saul was chosen. When he was brought from his hiding-place, Saul stood head and shoulders above the people, and when Samuel said, "See ye him whom the Lord hath chosen."

Girls. "All the people shouted and said, God save the king."

Teachers. Notwithstanding the claims of God's goodness, the people rejected the King. With the sin of ingratitude they sought a king. While God, with long-suffering patience, permitted a king to be found.

Boys. God knows what is best.

All. "For the wisdom of this world is foolishness with God."

Supt. Give an account of Saul's rejection as recorded in the sixth lesson.

Scholars. Samuel the prophet said to Saul, that inasmuch as the Lord had made him king he should obey the Lord. He was then commanded to utterly destroy Amalek and all that they had. But when he came to battle, Saul spared Agag, the king of the Amalekites, and the best of the cattle and other spoils. When Saul met Samuel he declared that he had kept the commandment of the Lord, but Samuel detected the lie by the bleating of the sheep. Then Saul pretended to have saved them to sacrifice to the Lord, but Samuel answered, that obedience was better than sacrifice, and that because of his disobedience the Lord had rejected him from being king. Then Saul acknowledged his sin.

Teachers. In this lesson we are shown a just reproof, a weak excuse, a divine rejection and useless regret, from which we learn that there is no hidden transgression, that when we reject God he will reject us, and that obedience is essential to acceptance with God.

Girls. Golden Text: "Behold, to obey is better than sacrifice."

Boys. Obedience is the test of faith and love.

All. "To love God with all the heart, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices."

SINGING BY THE SCHOOL.

Supt. The remaining lessons give a sketch of the character of David. Give an account of lesson seven, describing the anointing of David.

Scholars. "And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons. And Samuel said, How can I go? if Saul hear it, he will kill me. And the Lord said, Take an heifer with thee, and say, I am come to sacrifice to the Lord. And call Jesse to the sacrifice, and I will show thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee. And Samuel did that which the Lord spake, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably? And he said, Peaceably: I am come to sacrifice unto the Lord. . . . And he sanctified Jesse and his sons, and called them to the sacrifice." Samuel then caused the sons of Jesse to pass before him, but no selection was made until David, who was keeping the sheep, had been summoned; and when he was brought in the Lord said to Samuel, Arise, anoint him: for this is he. And when he had obeyed, the Spirit of the Lord came upon David.

Teachers. We are here taught that we need the preparation of sanctification when we accept a commission from the Lord; that man's choice may not be God's choice; that the Lord's anointed receive his Spirit.

Girls. Golden Text: "I have found David my servant; with my holy oil have I anointed him."

Boys. God is omniscient.

All. "The eyes of the Lord are in every place beholding the evil and the good."

Supt. An evil spirit troubled Saul the king, and he desired some one who could play well. David being recommended as a skilled musician, Saul sent for him, and soon loved him so well that he made him his armour-bearer. David played upon the harp before the king, and his evil spirit left him. When the Israelites and Philistines were ready for battle, Goliath, a Philistine giant, challenged any one of the Israelites to combat. Will the scholars please tell the story of the combat between David and Goliath as related in the eighth lesson?

Scholars. Saul armed David with his own armour and sword, but David declared that he could not fight with them for he had not proved them. He then took his staff, and chose five smooth stones from the brook, took his sling in his hand and approached the Philistine. "And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him: but there was no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled."

Teachers. In this lesson we are shown that trust in God gives boldness for duty; that God honours them that trust in him; that confidence in human strength against God brings failure and defeat.

Girls. Golden Text: "The battle is the Lord's."

Boys. The doctrine suggested is the special providence of God.

All. "Of him, and through him, and to him are all things."

Supt. When David returned from the combat with Goliath, the king said to him, "Whose son art thou, thou young man? and David answered, I am the son of thy servant Jesse, the Bethlehemite." The scholars will please relate the story of love and hatred as given in lesson nine.

Scholars. As soon as David revealed his parentage, Jonathan, Saul's son, loved him as his own soul. Saul in friendship would not allow David to leave him. Jonathan and David sealed their love for each other with a covenant, Jonathan bestowing upon David his robe, garments, sword, bow, and girdle. And Saul promoted David. But when the women sang before them: "Saul hath slain his thousands and David his ten thousands," Saul became jealous, and when the evil spirit came upon him, he hurled a javelin at David. The king saw that the Lord was with David, and was afraid of him, so Saul removed him and made him a captain over a thousand. "But all Israel and Judah loved David."

Teachers. In this lesson we observe the love of a prince, the jealousy of the king, and the blessing of the Lord; also, the practical lessons that high personal character secures enemies as well as friends, that true wisdom secures God's favour and guidance, and that envy turns gratitude to hatred.

Girls. The Golden Text: "And David behaved himself wisely in all his ways; and the Lord was with him."

Boys. Success crowns reliance upon God.

All. "If God be for us, who can be against us?"

SINGING BY THE SCHOOL.

Supt. After Saul's jealousy had been aroused, he determined to kill David, but did not dare to do it himself; so he promised David his daughter Merab if he would fight valiantly for him, but the king gave his daughter to another. He then promised another daughter, Michal, if David would do some very daring fighting against his enemies; he was successful, and won his wife. But the king was still disposed to kill David, and Jonathan his son told David. He then persuaded his father to a reconciliation. But again the king's malicious rage breaks out against David, who fled to Samuel. David then consulted with Jonathan for his safety, and they renewed their covenant and had an understanding in regard to informing David of Saul's purpose. This brings us to the tenth lesson, entitled David's Friend, Jonathan.

Scholars. When Jonathan asked his father, the king, why he sought to kill David, he

threw a javelin at Jonathan, who immediately went out of his father's presence. The next day at the time appointed he went out into the field and sent a boy to gather the arrows which he shot. By a preconcerted signal with David he let him know that his life was in danger.

Teachers. The peril, the token, and the vow of this lesson teach us the steadfastness, watchfulness, and perpetuity of true friendship.

Girls. Golden Text: "A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother."

Boys. David and Jonathan's covenant of love suggests God's covenant with his people.

All. "But ye are come to Jesus the mediator of the new covenant."

Supt. The title of the eleventh lesson is David Sparring his Enemy. Please give an account of this incident.

Scholars. When Saul was returned from following the Philistines, he took three thousand men and went to seek David. The king went into a cave, and while there in the darkness David went out from a side of the cave, and cut off the skirt of Saul's robe privily, but he would not allow his followers to hurt the king. When Saul went out David followed and called after him, asking why he believed those that said he was seeking the king's life. He then told the king how he might have killed him in the cave, but did not; and he showed the king the skirt of his robe which he had cut off. This softened the king's heart.

Teachers. We here see the forbearing, pleading, and conquering power of love. We are taught respect for those in authority, forbearance for injuries, and the return of good for evil.

Girls. Golden Text: "But I say unto you, Love your enemies, bless them that curse you, and pray for them which despitefully use you, and persecute you."

Boys. Love is stronger than hate.

All. "Bless them which persecute you: bless and curse not."

Supt. The twelfth lesson tells of the Death of Saul and Jonathan. The scholars will please give an abstract of the account.

Scholars. In a fierce battle with the Philistines, Jonathan and two of his brothers were slain, and Saul, being wounded, killed himself, as did also his armour-bearer. Then the Philistines cut off Saul's head and abused his body, but it and the bodies of his sons were rescued by friends, who burned them and buried their bones.

Teachers. From all this let us learn the cowardice of an evil heart, and the result of departure from God.

Girls. Golden Text: "The wicked is driven away in his wickedness; but the righteous hath hope in his death."

Boys. The doctrine taught is, The Results of Forsaking God.

All. "The Lord is with you while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you."

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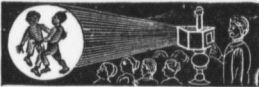
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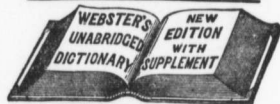
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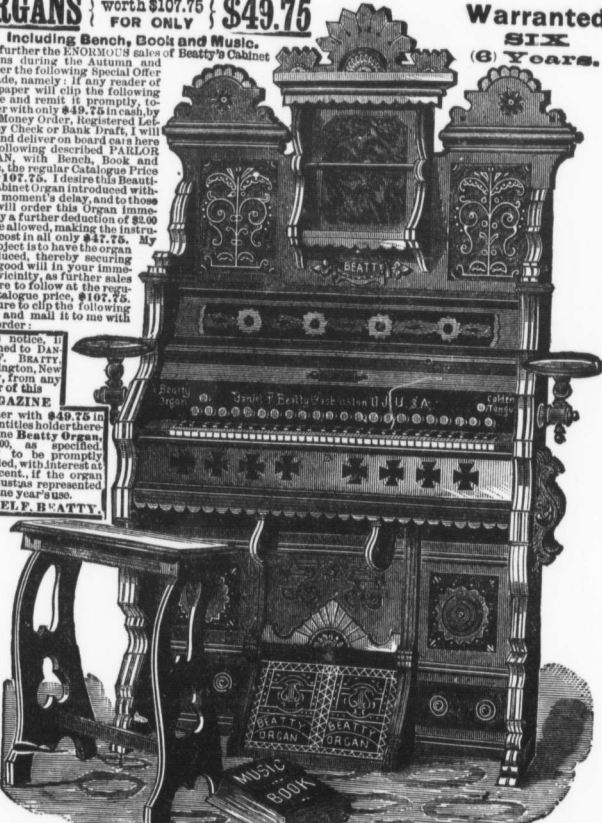
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