

## DR TAINMAGE'S SERMON:

### The Strong Swimmer

"He shall spread forth His hands in the midst of them, as he who swimmeth spreadeth forth his hands."—Isa. 25: 11.

At this season of the year multitudes of the people wade into the ponds and lakes and rivers and seas. At first putting out cautiously from the shore, but having learned the right stroke of arm and foot, they let the waters float over them, and in wading glide or float or swim. So the text will be very suggestive: "He shall spread forth His hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim."

The fisherman seeks out unfrequented nooks. You stand all day on the bank of a river in the broiling sun, and fling out your line, and catch nothing, while

#### AN EXPERT ANGLER

breaks through the jungle and goes by the shadow of the solitary rock, and in a place where no fisherman has been for years, throws out his line and comes home at night his face shining and his basket full. I do not know why we ministers of the gospel need always be fishing in the same stream, and preaching from the same text that other people preach from. I cannot understand the policy of the minister who, in Blackfriars, London, Eng., every week for thirty years preached from the Epistle text of the "Strong Swimmer," and which I feel no one else has treated; and my text is one of that kind. There are paths in God's Word that are well beaten by Christian feet. When men want to quote Scripture, they quote the old passages that every one has heard. When they want a chapter read, they read a chapter that all the other people have been reading, so that the church to-day is

#### HONORANT OF THREE-FOURTHS OF THE BIBLE.

You go into the Louvre at Paris. You confine yourself to one corridor of that eminent gallery of paintings. As you come out, your friend says to you, "Did you see that Rembrandt?" "No." "Did you see that Titian?" "No." "Did you see that Raphael?" "No." "Well," says your friend, "then you did not see the Louvre." Now, my friends, I think we are too much apt to confine ourselves to one of the great corridors of Scripture truth, and so much so that there is not one person out of a million who has ever noticed the all suggestive and powerful picture in the words of my text.

This text represents God as a strong swimmer, striking out to push down iniquity and save the souls of men. "He shall spread forth His hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim." The figure is bold and many-sided. Most of you know

#### HOW TO SWIM.

Some of you learned it in the city school, where this art is taught; some of you in boyhood, in the river near your father's house; some of you since you came to manhood or womanhood, while summering on the beach of the sea. You step down in the wave, you throw your head back, you bring your elbows to the chest, you put the palms of your hands downward and the soles of your feet outward, and you push through the water as though you had been born aquatic. It is a grand thing to know how to swim, not only for yourself, but because you will after a while, perhaps, have to help others.

I do not know anything more stirring or sublime than to see some man like Norman McKenzie leaping from the ship *Madras* into the sea to save Charles Turner, who had dropped from the royal yard while trying to loosen the sail, bringing him back on deck amid the huzzas of the passengers and crew. If a man has not enthusiasm enough to cheer in such circumstances, he deserves himself to be dropped into the sea and have no one help him.

The Royal Humane Society of England was established in 1774, its object to applaud and reward those who should pluck up life from the deep. Any one who has performed such a deed of daring has all the particulars of that bravery recorded in a public record, and on his breast a medal done in blue and gold and bronze, anchor and monogram and inscription, tending to future generations the bravery of the man or woman who saved some one from drowning. But my friends, it is not a worthy thing to save a body from the deep, I ask you if it is not a worthy thing to save an immortal soul? And you shall see, this hour, the Son of God step forth for this achievement. "He shall spread forth His hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim."

In order to understand the full force of this figure, you need to realize that our race is

#### IN A SINKING CONDITION.

You sometimes hear people talking of what they consider the most beautiful words in our language. "One man says it is 'home,'" another man says it is the word "mother," another says it is the word "Jesus," but I will tell you the bitterest word in all our language, the word most angry and baleful, the word saturated with the most trouble, the word that accounts for all the loathsomeness and the gang and the outrage and the harrowing; and that word is "sin." You spell it with three letters, and yet those three letters describe the circumference and pierce the diameter of everything bad in the universe. Sin! it is a sibilant word. You cannot pronounce it without giving the hiss of the flame or the hiss of the serpent. Sin! and then if you add three letters to that word it describes every one of us by nature—sinner. We have outraged the law of God, not occasionally, or now and then, but perpetually. The Bible declares it. Hark! It thunders two claps: "The heart is deceitful above all things, and desperately wicked." What the Bible says, our own conscience affirms. After Judge Morgan had sentenced Lady Jane Grey to death, his conscience troubled him so much for the deed that he became insane, and all through his insanity he kept saying: "Take her away from me! Lady Jane Grey! Take her away! Lady Jane Grey!" It was

#### THE VOICE OF CONSCIENCE.

And no man ever does anything wrong

however great or small, but his conscience brings that matter before him, and at every step of his misbehavior it says, "Wrong, wrong!" Sin is a leprosy, sin is a paralysis, sin is a consumption, sin is pollution, sin is death. Give it a fair chance, and it will swamp you, body, mind and soul, forever. In this world it only gives a faint intimation of its virulence. You see patient in the first stages of typhoid fever. The cheeks are somewhat flushed, the hands somewhat hot, preceded by a slight chill. "Why," you say, "typhoid fever does not seem to be much of a disease." But wait until the patient has been six weeks under it, and all his energies have been wrung out, and he is too weak to lift his little finger, and his intellect is gone, then you see the full havoc of the disease. Now sin in this world is an ailment which is only in its very first stages; but let it get under full way and it is an all-consuming typhoid. Oh, if we could see our unpardoned sins as God sees them our teeth would chatter and our knees would knock together, and the respiration would be choked, and our heart would break. If your sins are unforgiven, they are bearing down on you, and you are sinking—sinking away from happiness, sinking away from God, sinking away from everything that is good and blessed.

Then what do we want? A swimmer! A strong swimmer! A swift swimmer! And blessed be God! in my text we have him announced. "He shall spread forth His hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim." You have noticed that when a swimmer goes to rescue any one

He must not have any such impediment about him if he is going to do this great deed. And when Christ stepped forth to save us He shook off the sandals of heaven, and His feet were free; and then He stepped down into the wave of our transgressions, and it came up over his wounded feet, and it came above the spear stab in His side—aye, it dashed to the lacerated temple, the high-water mark of His anguish. Then, rising above the flood, "He stretched forth His hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim."

If you have ever watched a swimmer, you notice that his whole body is brought into play. The arms are flexed, the hands drive the water back, the knees are active, the head is thrown back to escape strangulation, the whole body is in propulsion. And when Christ sprang into the deep to save us, He

THREW HIS ENTIRE NATURE INTO IT—all his Godhead, His omniscience, His goodness, His love, His omnipotence—head, heart, eyes, hands, feet. We were far out on the sea, and so deep down in the waves, and so far out from the shore, that nothing short of an omniscient God could save us. Christ leaped out for our rescue, saying: "Let I come to do thy will," and all the surges of human and satanic hate beat against Him, and those who watched Him from the gates of heaven feared He would go down under the wave, and instead of saving others would Himself perish; but, putting His breast to the foam, and shaking the surf from His locks, He came on and on, until He is now within the reach of every one here. Eye omniscient, heart infinite, arm omnipotent! Mighty to save, even unto the uttermost.

Oh, it was not half a God that trampled down bellowing Gennesaret. It was not a quarter of a God that mastered the demons of Gadara. It was not two-thirds of a God that lifted up Lazarus into the arms of his overjoyed sisters. It was not a fragment of a God who offered pardon and peace to all the race. No, this mighty swimmer threw His grandeur, His glory, His might, His wisdom into this one act. It took both hands of God to save us—both were not both feet nailed? His entire nature involved in our redemption!

If you have lived much by the water, you notice also that if any one is going out to the rescue of the drowning he must be independent, self-reliant, able to go alone. There may be a time when he must spring out to save one, and he cannot get a lifeboat, and if he goes out and has not strength enough to bear himself up, and bear another up, he will sink, and instead of dragging one corpse out of the torrent you will have two drag out. When Christ sprang out into the sea to deliver us, He

HAD NO LIFE BOAT:

His Father did not help Him. Alone in the wine press! Alone in the pang! Alone in the darkness! Alone in the mountain! Alone in the sea! Oh, if He saves us He shall have all the credit for "there was none to help." No oar! No wing! No ladder! When Nathaniel Lyon fell in the battle charge in front of his troops, he had a whole army to cheer him. When Marshal Ney sprang into the contest and plunged in the spurs till the horse's flanks spouted blood, all France applauded him. But Jesus alone! "Of all the people there were none to help." "All forsok Him and fled." Oh, it was not a flotilla that sailed down and saved us. It was not a cluster of gondolas that came over the wave. It was one person, independent and alone, "spreadeth forth his hands among us as a swimmer spreadeth forth his hands to swim."

Behold, then, to-day, the spectacle of a drowning soul and Christ the swimmer. I believe it was in 1848, when there were six English soldiers of the Fifth Fusiliers who were hanging to a capsized boat—a boat that had been

UPSET BY A SQUALL

three miles from shore. It was in the night, but one man swam mightily for the beach guided by the dark mountains that lifted their top through the night. He came to the beach. He found a shoreman that connected to go with him and save the other men, and they could find the place where the men were, but after a while they heard their cry: "Help! Help!" and they bore down to them, and brought them to shore. Oh that this moment our cry might be lifted long, loud, and shrill, till Christ the swimmer shall come and take us lest we drop a thousand fathoms down!

If you have been much by water, you know very well that when one is in peril

help must come very quickly, or it will be of no use. One minute may decide everything. Immediate help the man wants or no help at all. Now, that is just the kind of a relief we want.

THE CASE IS URGENT,

imminent, instantaneous. See that soul sinking! Son of God lay hold of him. Be quick! be quick! Oh, I wish you all understood how urgent this Gospel is. There was a man in the navy at sea who had been severely whipped for bad behavior, and he was maddened by it, and leaped into the sea, and no sooner had he leaped into the sea than, quick as lightning, an albatross swooped upon him. The drowning man, brought to his senses, seized hold of the albatross and held on. The fluttering of the bird kept him on the wave until relief could come. Would now the dove of God's convicting, converting, and saving spirit might flash from the throne upon your soul, and that you, taking hold of its potent wing, might live and live forever.

I want to persuade you to lay hold of this strong swimmer. "No," you say; "it is always disastrous for a drowning man to lay hold of a swimmer." There is not a river or lake but has a calamity resultant from the fact that when a strong swimmer went out to save a sinking man, the drowning man clutched him, threw his arms around his neck, pinched his arms, and both went down together. When you are saving a man in the water you do not want to come up by his face; you want to come up by his back. You do not want him to hold you while you

TAKE HOLD OF HIM.

But, blessed be God! Jesus Christ is so strong a swimmer He comes not to our back, but to our face, and He asks us to throw around Him the arms of our love, and then promises to take us to the beach; and He will do it. Do not trust that plank of good works. Do not trust that shivered plank of your own righteousness. Christ only can give you transportation. Turn your face upon Him as the dying martyr did in olden days when he cried out: "None but Christ! None but Christ! Jesus has taken millions to the land, and He is willing to take you there. Oh, what hardness to shove Him back when He has been swimming all the way from the throne of God to where you are now, and is ready to swim all the way back again, taking your redeemed spirit."

I have sometimes thought what a spectacle the ocean bed will present when in the last day all the water is drawn off. It will be a line of wrecks from beach to beach. There is where the harpooners went down. There is where the line-of-battle ships went down. There is where the merchantment went down. There is where the steamers went down—a long line of wrecks from beach to beach. What a spectacle in the last day, when the water is drawn off! But oh, how much more solemn if we had an eye to see the spiritual wrecks and the places where they foundered. You would find thousands along our roads and streets. Christ came down for their souls, "spreadeth forth his hands as a swimmer spreadeth forth his hands to swim;" but they thrust Him in the sore heart, and they smote his fair cheek and the storm and darkness swallowed them up. I ask you to lay hold of this Christ and lay hold of Him now.

YOU WILL SINK WITHOUT HIM.

From horizon to horizon not one sail in sight. Only one strong swimmer, with head flung back and arms outspread. I hear a great many in the audience saying: "Well, I would like to be a Christian. I am going to work to become a Christian." My brother, you begin wrong. When a man is drowning, and a strong swimmer comes out to help him, he says to him: "Now be quiet. Put your arm on my neck, don't try to help yourself, and I'll take you ashore. The more you struggle and the more you try to help yourself, the more you impede me. Now be quiet, and I'll take you ashore." When Christ, the strong swimmer, comes out to save a soul, the sinner says: "That's right. I am glad to see Christ, and I am going to help Him in the work of my redemption. I am going to pray more, and that will help Him; and I am going to weep extravagantly over my sins, and that will help Him." No, my brother, will do not. Stop your doing. Christ will do all or none. You cannot lift an ounce, you cannot move an inch, in this matter of your redemption.

This is the difficulty which keeps thousands of souls out of the kingdom of heaven. It is because they cannot consent to

LET JESUS CHRIST BEGIN

and complete the work of their redemption. "Why," you say, "then there is nothing for me to do?" Only one thing have you to do, and that is to lay hold of Christ and let Him achieve your salvation, and achieve it all. I do not know whether I make the matter plain or not. I simply want to show you that a man cannot save himself, but that the Almighty Son of God can do it, and will do it if you ask Him. Oh, fling your two arms—the arms of your trust and love—around this omnipotent swimmer of the Cross.

JOY OVER THE RESCUED.

That is the thrilling time when some one swamped in the surf is brought ashore and being resuscitated. How the people watch for the moment when he begins to breathe again and when he opens his eyes upon the bystanders, and a shout of joy rings up and down the beach. There is joy because a life has been saved. Oh, ye who have been swamped in the seas of trouble and sin! we gather around you. Would that this might be the hour when you begin to live. The Lord Jesus Christ steps down. He gets on His knees, He puts His lip to your lip, and you breathe pardon and life and heaven into your dying soul. God grant that this hour there may be thousands of souls resuscitated! I stand on the deck of the old gospel ship amid a crowd of passengers, all of them hoping that the last man overboard may be saved. May the living Christ this hour put out for your safety, "spreadeth His hands in the midst of you, as a swimmer spreadeth his hands to swim!"

Practice in life whatever you pray for, and God will give it to you more abundantly.

## Fresh Air.

No, we do not spend many hours in billiard rooms, but we do in bed rooms and in drawing rooms. I must have a word to say about both. Concerning the ventilation of work shops and school rooms, I must at present be silent, although the number of constitutions ruined in both during a single year appals the mind to think of. Thanks to science, both teachers and superintendents of work shops are beginning to believe that free air currents rightly guided, and passing through their establishments, are conducive to the successfulness of the work done. School children will learn far more, and be more intelligent and active and pleasant, in a properly ventilated room than in one where they breathe and re-breathe their own carbonic acid and exhalations. The glad shout that youth sets up when just mail comes to the office, or that it boras beyond the school yard gate is born as of oxygen as of joy of being free.

For the same reason young men and young women would be more cheerful and attentive to business if there were a scientific system of ventilation in the rooms where they work. Yes, and they would do ten per cent. more work, and do it better. Banish carbonic acid and foul dust from your work shops, and introduce calm, peaceful, happy activity. Apart from all regard for their health and comfort of their people, it would pay manufacturers and others to devote a little more time to the purity of the atmosphere in which the work is carried on.

But as regards our own houses—here we have the ball at our feet.

It is surely unnecessary to descant on the importance of breathing fresh air. Every school boy knows, or ought to know, that pure air is as necessary to a wholesome and sufficient water or life as is air itself. Some might say that it is more so. One can live long without either food or water, but the abstraction of air for but a few moments results in the death of the subject. It is equivalent to placing a piece of cardboard over the chimney of a naphtha lamp. You at once deprive it of the ascending current of oxygen, the carbon is no longer burned, the flame is extinguished. And so it is with the lamp of life.

Society rooms of an evening are nearly always vastly overcrowded; this in itself, though tending to inconvenience, would not be so unhealthful were the rooms, as a rule, better ventilated.

We may, in some instances, put the blame upon the builder or architect. But it is the duty of every paterfamilias to see that there is a scientific plan of ventilation of his house all through.

Every room should be ventilated thoroughly, and with due regard to the rest; else the air of one place will be a source of another. It is poor economy, for instance, to have a ventilator in the door of a bedroom, if the atmosphere of the passage or hall beyond is in itself impure.

Not only should air of sufficient purity be admitted into the rooms, but the vitiated air must find exit.

In winter the air must be sufficiently warmed as well as pure, and it should never be too dry nor over hot. The overheating of bed rooms and living rooms is a fertile source of troubles, from chronic and acute lung troubles, from which people suffer so severely during winter and spring. Going right out from a room which has a temperature of probably seventy-five degrees, to the open air in which the thermometer stands at freezing point, is an ordeal that the lungs of very few delicate people can undergo with safety.

The air in living rooms should be always in gentle motion; and this, remember, does not mean a draught. In winter these rooms have a better chance of being ventilated, because the fire causes a current, burns or carries away the vitiated atmosphere, and causes the entrance of fresh air from without. It is in summer that people are apt to suffer in these rooms. Probably the chimney is stopped. At all events, it is blocked by some species of ornamentation.

Now, please remember this: If such a room is to be healthy, there must be an incoming and outgoing current of air. The simplest way of securing this is to have the window open at the bottom as well as at the top. Or, better still, have a vent in the door—any simple arrangement will suffice—and have the window wide open. It is a pity that brings a draught. Out of doors in summer, with the air circulating all round you, you might sleep soundly and well in a hammock and never catch cold; but indoors you may catch cold, and inflammation also, by sitting opposite a window not opened generously wide.—*Cassell's Family Magazine.*

A New Kind of Bureau.

Society has now become so large in London that it is surprising an organization has yet been started to make the labor of entertainers less arduous by having some central place where information might be obtained as to the names of people in town for a long or short period, their addresses and any information which would enable a hostess to get up a dinner or entertainment at a short notice, with less fatigue and uncertainty than nowadays must necessarily be expended. It is intended to start such an agency at once in a central position and under the management of people in society who can furnish information from the best and most trustworthy sources.

Warning to Invertebrate Cigarette Smokers.

A correspondent of the Boston Transcript, talking about cigarettes, says that "those bought by our boys are quite another thing from those some paratively innocent ones smoked by Cubans and South Americans that set the fashion. Wrappers, 'warranted rice paper,' are proven to be ordinary paper whitened with arsenic. In the sixteen expensive popular brands, with one exception, were found sufficient quantities of opium to create such a craving as could only be satisfied by an incessant use of cigarettes or resort to opium alone. We see many cases of lightning paralysis, insomnia, insanity, unquestionably so produced, and the whole array of cigarette smokers show it in skin, weak eyes and weaker manhood."

When principles of righteousness are inculcated and admitted, then freedom begins.

## SUNDAY SCHOOL LESSON.

SUNDAY SEPTEMBER 8, 1893.

DAVID AND JONATHAN.  
LESSON TEXT.  
(1 Sam. 20: 1-13. Memory verses, 3, 4.)

LESSON PLAN.  
TOPIC OF THE QUARTER: Obedience and Disobedience.

GOLDEN TEXT FOR THE QUARTER: *Behold, to obey is better than sacrifice, and to hearken than the fat of rams.*—1 Sam. 15: 22.

LESSON TOPIC: *Fidelity of the Obedient.*

LESSON OUTLINE: 1. David's Distress, vs. 1-3. 2. David's Desire, vs. 4-13. 3. Jonathan's Fidelity, vs. 1-13.

GOLDEN TEXT: *There is a friend that sticketh closer than a brother.*—Prov. 18: 24.

DAILY HOME READINGS:  
M.—1 Sam. 20: 1-13. Fidelity of the obedient.  
T.—1 Sam. 18: 5-16. Saul envious of David.  
W.—1 Sam. 18: 17-30. Saul plotting against David.  
T.—1 Sam. 19: 1-24. Saul's persistent enmity.  
F.—1 Sam. 20: 18-42. Jonathan's fidelity.  
S.—Gen. 37: 1-36. Envy among brothers.  
S.—Matt. 27: 11-26. Sacrificed through envy.

LESSON ANALYSIS.  
I. DAVID'S DISTRESS.

I. Compelled to Flee: David fled from Naoth in Ramah (1 Sam. 19: 10), and escaped that night (1 Sam. 19: 10).

David arose, and fled that day for fear of Saul (1 Sam. 21: 10). Now he is fled out of the land from Absalom (2 Sam. 19: 9). Take your young child and his mother, and flee (Matt. 2: 13).

II. Innocent of Wrong: What have I done? what is mine iniquity? (1). Wilt thou sin, ... to slay David without a cause? (1 Sam. 19: 5). There is neither evil nor transgression in mine hand (1 Sam. 24: 11). Thou art more righteous than I (1 Sam. 24: 17).

What evil is in mine hand? (1 Sam. 26: 18). There is but a step between me and death (3). There is but a step between me and death (3). There is but a step between me and death (3). There is but a step between me and death (3).

III. Exposed to Death: Saul said, I will smite David even to the wall (1 Sam. 18: 11). Saul sought to smite David (1 Sam. 19: 10). It was determined ... to put David to death (1 Sam. 20: 33). David said, I shall now perish one day by the hand of Saul (1 Sam. 27: 1).

What is my sin, ... that he seeketh my life? (1) Saul's cruel pursuit; (2) David's conscious innocence. 2. "Why should my father hide this thing from me?" (1) A son's confidence; (2) A father's duplicity; (3) A friend's fidelity.

3. "There is but a step between me and death." (1) David's position; (2) Death's nearness; (3) Life's uncertainties.

IV. DAVID'S DESIRE.

I. Asked: Whosoever thy soul desireth, I will even do it for thee (4). Ask me what I shall give thee (1 Kings 3: 5). What wilt thou, queen Esther? (Esther 5: 3). Whether of the twin will ye that I release unto you? (Matt. 27: 21). What wilt thou that I should do unto thee? (Mark 10: 51).

II. Unfolded: Let me go ... if thy father miss me, all then say (5, 6). Saul my father seeketh to slay thee: ... hide thyself (1 Sam. 19: 2). So David hid himself in the field (1 Sam. 20: 24). Saul said, ... Wherefore cometh not the son of Jesse to me? (1 Sam. 20: 27). Fetch him unto me, for he shall surely die (1 Sam. 20: 31).

III. Entrusted: Therefore deal kindly with thy servant (8). Jonathan and David made a covenant (1 Sam. 18: 3). Jonathan Saul's son delighted much in David (1 Sam. 19: 2). Jonathan ... loved him as he loved his own soul (1 Sam. 20: 17). Thy love to me was wonderful (2 Sam. 1: 26).

1. "Whosoever thy soul desireth, I will even do it for thee." (1) An unlimited sweep; (2) An unqualified assurance.

2. "If thy father miss me, all then say." (1) David's intended withdrawal; (2) Saul's possible inquiry; (3) Jonathan's friendly help.

3. "Therefore deal kindly with thy servant." (1) David's deep distress; (2) David's pathetic appeal—(1) David's appeal; (2) Jonathan's response.

III. JONATHAN'S FIDELITY.

I. In Counsel: If ... evil were determined, ... would not I tell it thee? (9). Go in peace, forasmuch as we have sworn (1 Sam. 20: 42). We took sweet counsel together (Psa. 55: 14). The sweetness ... that cometh of hearty counsel (Prov. 27: 9). Hear the word, ... and give them warning (Ezek. 33: 7).

II. In Fellowship: They went out both of them into the field (11). They kissed one another and wept (1 Sam. 20: 41). Very pleasant hath thou been unto me (2 Sam. 1: 36). A friend loveth at all times (Prov. 17: 17). A friend that sticketh closer than a brother (Prov. 18: 24).

III. In Helpfulness: If I disclose it not unto thee, and send thee away (13). Jonathan went ... at the time appointed with David (1 Sam. 20: 35).

A brother is born for adversity (Prov. 17: 17). Bear ye one another's burdens (Gal. 6: 2). True yokefellow, help these women (Phil. 4: 3).

1. "If I should at all know, ... would not I tell thee?" (1) A seeming question; (2) An actual assurance.

2. "They went out both of them into the field." (1) Chosen companions; (2) Desirable solitude.

3. "Go in peace, and the Lord be with thee." (1) Human separations; (2) Divine companionship.

LESSON BIBLE READING.

FRIENDSHIP.

1. Characteristics of Friendship: Love (Prov. 17: 17; John 15: 13). Confidence (Gen. 18: 17; Esther 6: 13, f. c.). Service (Matt. 12: 50; John 14: 15, 22; 15: 14). Sympathy (Job 2: 11; Prov. 18: 24). Fidelity (Psa. 141: 5; Prov. 27: 6). Cheer (Prov. 27: 9, 17; Luke 15: 29).

2. Specimens of Friendship: David and Jonathan (1 Sam. 18: 1; 19: 2; 20: 17). David and Hushai (2 Sam. 15: 37; 16: 16; 1 Chron. 27: 33). Elijah and Elisha (1 Kings 19: 19-21; 2 Kings 2: 1-12). Paul and Silas (Acts 15: 22, 40; 16: 19-40). God and Abraham (2 Chron. 20: 7; Isa. 41: 8; Jas. 2: 23). Christ and Christians (John 15: 15).

LESSON SURROUNDINGS.

INTERVENEING EVENTS.—A complete rout of the Philistines followed the death of Goliath (1 Sam. 17: 52-54). Meanwhile Saul inquired respecting David's family, and at once Jonathan, the son of Saul, became the devoted friend of David. The greetings of the Israelitish women on the return from the campaign aroused the jealousy of Saul (1 Sam. 18: 6-9), and the narrative up to the death of the king is simply the story of his unsuccessful attempts to kill David and the consequences. At the very first, Saul cast a spear at David, as he played before the king (1 Sam. 18: 10-12). He was then given a military position, and promised the eldest daughter of the king for a wife, Saul hoping that he might fall in battle. Failing to fulfill his promise about the eldest daughter, the king sought to use the attachment of another daughter to David as a snare, but was obliged to give her to him in marriage (1 Sam. 18: 13-22).

The continued success of David against the Philistines only increased the jealousy of Saul, but the pleading of Jonathan averted its consequences (1 Sam. 18: 30 to 19: 7). Again Saul sought to kill David with his own hand, and when he escaped, sent emissaries to slay him in his house (1 Sam. 19: 8-17), the plot being thwarted by his wife. David then escaped to Samuel, and Saul, following him to Naoth in Ramah, was made to "prophecy" (1 Sam. 19: 18-24).

PLACES.—The place of the home of Saul, The Gibeah, the home of Saul. The name, meaning "hill," was not uncommon in Palestine. This city was probably situated about four miles north of Jerusalem, and is now called Tulleil el-Fool, "Hill of Beans." There is some dispute as to whether "Gibeah of Saul" and "Gibeah of Benjamin" are identical. Other places mentioned are Naoth in Ramah, Bethlehem, and "the field."

TIME.—The time is not indicated; but probably was about a year or more after that of the last lesson, in B. C. 1092 (or 1066).

PERSONS.—Saul, Jonathan, David. INCIDENTS.—David flees from Naoth; seeks Jonathan, and tells him of his danger; Jonathan's incredulity; the two devise a scheme to test Saul; Jonathan promises to notify David if there is evil in Saul's heart toward him.

Speaking Evil.

A habit easy to form and hard to overcome, and one that is very unbecoming to the listener, is the habit of detraction. To one who has allowed the habit to get its claws on him, there is no possible excuse, no charitable reason for anything which he does not fully understand. To him, doubtful appearances never admit of but one explanation. Seemingly wrong must be wrong; everything is sneered at every one decided; people whose memory we have loved and revered, are held up to us and scorned with iniquities.

Of this class, to whom nothing is pure, Archbishop Tillston says: "To speak evil of others has almost become a general entertainment of all companies; and the great and serious business of most meetings and visits, after the necessary ceremonies and compliments are over is to sit down and backbite all the world."

Now, it is plain to be seen that this is all wrong, and when a wrong is discovered the only true way is to correct it. It is well to think twice before you speak once, and when this is persisted in it will be noticed after awhile that the habit of speaking evil of others can be avoided. No good arises from the habit and it should be abandoned.

Keep Cool.

Excitable people wear out first. Bulwer says that two things are essential to the greatest longevity—a good digestion and a bad heart. This has been applied often to old men who were not sympathetic in their temperament. It does not follow, however, that because men are imperturbable in manners they are heartless—much less that they have bad hearts. Men may be actively wicked as well as apparently indifferent on the subject of righteousness. When a man lives to a great age the presumption is that he has taken good care of himself. Some are more scrupulous to do this than others, and some find the task much easier to do than the most of their fellows.

Rectitude Was His Pride.

"All your show-cases are upright ones, I see," said a customer to a Broadway store-keeper. "Yes, sir," was the proud reply; "we aim at consistent rectitude all through the establishment.—*New York Sun.*"

He knows little of himself or of the world who does not think it sufficient happiness to be free from sorrow.