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THE SUNDAY SING.

Given in the International Series for August 23, 1903—David and Jonathan.

THE LESSON TEXT.

1. And Jonathan said unto David, O Lord God of Israel, when I have standed by father about to-morrow any time, or the third day, and behind, if there be good toward David, and I then send not unto thee, and show it thee:

2. The Lord do so and much more to Jonathan, but if it please my father to do thee evil, then I will show it thee, and send thee away, that thou mayest go in peace: and the Lord be with thee, as He hath been with my father.

3. And thou shalt not only while yet I live show me the kindness of the Lord, that He is not with me, but if it please my father to do thee evil, then I will show it thee, and send thee away, that thou mayest go in peace: and the Lord be with thee, as He hath been with my father.

4. And Jonathan made a covenant with the house of David, saying, Let the Lord even require it at the hand of David's enemies.

5. And Jonathan raised David to swear again, because he loved him; for he loved him as he loved his own soul.

6. Then Jonathan said to David, Tomorrow is the new moon, and thou shalt be missed, because thy seat will be empty.

7. And when thou hast stayed three days, then thou shalt go down quickly and come to the place where thou didst hide thyself when the watchmen were in hand, and shalt remain by the stone that is there.

8. And I will shoot three arrows in the mark that thou shalt see, and thou shalt say, 'Behold, the arrows are here.' If I expressly say unto thee, 'Behold, the arrows are on this side of thee,' take them; then come thou; for there is peace to thee, and no hurt, as the Lord liveth.

9. But if I say, 'Behold, the arrows are beyond thee,' then go thy way, for the Lord hath sent thee away.

10. And so Jonathan said unto David, 'Behold, the arrows are here.' If I expressly say unto thee, 'Behold, the arrows are on this side of thee,' take them; then come thou; for there is peace to thee, and no hurt, as the Lord liveth.

11. But if I say, 'Behold, the arrows are beyond thee,' then go thy way, for the Lord hath sent thee away.

12. And so Jonathan said unto David, 'Behold, the arrows are here.' If I expressly say unto thee, 'Behold, the arrows are on this side of thee,' take them; then come thou; for there is peace to thee, and no hurt, as the Lord liveth.

NOTES AND COMMENTS.

In what true friendship consists is seen in the strength and beauty of the tie that existed between David and Jonathan. Friendship does not demand but gives, and other would willingly have made sacrifices for the other. Such a friendship is possible only between persons of exalted character.

Chapter nineteen narrates the temporary reconciliation between Saul and David, at Jonathan's earnest intercession. But it was very short-lived. As soon as David again was removed in battle, Saul's hatred returned more violent than ever, and the feeling of his insane jealousy escapes from the court by night, assisted by his wife, the king's daughter. He seeks refuge with Ishbosheth at Ramah, but his presence there is soon discovered, and fleeing at Saul's approach he returns for an interview with Jonathan.

David did not wish to be forced into the life of an outlaw, if he could possibly remain in peace and safety at the court. So he begs Jonathan to discover, if possible, the cause of the king's animosity toward him. Jonathan's sanguine disposition scented the idea that Saul feared David's death or that his dislike was really permanent, but David feared the worst. The two friends arrange together that at the feast of the new moon, which was to occur the next day, Jonathan should make a final attempt to reconcile the king to David.

Then as the two friends walked through the fields—both conscious that it might prove their last meeting—they solemnly vowed that their mutual friendship should be lasting—should continue even to their descendants. "When Jehovah hath cut off the enemies of David," Jonathan's faith in David's future is remarkable. In spite of David's desperate condition that day, his friends believed in him, and believed he would some day be king of Israel. Jonathan's utter lack of jealousy under such circumstances is truly Christlike.

Jonathan promised to sound his father on the following feast day as to his feelings toward David, and agreed to report to David at their rendezvous, on the third day. As a private interview might be prevented by the presence of spies or others, they arranged the signs as described in verses 23-25; so that, many cases, David might readily know whether or not it was necessary for him to flee from the country.

The rest of this chapter should be faithfully read. At the appointed feast, David's absence is noted by the king, who had probably planned his death on that occasion. Jonathan quickly discovers Saul's impetuous hatred of his rival, and risks his own life in rescuing David from the royal abode. The account of the parting of the friends at the trying place on the third day is brief but significant of their strong attachment. They weep again but once.

"Jonathan loved David as his own soul. And why? Because his soul was like the soul of David; because he was modest, he loved David's modesty; because he was brave, he loved David's courage; because he was virtuous, he loved David's goodness." — Charles Kingsley.

ROOSEVELT ON MOB LAW

Governor of Indiana Praised For Attitude on Lynching.

MOB FORERUNNER OF ANARCHY

President Urges That Penalty for Crimes Which Induce Lynching Should Be Applied Swiftly and Surely by the Courts.

Oyster Bay, N. Y., Aug. 16.—In a letter President Roosevelt commends Governor Derrin, of Indiana, for the attitude he assumed recently respecting lynching. The president also embraces the opportunity to express his own views in reference to lynching and mob violence generally, pointing out that mob violence is merely one form of anarchy and that anarchy is the forerunner of tyranny. The president vigorously urges that the penalty for that crime which most frequently induces a resort to lynching shall be applied swiftly and surely, not by the process of the courts, so that it may be demonstrated that the law is adequate to deal with crime or freeing it from every vestige of technicality and delay.

President Roosevelt's letter is part of Governor Derrin's letter follows:

"My dear Governor—Permit me to thank you as an American citizen for the admirable way in which you have vindicated the majesty of the law by your recent action in reference to lynching. I feel my fear that you have made all men your betters who believe as all Christian men must, that the well-being of the very existence of the republic depends upon that spirit of orderly liberty which the law which is incompatible with mob violence as with any form of anarchy. If course mob violence is a deadly one form of anarchy, and anarchy a now as it always has been the unbridled and uncontrolled of anarchy."

"All thoughtful men must feel the gravest alarm over the growth of lynching in this country, and especially over the peculiarly Indiana form so often taken by mob violence when colored men are the victims, on which occasions the mob seems to lay most weight not on the crime, but on the color of the criminal. In a certain proportion of these cases the man lynched has been guilty of a crime horrible beyond description—a crime so horrible that as far as he himself is concerned he has forgotten the tight-rope kind of sympathy whatsoever. The feeling of all good citizens has such a hideous crime shall not be minutely punished by mob violence is the not in the least sympathetic to the criminal, but to a very lively sense of the train of dreadful consequences which follow the course taken by the mob in exacting human vengeance from a human wrong. In such cases, moreover, it is well to remember that the criminal is not merely a man against humanity in inextinguishable and unpartonable fashion, but that particularly against his own race and one whom wrong far greater than any white man can possibly do them. Therefore in such cases the colored people throughout the land should in every possible way show their belief that they, sure as all others in the community are horrified at the commission of such a crime and are peculiarly concerned in taking every possible measure to prevent its recurrence and to bring the criminal to immediate justice. The slightest lack of sympathy either in denunciation of the crime or in bringing the criminal to justice is their unpardonable."

"Men who have been guilty of a crime like rape or murder should be visited with swift and certain punishment and the just effort made by the courts to protect them in their rights should under no circumstances be perverted into permitting any mere technicality to avert or delay their punishment. The substantial rights of the prisoner to a fair trial must of course be guaranteed, as you have so justly insisted that they should be; and subject to this guarantee, the law must work swiftly and surely and all the agents of the law should realize the wrong they do when they permit justice to be delayed or thwarted for technical or insufficient reasons. We must show that the law is adequate to deal with crime by freeing it from every vestige of technicality and delay."

"But the fullest recognition of the horror of the crime and the most complete lack of sympathy with the criminal cannot in the least diminish our horror at the way in which it has become customary to avenge these crimes and at the consequences that are already proceeding therefrom. It is of course inevitable that where vengeance is taken by a mob it should frequently light on innocent people; and the wrong done in such a case to the individual is one for which there is no remedy. But even where the real criminal is reached, the wrong done by the mob to the community itself is well nigh as great. Especially is this true where the lynching is accompanied with torture. There are certain hideous sights which when once seen can never be wholly erased from the mental retina. The mere fact of having seen them implies degradation. It is a thousandfold stronger when instead of merely seeing the deed the man has participated in it. Whoever in any part of our country has ever taken part in lawlessly putting to death a criminal by the dreadful torture of the mob forever after have the awful spectacle of his own hand-work seared into his brain and soul. He can never again be the same man."

THEODORE ROOSEVELT.

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