## SUNDAY SCHOOL LESSON (By E. O. SELL Sunday School Cou Institute, Chicago.)

## **LESSON FOR JULY 4** ABSALOM'S FAILURE

LESSON TEXT-II Samuel 18:1-15 GOLDEN TEXT-Children obey your arents in the Lord; for this is right-phesians 6:1

His connivance with Joab, in the death of Uriah, was a costly bargain for David, and the development of sin in his family with its long train of fearful consequences teaches us that sin respects not person nor position The dark story of chapter 13 involves Absolom's flight and Lock's trateor in Absalom's flight and Joab's strategy in getting him back to Jerusalem (ch. 14). All is not as well, however, as it outwardly appears, for Absalom the beautiful (14:25) soon stole the heart of the ten tribes, Israel (ch. 15), from his indulgent and indifferent parent. Then follows the story of that father's flight and of the son's entry into the capital\_city

Then follows the story of that father's flight and of the son's entry into the capital city This entire story is one of the most wonderful dramas recorded in secular or sacred history It may be divided roughly as follows: Act I. Absalom slays his brother. Act II. David fails to become fully reconciled. Act III Ab-salom's rebellion Act IV. David's grief. The lesson for today has to do with Acts III. and IV. Act III. Scene 1. David's Flight and Finesse, chapters 15, 16 and 17. "A foolish son is a grief to his father. and bitterness to her that bare him" (Prov. 17:25). On the other hand an indulgent and an indifferent father brings grief to his son. Scene 2. The Battle of Mount Ephraim (chapter 19). David at the Gate, v. 16. The place where David "numbered" (v. 1) his followers was Mahanaim (17:27), where Jacob saw the two "hosts" of angels (Gen. 32:1, 2). What David saw was quite dif-

the two 'hosts' of angels (Gen. 32:1, 2). What David saw was quite dif-ferent. As he waited he had time to contemplate that other time that he remained behind when he ought to have gone forth to battle and which resulted in the sin for which he was even now suffering (ch. 11:1-7) Ab-salom was shrewd as men count shrewdness, but he made one fatal omission in planning his campaign, he left God out of his reckoning (ch. 17:14 R. V.). David's use of Hushai was fully justified by the situation into which this reckless son was pre-cipitated, still it is probable that David listened to the advice of his followers (v. 3) more willingly because of his reluctance to fight against his own son.

Scene 3. Absalom's Defeat, vv. 6 10. The battle was so planned that the advantage of the forest was on Da-vid's side and more of the enemics of David were smitten by the hand of God (v. 8) than were slain by the brought judgment upon themselves through their disloyalty to God's choesen king (Judges 5:20, 21) and in this we see a type of that final victory which shall end our David's engage-ment with his foces (Rev 79:11-21; II Thess. 2:8). Men who today are disloyal or disobedient to God's chosen king can only expect "a cer-tain fearful looking for of judgment and fery indignation which shall devour the adversaries" (Heb. 10:27). At the end of the battle proud Absalom is not Scene 3. Absalom's Defeat, vv. 6

the adversaries" (Heb. 10:27). At the end of the battle proud Absalom is not found in his chariot, but helplessly en-tangled in the crown of his pride. Scene 4. Absalom's Death, vv. 11-15. "Absalom chanced to meet" (v 9 R. V.); there is no chance in the provi-dences of God. His desire to meet David's servants is granted, yet that meeting brought Absalom dismay, de-feat and ruin. feat and ruin. Joab now takes matters into his own hands. He held David in his

the new car would match up in every own hands. He held David in his power and had a debt to pay Absalom (ch. 14:29). Most dearly did Absalom have long been associated with Over-land products. The general feeling oldier. Joab was not content among the most closely allied with



ON. WOODROW WILSON, president of the United States, is honorary president of the Boy S.out organization of America. This will be of interest here in view of the fact that Boy Scout drills and scout craft are to be a feature of our forthcoming Chautaugua. To those macquainted with the Boy Scout morement a few facts will be of interest. The Boy Scout order ortification of America and 25,000 in Australia. There are more than 5,000 members of the order in Chicago holes, representing Jewish. Catholic and Protestant churches, social settlements, playerounds and Y. M. C. A.'s. The judget of the morement is character building for boys between the ages of twelve and eightee. It is an effort to train them in self relance, manhood, good citizenship and scout craft. Scout craft includes instruction in first and to the hoy while the scout oath, the form of while is "I will do my best; to do my to God and my country and to obey the scout haw; to help other people at all times; to keep the physically strong, mentally straight."

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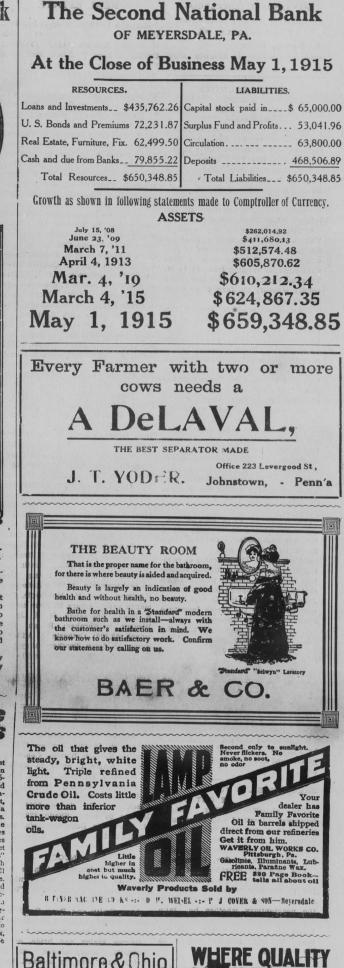
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(Phil. 2:10, 11). Act IV. David's Grief, v. 19-33. Scene 1. The Messengers. Again our attention is centered upon the grief-stricken father. His anxlety is sin-(Phil. 2:10, 11).

abiding soldier. Joab was not content to slay this proud youth, but, to show his contempt, he cast the dead body into a pit and raised over it a "great heap" of stones (v. 17). So Absalom's proud monument (v. 18) failed of its intended purpose. David's victory was complete; even so will be the ul-timate victory of our "greater David" (Pbul 2:10, 11).

best suited to their pocketbooks. The enormous manufacturing facilities of the Overland make it possible for him to reduce all overhead costs to a min-

attention is centered upon the grief-stricken father. His anxiefy is sin-cere and heart-breaking, but it is tardy. The first messenger, Ahimaz, is a good man, but brings not good news. Is our message one of life or of death? The second messenger gives a diplomatic but a blunt answer to David's anxious inquiry. What cared David for his enemies, his army, nay for himself, if only the "young man" were safe. Application. "Is the young man afe?" Industrially, socially, physical ly, morally, spiritually, his safety de dends upon the guidance of the hom, the father and the church. Only as parents hear and obey the Master's words, "Bring thy son hither" (Luke 9:41) is the young man safe. David's

words, "Bring thy son hither" (Luke 19:41) is the young man safe. David's sin was not, however, sufficient cause for Absalom's downfall; he courted his own ruin (John 5:40). The great outstanding lesson of this entire drama, extending from the eleventh to the nineteenth chapters, is "Whatsoever a man soweth, that the provide the same with au-tomobiles. A certain priced car will never satisfy the demands of all the people. There is a large army of men who look upon the automobile simply as a business utility. These is: "Whatsoever a man soweth, that shall he also reap."

KING OF SIAM HIS photograph shows the interior of the palace erected by the king of faraway Siam at the Fanama-Pacific International Exposition in San Francisco. In this palace priceless Oriental treasures are shown. The palace is an exact duplicate of the palace in the Royal Gardens in Siam and was carved out of ebony, set up in Siam and then taken apart and brought to San Francisco in knocked down shape.

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