

David and Absalom

ILLUSTRATED SUNDAY SCHOOL LESSON

By Alfred J. Buescher

Scripture—II Samuel 15:1-19:10.



Jealous of Solomon's proposed succession and bitter over his banishment, Absalom plots to usurp the throne. II Samuel 15.

When his counselor, Ahithophel, joins Absalom, David sends Hushai to Jerusalem as a spy. Hushai gains the ruler's confidence. Samuel 16, 17.

Absalom attacks David and is defeated. Fleeing, Absalom's hair becomes entangled in a tree. Joab finds and kills him. II Samuel 18.

David's mourning angers Joab, who reminds him he is king of Israel and must act as a king. II Samuel 19.

MEMORY VERSE:—"The proverbs of Solomon. A wise son maketh a glad father but a foolish son is the heaviness of his mother."—Proverbs 10:1.

ABSAKOM'S PLOT

God Puts Down Rebellion

(Editor's note:—The following material relating to tomorrow's Sunday School lesson is based on copyrighted outlines produced by the Division of Christian Education, National Council of Churches in the U.S. and is used by permission.)

By R.H. RAMSEY

Royal succession—an orderly procedure in modern times—was in ancient times, and especially among oriental peoples, a thing of plot, counterplot, accusation and bloodshed, most likely due to the absence of any written laws of succession.

er the throne of Israel as rightfully his.

What type of man was Absalom? He was handsome, vain, unscrupulous, cruel, violent and murderous. Additionally, he was ambitious and somewhat bitter toward his father for his banishment because of his complicity in the murder of his brother, Amnon (II Samuel 13). Now Absalom set in motion his plot to usurp the throne of Israel with the support of the common people.

with David. Then Absalom asked David for permission to go to Hebron to fulfill a vow, which, of course, David granted. Once in Hebron, Absalom apparently gained the support of the tribe of Judah, for he persuaded David's own counselor, Ahithophel, to forsake the king and join the rebellion, but David's general, Hushai, remained faithful and fled with the king from Jerusalem.

We have seen in the lesson for May 23, how God intended David's son, Solomon, to succeed him on the throne of Israel. Undoubtedly Absalom knew this but, since he was one of David's older sons and of royal birth on his mother's side (she was a daughter of the king of neighboring Geshur), as well as his father's, he probably consid-

ered the throne of Israel as rightfully his.

Next Absalom sent spies throughout Israel to prepare the people for a change in rulers. Learning of this, David instructed the faithful Hushai to return to Jerusalem under the pretext that he had deserted the king because he, too, favored Absalom. At first Absalom and Ahithophel were suspicious of Hushai, but he succeeded in winning their confidence.

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the fleeing king and his followers. Hushai, however, recommended delay, buttering up Absalom's vanity with the suggestion that he, himself, lead the assault to overwhelm and kill his father. Hushai's picture of Absalom leading a mighty army in fine array appealed to the haughty young man and his plan was accepted over that of Ahithophel.

been convinced that Absalom's death was the only way to end the insurrection and save the country from further ruin. When a soldier refused to obey Joab's order to kill the king's son, Joab himself put three darts through the heart of the traitorous prince.

Learning of Absalom's death, David was heartbroken. His grief was sincere despite Absalom's treachery, but was more bitter because David recognized Absalom's death as part of God's judgment upon him for his own sins.

Angered by David's extensive mourning, Joab declared David loved his enemies and hated his friends, for he would have had all his friends slain in order to spare the worthless Absalom. David is king of Israel and must rouse himself from his grief and again take up the threads of government. David knows Joab's rebuke and exhortation are justified and returns to Jerusalem.

As time passed, the great mass of common people came to favor Absalom and endorsed his beguiling suggestion that they make him king, though the priests and the Levites sided

with David, who still felt tenderly toward his son, had given specific orders that Absalom not be harmed; and Joab was faithful to David, but he must have

The battle took place on the eastern side of the Jordan in the forests of Ephraim. Absalom's followers—little more than a ragtag and hobnob multitude of malcontents—were slaughtered by David's fewer military veterans led by skilled commanders.

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Church Is Main Command Post

By GEORGE W. CORNELL  
AP Religion Writer

Out of its sequestered nook, the 'church' has emerged as a main operational command post in the war for Negro civil rights.

The command post may be an obscure chapel in the back streets of Selma, Ala., a frame church in McComb, Miss., or a big brick structure in the Bedford-Stuyvesant black belt of Brooklyn, N.Y.

But whatever the region, almost everywhere the struggle erupts, its rallying point recurringly has been some house of worship.

There, the exhortations are delivered, the plans laid and confidence roused with prayer, resolution and song.

And when the day's confrontation is done, either in setback or gain, the call goes up—"back to the church!"—for respite, re-orientation or haven.

In a broad sense, religious elements have been the "most important force at work today in behalf of civil rights," says U.S. Vice-President Humphrey.

Where have they been in previous crises? And what had brought them, in such great numbers, into the fray now?

For nearly a quarter century, America's principal Judeo-Christian institutions have issued pronouncements and plans in behalf of the nation's Negro citizens. But there was scant action.

SHIFT IN EMPHASIS

Of late, however, church emphasis has shifted from words to deeds.

"It was a cumulative thing," says Rev. Dr. Robert W. Spike, director of the commission on religion and race of the National Council of Churches. "It grew as events fanned the indignation and frustration which the churches felt."

Selma brought the trend to a revealing climax.

There, leaders of nearly every major religious body—Protestant, Roman Catholic, Eastern Orthodox and Jewish—were either on hand, or represented, to demonstrate their convictions.

Dialogue Is Quest For Sharing God

By CARDINAL McGUIGAN

"Dialogue" is a word, perhaps over-used, which has entered the religious vocabulary of the 20th century.

The object of this religious dialogue must be the quest for and sharing of God in each other. Man's openness to and searching for the presence of God in others is a necessary condition for his encounter with God Himself.

REALITY

A religious dialogue is a reality. In a manner inconceivable only a short time ago, Catholics and Protestants, Christians and Jews are relating to each other with charity, trust and respect.

Minds are opening to minds, hearts to hearts. Centuries old suspicions are lessening, barriers of ignorance are being lowered.

THIS promises not only greater peace and understanding among religions, and a more united front against the anti-religious forces in society, but, more important still, a deeper, fuller experience of the presence and reality of God.

DIVIDED

This dialogue is a most precious achievement which is to be encouraged, deepened and implemented. Certainly this is the mind of the Church as admirably expressed in the present Ecumenical Council.

However, men can fail in this religious dialogue in two ways. By defect, they may withdraw

from one another and refuse to participate in this endeavor.

By excess, they may engage in the dialogue, but on a basis which involves ambiguity, distortion and compromising truth.

Since the time of the Reformation and until the present, the failure of the Church has been by way of defect.

For all practical purposes the dialogue simply did not exist outside the different churches. Christianity was divided and torn apart by suspicion, hatred, ignorance and selfishness.

While Godless men united in their distorted purposes, religious men remained separated, criticizing and condemning one another, emasculating Christianity and rendering it impotent before the collective force of evil.

The accusation against Christianity that it failed to cope with the evils of our times, is in great part justified.

The tragedy was not that there were wanting just, brave men to meet the challenge of evil. The just men were there, but they were so weakened in their divided state that they lacked a collective strength and will to battle together in the defense of their common ideals.

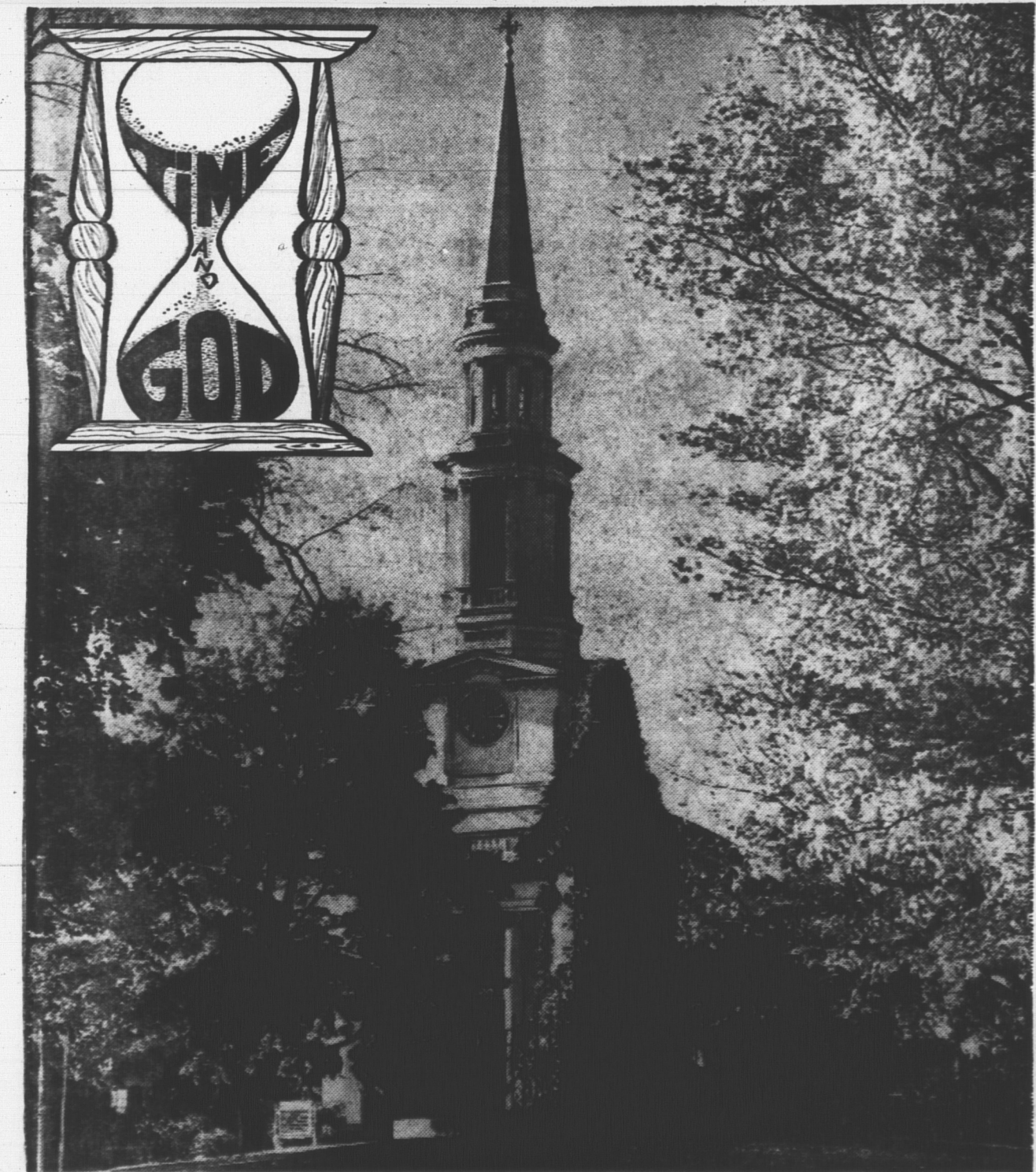
Bible Courses Through Radio

The Radio School of the Bible (Ecole Radio Biblique), which was founded at the beginning of this year, has taken over the Bible correspondence courses formerly handled by the North Africa Mission.

The Radio School of the Bible has a limited broadcast program of fifteen minutes per week. Its directors hope that by summer 1965 a steady radio program will be in operation supporting the issue. At least 50 southern pastors have lost their pulpits because of it. Methodist and other churchmen rejected fellow members at the church door.

During the Selma demonstrations, southern bishops of the Roman Catholic, Episcopal and Methodist churches objected to the incursion of outside churchmen, which included top leaders of their own communions.

Whatever the reaction, the church had strikingly shown its prevailing judgment and mood. It was ready to act, as well as



It is no accident that men, the world over, have built clocks into the steeples of their churches:

Reduce life to its simplest components and what have you? TIME and GOD. Time marks the beginning of life. It measures the growth of our bodies. It provides opportunity for our work and play. It reveals to us our human limitations. And then, one day, Time leaves us behind . . .

But God is the origin of life. He measures the growth of our souls. He provides our strength and forgives our weakness. He reveals to us His limitless Love. And, never deigning to leave us behind, God beckons us on — even beyond the circle of time.

A parable then: the clock in the steeple! Man finds material security and temporal happiness as he learns to respect Time. Man finds spiritual security and eternal happiness as he learns to love God!

Day	Book	Chapter	Verses
Sunday	Genesis	28	1-10
Monday	Exodus	2	1-10
Tuesday	Matthew	28	23-27
Wednesday	Mark	16	7-16
Thursday	Luke	19	41-48
Friday	John	15	21-26
Saturday	Colossians	4	3-6



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ATTEND THE CHURCH OF YOUR CHOICE

READ THE CHURCH ANNOUNCEMENTS ON THIS PAGE FOR TIMES OF SERVICES

the present Bible courses by correspondence.

It is safe to say that ninety-nine per cent of the possible number of listeners would never hear the good news of salvation otherwise," reports the administrative secretary of the Mission. "We trust that Christians everywhere will take the challenge upon their hearts."

Daily Bible Readings Sunday, June 6: Acts 2: 1-21 Monday, June 7: Acts 2: 22-47 Tuesday, June 8: Acts 3 Wednesday, June 9: Acts 4 Thursday, June 10: Acts 5 Friday, June 11: Acts 6 Saturday, June 12: Acts 7.

**The Salvation Army**  
"Home of Evangelism Since 1865"  
Great George Street  
55 Villa Avenue Major Ronald H. Walker

Sunday: Directory Class—9:30 a.m.  
Sunday School—10 a.m.  
Holiness Meeting—11 a.m.  
Salvation Meeting—7 p.m.  
Friday: Young People's Hobby Class—4:15 p.m.  
A WELCOME AWAITS YOU AT THE ARMY!

**St. Paul's Anglican Church**  
Established 1769 by Royal Foundation  
The Rev. F. Louis Elias, L.S.T., Rector  
Organist and Choir Director  
George A. Thompson, F.R.C.O., (CHM) A.R.C.M.  
THE DAY OF PENTECOST (WHITSUNDAY)  
8:30 a.m.—HOLY COMMUNION  
9:45 a.m.—SUNDAY SCHOOL, Junior, Senior & Bible Classes  
11:00 a.m.—SUNDAY SCHOOL, Primary, Beginners Classes, and Crib Nursery.  
11:00 a.m.—MORNING PRAYER & Sermon  
Subject: "REMEMBRANCE"  
Anthem: "Come, Holy Ghost"  
by Thomas Attwood  
At this special D-Day Church Parade, The Lieutenant Colonel, The Honourable W. J. MacDonnell (E.D.), Lieutenant Governor of P.E.I., will read a special lesson. The officers and men of the militia will be commemorating that historic event of D-Day which paved the way to Nazism's unconditional surrender to the Free World.  
YOU ARE CORDIALLY INVITED TO ATTEND ALL OUR SERVICES.

**First Baptist Church**  
Corner of Prince and Fitzroy Streets  
Rev. Malcolm F. Harlow, B.A., B.D., Minister  
Mrs. V. L. Dingwell, Organist and Choir Director

9:45 a.m.—Sunday School for all ages  
11:00 a.m.—Sermon: "WAS THE PREACHER DRUNK?"  
Duet: "Consider the Lilies"—Mrs. Douglas MacKenney  
Mrs. Ronald Jenkins  
7:00 p.m.—Sermon: "THE MAN WHO GAVE UP CHRIST GOT UP"  
Anthem: "God is a Spirit"  
7:30 p.m.—Wednesday—Mid-Week Service  
A CORDIAL WELCOME AWAITS YOU

**CALVARY TEMPLE**  
PENTECOSTAL ASSEMBLIES OF CANADA  
Upper Prince Street  
Rev. C. K. Benn, Pastor  
L. Perry, Assistant Pastor

9:15 a.m.—Radio broadcast, Summerside Station  
9:45 a.m.—Sunday School, MISSIONARY DAY  
11:00 a.m.—COMMUNION SERVICE  
7:30 p.m.—MISSIONARY SERVICE, Pastor Speaking  
"WHAT HAPPENED AT PENTECOST?"  
ATTEND CHARLOTTETOWN'S SPIRITUAL WORK SHOP

**The Kirk of S. James**  
The Reverend T. H. B. Somers, M.A., S.T.M., D.D., Minister  
Organist and Director of the Choirs  
Christopher Gledhill, M.A., B.Mus., A.R.C.C.O.  
PENTECOST

9:45 a.m.—Church School  
11:00 a.m.—Churchtime Nursery and Nursery School  
11:00 a.m.—The Holy Communion  
Anthem: "Come, Holy Ghost (Attwood)"  
Soloist: Miss Barbara Rogers  
"The love of God is shed abroad in our hearts by the Holy Spirit, which is given unto us."

**PARK ROYAL UNITED CHURCH**  
13 Christie Drive, Parkdale  
Rev. J. H. Tye, B.A., B.D., Minister  
Mr. Leslie Hicott—Organist and Director of Choirs

9:45 a.m.—Junior, Intermediate, Senior Church School  
11:00 a.m.—Nursery and Kindergarten Classes  
11:00 a.m.—DIVINE WORSHIP  
Sermon: Rev. I. Walls  
Anthem: "Still, Still With Thee" (The Male Eight)  
11:15 a.m.—Primary Church School  
7:00 p.m.—EVENING WORSHIP  
Sermon: "AN ENEMY HATH DONE THIS"  
Men's Choir  
Solo: "Think On Me"—Scott (Mr. Donald Hutchinson)  
You are welcome to worship with us

**SPRING PARK UNITED CHURCH**  
Dunkirk and Kirkwood  
Minister: Rev. Clayton C. Lewis  
Organist and Choir Director: Mrs. J. B. Herdman, L.R.A.M.

9:30 a.m.—Church School  
11:00 a.m.—Nursery  
11:00 a.m.—Observing the 40th Anniversary of The United Church of Canada.  
8:15 p.m.—Youth choir practice  
"You are welcome to worship with us" and during the week  
June 7-13—Opening of the new Spring Park United Church services each evening at 8:00 p.m.

**TRINITY UNITED CHURCH**  
Charlottetown, P.E.I.  
Ministers: Rev. John G. E. Ball, B.A.  
Rev. Gerald G. Wyrwas, B.A., B.D.  
Organist and Director of Choirs: Mr. Joseph B. Herdman

9:30 a.m.—Bible Classes, Intermediate and Junior  
11:00 a.m.—Primary, Kindergarten and Nursery (Pentecost Sunday)  
11:00 a.m.—Sermon: Rev. John G. E. Ball  
Anthem: "Come Holy Ghost" (Attwood)  
Solo: Mrs. Ray Hennessey, Soprano  
7:00 p.m.—Sermon: Rev. John G. E. Ball  
Anthem: "Beautiful Saviour" (Healey Willan)  
"A Spring Carol" (Least una Efruen arr. Healey Willan)  
By the Junior Choir

**BIRCHWOOD FREE CHURCH OF SCOTLAND**  
10:30 a.m.—Sacrament of the Lord's Supper  
7:00 p.m.—Evening Worship  
REV. W. R. UNDERHAY, B.A., Minister

**St. Peter's Cathedral**  
Rochford Square  
ANGELICAN CHURCH OF CANADA  
Ven. Archdeacon J. R. Davies, M.A., Rector  
Rev. Canon E. M. Malone, M.A., D.O.  
Honorary Assistant Priest  
Miss Suzanne Brennan, Lic. Mus., Organist  
Mrs. E. W. Patterson, Choir Director

June 6—Whitsunday, the Day of Pentecost  
8:00 a.m.—Holy Eucharist  
8:45 a.m.—Mornings  
9:45 a.m.—Sunday School  
11:00 a.m.—Procession, Choral Eucharist and Sermon  
Preacher: Rev. W. E. Ingraham, B.A.  
Rector, St. Margaret of Scotland, Halifax  
7:00 p.m.—Evensong and Sermon  
Visitors are cordially welcome at all services

**Central Christian Church**  
219 Kent Street

MORNING  
10:00 a.m.—Sunday School for all ages.  
11:00 a.m.—Worship Service  
Guest Speaker: Mr. Kenneth T. Norris  
Sermon: NEW TESTAMENT CHRISTIANITY—WHAT IS IT?  
Anthem: "Lord For Thy Tender Mercies' Sake" (Farrant)

EVENING  
7:00 p.m.—Evening Service  
Guest Speaker: Delroy Brown  
Minister: William Weale  
Organist: Mrs. Shirley Beck  
"A WARM INVITATION IS EXTENDED TO ALL"

**Charlottetown Bible Chapel**  
235 Cumberland St. at Longworth Ave.  
Services: 11:00 a.m. and 7:30 p.m.  
"The Old Book . . . the New Birth . . . the Precious Blood . . . the Blessed Hope."

**Zion Presbyterian Church**  
Corner Prince and Grafton Streets  
The Rev. Donald A. Campbell, B.A., Minister  
Miss Roberta Shaw, Deaconess  
Mrs. Harvey MacKinnon, L.Mus., B.Mus.  
Organist and Choir Director.

9:45 a.m.—The Church School. Classes for all ages  
10:00 a.m.—Bible Class. 11:00 a.m. Nursery School  
11:00 a.m.—DIVINE WORSHIP  
Address: THE CHILD; A TRUST FROM GOD  
Miss Roberta Shaw, Deaconess  
Duet: Selected  
Sondra Fletcher and Donna Sutherland  
7:00 p.m.—DIVINE WORSHIP  
Address: THE WORK OF RIGHTEOUSNESS  
Miss Roberta Shaw, Deaconess  
Solo: Selected  
Miss Wilma MacDonald  
VISITORS ARE ALWAYS WELCOME