

Sabbath School.
BIBLE LESSONS.

Lesson V. Nov. 3. 1 Sam 7: 1-15
SAMUEL THE JUDGE.

GOLDEN TEXT.
"Hilbert hath the Lord helped us."
-1 Sam. 7: 12
This section includes chapters 7 and 12, the beginning of Samuel's judgeship, and his farewell address after his place had been taken by the choice of a king.

EXPLANATORY.
SAMUEL THE REFORMER. After the death of Eli, Samuel, then about thirty-two years old, came to be regarded as a prophet and a priest. Before Samuel, the prophets had been known as "seers" (those who see); but from his time the name of prophet came to be given as a title of honor. It comes from a root, "to call up," to call forth, "like a fountain, and thus hints at the prophet as one who utters his words under the irresistible influence of a divine communication. He is "moved" or inspired "by the Holy Ghost," a phrase which in itself implies the most irresistible impulse to speak what was thus communicated to him; for the very word "ghost" is the Hebrew word for the "breath," "yeast," or the "boiling, steaming" spirit.

"Samuel united in a remarkable degree the opposite qualities of destroyer of the old and founder of the new. He was the Luther and the Alfred the Great, the John the Baptist and the Paul of his age. He was both reformer and mediator, as he stood between the old and the new of a nation's history."

III. STEPS TOWARD REFORMATION.—Vs. 5, 6.
FIRST. "THE PEOPLE LAMENTED after the Lord (v. 2). Many of the people had gone into idolatry; and the effect was seen on the moral and spiritual life of the nation. They remembered in their poverty and oppression the happy and prosperous times in the past under the service of God.

SECOND. THEY PUT AWAY THEIR IDOLS, and ceased their idol worship (v. 3, 4). THIRD.—They went to "PREPARE THEIR HEARTS unto the Lord" (v. 3). There must be heart-searching, new consecration, a new choice of God. There must be a change of heart, not merely a movement of the surface feelings.

FOURTH. PUBLIC RELIGIOUS SERVICES. V. 5. "Gather all Israel to Mizpeh." A hill near Samuel's house at Ramah. "It is very evident that the object of calling all the people to Mizpeh was that the religious act performed there might serve as a consecration for battle, to put the people into the right relation with their God, and thus to prepare a way for their deliverance out of the bondage of the Philistines." Such a consecration is the necessary preparation for every effort for overcoming the evils in the world. The battle with sin is of the Lord, and no arms, no weapons, no plan of campaign can be successful without his presence and power in repentant and consecrated hearts.

FIFTH. PRAYER. "And I will pray for you." For he believed that all their help must come from God. He would open the channels for the divine blessing. (Gen. 18: 22-33); Elijah (1 Kings 18: 26-42); Elisha (Ezek. 9: 1-5). SIXTH. A SYMBOLICAL CEREMONY. "They drew water and cast it out before the Lord," i. e., upon the ground. A symbolic ceremony signifying (1) the bleeding, irrevocable nature of their vows and promises. They were "as water spilt upon the ground, which cannot be gathered up again." (2) It was a "symbol of pouring out before God confessions of sin drawn from the depths of the heart." (3) It was a symbol of pouring out their sins; that they thoroughly renounced idolatry, and nothing of it should remain, as when water is poured out of a cask there remains no smell as there does when other liquors are poured out.

SEVENTH. FASTING. "And fasted on that day." Fasting would seem to have been in (1) a grief over sin so deep and intense that all desire for food is taken away; (2) in the aid to devotion furnished by a body unburdened with food, so as to leave the mind and heart in their most active and free condition; (3) it is the natural expression of deep sorrow for sin. It is not enough for the heart to feel deeply; it needs to express its feelings.

EIGHTH. CONFESSION. "And said these words." (1) Recognized the fact that the cause of their troubles lay in their sins. (2) Recognized the fact that God was not to blame for their troubles. He had kept his part of the covenant. "And Samuel judged the children of Israel." He was publicly recognized not only as a prophet, but as the civil and military leader of Israel. So that, like Barak and Gideon, and Jephthah, he organized and marshalled the people, and led them out to victory.

IV. DELIVERANCE.—Vs. 7-14, 7. The Philistines heard that the children of Israel were gathered together. The Lord naturally regarded a national assembly of repentant sinners as a preliminary step toward revolt. And they were right, even if they thought it merely a religious assembly; for when the hearts of the people were filled with faith in God, and consecration to him, their souls would also fill with courage and patriotism. They could not now remain slaves. So the old English baron said when he saw his enemies at prayer, "Up and at them. They have begun the battle." "The Lord of the Philistines." This implied a united invasion of the five great kingdoms of Gass, Akkaron, Ashdod, Ekron, and Gath (6: 16, 17). "Went up against Israel." They would up the rebellion in the land. They would take the Israelites unaware while engaged in religious services and unprepared for war. "The children of Israel... were afraid." They were probably poorly armed. They had not come prepared for war. They were "unorganized, with a new and untried leader."

NOTES. That activity on the part of God's people arouses opposition. In difference on the part of the wicked and of wicked men is often a sign that the church is not doing its duty. Opposition, the fiery darts of the enemy, fierce attacks should give us comfort, rather than make us despair.

9. "Offered it for a burnt offering." Not with his own hand, but by the priests under his direction. "In the burnt offering, the entire animal was consumed upon the altar. It was significant of a complete self-surrender to God." "Samuel cried unto the Lord." The Lord heard him. "Even while his prayer is being still offered (v. 10). Hence he is presented as the ideal of a man of prayer in Psalm 109: 6, and Jeremiah 15: 1 (comp. also Jer. 29: 23).

10. "The Lord thundered." Thus the deliverance was plainly from God, in answer to prayer.

11. "Until they came nether Beth-el." Both Beth-el and Ramah were important overhauling the road back to Philistia. The exact site is unknown, but it was close to Ebenezer.

12. "Between Mizpeh (watch-tower) and Shun" (tooth or sharp rock). The rocky spot is the beginning of a high ridge (the stone of help). It is a memorable fact, which gave a touching emphasis to this memorial, that this was the very place where, twenty years before, the Israelites were defeated and the ark of God taken. The stone of help thus became a twofold monument.

EBENEZER. Through successive generations the church of God has had occasion to set up "Eben-ezer" for renewed deliverance; for neither cuttings nor persecutions nor inward corrections have yet prevailed against her, because hitherto the Lord hath helped her. We may hope ere long to set up our last Eben-ezer in the realms above, and begin our eternal song of joyful praise to him who hath helped us, quite through, and made us more than conquerors.

13. "So the Philistines were subdued." It was not a mere temporary victory, but the beginning of a new era of religion and of prosperity, growth, and power. They were on the eve of the most glorious times the nation ever knew.

14. "The children of Israel were restored." This shows the vigor and success of Samuel's government. "There was peace," not only with the Philistines, but also with "the Amorites," the most powerful of the Canaanite tribes.

V. THE JUDGMENT OF SAMUEL.—V. 15. "And Samuel judged Israel all the days of his life," as civil and military ruler till Saul was made king, and after that as a civil and religious judge over the people. When Saul became king, Samuel, formally and publicly, laid down his office of judge.

A NOBLE LIFE. (1) Samuel called the people to witness and they testified to his gentleness, unselfish, patriotic and holy life. His nobility was shown in yielding up his office, and aiding the people to obtain a king. He was "A tower of strength, which stood four square to all the winds that blew." (2) Samuel did not live his noble and upright life by being sheltered from temptation and sin, but by being assailed by the same temptations which overthrew his sons and the sons of Eli. He stood firm, and grew stronger and better in the battle before which so many mighty men have fallen. (3) It is source of his strength and his goodness was in his religious life. He lived near to God's sweet communion. He worshipped in the temple. He went to God in prayer. He was obedient to his will. (4) His character was a source of comfort and blessing to himself. (5) His life was an example and inspiration to the whole nation, tending to elevate the character of the people and inspire to noble living.

ALMOST CRAZY.—SUFFERING FROM CONSTIPATION.
Expected to be in the Asylum.—After all other Remedies Failed B.B.B. made a Perfect Cure, Restoring Robust Health.
GENTLEMEN.—To say all I thought in favor of B.B.B. would be impossible. It has been a great health restorer to me and I do swear by it. I am a different man now to what I was ten years ago when it was expected I would be in the asylum, but now I am in perfect health and it was the B.B.B. that did it. I suffered for five or six years for constipation, sometimes so severely that I went out of my mind. I tried various doctors, both in the country and in the city, and took medicines too numerous to name, but everything failed to give me the desired effect. When I used Burdock Blood Bitters, however, it succeeded beyond all expectations, requiring only two bottles to cure me. To make it still more certain that B.B.B. is the real cure for Constipation, I may say that some two years afterward I felt the symptoms returning and took one bottle more, and from that time to this present day (over eight years) I have never had any return of the disease. I never knew any medicine to work so well. It does not seem to be a mere reliever but a sure and certain cure, as I can testify to, for hundreds of dollars' worth of medicine and doctor's bills failed to do me any good, but three dollars' worth of B.B.B. made a permanent cure that has given me years of health and comfort.
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WE ARE ONE PEOPLE WITH ONE MISSION.
Kindly address all communications for this column to Rev. G. O. Gates, St. John, N. B.

Prayer Meeting Topics for Oct. 27.
C. E. Topic.—"Obedience to God what does it involve," Deut. 8: 1-20.
B. Y. P. U. Topic.—"Conquest meeting—Post Apostolic Missions, Africa," Mat. 10: 32-33.

[Bible readings recommended by B. Y. P. U.]
Monday, Oct. 28.—"Vision of Babylon's fall," Isa. xli. Compare Jer. li: 8; Rev. xviii 2.
Tuesday, Oct. 29.—"A joyous city under doom," Isa. xlii: 1-14. Compare Isa. xlii: 1-9; Zeph. ii: 15.
Wednesday, Oct. 30.—"Presumption punished," Isa. xlii: 15-25. Compare 1 Sam. xv: 23; Num. xvi: 1-3, 31-33.
Thursday, Oct. 31.—"Tyre's prosperity is no protection," Isa. xlii. Compare Ezek. xxvi: 5-7; xlvii: 12-20.
Friday, Nov. 1.—"God's judgments shall bring confusion," Isa. xlii: 1-5. Compare Jer. vii: 22-24; xvi: 9.
Saturday, Nov. 2.—"God shall reign in the midst of all," Isa. xlii: 10-23. Compare Ps. li: 6; Hab. ii: 22.

Has your S. L. G. class been organized for the autumn and winter studies. Let us hear from you at once.
The article of H. H. R., published this week will probably call forth a few replies. Please be brief and to the point.
"The greater the progress of Science, the more manifest is the harmony between its revelations and those of the word of God."

"The same story is written on the rocks, which we read in the book of Genesis."
Since the days of Moses "Science has made prodigious strides; but those who have discovered new elements, new forces, new worlds, new stars, new suns, have brought to light no new attribute of God, nor a single feature of his character with which Moses was not acquainted. During these long ages philosophers and divines have been studying morals, the duties men owe to God and to each other, the laws that bind society and hold its parts together; but they who have added thousands of truths to science and a thousand inventions to art, have not discovered any duties which Moses overlooked, or added so much as one law to his code of morals."

"A portion of Genesis must have been given by direct inspiration of God, for it is all constructed on one plan, and all its portions are parts of one stupendous whole. The sun and stars are made of the same materials as the earth, and are subject to the same laws of gravitation and light. Creation displays the wisdom, power, and goodness of God."

WHEREAS EDEN?—This has been asked during the study hour of the S. L. G. and has been discussed in the Messenger and Visitor. The generally accepted belief is that Eden was in the East, somewhere on the Euphrates and Tigris, but exactly where is a matter of dispute.
"Floods Favored by President Warren of Baptist Union."—The North Pole as the site of Eden: (a) because it must have been the first place on the earth which cooled enough to be habitable; (b) because all vegetable and all animal life seem to have come from the North; (c) the myth and legends of the various races confirm this theory; (d) the tendency of school as is to place the cradle of the human race more and more to the North: (e) the climate, the long polar day, the short polar night, were peculiarly beautiful and favorable.

Fairview, P. E. I.
We have been laboring here during the last few weeks. The dear Lord has blessed this church. Thirteen have been added by baptism; backsliders have been reclaimed. We have also organized a B. Y. P. U.; we believe that it will be a great help to the young people here. The officers are: Josiah Godfrey, Pres.; Cass, Dimond, Vice-Pres.; Kenneth Matheson, Sec.; Sadie Andrews, Cor. Sec.; W. H. Neil, Treas.

Yours in the work, J. A. MARPLE.
Oct. 7, '95.
Notice.
The next meeting of the Digby County B. Y. P. U. will be held at Sandy Cove, Oct. 29th, (n. v.) Let the young people's societies and churches be well represented.
H. A. GIFFIN, Pres.
Weymouth, Oct. 7, '95.

Our B. Y. P. U. Convention of the Maritime Provinces.
I have been watching the columns of the Messenger and Visitor with the expectation that some one would take up the question of our Union convention, and give us some light upon it, but so far I have watched in vain.
I do not presume to be an oracle upon young people's organizations; but I do have deep convictions that this movement is great with possibilities of good for us and the next generation, nor the present, have yet revealed the magnitude and importance of these possibilities. The value of this move-

ment to the churches of these Maritime provinces, depends in no small degree upon the character of the annual Union Convention. Judging from what I have seen and heard, it is my humble opinion that a radical change in all that pertains to the Union Convention is necessary; in order that its sessions may be not only of benefit, but of the greatest benefit to ourselves. I do not know that what I have to say will be considered important, but six years experience in the work has convinced me that some change in the general management might be effected, which will be beneficial to all.

I do not wish to censure anyone unduly, nor to blame the brethren, who have had the matter in charge, considering how they have been handicapped, they have done well. But it seems to me that the time has come for a change. We can and should do better; and why can we not with "a long pull, a strong pull, and a pull all together," make a greater success of the convention? To present difficulties and to which the convention is held, prevent the carrying out of any programme commensurate with the importance of the work to be done. The importance of the work is in the fact that, therefore, in order to meet the requirements of the work, the date of meeting of the Union convention should be changed, and along with that the entire arrangements, methods and programmes. This change should be effected for various reasons of which I shall attempt to name a few.

1. Because at present the convention is a failure. Not an absolute failure; but comparatively speaking it comes very near to it, and who is to blame? It is enough to cipher out how near? 2. It interferes with the Baptist convention with which it is held, by dividing the attention of pastors and young delegates to the Baptist Union and the convention are, in many cases, delegates to the more important Baptist convention; and as a man cannot serve two masters at the same time, neither can he serve the interests of both conventions, and do justice to each. Therefore as the interests of the larger demands his attention, the smaller should be set aside until such time as it can be attended to.

3. It makes too many sessions each day; more than any human being should attempt to follow up as they ought. What with sunrise prayer-meetings, the Union prayer meeting at 8.30, followed closely by the regular session of the Union from 9.15 until 10.15, then the Baptist convention from 10.15 to 12, and from 2 till 5, and then again from 7 till 10, 12 or 2 o'clock, or thereabouts—to say nothing of the multiplicity of committee-meetings, and all these sessions to be preceded by the morning prayer. This is too much. If one should ever attempt to follow these up, he would be either too tired to take a deep interest in any, or else he must neglect some. In either case there would be a loss.

4. Then again, it will be sometimes one, that the sessions of the convention will have to be held in the same room, succeeding one another without any intermission. This was the case at St. John's River, and we all know what the results were. The air became very foul, and the end of the second session, and at the most interesting part of the programme, our session was interrupted, and practically broken up, by the entrance of delegates and the assembling congregation. And even if the different conventions do not meet in the same room, it is impossible to prevent one from interfering with the other, without running into other difficulties equally great. In any case, the sessions will be so sandwiched together that hurry and bustle cannot be avoided.

5. Such hurry and bustle will be little time for debate and deliberation, which are so necessary for the proper consideration and adoption of good measures. I do not know that this is the reason why certain clauses in the resolutions adopted by the convention this year were allowed to pass, but there is presumptive evidence that it was.

6. It does not give sufficient time for platform meetings, devotional exercises and stirring addresses, which are such an important feature of the convention. It kills all enthusiasm, consecration and warmth of Christian endeavor, and instead of returning from such meetings with new inspiration and greater zeal, it will leave indifference, disappointments, if not contempt for the entire proceedings. If it is the purpose of the present convention to pass a few reports and dispose of routine business, perhaps some of my remarks will not apply. But, writing upon the assumption that the executive committee are working for the best and highest interests of the young people. If this is not their purpose they are certainly not the men we take them to be, and which we believe they are. Reports and routine business are but a part of convention work, and out a small part of that.

7. It brings in more delegates than the regular Baptist convention would, and thus unnecessarily burdens the entertaining church, and the delegates to the Baptist convention the W. B. M. U. and the B. Y. P. U., our Baptist convention—no called—is fast becoming a wall-elephant which but few churches will have the hardihood to attempt to entertain; as it will be beyond their power to do so. It would seem then that for this reason, if no other, the Union convention should strike out for itself, and set up a home of its own account. Certainly the interest of all concerned demand such a move; and surely there are a sufficient number of young people, and sufficient interest among them, if it is intended, to make a separate convention a grand success.

There are other reasons which might be cited, but as my article is already longer than I intended to make it, I think the above will be sufficient to the members of the Messenger and Visitor to ponder over, and think seriously upon. I without presuming further and thanking you for the space allowed, I will sign myself.
Yours sincerely,
H. H. ROACH.
Clarence, N. S., Oct. 11.

For Spasmodic Coughs—Minard's Honey Balsam.

I do believe the common man's task is the hardest. The hero has the hero's aspiration that lifts him to his labor. All great duties are easier than the little ones, though they cost more blood and agony.—Phillips Brooks.
It is only when we see what it was in Him that we can know what the word Rest means. It lies not in emotions. It is not a hallowed feeling that comes over us in church. It is not something the preacher has in his voice. It is not in nature, or in poetry or in music—though in all these there is something. It is the mind at leisure from itself. It is the perfect repose of the soul; the absolute adjustment of the inward man to the stress of all outward things; the preparedness against every emergency; the stability of assured convictions; the eternal calm of an invulnerable faith; the repose of a heart set deep in God. It is the mood of the man who, says, with Browning, "God's in His heaven, all's well with the world."—Drummond.

Sometimes, as we have climbed to an Alpine summit, the giant black rocks have risen around us from an ocean surface of fleecy clouds, which have, so to speak, washed up against them, filling the whole intermediate valley. The hamlet where we were to spend the night, and the road to it, were alike hidden. So the future is hidden from our view, and with the fear born of ignorance we dread what may be awaiting us. The veil is slight, but impenetrable. What may it not conceal? Then we turn to the ineffable God. He knows all that we can hear, for He made us. It is not likely that He will imperil that on which He has so much time and thought. He cannot fail or forsake. We may freely cast on Him the responsibility.—Rev. F. B. Meyer, B. A., in "Christ in Israel."

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Free from Eruptions
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October 28
Sabbath School.
BIBLE LESSONS.
Adapted from Folio's Select Notes.
FOURTH QUARTER.
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FIRST. "THE PEOPLE LAMENTED after the Lord (v. 2). Many of the people had gone into idolatry; and the effect was seen on the moral and spiritual life of the nation. They remembered in their poverty and oppression the happy and prosperous times in the past under the service of God.
SECOND. THEY PUT AWAY THEIR IDOLS, and ceased their idol worship (v. 3, 4). THIRD.—They went to "PREPARE THEIR HEARTS unto the Lord" (v. 3). There must be heart-searching, new consecration, a new choice of God. There must be a change of heart, not merely a movement of the surface feelings.
FOURTH. PUBLIC RELIGIOUS SERVICES. V. 5. "Gather all Israel to Mizpeh." A hill near Samuel's house at Ramah. "It is very evident that the object of calling all the people to Mizpeh was that the religious act performed there might serve as a consecration for battle, to put the people into the right relation with their God, and thus to prepare a way for their deliverance out of the bondage of the Philistines." Such a consecration is the necessary preparation for every effort for overcoming the evils in the world. The battle with sin is of the Lord, and no arms, no weapons, no plan of campaign can be successful without his presence and power in repentant and consecrated hearts.
FIFTH. PRAYER. "And I will pray for you." For he believed that all their help must come from God. He would open the channels for the divine blessing. (Gen. 18: 22-33); Elijah (1 Kings 18: 26-42); Elisha (Ezek. 9: 1-5). SIXTH. A SYMBOLICAL CEREMONY. "They drew water and cast it out before the Lord," i. e., upon the ground. A symbolic ceremony signifying (1) the bleeding, irrevocable nature of their vows and promises. They were "as water spilt upon the ground, which cannot be gathered up again." (2) It was a "symbol of pouring out before God confessions of sin drawn from the depths of the heart." (3) It was a symbol of pouring out their sins; that they thoroughly renounced idolatry, and nothing of it should remain, as when water is poured out of a cask there remains no smell as there does when other liquors are poured out.
SEVENTH. FASTING. "And fasted on that day." Fasting would seem to have been in (1) a grief over sin so deep and intense that all desire for food is taken away; (2) in the aid to devotion furnished by a body unburdened with food, so as to leave the mind and heart in their most active and free condition; (3) it is the natural expression of deep sorrow for sin. It is not enough for the heart to feel deeply; it needs to express its feelings.
EIGHTH. CONFESSION. "And said these words." (1) Recognized the fact that the cause of their troubles lay in their sins. (2) Recognized the fact that God was not to blame for their troubles. He had kept his part of the covenant. "And Samuel judged the children of Israel." He was publicly recognized not only as a prophet, but as the civil and military leader of Israel. So that, like Barak and Gideon, and Jephthah, he organized and marshalled the people, and led them out to victory.
IV. DELIVERANCE.—Vs. 7-14, 7. The Philistines heard that the children of Israel were gathered together. The Lord naturally regarded a national assembly of repentant sinners as a preliminary step toward revolt. And they were right, even if they thought it merely a religious assembly; for when the hearts of the people were filled with faith in God, and consecration to him, their souls would also fill with courage and patriotism. They could not now remain slaves. So the old English baron said when he saw his enemies at prayer, "Up and at them. They have begun the battle." "The Lord of the Philistines." This implied a united invasion of the five great kingdoms of Gass, Akkaron, Ashdod, Ekron, and Gath (6: 16, 17). "Went up against Israel." They would up the rebellion in the land. They would take the Israelites unaware while engaged in religious services and unprepared for war. "The children of Israel... were afraid." They were probably poorly armed. They had not come prepared for war. They were "unorganized, with a new and untried leader."