

International S. S. Lessons.

Adapted from the Westminster Question Book.

SAUL REJECTED.

17 November.

Les. 1 Sam. 15: 10-23. Gol. Text, 1 Sam. 15: 22.
Mem. vs. 10, 11. Catechism, Q. 20-22.

HOME READINGS.

M. 1 Sam. 11: 1-15. *Saul made King of Gilgal.*
T. 1 Sam. 12: 1-25. *Samuel's Farewell Address.*
W. 1 Sam. 13: 1-14. *Saul's First Disobedience.*
Th. Ex. 17: 8-16. *Moses and the Amalekites.*
F. 1 Sam. 15: 1-9. *Saul and the Amalekites.*
S. 1 Sam. 15: 10-3. *Saul Rejected.*
S. 1 Sam. 15: 24-35. *Samuel and Saul Part.*

Time—About B. C. 1065. Samuel, now more than eighty years old, priest and prophet. The tenth year of Saul's reign over Israel.

Place—Gilgal, in the Jordan Valley, near Jericho.

BETWEEN THE LESSONS.

Saul's reign for the first ten years was brilliant and successful. He gained such control over the people that they rallied promptly to his call. But in the midst of his successes he became rash, self-willed, impatient and vindictive. To-day's lesson gives the turning point in his career. The Lord commanded Saul to smite and utterly destroy the Amalekites and their possessions. He overcame them, but, in violation of his orders, he spared Agag, their king, and some of the spoils. The Lord then directed Samuel to announce to Saul his final rejection.

LESSON PLAN.

- I. Saul's Rejection of God, vs. 10-15.
- II. Samuel's Accusation of Saul, vs. 16-21.
- III. The Lord's Rejection of Saul, vs. 22, 23.

HELPS IN STUDYING.

11. "It repenteth me"—God is said to repent when a change in the character and conduct of men leads to a corresponding change in his ways and dealings toward them. "He cried unto the Lord"—interceding for Saul. 12. "Carmel"—ten miles south-east from Hebron. "A place"—a monument; literally, a hand, a stone pointing to his great victory. 12. "I have performed"—a plain falsehood, intended to deceive the prophet. 14. "What meaneth"—the effort to deceive was vain; the sheep and oxen betrayed him. 15. "The people spared"—he tried to throw the blame on the people. 16. "Stay"—cease from these hypocritical pretences. 17. "Wast little"—1 Sam. 9: 21. 18. "The sinners, the Amalekites"—sin was the ground of their doom. Ex. 17: 6-15; Deut. 25: 17-19. 20. "I have obeyed"—a deceitful attempt at self-justification; he pretends that he has brought Agag with him as a proof of his obedience. 22. "To obey"—nothing can take the place of obedience. 23. "Rebellion"—opposition to the will of God. "Witchcraft"—divination by the help of evil spirits. Saul had abolished this practice (1 Sam. 28: 3), and Samuel charged him with being as guilty as those whom he had thus condemned.

LIFE TEACHINGS.

1. God requires of us perfect obedience.
2. No service or sacrifice will excuse disobedience.
3. Good words and good intentions will not answer in place of good deeds.
4. God rejects no one who does not first reject Him.
5. He will certainly punish every one who disobeys Him.
6. God is not deceived when men cast the blame of their evil deeds upon others.

THE WOES OF INTemperance.

24 November.

Les. Is. 5: 11-23. Gol. Text, Is. 5: 11.
Mem. vs. 11-13. Catechism Q. 23-26.
M. Isa. 5: 1-10. *The Fruitless Vineyard.*
T. Isa. 5: 11-23. *The Woes of Intemperance.*
W. Isa. 28: 1-15. *Drunkards of Ephraim Threatened.*
Th. Prov. 23: 29-35. *Who hath Woe.*
F. Gal. 5: 1-26. *Christian Temperance.*
S. 1 Pet. 2: 1-12. *"Abstain from Fleishly Lusts."*
S. Eph. 5: 1-21. *Holiness and Purity Enjoined.*

I. The Drunkard's Captivity, vs. 11-17.

II. The Drunkard's Delusion, vs. 18-21.

III. The Drunkard's Dishonor, vs. 22, 23.

The chapter from which our lesson is taken begins with a parable setting forth the peculiar privileges, obligations, guilt, and doom of Israel, under the figure of a highly-flavored vineyard, which, instead of good fruit, brings forth only wild grapes, and is therefore given up to desolation, vs. 1-7. Then follows an enumeration of the sins which have especially provoked God to give the warning of this parable, on each of which sin woe is denounced. Our lesson begins with the second of these denunciations.

11. "Them that rise up early"—who begin to drink early in the morning and keep on until night. "Strong drink"—made of dates, pomegranates, apple, honey, barley, and other ingredients. "Wine"—made of grapes. 12. "And the harp"—the musical instruments here mentioned had been dedicated to the worship of Jehovah (1 Sam. 10: 5), but now they are employed to inflame the passions at feasts. "Regard not the work of the Lord"—heed not his commands nor fear his displeasure. 13. "Therefore"—the sin is followed by its punishment. "Are gone into captivity"—become the slaves of appetite, driven into excess and crime. "No knowledge"—because of their foolish recklessness. "Their honorable men are furnished"—even the greatest and most honored who yield to the influence of drink are brought to poverty and want. 14. "Therefore hell"—the place of the dead. "Opened her mouth"—like some monster, ravenous to destroy. "And their glory"—everything noble and good is destroyed by intemperance. "He that rejoiceth"—the drunken reveler. 17. "Then"—when the guilty nation is cut off or carried into captivity. "The lambs feed after their manner"—"as in their pasture;" the desolated city shall become a pasture-land. "That draw iniquity"—obstinately persevere in their wicked course, blind to impending judgments. 19. Let him make speed"—a defiant contempt of the warnings of a dread future. 20. Call evil good"—confound right and wrong. Men advocate the use of intoxicating liquors, manufacture and sell them, open and maintain drinking saloons, and claim that all this is lawful and honorable, as if unconscious of sin. 21. "Wise in their own eyes"—self-confident and regardless of the counsel of others. The slave to strong drink boasts of his self-command, when every one knows his peril. 22. "Mighty to drink wine"—drunken and corrupt judges, easily induced to pervert justice for a bribe. 23. "Take away the righteousness of the righteous"—declare him to be wrong by deciding against him.

1. Intemperance is a debasing, enslaving sin.
2. It blinds the mind and hardens the conscience, and is thus the source of other sins.
3. It brings poverty, disgrace and death upon its victims, and is the fruitful cause of crime and suffering in the community.
4. It will bring certain and sore punishment both in this life and that which is to come.
5. Abstain therefore from all intoxicating liquors, and discountenance their use by others.