

ingness to accept any terms were evidences of a moral revolution of the best kind. 2. It laid foundations for future obedience by destroying the idols which caused Israel to sin, and by sacrifices of burnt-offering which attested their unreserved consecration to the Lord. 3. It secured the brightest era in their national history. As calamity followed backsliding, so fidelity insured prosperity. In the last analysis the splendors of David's and Solomon's reigns were due to the movement inaugurated by Samuel.—*Rev. W. A. Dickson.*

### Lesson Word-Picture.

One man crying out, "Repent!" All over the land echoes the voice of one, sharp, fearless, "Put away your strange gods, put them away! The Lord will deliver you from the Philistines." And in response, what a trembling among the idols! Down goes Baal! Crash goes Ashoreth! Uprises the worship of Jehovah!

And now there is a great gathering at Mizpah. You can see the Hebrews swarming along the highways and crossing the lonely fields, all hurrying to Mizpah. They are going there to meet Samuel, who will pray for them. One man crying to men, "Repent!" and one man crying to God, "Save!" O, what power is here! Such a time of repentance, such fasting and heart-searching! O, it was a wonderful revival at Mizpah led by one earnest man.

But look across the border into Philistia. What scowling faces and muttering tones, what angry threats, and then what a frenzied rush of idolaters for the worshipers of the one God. Mizpah is alarmed. The Israelites are trembling.

"Cry unto God for us!" they plead before Samuel.

Solemn, significant scene! At an altar is Israel's great prophet. He lays an offering upon the ascending flames, a whole offering. It is all given to God.

And hark! Hear Samuel's earnest, supplicating tones. He wrestles with God before the quivering flames. He stretches out his hands, lifts his tearful, pleading face, cries in agonizing tones.

But, O Israel, look away toward Philistia's borders! The land is black with the swarming idolaters. The air trembles with their hoarse cries of vengeance. They brandish their weapons. They rush in frenzy.

Cry, Samuel, cry! Take hold of the angel of the covenant! Plead Jehovah's great name like Jacob of old, And Israel, look again, toward the heavens this time! What a blackening sky! Another army there is gathering! How their fire-tipped spears are flashing! And hark! Hear the heavy thunder-roll of the great chariots of God!

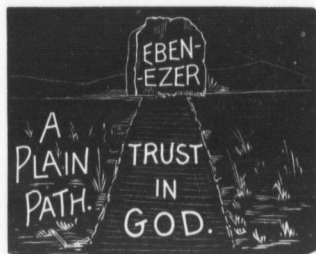
The rain crashes down. The tempest charges upon the ungodly, blasphemous mass rushing blindly on.

Pray, Samuel! Fight, Israel! Thunder and flash, O frowning sky!

And O, what a discomfiting of the enemies of the Lord! They shrink back in terror. They turn in despair. They flee. Out of Mizpah, over the fields, beyond the hills, through the valleys, even "under Beth-car," victorious Israel chases the idolaters. The blackness is lifted from the heavens. The lightning sheathes its gleaming sword. The sunset clouds are radiant with colors, as if triumphant banners had been lifted there.

But what is Samuel doing? He still lingers amid these victorious fields. He is searching for a stone. Ah, he has found one! It is rolled to its resting-place between Mizpah and Shen, and in grateful tones the voice of Samuel is lifted above it, consecrating it, naming it, giving to the Church that motto of hope, that song in the night, that war-cry of victory—"Eben-ezer."

### Blackboard.



Here is a plain path that never turns, but leads straight to victory. It is a plain path; a sure path (no pitfalls in it); a path of peace; a path of faith; a path of victory. If you will look back over the history of the Israelites, it will seem strange that they did not always walk therein. In every instance when they trusted in God, they could say, "Hitherto hath the Lord helped us." It is so also with individuals, and those who put their trust in the Lord will be delivered from trouble.

**DIRECTIONS.** Draw the stone in light brown, and the words in yellow; the lines of the path in white, and the sentence in blue or crimson.

### Primary and Intermediate.

**LESSON THISTORY. God our Helper.**

Question about the ark. See if children can tell what it was like, what it meant to the Israelites, and what became of it when the Israelites and Philistines were at war. If the children seem to know little about it, put a picture of it on the board. Tell the story very simply, of its wanderings.

With flat crayon make a path leading downward. Tell the children to imagine a great many people in that path. These were Israelites. God called them his people. How much he had done for them! How many teachers he had sent them! Get children to recall some—Moses, Aaron, Joshua, etc. He loved the Israelites. Did they love him? Ask children if a disobedient boy loves the father who is always trying to help him? Show that true love leads to obedience.

Trace the history of an Israelite who went the downward path. He has been taught the worship of the true God. But he sees his neighbor worshipping false gods, and he thinks it is not very bad. That is the first step down, to call evil good. Trace him step by step, until he, too, is offering sacrifices to false gods. Teach that false gods to-day have other forms. (Show an idol of some sort, such as heathen worship.) Teach that any thing which turns the heart away from God may be called an idol. Here is a little girl who loves fine dress so much that when in church she forgets God to think how pretty her new hat is. Here is a boy who forgets to pray, or rattles off his prayer heedlessly, in thinking of to-morrow's sport, or to-morrow's lessons. Both are going the downward path.

Erases, and beginning near the bottom of the board make the path leading upward. Teach that it is harder to go up than down. Samuel wanted the Israelites to go up. First, he made them put away the strange gods. When we go the upward way we must leave all wrong things behind. Call for the Golden Text. Teach that what may