

gathering place. Of what use was prayer, in this case? The scholars will give examples of the power of prayer. Jas. 5:17, 18 is a famous instance.

A *penitent people*, v. 6. Explain the pouring out of water (see Exposition) and fasting, as tokens of penitence. Of what use are penitence and confession of sin? An interesting subject of discussion. God forgives and aids only on condition of penitence. One must be empty of sin before he can be filled with God.

A *panic*, vs. 7, 8. Any wonder? An oppressed people become a defenceless people: compare the Israelites at the Red Sea, just out of slavery. (Liberty develops national strength.) Don't be too hard on these craven Israelites rushing to God in

their trouble, after serving idols in their prosperity. Who has not done the same thing?

A *great intervention*, vs. 9-11. Bring it out, point by point:—worship, led by Samuel (the acknowledgment of God; the burnt offering (dedication of themselves to God); prayer (asking the help of God). Show these to be necessary steps for those who would have God's help. Note how quickly the help came; and how simply; and how mightily: it was a complete rout. So thoroughly does God carry through what He undertakes for his people.

A *memorial stone*, v. 12. Emphasize these two things: help from God deserves gratitude to God; and the remembrance of help increases faith and faithfulness.

THE GEOGRAPHY LESSON

(See SKETCH MAP, LESSON IX.)

In teaching this Lesson, recall the main physical features of Palestine, between the Sea and the Desert, namely: (1) The Maritime Plain; (2) The Central Range; (3) The Jordan Valley; (4) The Eastern Range. Between the Maritime Plain and the Central Range is a lower range of hills called the Shephelah, pierced by several valleys. Follow the course of the ark up one of these valleys to Beth-shemesh, a town of the Shephelah, and then to Kirjath-jearim, the "Town of the Woods", the nearest town to the Philistines in the Central Range.

Mizpeh, "the place of watching", a name which is applied to several places in the Old Testament, namely, the pillar and heap of stones set up by Jacob and Laban in Mount Gilead, a city of Judah in the lowlands, a place in the plain between the two Lebanons, and the rallying point of Israel

here, is doubtless what the Arabs call "the Mountain of the Prophet Samuel" (Neby Samwil), five miles northwest of Jerusalem, and the highest mountain in that region. A monastery called after the prophet crowned the summit early in Christian days. The Crusaders called it "The Mountain of Joy", because they gained their first glimpse of Jerusalem from a village near it, and when they got a foothold in the land, they built a church on the site of the monastery. Parts of this church still remain. When the Mohammedans re-conquered the country, they built a mosque on the same spot, over the reputed tomb of the prophet, and from the tower of the mosque one of the finest views in Palestine may be obtained, extending to Mount Ebal on the north, the Mediterranean on the West, and the mountains on the east of the Jordan.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Some Test Questions

1. In what manner was God's judgment on Eli's house executed? What effect had the bad news on Eli?

2. What sacred symbol was captured by the Philistines? Why did they send it

back to Israel? What was sent with it?

3. Whither was it first taken? In what town was it afterwards left?

4. Who received the ark into his house? Who was set apart to care for it?

5. How long did the ark remain in Kirjath-jearim? Why did the time seem long to Israel?

6. Explain, "Israel lamented after the