

said that the hair grew naturally. Yes; but why, then, should it be specially mentioned in ver. 22? Clearly the growth coincided with the turning of the fallen champion's heart to God; and it is very likely that as, with a blind man's keen sense of touch, his fingers day by day traced the gradual growth of the symbolic locks, the memories of his youth revived, the vows of his consecration were renewed; and thus God actually used the natural lengthening of the hair as a means for restoring his wandering sheep.

Then came the great opportunity. Once more might he "deliver Israel out of the hand of the Philistines," destroying God's enemies by one grand effort. But to do so he must sacrifice his own life. What of that? He "counted not his life dear unto himself;" feeling bitterly that he had failed to live for God, he resolved to die for God. No doubt even here we see the mixed character of the man: he cannot forget those "two eyes." Still it was a great act of faith. It alone gave him a title to a place in Heb. 11. And by it he became a most striking type of the great Deliverer to come, who, "*through death destroyed him that had the power of death, and delivered them who were subject to bondage.*" (Heb. 2. 14.)

The Golden Text says, "A companion of fools shall be destroyed." Will the fact of a "companion of fools" like Samson being (as we believe) spiritually saved mar the force of this text for our scholars? Not so. Think what Samson did lose: liberty, his eyes, honor and power, friends and country; and he never regained them. If ever a man learned the truth of Jer. 2. 19, that it is "an evil and a bitter thing" to forsake God, Samson did. He just escaped being finally lost, God mercifully accepting his bitter repentance. Do we wish to be only saved like that?

For Senior Scholars.

I.—THEMES FOR BIBLE READINGS.

1. FALLS OF THE MIGHTY. Dan 4. 29-33; 5. 1, 31; Matt. 26. 69-75; Luke 10. 18; Rev. 20. 10.

2. ILL-TIMED SPORT. Exod. 32. 5; 1 Cor. 10. 7; Matt. 22. 5; Mark 5. 40; Luke 23. 34-37.

3. PRAYER IN EMERGENCIES. James 5. 13;

2 Kings 19. 19; 2 Chron. 20. 11, 12; Psa. 17. 8, 9; 107. 6, 12, 19, 23.

4. GOD'S ANSWER. Gen. 18. 32; 1 Sam. 1. 27; Psa. 18. 6; Matt. 7. 7; James 5. 16-18.

5. DYING TO DESTROY OTHERS. Dan. 3. 22; Jonah 4. 1, 2; Matt. 23. 13-15; John 8. 44.

6. DYING TO SAVE OTHERS. John 15. 13; 10. 11, 15; Rom. 5. 7, 8; Eph. 5. 2; 1 John 3. 16.

7. DUST TO DUST. Gen. 3. 19; Job. 21. 23, 34, 15; Psa. 104. 29; Heb. 9. 27.

2.—SEED-THOUGHTS.

BY L. D. BARROWS, D.D.

1. For what purpose was Samson raised up? (See chap. 13.)

2. What qualification did God give him for that special work?

3. What influence did his physical ability have on his moral character?

4. Was this a necessary result?

5. What were the particular sins of Samson?

6. Into what punishment or suffering did these sins lead him?

7. Did he accomplish what he was raised up for?

8. Does God fulfil his purposes and prophecies by wicked men?

9. If so, do they receive reward for it?

10. Does God ever punish the instruments of his own work? If so, why?

3. DOCTRINE.

"Retributive Justice." Esther 5. 13, 14; 7. 10; 2 Chron. 20. 35-37; Isa. 57. 17.

The Primary Class.

BY L. J. RIDER.

How many days has it been since I told you the story of Gideon's army? "Last Sunday." Yes, but how many days ago was that? Now, who remembers best the story I told seven days ago? (Proceed to call out the review lesson.)

Did you ever see a lion? (Describe.) Lions don't live in this country; but if they did, do you know any man so strong that he could kill