

Saul
patriot; he sends round the "fiery cross" in the hour of need, he falls in with the effort to check sorcery and witchcraft, and yet in his moments of weakness he is troubled with "an evil spirit," which produces jealousy and melancholy, and in the crisis, before his final defeat, he has recourse to "a witch," who professes to raise the dead (1 S. 28).

Another element that has to be reckoned with is the conservatism or puritanism of those who looked back upon the ideal of the desedt life as simpler and more religious. The culture of the vine and the use of its products appeared to them as disloyalty to Yahweh. These people were no doubt lacking in flexibility and progressiveness, but the real reason of their protest was religious—their objection to religious rites connected with the new culture, and the fact that much sensuality was associated with the Baal-worship of the land. A great movement is the resultant of many forces, and the protest against effeminate luxury and unbridled indulgence was not without its representatives in the earlier days.

The one thought that was about to be worked out clearly was that the Israelites were Yahweh's people, and their worship was due to Him alone as their benefactor in times of peace and their protector in days of war. The gods of other peoples might have their own place and territory (Jg. 11/24). There was as yet no world outlook or dream of missionary effort. A fugitive or stranger who came within the borders of Israel must, of course, join himself to some clan and place himself under the protection of Israel's God.

The Work of David.—The work that Saul had undertaken received a certain completion under his successor, David. Though the united kingdom lasted only some seventy years, his work was of permanent importance. He was a loyal worshipper and servant of Yahweh, with clear knowledge of the situation. He made Jerusalem the political and religious centre for the whole kingdom, and it has occupied a central position in the world's history or in the regard of mankind ever since. We cannot think of him as a theologian or hymn-writer; he was a soldier and statesman. A great