

demand, till he got direction from Jehovah. "Do as they desire", said He, "but first rebuke them for their sinful ingratitude against Me, and warn them of the evil consequences of their foolish choice", vs. 6-9.

I. Samuel's Warning, 10-18.

Vs. 10, 11. *Samuel, words of the Lord.* He proceeded to warn the people. *The manner of the king*; the method of the king, what he would customarily do. Samuel had no particular king in mind, certainly not Saul. *Take your sons*; for his slaves, to serve him in war and peace. *Chariots, horsemen, run before*; a description of the equipage of royalty on parade. Every pretender had it, 2 Sam. 15: 1; 1 Kgs. 1: 5. The runners before the king's chariot continue in the East down to the present day, and their office is an honorable one.

Vs. 12, 13. *Captains over thousands, and fifties*; officers in the royal army. Only the highest and lowest officers are mentioned here. *Ear* (an old English word for "plow", Rev. Ver.)... *reap his harvest*; at the very seasons when they were most needed on their own farms. Such was the slavery they might look forward to. *Make his instruments, etc.* They would have to make his arms and his chariot furnishings. *Your daughters*. The women would not be exempt from conscription. *To be confectionaries*. They would have to prepare unguents in the royal household, fragrant oils to anoint the body in that hot climate, and spice: for the highly seasoned food that Orientals love. *Cooks, and bakers*. The king would need many of these.

Vs. 14-17. *Fields, vineyards, oliveyards*. Not only men and women, but property too, the king would take for his own use. The chief products of Palestine are corn and wine and oil, Ps. 104: 15. *Give to his officers, and servants*. Their king would give the choice lands to his favorites. A notorious example was Ahab's confiscation of Naboth's estate (see 1 Kgs. 21: 1-16). Heavy taxes would be imposed. The king would exact a *tenth of seed, and vineyards* from the people, for himself and his court. The Oriental is apt to think of the king as rich enough to do without raising money by taxation. Has he not estates enough of his own? They

hate all taxes. *Put them to his work*. The sturdy freemen of Israel were, in short, to be slaves of the king they were so anxious to have. *Tenth of sheep*. Even of the increase of their flocks they must give up one in ten to the king. With this king's method should be compared: (1) the description in Deut. 17: 14-20; (2) the account of the King who should set all things right (Isa. 9: 6, 7; 11: 1-9); (3) the famous word of the reigning Hohenzollern dynasty of Germany: "The king, the first servant of the state".

V. 18. "That will be the manner of your king", said Samuel, gathering himself up to drive his point home. They might cry out in the days to come. *The Lord will not hear*. Jehovah would not relent. Israel had refused His counsel: they must try their own way and learn its folly through suffering.

II. Israel's Refusal, 19, 20.

Vs. 19, 20. *Nevertheless*. The people would not be dissuaded. *We will have a king, like all the nations, judge us, fight our battles*. The people explained why they wanted a king (compare vs. 4, 5). They wanted a champion. "Our king shall judge us", they said, indeed; but by "judge", they meant chiefly to vindicate, deliver from their enemies (Judg. 2: 16, 18), rather than to administer justice as between man and man.

III. Jehovah's Consent, 21, 22.

Vs. 21, 22. *Samuel heard, rehearsed, etc.* He looked again to Jehovah for guidance (compare v. 6). *Hearken, make them a king*. This was Jehovah's will. *Go, etc.* Josephus, adds to Samuel's words, "And I will send for you at the proper time, when I learn from the Lord whom He will give you as king".

Light from the East

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KING—The support of the pageantry of a court is expensive, even under a constitutional system. There is the revenue assigned to the king, the different items apportioned by the government, the sums settled on each of the princes and princesses, and on their children. But an Eastern despotism, where the will of the sovereign was the supreme law,