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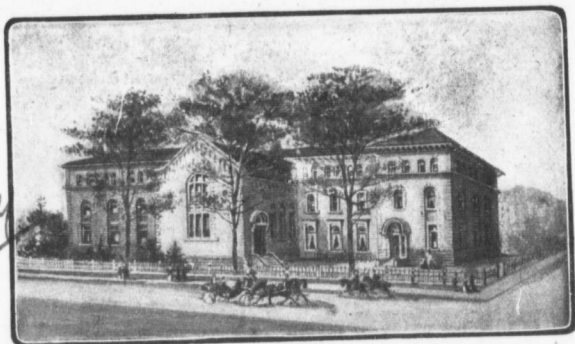
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Sabbath School Publications
Presbyterian Church in Canada

Rev. R. Douglas Fraser
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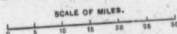
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Twelve Tribes.

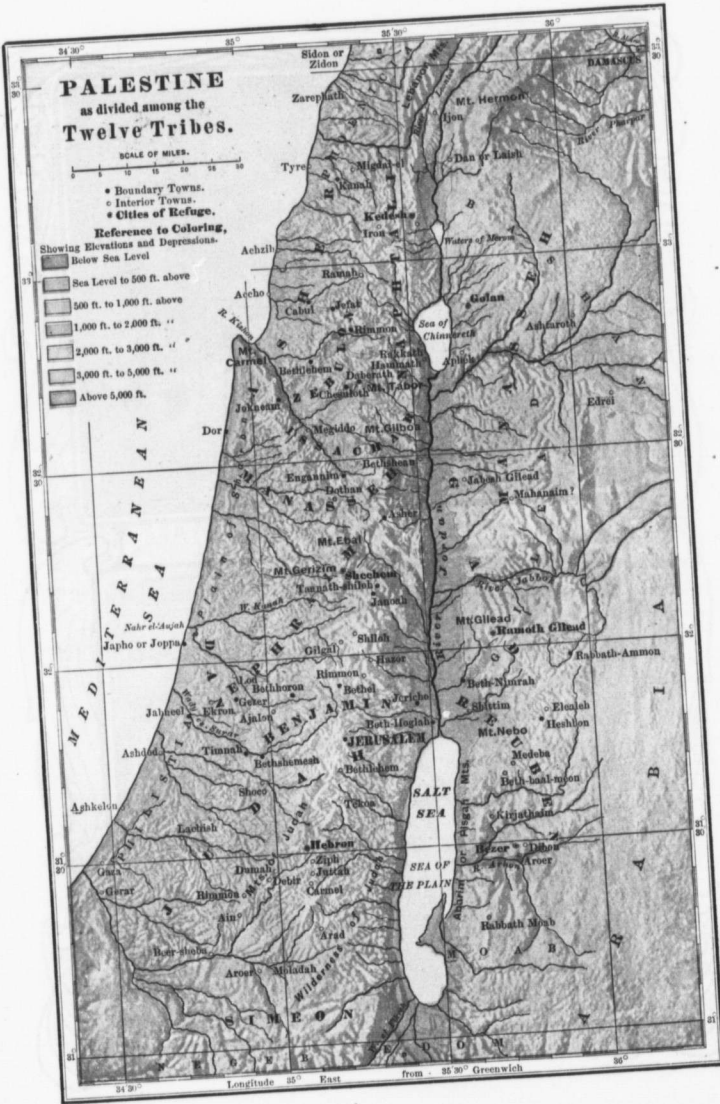


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The Teachers Monthly

Rev. E. Douglas Fraser, M.A., Editor
Rev. J. M. Duncan, B.D., Associate Editor

Vol. IX.

July, 1903

No. 7

There are few days in summer when the heat is so great that the average person could not attend Sabbath School without great discomfort, and it must be evident that the individual who can go steadily to business six days out of the week, and do a full day's work, ought in the same kind of weather to be able to attend church and Sunday School for a short period on the remaining day. Indeed, the church and the schoolroom are likely to be the coolest places in the city or the town.

Special care should be taken to make the summer sessions attractive, not by breaking up the grading or giving up the lesson—for the class organization should be kept intact—but by making the general exercises more prompt and more sprightly. In this way the school in summer may be made attractive and profitable and kept in good condition.—Sunday School Magazine.

Casey
The last Examination in the General Assembly's Teacher Training Course was held on the 9th of May. Over 200 candidates presented themselves at more than 40 centres in various parts of the Dominion, from Prince Edward Island to Assiniboia. Most of the candidates took the examination in all three departments of the course. Many were unable, for various reasons, to appear for examination, who had studied the course during the winter. Letters have been received from various quarters indicating a very deep interest in this movement towards the better equipment of Sabbath School teachers for their great work. The examiners have been delayed by the meeting of the General Assembly; but it is expected

that the results of the examination will be announced before the end of the present month.

The Report of the Sabbath School Committee to the General Assembly accounts for about 3,000 Sabbath Schools, in all. In the 2,847 actually sending in their returns, there are 21,872 teachers and officers, a gain of 55 on last year, and 183,538 scholars, a gain of 1,203, or counting the Home department, a total enrolment of 212,245. Children's Day collections amount to \$7,512; there was given to the Schemes of the Church by the Sabbath Schools, \$26,526, and for all purposes, \$112,461. No less than \$20,783 was given to other purposes than the support of the School or the Schemes of the Church. The Committee asks whether there should not be more concentration in giving.

WHERE THERE IS NO VISION

By Rev. E. A. Mackenzie, B.A., B.D.

The ancient Romans observed the beautiful custom of holding the face of every newborn babe towards the sky, in token that we are born to look above the world. "Where there is no vision, the people perish." Emerson says that, living under the lofty domes of great cathedrals, the most menial attendant acquires a stately step. So under the influence of the soul's visions there comes into the lowliest life a dignity and strength it could not otherwise have. As well might one expect to grow prize roses without the sun and the summer as to grow into beauty of character without high ideals.

Samuel the Reformer

We need the constant vision of God. Underneath a pretty sketch, in which the shrubbery and flowers and paths of a garden were plainly visible, was written, "Here is the garden; but where is the gardener?" After turning the picture into every conceivable position for some time in vain, at last the right angle was obtained, and suddenly the features of the gardener stood out so plainly, that where before one could see nothing but the garden, now nothing could be seen but the gardener. Life is full of God's presence for those who have eyes to see aright. He who is blinding men to the divine vision is preparing them to run down the steepest road to sin and ruin. On the other hand, those who in any measure quicken the sense of God in the hearts of others, whether it be the mother with her child or the teacher with the class, are doing the highest possible service for humanity.

We need a truer vision of one another. Competition and rivalry blind us to the sacredness of human life, and in our cynicism we make it a cheap and common thing. Oliver Wendell Holmes once said, "If you look at a man, you see just enough to make you suspicious of him. If you look into a man, you see enough to make you think a little more of him. If you look right through a man, you see enough to fill your heart with compassion and to lead you to help him." That is how Christ looks at men. He sees more clearly into human hearts than any of us, yet He never despairs of human nature. There is a legend that, while walking with His disciples, they came upon a dead dog by the wayside. While the disciples could not conceal the disgust they felt, the Saviour said, "How white and beautiful his teeth are!" He ever sees in the most degraded and sinful some touch of hallowing beauty through which His redeeming grace may come.

We need a clearer vision of heaven. The strongest and purest lives are those stimulated by "the power of an endless life." Travellers say that in Cyprus it is nearly always sunshine. There are occasional clouds, of course, but even in the clouds there is no gloom. They are warm and soft, like the wings of a dove, and when they

pass away, the air is filled with the fragrance which the flowers have yielded in the grateful shade. That is what the clear vision of heaven will do for this life. It will fill our days with sunshine, and when the clouds do come, as come they will to all of us, there will be no gloom in them, but instead of horror and despair, they will leave behind them the fragrance of the flowers of Paradise.

St. Matthew's Church, Montreal.

CALM AND SURE

When the anchors that faith had cast
 Are dragging in the gale,
 I am quietly holding fast
 To the things that cannot fail.
 I know that right is right;
 That it is not good to lie;
 That love is better than spite,
 And a neighbor than a spy;
 That the rulers must obey;
 That the givers shall increase;
 That duty lights the way
 For the beautiful feet of peace.
 And that somewhere beyond the stars
 Is a love that is better than fate.
 When the night unlocks her bars
 I shall see Him, and I will wait.
 —Washington Gladden

SAMUEL THE REFORMER

By Rev. J. A. McKeen, B.A.

Dark days had come to Israel. They were being grievously oppressed by the Philistines, and they were making themselves servants in a still harder bondage by yielding to the sin of idolatry. The priests were living bad lives in the sight of the people, before whom they should have been placing high ideals, and, in sign of God's judgment, there was no open vision.

This was their darkest hour, but to meet it the dawn was hastening. There was about to be a reformation, and it was for such a time as this that Samuel was born. He came into the world as the "asked of God," and even before birth he was dedicated to the Lord.

The Lord had revelations to make, and there was need of one who would receive them and make them plain. We do not understand the way of the human message as it wings its flight through the illimitable air, but we know that a delicately constructed mechanism is required to receive and record the ethergram. We do not understand the way of the divine message as it came to earth, but we know that all this time, as God uttered His voice, it was not heard by the multitudes, not even by Eli, but it startled the child Samuel from his sleep, for God had made the heart of this child His receiver. The work of reform began at Shiloh; for Samuel's first commission was to bear heavy tidings to Eli, and that day, standing in his ephod of white linen before the trembling priest, he spoke for God as he predicted the doom of Eli's house.

Now Samuel grew on, and he continued to hear God's voice. The word of the Lord came to Samuel, and the word of Samuel came to all Israel, and he was known among the people as the Seer. The divine searchlight was put in his hands, and he turned it to the place on the dark horizon where God had disclosures to make.

In the work of reformation the personality of Samuel had a place. The priests, Hophni and Phineas, who made themselves vile, were slain, Eli who restrained them not was dead, and the ark of God was taken. Shiloh was now desolate, and the religion of Israel was in ruins. At this crisis the man Samuel became the centre of Israel's religious life, and his holy, unblameable and unreprouvable character rebuked and restrained the evils of the time. He also led the way to purer worship, and as a faithful priest sacrificed at the altar which he had built in Ramah. He there, with clean hands and a pure heart, prayed to God for the people; and so fervently and unceasingly did he supplicate, that he was ever after known "as Samuel among them that call upon his name" (Ps. 99 : 6).

The work of this religious reform was made more effective and enduring by educational effort. Samuel founded schools, not by endowing them with money, but by planning and setting them up and becoming

a teacher in them. From the schools of the prophets teachers went forth to train others, and by these means the people of that day were raised to a higher plane of intellectual and spiritual life.

This revival of learning left its impress upon the literature of Israel, and through portions of scripture written by men influenced by these schools, we are still drawing the far-off interest of investments made by Samuel the reformer.

Orono, Ont.

"WHOSE I AM!"

By *Rev. W. P. Archibald, B.D.*

Paul was a true Christian hero. How attractive the blending in his character of strength and humility, of daring and devotion! He reveals to us the secret of his calmness, hopefulness and courage in the words, "whose I am, and whom I serve." It was Paul's hold on God that kept him firm amid blackened skies, fierce winds, and rolling billows. His anchor held within the veil.

Paul's memorable confession may well serve as a motto for every Christian worker. The consciousness of belonging to God brings a sense of dignity and responsibility, that will go far to elevate our thoughts and purposes, and make our lives steadfast and true. Every loyal subject of King Edward VII. feels a thrill of joy and pride, as he thinks of the history and influence of the great empire over which his rule extends. The Christian owns a nobler king; he belongs to a grander and more enduring empire. The true imperialism is that of the kingdom of heaven: its citizens enjoy un-mixed liberty and unbroken security.

The Christian worker is out on the service of Him whose kingdom ruleth over all, and whose dominion is an everlasting dominion. He must be careful to do nothing to dishonor the banner that has been given him to be displayed because of the truth. It was a magic word of the Iron Duke, as he rode along the lines at Waterloo, "Stand steady, lads! think of what they will say of us in England!" When the foes of God and the soul press us hard and we may be tempted

to surrender or retreat, let us think of what they will say of us in heaven.

We are soldiers of "the cross that turns not back." We are followers of the Christ "who steadfastly set His face to go to Jerusalem." How inspiring were the words of the zeal-hearted Nehemiah to the little band of returned exiles, who were striving to raise Jerusalem from its ruins, "Remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses!" Such memories created a patience and courage that ensured success.

When we are beset by difficulties, or threatened by enemies in Christian work, let us cast out anxiety and fear by the thought that we belong to God, and that failure or defeat under divine protection and guidance is impossible. Faith's vision of the unseen but ever-present God is the true strength and inspiration of the soul. The shield of the Almighty is thrown over us. The fiery darts of the wicked one cannot harm us.

Fidelity to the uniform we wear and the flag we carry is what is required of us. Let the remembrance of our Saviour's love, in redeeming us with His precious blood and calling us to be workers together with Him, keep the flame of loyalty ever burning on the altar of our hearts! "Lo, I am with you," rings down the lines of the Christian army, from the lips of our invincible Leader. Forward, then, to victory in His name!

Sunny Brae, U.S.

TEACHER TRAINING

By Professor Walter C. Murray

XIX. THE MORALITY OF YOUTH

What are the characteristic differences between the morality of the boy and that of the youth?

The habits of the boy are molded by the examples and precepts of his seniors. It is said that a certain metal when passing from the liquid to the solid state sometimes takes the impress of a leaf which shades it from the noonday sun. So the shadow of the example of parent or teacher is caught and

held fast in the character of the boy. The keynote of the moral life of the boy is obedience. The boy repeats the action of his seniors, without troubling himself about the reasons that may be given for their rightness or wrongness, just as the tailor continues to sew buttons on the back of the coat without being able to give any other reason than that it is the fashion.

There comes a time, however, when the development of the boy's reasoning powers awakens in him

A DESIRE FOR REASONS.

He must have a reason, other than the wish or command of parent or pastor, for following in the footsteps of his fathers. He tears the customs and beliefs of tradition to tatters. This is what Plato calls "the puppy dog stage." Happy is the parent who realizes that a new life is awakening, and who is both sympathetic, and able to satisfy the young revolutionist. Like the tailor, he may be able to justify the customs of to-day by their utility in the past. Once the flying corners of the coat were buttoned to the back, to give the wearer greater freedom. Or he may point to the present utility of an ancient custom. Once it was wise in passing a stranger to press to the right, so that the thick shield might ward off an unfriendly blow; to-day this simple custom saves the time and possibly the lives of thousands.

The morality of the boy is instinctive. Like the Chinese, he is an idolater. He worships his ancestors and without question follows in their footsteps. The youth claims the right of freemen to challenge custom and to take reason for his guide. For this reason he appears

AS A REVOLUTIONIST,

a reformer and idealist. The sanctions of history and of experience he scorns. He protests and claims the right to think and act for himself.

There is, however, another cause for this self-assertion. The consciousness of increasing power must find expression. New and strong feelings, passions hitherto unnoticed and unsuspected, ideas unobserved and undreamt of, thrust themselves into his consciousness. Sometimes they come with the

suddenness and force of a typhoon. Ancient custom, wise precepts, and time-honored restraints, are torn to pieces and flung aside, and the youth rushes headlong in a mad career of dissipation and vice. No check or stop he knows, until the gale of passion has spent itself and the youth lies stranded on the rocks of disease and poverty. In others, the awakening is as gentle and as beautiful as the opening of the rosebud.

THE VIOLENCE OF THE PASSIONS

of youth has led many to regard youth as the age of vice and crime. Corre asserted that "out of 26,000 evil-doers arrested in Paris in one year, 16,000 were less than twenty years of age." Morrison says, "Most of the recruits of the criminal population are to be found among lads of between sixteen and twenty-one." (Crime p. 169.) Another has said, "Inebriation is the characteristic vice of youth."

While it is true that the youth in the first days of his freedom is apt to emphasize his liberty by going to excess, there is another side of his nature that makes him more amenable than before to the claims of others. The social instinct blossoms out in youth. This is the time when vows are made, pledges are given, and obligations are entered into with willingness, although they may entail great sacrifices.

In youth, too, fear of the law is supplanted by

DEVOTION TO AN IDEAL

The ideal may be embodied in a hero whom the youth worships, or it may appear as some Holy Grail. In whatever form it appears, it reveals the youth becoming less selfish and more altruistic. The boy's life is centered in self. He may not be effusively selfish, but he is the centre of his little world. The youth becomes acutely conscious of the antitheses between self and others, and to the unthinking may appear more selfish; but he is also more susceptible to the appeals of others, and is capable of abandoning self and devoting all his powers to the service of others. We must, however, reserve for another article the social characteristics of the youth.

Dalhousie University, Halifax, N.S.

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QUARTER, 1903

A-bi-gail'. The wife of Nabal, and after his death one of the wives of David. She was a wise and beautiful woman.

A-bi'-shai. A son of **Ze-ru'-iah**, David's sister, who accompanied David to Saul's camp and asked permission to kill the sleeping king.

Ab'-ner. The son of **Ner** and uncle of Saul. He was commander-in-chief of Saul's army and, after the death of that monarch, proclaimed **Ish-bosheth** as king.

A'-gag. An Amalekite king spared by Saul and slain by Samuel.

A-hi'-me-lech. The chief priest at Nob, who gave David to eat of the shew-bread which, by the law, belonged to the priests.

A-hi-no'-am. A woman of **Jezeel**, a town in the hill country of Judah, and one of David's wives.

A-mal'-ek-ites. The descendants of **Esau**, Gen. 36: 12. They attacked the Israelites soon after the latter had left Egypt (Ex. 17: 8-16) and were doomed to destruction, Deut. 25: 17-19. They suffered a crushing defeat from Saul, and soon after disappear from the Bible history.

Ash'-tar-oth. The plural of **Ashtoreth**, goddess of the Philistines (the Greek **Venus**).

Be'-or-she'-ba. A town in the extreme south of Judah, in which the sons of Samuel lived while judges over the Israelites.

Be'-li-al. Ungodliness. "Men of Belial" means ungodly men.

Ben'-ja-min. The youngest son of Jacob and head of one of the tribes.

Beth'-le-hem. A town in the hill country of Judah; the place of **Rachel's** death and burial; the home of **Ruth**; the birth-place of **David**, and afterwards of our Lord.

Beth'-shan. A city at the eastern end of the valley of **Jezeel**, on whose walls the Philistines fastened the bodies of Saul and his sons.

Da'-vid. The youngest son of **Jesse**, a **Bethlehemite**, and the second king of Israel.

E'-gypt. A country watered by the Nile, and in which the Israelites spent four hundred years of slavery.

El-i'-ab, **A-bi'-na-dab**, **Shamm'-ah**. Sons of **Jesse** and elder brothers of **David**.

Eph'-ra-im. The younger son of **Joseph** and ancestor of the tribe bearing the same name, which inhabited the central portion of Palestine.

E'-zel. A stone marking the place of the farewell between **David** and **Jonathan**.

Gib'-e-ah. A town of **Benjamin**, the residence of **Saul** when he was called to be king, and afterwards his capital.

Gil-bo'-a. A mountain lying to the east of the plain of **Esdraelon**. On it **Saul** was defeated by the Philistines and met his death.

Gil'-e-ad. A country on the east side of the Jordan.

Gil'-gal. A town between the Jordan and **Jericho**, which **Samuel** visited on his yearly circuit, 1 Sam. 7: 16. Here **Agag** was hewn in pieces (1 Sam. 15: 33); and here **Saul** was crowned (1 Sam. 11: 14, 15); and rejected, 1 Sam. 15: 26.

Heb'-ron. A town in Judah which became **David's** first capital.

Ish-bo'-sheth. One of **Saul's** younger sons, who reigned for two years in **Mahanaim**, while **David** reigned in **Hebron**.

Is'-ra-el. A name given to the whole body of **Jacob's** descendants; also the name of the kingdom formed by the tribes which separated from **Judah**.

Ja'-besh-gil'-e-ad. A town of **Gilead** rescued by **Saul** from the hands of the **Ammonites**, whose inhabitants afterwards showed their gratitude by giving an honorable burial to the bodies of **Saul** and his sons.

Jes'-se. A descendant of **Nahshon**, chief of the tribe of **Judah** in the days of **Moses** and of **Ruth**.

Jez'-re-el. A city near the boundary line of the tribe of **Issachar**, which gave its name to a valley forming part of the great plain of **Esdraelon**.

Jo'-ab. A younger brother of **Abishai**. He became head of **David's** army, 1 Chron. 11: 6.

Jo'-el and **A-bi'-ah**. Sons of **Samuel**, who were associated with their father as judges over **Israel**.

Jo'-na-than. Eldest son of **King Saul**, a brave warrior who died with his father and his brothers **A-bi'-na-dab** and **Melch'-i-shu'-a** on **Mount Gilboa**.

Jor'-dan. The most important river of Palestine, flowing from the **Lebanon** mountains to the **Dead Sea**.

Kish. A member of the **Benjamite** family of **Ma'-tri** and father of **King Saul**.

Ma'-han-a'-im. A town on the boundary line between the tribes of **Gad** and **Manasseh** and **Ish-bosheth's** capital.

Na'-bal. A sheepmaster dwelling near **Mount Carmel**, the husband of **Abigail**.

Phil'-is-tine. A nation of **Canaan** which was frequently at war with the Israelites until its power was broken by **David**.

Ra'-mah. The birthplace and residence of **Samuel**. It may have been situated about nine miles north of **Jerusalem**, but this is doubtful.

Sam'-u-el. The last of the judges and the earliest of the great Hebrew prophets. He ruled over **Israel** for thirty years.

Saul. The first king of **Israel**, anointed by **Samuel** at **God's** command, on the demand of the people.

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LESSON CALENDAR: THIRD QUARTER

1. July 5.....	Israel Asking for a King.	1 Sam. 8: 1-10.
2. July 12.....	Saul Chosen King.	1 Sam. 10: 17-27.
3. July 19.....	Samuel's Farewell Address.	1 Sam. 12: 13-25.
4. July 26.....	Saul Rejected as King.	1 Sam. 15: 13-23.
5. August 2.....	Samuel Anoints David.	1 Sam 16: 4-13.
6. August 9.....	David and Goliath.	1 Sam. 17: 38-49.
7. August 16.....	Saul Tries to Kill David.	1 Sam. 18: 5-16.
8. August 23.....	David and Jonathan.	1 Sam. 20: 12-23.
9. August 30.....	David Spares Saul.	1 Sam. 26: 5-12, 21-25.
10. September 6.....	Death of Saul and Jonathan.	1 Sam. 31: 1-13.
11. September 13.....	David Becomes King.	2 Sam. 2: 1-10.
12. September 20.....	Abstinence from Evil.	1 Pet. 4: 1-11.
13. September 27.....	REVIEW.	

Lesson I.

ISRAEL ASKING FOR A KING

July 5, 1903

1 Sam. 8: 1-10. Study vs. 1-22. Commit to memory vs. 4-7. Read Deut. 17: 14-20; 1 Sam. chs. 4-8.

1 And it came to pass, when Sam'uel was old, that he made his sons judges over Israel.
2 Now the name of his firstborn was Jo'el; and the name of his second, Abi'ah: they were judges in Be'er-she'ba.

3 And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

4 Then all the elders of Israel gathered themselves together, and came to Sam'uel unto Ra'mah.

5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.

6 But the thing displeased Sam'uel, when they said, Give us a king to judge us. And Sam'uel prayed unto

the LORD.

7 And the LORD said unto Sam'uel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.
9 Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

10 And Sam'uel told all the words of the LORD unto the people that asked of him a king.

11 And he said, Behold, the LORD hath hearkened unto your voice, for ye have said, I will have a king.

Revised Version—1 be king; 2 in that; 3 thou shalt protest; 4 shalt.

GOLDEN TEXT

1 Sam. 7: 8. Prepare your hearts unto the Lord, and serve him only.

DAILY READINGS

M.	—1 Sam. 8: 1-10.	Israel asking for a king.
T.	—1 Sam. 8: 11-22.	Advice refused.
W.	—1 Sam. 9: 1-13.	Saul's visit to Samuel.
Th.	—1 Sam. 9: 14-24.	Samuel's message to Saul.
F.	—Deut. 17: 14-20.	The king's duties.
S.	—Prov. 8: 1-17.	The best rule.
S.	—Acts 13: 16-24.	Reference by Paul.

CATECHISM

Q. 84. What doth every sin deserve?

A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.

TIME AND PLACE

B.C. 1079, while judges were ruling in Israel; Ramah, a name borne by at least eight different places mentioned in the Old Testament. The position of the Ramah of Samuel is in dispute. It was perhaps within nine miles of Jerusalem in a northerly direction.

LESSON PLAN

- I. A King Demanded, 1-6.
By the elders on behalf of the people.
- II. The Lord Rejected, 7, 8.
In spite of his past deliverances.
- III. The People Warned, 9, 10.
Concerning their treatment by the king.

LESSON HYMNS

Book of Praise, 240; 90; 2 (Ps. Sel.); 19; 149; 533.

EXPOSITION

By Rev. Prof. W. G. Jordan, D.D., Queen's University, Kingston.

Connecting Links—We now resume the studies in the Old Testament from the point reached in the closing lessons of 1902. The time covered by the book of First Samuel is almost a century. In the life of that century Samuel as judge and prophet played a great part. The book opens with the story of Samuel's birth, his dedication to the service of the Lord, and his youthful ministry

at Shiloh, chs. 1 to 3. We then have the sad story of the time of Eli's house, and the tragic death of the aged judge, chs. 4 and 5. This begins a period of national disaster, including defeat by the Philistines and the loss of the ark of God, chs. 5 and 6. The ministry of Samuel is blessed with the quickening of national repentance, which leads to reformation and victory, ch. 7: 1-14. Samuel

exercises a beneficent ministry as prophet and ruler.

I. A King Demanded, 1-6.

V. 1. *Samuel*. The name means "heard of God." (See ch. 1:20.) *Was old*; sixty years of age. He had ruled Israel as judge for about twenty years, since the great victory over the Philistines at Mizpeh, ch. 7:10-12. *Made his sons judges over Israel*; to aid him in the duties which, owing to advancing years, had become too heavy for him. The judges were men whom God raised up from time to time, after the days of Joshua, to deliver His people from foreign oppressors and to rule over them in times of peace. God Himself was the only King of Israel.

V. 2. *Jehovah is God.* *Abiah*; "Jah is my Father." These are good names, speaking of faith in Jehovah and recognition of His fatherhood. They suggest the father's prayers, and place in a stronger light the failure of his sons to walk after his noble example. *Beer-sheba*; "well of the oath," which Abraham and Abimelech made there (Gen. 21:31), or possibly "well of seven" in allusion to the seven ewe lambs with which the covenant was ratified, Gen. 21:29, 30. It was the most convenient centre for the southern district, which Samuel assigned to his sons, while he retained under his own care the northern, in which Ramah, the place of his residence, was situated.

Vs. 3, 4. *Walked not in his ways*. There is no suggestion here, as in the case of Eli (ch. 3:13), of fault on the father's side. *Lucre*; (from Latin *lucrum*, gain) used in the Bible only in the sense of ill-gotten gain. *Took bribes, and perverted judgment*. The sin of Samuel's sons is one often condemned in the Bible, Ex. 23:2, 6; Deut. 16:9; Isa. 1:23. This acceptance of bribes is found to-day, under various forms of government, and is as harmful and as wicked as ever. *The elders of Israel*. After the settlement of Israel in Canaan, we find the title "elders" applied to high officials generally. There were: (1) Elders of cities, who acted as magistrates, Josh. 20:4; Judges 8:16; Ruth 4:2; (2) Elders of tribes, or districts, Judges 11:5;

1 Sam. 30:26; 2 Sam. 19:11; (3) Elders of Israel, a united body of the elders of the tribes, which acted for the nation on such occasions as at present. In New Testament times the elders formed part of the Sanhedrim or great Jewish council. With us the title is given to those who hold a certain office in the church.

V. 5. *Behold, thou art old*; the first reason for asking a king. Samuel was by this time seventy years old and his sons had been grown old and weary in the service of God and the country was reason, not for a change, but for greater gratitude and more kindly courtesy. *Thy sons walk not in thy ways*; a second reason. Sad and true, and for this no one felt a keener disappointment than the father: himself. *Make us a king*. But the people foolishly trusted more in a change of government than in the power of God to cure the evils complained of. *Like all the nations*; a third reason. If they had looked carefully, they might have seen that they were already too much like other nations, in their forgetfulness of God. A fourth reason was a desire for a leader in war, v. 20.

V. 6. *But the thing displeased Samuel*. No doubt he was disappointed at the apparent want of appreciation of his services. But deeper than this, he felt that it was a rejection of God's guidance. *Samuel prayed unto the Lord*. He would not act on the prompting of his own personal feelings, but endeavored to learn what was the will of God in the matter.

II. The Lord Rejected, 7, 8.

Vs. 7, 8. *Hearken unto the voice of the people*. Samuel is told of God that the people must be allowed to choose for themselves and learn wisdom from their mistakes. *According to all the works which they have done*. The history of Israel had been full of rebellion against God, which showed the basest ingratitude for all His goodness, and especially for the great deliverance of the nation from the bondage of Egypt. (Compare Isa. 1:2, 3.) *So do they also unto thee*. Samuel should not complain of the same treatment which God Himself received from His people.

From the long-suffering of the Lord, His servant should learn a lesson of patience. (Compare Matt. 10 : 24 ; Jno. 15 : 18, 20.)

III. The People Warned, 9, 10.

Vs. 9, 10. *Protest solemnly unto them.* God will not allow His people to bring evil upon themselves without warning them against it. *The manner of the king* ; the way in which

the king whom they desire will treat them.

Vs. 11-18 give Samuel's description in detail. The king pictured here is one towards whom all the substance and the services of the nation must flow. In vs. 19-22, we have the people's rejection of the warning given and the Lord's renewed direction to Samuel to grant their demand.

APPLICATION

By Rev. G. B. Wilson, Ph.D., Winnipeg, Man.

It came to pass, when Samuel was old, v. 1. Boswell tells us, that Dr. Samuel Johnson had engraved on the dial of his watch, "The night cometh," so that he might be stimulated to earnest effort every time he looked at the face of his time-piece. The example of Jesus teaches us to see in the rapid flight of time a reason for redoubled zeal, John 9 : 4. Soon old age will overtake the youngest and the strongest of us and compel us to lay down our work, for lack of strength to do it longer. We have not a moment to waste in idleness, or to spend on unworthy objects. The task of each day should be taken up and carried through with such diligence and fidelity, that when we grow old we can look back on life and not be ashamed.

Jael . . . Abiah, v. 2. The names embody, each of them, the name of Jehovah. The letters E. R. placed on certain buildings, show that they belong to the government of which King Edward is the head. The name of God should be stamped on ourselves and everything we have. We belong to Him. He has created us. He supplies our daily needs. Above all, He has redeemed us by the costly sacrifice of His Son. We rob Him of the honor which is His due, if we employ our powers or possessions in a way contrary to His will.

Turned aside, v. 3. Sometimes two trains on different tracks run side by side for some distance, and then when a certain point is reached, the two tracks begin to diverge. The distance between them constantly increases, until the train on the one track fades from the sight of the passengers on the other, and at last they reach widely separated destinations. Before choosing our path in life, we should be sure about whither it will lead. However little, at first, the wrong path

diverges from the right, we should beware of entering upon it, because it unerringly leads, in the long run, to destruction and misery.

Took bribes. An ancient practice, but none the less vile on that account. To accept a bribe is to acknowledge that one considers money worth more than his manhood ; and to be bribed to a certain course, makes every further step taken a lie. A country, where the leaders accept bribes and the people suffer them to do it unrebuked, is already far gone toward ruin.

They sons walk not in thy ways, v. 5. We may not be responsible for what others do ; but we are responsible for the example we set before them. Even the very young have companions who imitate them. How sad it is, if by copying our conduct, others are led to do wrong, and so evil in the world is multiplied ! And what a joy to know that those about us are helped to do right because they see in us what right is !

Samuel prayed unto the Lord, v. 6. God is just as near to us as our perplexities. To get into His presence, we do not need to build a ladder up to Him and then creep up round after round. All we have to do is to turn our faces towards Him.

"Speak to Him thou, for He hears, and Spirit with Spirit can meet ;
Closer is He than breathing, and nearer than hands and feet."

They have not rejected thee, but they have rejected me, v. 7. Beware of rejecting an ambassador of God, in however humble guise he may come. Those whom God sends to speak in His name, He clothes with His authority, and to despise them is to offer an insult to God himself.

So do they also unto thee, v. 8. Strange, is it not, that those who toil unselfishly for the public good, often receive ingratitude and misrepresentation as their reward. It should be a comfort to such to remember that they are in good company. It was thus, as God reminds Samuel, that all His faithfulness with His people had been received. It was thus with God's own Son, when He dwelt among men. The people whom He came from heaven to save, nailed Him to the cross of shame.

Hearken unto the voice, v. 9. God gives us freedom of choice, but we shall have to give an account at the bar of conscience and of God of the choices we make. The noblest use to which we can put this godlike power, is to surrender ourselves to the service of Him who gave it to us.

"Our wills are ours, we know not how;
Our wills are ours, to make them Thine."

POINTS AND PARAGRAPHS

By The Associate Editor

Our name we inherit, but our character we must make. v. 2.

Gold should be used for God, not worshipped as God. v. 3.

Evils in the state require a change of spirit, rather than a change of government. v. 5.

The will of God, and not our feelings, should rule our conduct. v. 6.

The greater our mercies, the more weighty are our obligations. v. 8.

God's warnings are beacon lights to prevent the shipwreck of our souls. v. 9.

When the message has been delivered, the responsibility of the messenger ends and that of the hearer begins. v. 10.

If David's visible deeds are greater or more dazzling than Samuel's, still there can be no doubt that David's place of glory would have been impossible without Samuel's less conspicuous, but far more influential career; so that all the greatness of which the following century boasts goes back to him as its real author.—Ewald.

There seems to have been no effort on the part of the people to spare Samuel's

Howbeit, yet protest solemnly unto them, v. 9. Fair warning, is God's invariable rule. If woe befalls us for our transgressions, we can never say, "I did not know"; for conscience within us, and God's written word, as well as what we see with our own eyes all about us of the outcome of sin, afford warning that none but a blind man or a fool can fail to see. It will add, not take away from, the weight of punishment, when it falls, to remember that fair warning was given.

Samuel told all the words of the Lord, v. 10. We should be glad if we have a pastor, or teacher, or friend, who is kind enough and brave enough to tell us all the words of the Lord, whether they are pleasing to us or not. We need plain warnings and stern rebukes, as well as gracious promises and sweet encouragements, and to the former as well as to the latter should we listen with attentive ears and obedient hearts.

feelings. He must have been already well-nigh heart-broken at the evil conduct of his sons, and it was the last drop in a bitter cup to be informed by the unfeeling elders, that he had outlived his usefulness. The spirit of Christianity requires fineness of feeling and courteous consideration of others, and especially of the aged and sorrowing.—Dr. G. B. Wilson.

The supreme test of character is disappointment and apparent failure. When the flowing stream is with us and our plans are ripening into fruition, it is easy enough to be at our best. But what we really are does not appear under such conditions. Let the tide turn against us; let men avert their faces and refuse our counsels; let us be driven to stand on the defence against the world in arms; then our true metal is approved.—F. B. Meyer.

They who have steeped their souls in prayer
Can every anguish calmly bear;
They who have learnt to pray aright,
From pain's dark well draw up delight.
—Houghton.

Kitto relates that when the English and Dutch were competing for power and influ-

ence in the East, the English, in order to damage their rivals, circulated the dangerous secret that the Dutch had no king. The Orientals were astounded and dismayed, and the Dutch, to meet the case, stoutly affirmed that they had a very great king, exalting for the nonce, their stadtholder to that rank.

The Lord explained the case to Samuel. He said in effect, "Samuel, the elders of Israel have rejected me, they have not rejected thee. They are only making a tool of thee; thou art become to them a mere convenience, or as it were a scape-goat. They profess to be very deeply concerned about the moral apostasy of thy sons; they do not care one pin-point about it; they are extremely glad to be able to seize upon anything that will give a good coloring to their

case. Samuel, Israel has cast off its God. Is it wonderful, then, that Israel should cast off the servant?"—Joseph Parker.

The greatness of Samuel's character is shown in nothing more striking than that, after finding the change had the sanction of God, he not only waived further opposition, but led the new movement, with calm wisdom, to a successful issue. He could no longer hope to be so great a personage as in the past, but that did not concern him.—Geikie.

"Let thy king be the man whom God hath chosen, the Man of Calvary, whom He hath exalted to be a Prince and a Saviour. He will not exact from, but bring to thee. He does not impoverish, but enrich. His sceptre is the broken reed; His steed a foal; His crown of thorns."

LIGHT FROM THE EAST

By Rev. Professor Ross, D.D., Montreal

KING—Among ancient Eastern tribes the appointment of a king usually marked the transition from a nomadic to a settled life. The king was the ruler of a permanent city; the wandering tribe was governed by a chief. The fortifications and organized wealth of the city were necessary to support the state of a king and to maintain his power over the surrounding clans.

Nearly all the Semitic nations believed

that there was a close connection between their king and their god. Very often their word for king forms part of the divine name, and their god was really a supreme king, who, they believed, had originated the people and who ruled over them all. The king was always an important religious functionary, who was educated among the priests and shared their secrets, which were carefully hidden from the common people.

TEACHING HINTS AND HELPS

This section emphasizes teaching material for the various grades in the school.

For Bible Class Teachers

AN ANALYSIS

By the late Rev. H. H. MacVicar, D.D., LL.D.

God gave the Israelites judges during four hundred and fifty years, Acts 13:20. Samuel was the last of them. He was sole judge for about twenty years. The duties of the office were arduous, and were felt by him to be especially so as he approached old age. He therefore limited his circuit, confining his magisterial services to Ramah and its vicinity, and delegating the work at other places to his sons.

1. The people's demand for a king. This action was taken with manifest unanimity,

and may be traced to various causes. (a) The bad conduct of Samuel's sons. They resembled in this respect the sons of Eli, ch. 2:17. They walked not in the ways of their father, v. 3. They yielded to what is now, and ever has been, "a root of all kinds of evil"—the love of money, 1 Tim. 6:10 (Rev. Ver.). They "took bribes" and for filthy lucre corrupted the fountain of justice. Samuel's heart must have been rent with anguish in hearing of their behavior. (b) The demand for a king evidently arose from ingratitude towards Samuel and his predecessors. Barak and Deborah, Gideon and Jephthah, Samson and Samuel had rendered eminent services to their country when attacked by Philistines, Amorites and others. Why should this be forgotten? Even good

Rev. John MacVicar
1918

men fail in gratitude, as was the case with the elders who waited on Samuel. They ignored what he had most recently done for them, ch. 7: 7-13. (c) The demand arose from the desire to be "like all the nations," v. 5. This was foolish in the extreme. Did they not know that the rulers of these nations were often weak, tyrannical and cruel? What more could a people enjoy or wish for in the form of good government who had God as their King?

2. *The demand for a king dealt with by Samuel.* (a) It was presented to him in a manner fitted to give offence, to wound his feelings deeply. He was bluntly told that he was old, implying that he was infirm, and unfit for the right discharge of the duties of his sacred office, and therefore the whole nation was suffering grievous injury. Further, he was most unwise in having elevated his unprincipled sons to the position of judges. They had undeniably proved utterly unworthy of the high trust committed to them. (b) Samuel showed wisdom by the course he followed. He appealed to the King of the nation, whose rule was really called in question. He laid the whole matter before the Lord, v. 6. The situation was embarrassing beyond measure; there was a universal revolt against constituted authority and order; there were confessedly just causes for complaint and unrest; the conduct of the young men intrusted with the administration of justice was indefensible and ruinous to the interests of public morals. They trampled righteousness under their feet and furnished a most pernicious and debauching example to the youth of the nation. In these circumstances their father did wisely in turning to God for help. What a blessed privilege to be allowed to cry to Him in our distress! Do we sufficiently avail ourselves of the promise that God giveth wisdom to them that ask Him, Jas. 1: 5? Do we constantly cast all our cares upon Him, 1 Pet. 5: 7? Do we betake ourselves to the throne of grace? Heb. 4: 16?

3. *The demand for a king dealt with by God.* (a) He treated it as their deliberate rejection of Him as their King. Samuel was only His servant, v. 7. And, seeing they had voluntarily rejected Him, God would not coerce

them or destroy their free agency. It was their part to choose whom they would serve. (Read Josh. 24: 15; Deut. 30: 19; John 5: 40.) This power of choice involves awful responsibility. (b) God directed Samuel to yield to the people's decision, but to warn them solemnly at the same time, of the consequences of their disloyalty, v. 9.

For Teachers of the Boys and Girls

By The Editor

This is not a lesson on the best sort of government, but upon the spirit that must possess the people in order that any government may be good. Let the teacher have this fact well in his mind, that God's controversy with His people was not that they wanted a king, but that they wanted their own way, not God's way; that they trusted in themselves, not in the Lord.

It was a great crisis. The weal or woe of nation for all its future history turned on it. Even quite young children will see this, if put to them in a few plain sentences, and will be thereby led to find keen interest in the lesson. These three divisions may guide:

1. *What the people wanted—a king.* The scholars will pick out the three reasons given in v. 5. (See Exposition). They look like strong reasons—Samuel, their ruler, an old man; he will soon be gone; his sons worthless and wicked; a king will make us like the other nations. But test the reasons—Samuel is old, and his sons are unworthy; but has God no more good men? The history of how God raised up one judge after another, Gideon, and Barak, and Samson, and Jephthah, just when they were needed, should have settled this question. Then—the other nations have kings; so should we. Yes, if God thinks best; but not otherwise. They were God's people, and He had shown in a thousand wonderful ways, from Abraham's day onward, how He could and did care for His people. The people's error was their distrust of God.

2. *How Samuel acted.* He was sad and displeased. How could he help it? (Let the teacher bring this out plainly.) But he was wise; he took his case to God. This is the road that always ends well. If we take our perplexities to God, no matter how they

turn out, we have done the best thing, and we may rest content.

3. *What the Lord said*, vs. 7-9. In substance—Their quarrel is really with Me; and I shall let them have their own way, if they insist upon it (God never forces us); but it will be a sad way, with a sad ending.

4. *What the people did*. Samuel was true to God and to the people; he held nothing back. (The details of vs. 10-18 are very vivid and interesting.) But the people were willing to take the risk. They stopped their ears to God's message, and steeled their hearts against Him, vs. 19, 20. The lessons that follow reveal the consequences. The Golden Text points out the true way.

Some Test Questions

- What office did Samuel hold?
- Whom did he appoint to assist him?
- Where did they live?
- Of what crimes were they guilty?
- Who complained of their conduct?
- What change was proposed?
- What reasons were given?
- How did Samuel look upon it?
- Whose counsel did he seek?
- What directions did he receive?
- What was the sin of the people?
- What warning was given to them?
- What do we learn as to:

- (1) The wickedness of bribery?
- (2) Man's freedom of choice?
- (3) The value of prayer?
- (4) The sin of ingratitude?

Prove from Scripture

That the Lord answers prayer.

For Special Study

(To be assigned the Sabbath previous.)

- 1. The "elders of Israel."
- 2. Giving and taking bribes.
- 3. Loyalty to God.

The Catechism

Ques. 84. *What sin deserves*. Note two points:

- (1) *What every sin deserves*—"God's wrath and curse." That is to say, God is angry with sin, and punishes it accordingly. Let it be remembered, however, that in God's anger there is no passion, nor resentment, nor unreasonableness. It is a holy hatred of all that is evil. There is nothing in God's anger which is opposed to His love. Indeed, just because His love to men is so great, He hates sin the more, which is their worst enemy.
- (2) *How long this desert continues*. It lasts throughout "this life." We see proof of God's anger against sin in the sufferings that come upon those who live in it, Prov. 13:15. Sin carries its ill desert over into the next world, Matt. 25:46.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, North Bay, Ont.

Subjects for the Quarter—The Golden Text is the basis of the subjects for the Quarter. "The Lord is my light and my salvation." Each lesson shows us God saving His people by His dealings with them.

Symbol for the Quarter—Let the symbol be a shield, on which print the lesson subject and lesson thought for each Sabbath. This shield may either be outlined on the board, or cut from paper of a different color for each lesson.

Memory Picture Frame—Pieces of paper representing a picture frame, with names of prominent persons in the lesson, may also be used for Review.

Lesson Subject—God saving



His people by showing them their sin.

Introduction—We are going to turn away back in our Bibles and hear some more stories about the children of Israel. Recall briefly their crossing of the Red Sea, entrance into Canaan, etc. Recall God's constant companionship with, and care over them.

Three Companions—Let us call God's companionship His Good-will towards them. When they reached Canaan, they met Ill-will from the people living there. During all this time they had with them a very bad companion, we shall call him Self-will. He stayed in their hearts. (Print SELF-WILL within outline of a heart.) He led them into all sorts of bad ways, grumbling, disobedience, idolatry. Did you ever hear of a boy or girl who had this companion? (Tell a story of a self-willed child who suffered for his own sin).

Lesson—Do you remember the little boy Samuel, whose mother took him to the house of the Lord in Shiloh and said, "As long as he liveth he shall be lent to the Lord." Well, God "borrowed" him and used him and he became a great, good, wise man, a judge of the people. Now he is old. The children of Israel thought they would not have any more judges. Self-will was telling them to ask for a king such as other

nations had. God had been their King and had told his wishes to the judges and prophets and thus ruled the people. (In asking for a king they were rejecting God.) Tell of the elders' request and Samuel's displeasure.

A Praying Man—Samuel was a praying boy and also a praying man, v. 6.

God's Warnings—God saw their sin. He was displeased because they had taken Self-will for their companion and had turned away from serving Him. He told Samuel to warn the people of the power a king would have over them. They might be sorry for their choice, vs. 10-18. Self-will said: "Nay, but we will have a king," v. 19.

Golden Text—Samuel told these words to the people. (Repeat whole verse.) God had kept His promise, but they had again turned from Him. Print—"PREPARE YOUR HEARTS," etc. (The analogy between the preparation of a garden bed, taking out the weeds, watering, etc., and the rooting out of sin from our hearts, may explain the Golden Text in a practical way.)

A Whisper Sentence—God sees my sin.

Repeat—

Faithful to God we'll ever be,
And put self-will to flight.

BLACKBOARD REVIEW

By The Associate Editor

A KING REQUESTED GOD REJECTED

It excites curiosity and therefore interest, sometimes to begin the review a good piece away from the lesson. Recall here, for instance, by a little outline of the story and a few questions, the prodigious folly of Esau in selling His birthright for the mess of pottage—what a poor bargain-maker he was. Now, approach the similar example of bad bargaining in this lesson, by questions as to who brought the Israelites out of Egypt and into Canaan, and whose leadership that leader followed; what were the rulers that came after him called; who now ruled; what dissatisfaction had sprung up; what were the reasons given for it; what was the real reason; what the people would gain by having a king; what they cast away in order to gain their desire. The bargain, as the Blackboard shows, was A KING REQUESTED; GOD REJECTED. Leave the scholars the question. What shall I gain by wanting and getting my own way and refusing God and God's way?

Lesson II.

SAUL CHOSEN KING

July 12, 1903

I Sam. 10 : 17-27. Commit to memory, vs. 24, 25. Read I Sam., chs. 9, 10.

17 And Sam^l called the people together unto the LORD ¹ Miz^{ph};

18 And said unto the children of Is^{ra}el, Thus saith the LORD ² God of Is^{ra}el, I brought up Is^{ra}el out of Egypt and delivered you out of the hand of the Egyptians, and out of the hand of all ³ kingdoms, and of them that oppressed you;

19 And ye have this day rejected your God, who himself ⁴ saved you out of all your ⁵ adversities and your ⁶ tribulations; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.

20 And when Sam^l had caused all the tribes of Is^{ra}el to come near, the tribe of Ben^{ja}min was taken.

21 When he had caused the tribe of Ben^{ja}min to come near by their families, the family of ⁷ Ma^{tri} was taken, and Saul the son of Kish was taken; and when they sought him, he could not be found.

22 Therefore they enquired of the LORD further, **Revised Version**—¹ Mizpah; ² the; ³ the kingdoms that oppressed you; ⁴ but; ⁵ saveth; ⁶ calamities; ⁷ distresses; ⁸ So Samuel brought all the tribes of Is^{ra}el near, and; ⁹ And he brought the tribe of Ben^{ja}min near; ¹⁰ the Matrites; ¹¹ Is there yet a man to come near; ¹² certain sons; ¹³ present.

GOLDEN TEXT

Isa. 33 : 22. The Lord is our King; he will save us.

DAILY READINGS

M.—1 Sam. 9 : 25 to 10 : 8. Saul anointed.

T.—1 Sam. 10 : 17-27. Saul chosen king.

W.—Rom. 13 : 1-8. Duty to rulers.

Th.—Jer. 22 : 1-9. God's council.

F.—Psalm 21. A king's trust.

S.—Psalm 83. "The Lord reigneth"

S.—Psalm 24. The King of glory.

CATECHISM

Q. 85. What doth God require of us, that we may escape his wrath and curse due to us for sin?

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

EXPOSITION

Connecting Links—This narrative joins on to the last lesson, ch. 8. Chapter 9 and the early portion of chapter 10 give an account of the way in which Samuel was privately made acquainted with the man whom God had chosen as king, and relates Saul's search for his father's asses, his meeting with Samuel, the signs he received, and his private anointing as king.

I. A Solemn Statement, 17-19.

V. 17. *Samuel called the people together.* He summoned the national assembly or "congregation of Israel." "This body was composed of all Israelites of twenty years old or upwards (Num. 1 : 3) who had not forfeited their privileges (Ex. 12 : 19), together with foreigners admitted under certain conditions," Lev. 19 : 33, 34. *Unto the Lord.* The presence of God was connected with holy

if the man could yet come thither. And the Lord answered, Behold, he hath hid himself among the staff.

23 And they ran and fetched him thence; and when he stood among the people, he was higher than any of the people from his shoulders and upward.

24 And Sam^l said to all the people, See ye him whom the LORD hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king.

25 Then sam^l told the people the manner of the kingdom, and wrote it in a book, and laid it up before the LORD. And Sam^l went all the people away, every man to his house.

26 And Saul also went home to Gil^{eah}; and there went with him ¹² a band of men, whose hearts God had touched.

27 But ¹⁴ the children of Be^l said, How shall this man save us? And they despised him, and brought him no ¹⁵ presents. But he held his peace.

TIME AND PLACE

B.C. 1079; Mizpeh. This is Mizpeh of Benjamin; to be distinguished from Mizpeh of Gilead, Judg. 10 : 17; 11 : 11. For another important gathering held here see Judges ch. 20. It is either a lofty hill (*Neb. Senu*) about 5 miles northwest of Jerusalem, or a broad ridge (Scopus) north of the same city.

LESSON PLAN

I. A Solemn Statement, 17-19.

Made by Samuel to the people.

II. An Important Choice, 20-25.

Of Saul as king over Israel.

III. A Twofold Reception, 26, 27.

By loyal and by disloyal subjects.

LESSON HYMNS

Book of Praise, 541; 9 : 76 (Ps. Sel.); 17; 67; 64.

places or with the ark, Gen. 28 : 16; ch. 14 : 36. *To Mizpeh;* the "watch-tower." (Compare Judges 20 : 1.)

Vs. 18, 19. *Said unto the children of Israel.* Samuel charges the people with, (1) ingratitude towards God, who in the past had redeemed and guided the nation (compare Ex. 20 : 2; Hosea 11 : 1; Amos 2 : 10); (2) present rejection of Jehovah's teaching and commands. *I brought up Israel.* Note the contrast between what God had done, and what the people (and ye) were doing. *The kingdoms that oppressed you* (Rev. Ver.). The reference is to the deliverances recorded in the Book of Judges. *Ye have said unto him.* The request made to Samuel was virtually addressed to God. *By your tribes and by your thousands.* Along with the natural division of the nation into tribes, of the tribes into families, or clans, of the families into house-

Saul Chosen King

holds, of the households into men (Joshua 7:14), there was an artificial division introduced by Moses, of thousands, hundreds, fifties and tens, Ex. 18:25.

II. An Important Choice. 20-25.

Vs. 20, 21. *Was taken.* It is probable that the choice was made by casting lots, though we cannot settle the precise method adopted. The king was to be God's gift, but he must be a popular leader. The casting of the lot was a solemn appeal to Jehovah, Prov. 16:33. *The tribe of Benjamin*; the weakest of the tribes, descended from the youngest son of Jacob, Gen. 35:18. *The family of Matri*; not mentioned elsewhere. *Saul, the son of Kish.* Kish was a farmer, described in ch. 9 as a mighty man of power. *Could not be found*; having hidden himself out of modesty. Perhaps, too, he had been startled by Samuel's declaration, that the people in choosing a king were rejecting God.

Vs. 22, 23. *They enquired of the Lord further*; by means of the URM and THUMMIM which the high priest wore on the breastplate of his ephod (Ex. 28:30; Num. 27:21), as a sign of his authority to ask counsel of the Lord. *The stuff*; the baggage of the people who had come from a distance to Mizpeh. *Higher than any of the people.* For some further detail see ch. 9:2. The sculptures of ancient Egypt, Assyria and Persia show how much store was set by ancient nations upon bulk and stature in their rulers. "Before the introduction of firearms, strength was essential in a leader,

Mizpeh, v. 17. Each should build for himself a "watch tower," to which he can go daily, and especially on the Lord's day, to look out over the past and survey the loving-kindnesses from the good and gracious Father with which it has been so full. It is such a view that will send us to new duties and trials with fresh hope and courage, and a great resolve to prove ourselves less unworthy than we have been, of all our blessings and privileges.

I brought up Israel out of Egypt, v. 18. At Sinai the Lord prefaced the Ten Commandments with the gracious words, "I am

as, indeed, it is still among the Arabs." *And all the people shouted*; for joy because their wish had been granted. *God save the king*; literally, "let the king live," the usual greeting to a ruler.

V. 25. *The manner of the kingdom*; the principles which were to govern the king in his relations to God and the people. (Compare Deut. 17:14-20.) *In a book*; literally, "in the book." Perhaps this document was added to the "book of the law" kept by the side of the ark "before the Lord," Dent. 31:26.

III. A Twofold Reception, 26, 27.

V. 26. *Gibeah*; a town of Benjamin near Ramah (Judges 19:13, 14), the home of Saul and capital of his kingdom. *The men of valour, whose hearts God had touched* (Rev. Ver. margin). This divine touch fired the hearts of these men with love and loyalty to the king.

V. 27. *The children of Belial*; "children of worthlessness," that is, worthless (lawless, ungodly, wicked) persons. *How shall this man save us?* a true saying, but uttered in a base spirit, and with these men it is the baseness, not the truth, that is uppermost. *Brought him no presents.* The refusal to offer these usual tokens of homage amounted to a rejection of the king's authority. (See 1 Kings 10:25; 2 Chron. 17:11.) *But he held his peace*; literally, "he was as one deaf." This wise self-control was a better proof of Saul's fitness for the kingship than his strength and beauty.

APPLICATION

the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage" (Ex. 20:2), as if to kindle the love of His people into a fresh and fervent glow, before He laid His laws upon them. On the same ground Jesus claimed the obedience of His disciples, when He said to them: "If ye love Me, keep My commandments," John. 14:15. If we are tempted to grow slack in our obedience, the remedy lies in thinking of God's love to us as revealed in Christ. This will stimulate our flagging zeal and intensify our languishing devotion.

Ye have this day rejected your God, v. 19. There are many modern methods of rejecting God. He is rejected when a voter casts a ballot in favor of any law that will interfere with the sacredness of the Sabbath, or hinder the cause of temperance, or put an obstacle in the way of any other good cause. He is rejected by those who practise dishonesty and untruthfulness in their business. He is rejected by those, who, for the sake of their own pleasure, break His laws. He is rejected by all who do not "do justly" and "love mercy" and "walk humbly" with Him. And if we reject Him in any of these ways, it will count for nothing in His sight, that we profess to believe in Him and offer Him formal worship.

And Saul the son of Kish was taken, v. 21. Choice to a position of responsibility may be the stepping stone to higher attainments in character, for added honors and duties ripen those who already have the right material in them. Or, alas! as in the case of Saul, it may open the way to new temptations, which there is not strength to overcome. Covet not, therefore, loftier places, but rather the virtue which fits for them.

POINTS AND PARAGRAPHS

A careful review of the past helps to a true pre-view of the future. vs. 17, 18.

The mercies of God furnish the most powerful motive to the service of God. vs. 18, 19.

In the Lord's hands the feeblest may become the foremost. v. 20.

We should show neither rashness in accepting nor cowardice in refusing great responsibilities. v. 21.

There is nothing hidden from the eye of God. v. 22.

The health of the soul is of more importance than bodily strength. v. 23.

Royalty carries with it the right to loyalty. v. 24.

King and people alike owe allegiance to God. v. 25.

As the harp gives forth its music under the hand of the musician, the human heart answers, in love and devotion, to the touch of God. v. 26.

Behold, he hath hid himself among the stuff, v. 22. Few virtues are rarer than the grace of humility. Few qualities are so unattractive as over-confidence. Cocksureness generally goes with unfitness. Meekness is commonly the companion of great ability. True Christian excellence gradually acquires the charm of unconsciousness. It becomes as a little child. The fact that men shrink from great tasks, does not necessarily prove that they are really unfitted for exalted service, or that they would be justified in refusing positions of trust involving great responsibilities. He who enters lightly on the duties of an important position is not likely to put much earnestness and zeal into the doing of them.

God save the king, v. 24. If the Israelites had done wrong in asking for a king, they certainly did well in praying for him. We should always remember that those in positions of power have great responsibility and many temptations, so that they need the prayers of all Christian people over whom they rule. If evils exist in the government of the country, the blame is partly ours if we fail to pray for our law makers.

Our treatment of heaven's gifts reveals the nobility or baseness of our character. v. 27.

If a king had been chosen from one of the leading tribes, the rival tribe might have been unwilling to submit to his rule. But the tribe of Benjamin was so weak in point of numbers and influence, that the selection of a member of it as king would rouse no jealousy. It would have been impossible for the king, had he been so disposed, to raise so weak a tribe to the chief position.—Dr. G. B. Wilson.

Look at the terrible possibility of God's allowing men to have their own way! Israel insisted upon having a king. God said, "In so insisting, you are rejecting and grieving Me; yet take him and see the end!" We may clamor until God's patience yields to our importunity, and He inflicts upon us the intolerable punishment of allowing us to have our own way.—Joseph Parker.

"Do not many say even of the Lord Jesus Christ, 'How shall this man save us?' Some rob Him of His saving power by looking on Him merely as a teacher, denying that He shed His blood to take away sin. Others refuse to do Him homage because they have never, like the publican, been convinced of their sin, but are disposed to boast, with the Pharisee, of their goodness."

"The phrase, found only in this passage, 'men of valour, whose hearts God had touched,' describes those who were well disposed, who revered the law, and wished to build up the state. To-day we need the same trust in God, the same loyalty, to really great leaders, and the same determination that the few reckless, lawless men shall not spoil the life of the community and hinder noble enterprise. We have a God given king in whose service we can work for church and country."

"Has the Lord touched your heart? Hearts can be quickened only by the living Spirit of God. In vain shall we try to serve Him until our hearts are touched by His Spirit."

"Is there a call for a loving servant,
A messenger swift for Thee,
A bearer of glad, good tidings?
Here am I, Lord; send me."

TEACHING HINTS AND HELPS

This section embraces teaching material for the various grades in the school.

For Bible Class Teachers

AN ANALYSIS

Ch. 9: 1 to ch. 10: 16 describes the dramatic events which preceded the public choice of Saul as king. We have in the lesson of to-day:

1. *The election of the king.* (a) It was preceded by the delivery to the people of a message from God, a very plain and manifestly alarming message, exposing the sinful conduct that led to the business which had brought them together. The Lord charged them with ingratitude for His deliverance of them from the oppression of Egypt and "of all kingdoms," v. 18. The climax of their wickedness was rejecting God as their king and preferring a man in His stead, v. 19.

Light from the East

SAUL'S STATURE—Primitive people, like the more undeveloped races of to-day, were much impressed by striking personal qualities, such as gigantic stature, great strength, a lion-like appearance and a stentorian voice. Many of the most noted of modern Arab leaders gained their ascendancy by physical peculiarities, and the bishops of some of the Eastern churches are chosen largely on account of their commanding appearance, because such personal endowments are still considered special marks of the favor of heaven. In this instance the Supreme Being accommodated Himself to the opinions of the time, and gave Israel a leader after its own ideal.

THE LOT—The use of the lot by which Saul was chosen was a direct appeal to God, free from all bias of passion or personal influence. The method was probably similar to that used in Rome, where tablets of wood, with the names on them, were shaken in a vessel and one drawn by a blindfolded person. Office-bearers in the Christian church were often chosen by lot down to the seventh century, and among the Moravians until recently the same method of selection was employed to fill vacancies.

How many to-day reject Christ as their King and Saviour! (b) The choice was made by lot. The lot was miraculous. "The whole disposing thereof is of the Lord," Prov. 16: 33. The practice of casting lots was common among the Jews. For example, the land of Canaan was divided by lot, Num. 26: 55; Josh. chs. 15, 16, 17. Achan was detected by lot, Josh. 7: 16-18. Matthias was chosen by lot, Acts. 1: 26. The way in which this was done is not certainly known. The usual mode appears to have been by inscribing the names of the persons on pebbles or pieces of wood, placing these in an urn along with others without names, and then drawing them. (c) Saul hid himself. He was sufficiently informed by previous events, to induce serious thought. He is now overcome by nervous excitement or innate diffidence. The situation was one of

appalling solemnity, to be suddenly elevated to the throne, to displace Samuel and to yield to the determination of the people in rejecting God as their king. (d) The Lord revealed his hiding place v. 22. He was brought forth and proclaimed by Samuel as the one "whom the Lord hath chosen;" and the people, delighted with his commanding appearance and with the accomplishment of their persistent desire, shouted their approval, "God save the king," vs. 22-24. They have gained their end. They have brought about a crisis in the history of the nation. They imagine that they have relieved themselves of the kingship of God. But in this very transaction the hand of the Lord was supreme, as Samuel was careful to make clear to them in his announcement of the result of the election by lot, v. 24.

2. *The valedictory address to the people, and the records made on the occasion.* (a) Samuel told the people the manner of the kingdom (v. 25), that is, he explained the nature of the new regime under which they were now placed. He stated clearly the rights, privileges, and constitutional limitations of the monarch, as well as the rights of the people. He defined what belonged to each party. (b) To have the constitution duly ratified, to prevent future misunderstandings, and in order to have an authentic source of reference in case these should occur, "he wrote it in a book, and laid it up before the Lord," deposited it in the custody of the priests, the keepers of the national archives. All this was a most patriotic and generous work on Samuel's part, especially in view of the fact that the people had deposed him from the public office he had faithfully and successfully filled. The man of God is always the true patriot and statesman.

3. *The subsequent conduct of the people and of Saul.* (a) At the close of the transactions of that memorable day, "Samuel sent all the people away," v. 25. They returned to their homes a divided people. (b) Those "whose hearts God had touched" represented one class, v. 26. They accompanied the king to Gibeah, a distance of about five miles from Jerusalem. They acted from a conscientious sense of the duty of allegiance to their chosen ruler. Would that the people always did so

in relation to the ministers and elders whom they call to be over them in the Lord! (c) The representatives of a second class were "children of Belial." (See Christ's account of those who are of their father the devil, Jno. 8:41-44.) (d) Saul "held his peace," v. 27. He silently endured the sneers and contempt of the "children of Belial." This was commendable. Some men answer their vituperations by their own inconsistencies, only to give ground for further mocking.

For Teachers of the Boys and Girls

It will be time gained to have the scholars go over the chief points of Samuel's discovery of Saul,—the "choice young man" (ch. 9:2), looking for his father's asses which had gone astray, and directed to Samuel, the seer, for information; the Lord apprising Samuel of Saul's coming and of His choice of him (vs. 15-17); Saul's arrival, the feast, the early morning anointing on the housetop, the Spirit of the Lord coming on Saul to the amazement of all who had known him. By the time the story has been brought thus far, the duller will be on the alert. What next?

1. The people summoned for the selection of a king, v. 17-19. There was plain talk. Samuel hid nothing of the Lord's mind—reminded them of the Lord's great goodness, and of their black ingratitude in desiring other than God Himself as their king. Don't wait until the end of the lesson for the practical applications. Here is a fine opening.

2. The solemn choice, vs. 20, 21. God would, so far as could be, overrule the people's folly. He gives His own sanction, the sanction of the lot (see Light from the East) to the choice. Note also that it was from the smallest tribe, and an obscure family, that the king was chosen. God's way of choosing His instruments is often surprisingly unlike man's.

3. Big Saul, shy and terrified, hidden among the stuff. One's heart warms to so modest a man. If Saul had been as strong and great at every point and always, as he was now in his modesty, it had been well for him and for his people.

4. The joyous shouting of "God save the king! Let the king live!" It has its glad side, for it is hopeful of a nation, when it

Saul Chosen King

honors its rulers; loyalty to their king makes people loyal to one another. It had its sad side, too. It was a people glorying in its shame: for had not God said, "In desiring a king, ye have dishonored Me."

5. The record of the day's doings—laid up "before the Lord" as a testimony against the evil days that were coming; Saul's new-found and enthusiastic friends; and the bitter scoffing enemies of this man of God's choice. Let the practical teaching at each point be brought earnestly home. The Golden Text has been waiting all the while; it contains the gist of the whole lesson. Trust not in any man, but in the Lord. He is our King. He will save us.

Some Test Questions

- Where were the people assembled?
 Who had summoned them?
 What former gathering held here?
 Who had summoned them?
 What former gathering held here?
 Of what deliverances were they reminded?
 What charge made against them?
 How was the king chosen?
 To what tribe did he belong?
 Why did Saul hide himself?
 How was he discovered?
 Describe his appearance.
 Explain "manner of the kingdom."
 What two classes in vs. 26, 27?

FOR TEACHERS OF THE LITTLE ONES

Introduction—Outline a crown, or use one made of gilt paper, placing it on the head of one of the children, before the class, while you talk about who wears a crown. What does a king do? The name of our king? Who had always been the King of the children of Israel? Could they see Him? How did they know what He wanted them to do? Recall their request for a king such as other nations had. The name of the companion who prompted them to ask this? God is letting them have their own way. He is kinder to them than they deserve. We shall see what kind of king they got. Under the crown print, SAUL.



What do we learn as to:

- (1) The ancient use of the lot?
- (2) Divisions of the Israelitish nation?
- (3) Limits of king's power in Israel?
- (4) The influence of the Spirit of God.

Prove from Scripture

That we should pray for our rulers.

For Special Study

(To be assigned the Sabbath previous.)

1. How Samuel first found Saul.
2. The deliverance from Egypt.
3. Christ our King.

The Catechism

Ques. 85. *To escape the wrath and curse of God.* God Himself has provided the way of escape. There are three steps which we must take. The first step is "faith." We know what it is to have faith in, that is to trust parents and friends. In the same way we are to trust Christ, and He will take away from us the wrath and curse of sin. The next step is "repentance." This means "a change of mind." We repent when we give up sin and begin to do God's will. The third step is "diligence." God has made certain things, here called "means of grace" and described in Questions 88-107, channels through which He "communicateth" (imparts, gives) to us all the blessings of salvation. We are to make a diligent use of them.

Lesson Subject—God saving His people, by giving them a strong and brave leader.

Lesson—Here is a word picture of Saul, 1 Sam. 9 : 2. Picture Saul going out to find the asses of his father Kish and his meeting with Samuel, 1 Sam. 9 : 1-14. This was all planned by God, 1 Sam. 15 : 17. Describe their interview. Tell of the anointing of Saul, ch. 10.

A King is Chosen—Picture the gathering of people at Mizpeh and Samuel speaking to them, vs. 17-19. See the procession of tribes passing before Samuel! The tribe of Benjamin is selected. Then the families of Benjamin pass by. The family of Matri is chosen, and Saul, son of Kish, is the one selected for king. When they look for him he cannot be found. God had in some way directed their choice, and so they ask God where Saul is to be found. When he is found, how pleased they are with the strong, brave leader that God had chosen for them! They all shout "God save the king!" (A verse of our "God save the king," may here be sung.)

Golden Text—Print and repeat. God has chosen a King for us, His own beloved Son. Perhaps some of you can print His name. Let us try. Guide the hand of one of the little ones while he prints JESUS.

A Difference—Show some of the ways in

which Jesus differs from an earthly king.

1. He wears no golden crown, lives not in a palace. 2. He is an intimate Friend of the poorest, as well as the richest of His subjects. 3. He knows each of His people by name. 4. He sees each one. 5. He hears our lowest whisper. 6. He knows even our thoughts. 7. He is always ready to forgive and help us. 8. He is preparing a home for us in His own home.

A Likeness—In some ways there is a likeness between an earthly king and King Jesus.

1. He is a leader of his people. 2. His people honor him. 3. He has power to punish and forgive. 4. He has servants. 5. He expects obedience.

Repeat—We are all His little servants. We must obey Him. He is our Leader. We must follow in His footsteps.

Whisper Sentence—God leads me.

Sing—Hymn No. 528, Book of Praise.

Jesus, high in glory,
Lend a listening ear;
When we bow before Thee,
Children's praises hear.

Though Thou art so holy,
Heaven's Almighty King,
Thou wilt stop to listen
When Thy praise we sing.

BLACKBOARD REVIEW

GOD SAVE THE KING!

What king was chosen in the lesson? By whom was he chosen? How? Describe the method of choosing by lot. Who guided the choice of the people? By whom, then, was the king really selected? Who is the king of our country? What duties do we owe to him? To obey his laws. Anything else? To pray for him. What hymn is a prayer for the king? **GOD SAVE THE KING!** Let us sing this hymn. Have we any other King? Yes; Jesus is our King. What does he expect of us? To love and serve Him. Where does He live? In heaven. Anywhere else? In the hearts of His people. Where do we find His laws? In the Bible. What is the great reason why we should obey Him? Because He loves us and has died for us. What made some men so loyal to King Saul? God touched their hearts. Who will make us willing to serve Christ? The Holy Spirit.

July 19, 1903

Lesson III.

SAMUEL'S FAREWELL ADDRESS

1 Sam. 12 : 13-25. Study vs. 1-25. Commit to memory vs. 23-25. Read 1 Sam., chs. 11, 12.

13 Now therefore behold the king whom ye have chosen, and whom ye have desired! and, behold, the LORD hath set a king over you.

14 If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the commandment of the LORD, then shall both ye and also the king that reigneth over you continue following the LORD your God:

15 But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as it was against your fathers.

16 Now therefore stand and see this great thing, which the LORD will do before your eyes.

17 Is it not wheat harvest to day? I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the LORD, in asking you a king.

18 So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and all the people greatly feared the LORD and Samuel.

Revised Version—1 Asked for; 2 hearken unto; 3 and both ye; 4 be followers of the LORD your God, well; 5 still; 6 that he may; 7 and ye shall know; 8 indeed; 9 evil; 10 a people unto himself; 11 instruct you in.

GOLDEN TEXT

1 Sam. 12 : 24. Only fear the Lord, and serve him in truth with all your heart.

DAILY READINGS

M.	-1 Sam. 12: 1-12.	The upright judge.
T.	-1 Sam. 12: 13-25.	Samuel's farewell address.
W.	-Deut. 30: 10-20.	"Good and evil."
Th.	-Joshua 24: 14-25.	Joshua's exhortation.
F.	-Psalm 51: 8-16.	Folly of disobedience.
S.	-Lev. 26: 1-13.	Promises.
S.	-Acts 20: 17-27.	Fidelity in service.

CATECHISM

Q. 86. What is faith in Jesus Christ?
A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

19 And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not; for we have added unto all our sins this evil, to ask us a king.

20 And Samuel said unto the people, Fear not: ye have done all this wickedness; yet turn not aside from following the LORD, but serve the LORD with all your heart:

21 And turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain.

22 For the LORD will not forsake his people for his great name's sake: because it hath pleased the LORD to make you a king.

23 Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way:

24 Only fear the LORD, and serve him in truth with all your heart: for consider how great things he hath done for you.

25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

TIME AND PLACE

May or June, B.C. 1079; Gilgal, in the Jordan valley not far from Jericho. It was the first encampment of the Israelites on their entrance into Canaan, Josh. 4: 19. Afterwards it became a well-known sanctuary (1 Sam. 10: 8) and a place of national assembly, 1 Sam. 11: 14, 15.

LESSON PLAN

- I. Samuel's Counsel, 13-15. That king and people obey God.
- II. Samuel's Authority, 16-19. Confirmed by a miraculous thunder-storm.
- III. Samuel's Promise, 19-23. Of God's forgiveness and his own intercession.
- IV. Samuel's Appeal, 24, 25. Founded upon past deliverances.

LESSON HYMNS

Book of Praise, 238; 90 (Ps, Sel.); 150; 155; 17; 258.

EXPOSITION

Connecting Links—The invasion of Gilead and the siege of Jabesh by Nahash, the Ammonite king, after the election described in last lesson, gave Saul an early opportunity of proving his courage and capacity, ch. 11: 1-3. He raised an army and wrought a great deliverance for the people of Jabesh. In the hour of victory he showed his greatness by rejecting the proposal to put to death those who (ch. 10: 27) had spoken contemptuously of himself, ch. 11: 12, 13. Then Samuel calls the people to renew the kingdom and consecrate the king at a religious festival, ch. 11: 14, 15. The lesson is a part of Samuel's address on that occasion. In vs. 1-12 Samuel gives an account of his own career, of God's dealings and of the people's unfaithfulness.

I. Samuel's Counsel, 13-15.

V. 13. Now therefore behold the king. The

people had just been reminded of their demand for a king to deliver them, instead of trusting in God, v. 12. Now that the king has been appointed, Samuel shows what is expected of both king and people. *Whom ye have chosen.* This was the human side of Saul's selection as king. *Behold, the Lord hath set a king over you.* This was the divine side. The Lord had directed and over-ruled the wishes of the people for the fulfilment of His own purpose. Samuel reminds his hearers, that though they had now a king, God is still the supreme ruler, to whom king and people alike owe obedience.

Vs. 14, 15. *If ye will fear the Lord.* The ordinary Version makes this verse give four conditions of prosperity, namely: (1) *fear the Lord*; (2) *serve Him*; (3) *obey His voice*; (4) *not rebel*, while then introduces the promise depending on these conditions. The Rev. Ver. translates the latter part of the verse

thus: "and both ye and also the king that reigneth over ye be followers of the Lord your God." This makes a fifth condition of prosperity. According to this translation Samuel leaves the promise to be supplied by some such words as, "It shall be well with you." (Compare Ex. 32 : 32; Luke 19 : 42.) *But if ye will not obey.* Two only of the conditions of prosperity given in v. 13 are repeated here, but they are the most important. Indeed, obedience includes them all. *Then shall the hand of the Lord be against you;* as unfaithfully as it would be for them, if they obeyed. No one can break His laws without suffering for so doing. *As it was against your fathers.* In v. 9 Samuel had rehearsed the history of the nation's forsaking of God for idols, and their punishment by being given over into the hands of the surrounding heathen nations.

II. Samuel's Authority, 16-18.

Vs. 16-18. *Now therefore.* The people had failed to learn the Lord's power and claims from the life and teachings of Samuel. They were now to be convinced by an outward miracle. But it is nobler to find divine power in a righteous life and faithful preaching, like that of Samuel, than in thunder out of a clear sky. *Wheat harvest;* May or June, the hottest period of the year. Usually no rain falls from the cessation of the spring showers about the end of April until October or November. "Rain in harvest" served as a figure for what is out of place or contrary to rule, Prov. 26 : 1. *Thunder and rain.* "Thunder" is literally "voices." (See Ps. 18 : 13; 29 : 3.) *That your wickedness is great.* Like all the miracles of the Bible, this one was intended to teach a moral lesson. *And all the people greatly feared the Lord.* (Compare Ex. 9 : 28; 19 : 16.) Fear of this kind needs to be turned into real reverence and unswerving loyalty. *And Samuel.* He was coupled with God as was Moses, Ex. 14 : 31 : The unexpected rain was a "sign" attesting the truth of his words and their divine authority.

III. Samuel's Promise, 19-23.

Vs. 19, 20. *Pray for thy servants.* Compare the request of Pharaoh (Ex. 9 : 28) and of the Israelites (Ex. 20 : 19) to Moses. *Added*

unto all our sins this evil. They confess their past sins, and also admit that the demand for a king had been sinful. *Fear not.* Samuel believes in a merciful God, and teaches that sinners need not despair, if they are really penitent and seek mercy with a sincere heart, 1 John 1 : 9. *Serve the Lord.* They must "do works meet for repentance," Acts 26 : 20. *With all your heart.* The first mark of true service is heartiness, earnestness, enthusiasm, Mark 12 : 30. *Turn not aside;* a second mark. Our service should be single. God will not share our hearts with any idol, Matt. 6 : 24.

Vs. 21-23. *Vain things;* literally, "nothings." The same word is applied to idols Isa. 41 : 29 (translated "confusion") and idol makers, Isa. 44 : 9 (translated "vanity"). (See also 1 Cor. 8 : 4.) *For;* introducing encouragements to the service of the Lord. The first of these is that they can count on His help. *Will not forsake His people;* a most gracious and loving assurance. (Compare Heb. 13 : 5.) *For his great name's sake;* the chief reason for the assurance. The reputation of God would suffer if He should forsake His own. (Compare Ex. 32 : 12; Josh. 7 : 9; Ezek. 20 : 9, 14, 22; Rom. 11 : 1, 2.) *It hath pleased the Lord.* For God's free choice of His people see Deut. 7 : 6-11. Having once made this choice, He will not go back on it, Jas. 1 : 17. *As for me;* a second encouragement. Samuel promises to help the people by his prayers and teaching. *God forbid;* literally "far be it from me." *To pray for you;* the first way in which Samuel promises to give help. For other instances of his prayers, see chs. 7 : 5; 8 : 6; 15 : 11. His power as an intercessor is referred to in Ps. 99 : 6; Jer. 15 : 1. It was the work of the prophet to speak to God on behalf of the people, as well as to the people on God's behalf. *I will teach you;* a second way in which Samuel will help. He may cease to rule, but he will continue to instruct. He will still be able to help the nation he loves and has served so well.

IV. Samuel's Appeal, 24, 25.

V. 24. *Only fear the Lord;* a different kind of fear from that of vs. 18, 20. That is the fear felt by a slave towards a harsh master, or by an enemy towards a powerful foe. This

Samuel's Farewell Address

is the loving dread which a true child has of offending his father. *See him in truth*; a third mark of acceptable service, to be added to those of vs. 20, 21. *For consider*. The first motive to obedience is gratitude. *How great things he hath done for you*. This appeals to Canadians as much as it could ever have done to the ancient Israelites.

V. 25. *Ye shall be consumed*; the stern law of sowing and reaping, Gal. 6:7, 8. The word here translated "consumed" is rendered by "perish" in ch. 26:10; 27:1, and is used in these latter passages of being slain in battle. Perhaps this verse looks forward to Saul's death on Mount Gilboa (ch. 31:1-4) after the defeat of his army.

APPLICATION

Behold, the Lord hath set a king over you, v.

13. No choice of men can depose God from His authority over them. There have been whole nations, like France, who have gone so far as to deny that there is a God, and to carry on their government as if He had no existence. But He has continued none the less to rule over them, and has brought upon them the terrible consequences of forsaking Him. It is told of Claverhouse, the fierce persecutor of the Scottish covenanters, that when he was asked one day how he would give an account to God for some deed of cruelty, he replied, in effect, that he would give his account to the king, and as for God he would take Him in his own hand. But we may be sure, that however we may attempt to do so, we cannot put God out of our lives, and that we shall at the last have to give an account to Him.

If ye will fear the Lord, v. 14. These words of Samuel, in which he lays down the conditions of true and enduring prosperity for the nation and for the individual, were never more needed than in Canada to-day. This is a time with us of great material development. Our population is growing. Riches are increasing. But the true greatness of a nation depends not on such things as these, but upon the uprightness and integrity of its rulers and its people. As individuals, we may win a brief success by dishonorable and unrighteous methods, but the only life that will be truly successful in the long run is one which is ruled by the fear of God and a regard for the rights of others.

See this great thing, v. 16. God does not commonly answer prayer by such miracles as the one recorded here. But we have only to look about us to see answers quite as wonderful. When men are enabled, by the help received in answer to prayer, to overcome

some evil habit and to live pure and righteous lives, though they are surrounded by many temptations, we have as real a manifestation of divine power as if we were to see a mountain lifted from its place, or a stream turned back from its course, or the waters of the sea divided.

And all the people greatly feared the Lord, v.

18. The man who is guilty of some crime is filled with fear in the presence of the judge, for he knows that the judge has authority to pronounce the sentence of the law upon him. But when the same judge goes to his home, his little girl will climb up on his knee and look up into his face with a confidence in which there is no trace of fear. It is because we are guilty of breaking God's law that we are afraid of Him. The only way to have this dread removed, is to confess our sin and to receive the forgiveness which is promised to us through the shedding of Christ's blood.

Fear not, v. 20. God's message to the troubled heart is ever, "Fear not." When the heavenly host chorused the Saviour's birth, an angel soothed the startled shepherds with the words, "Fear not." When the fearful Marys looked at the empty tomb and the displaced stone, their hearts grew faint with nameless dread; but the angel of consolation whispered gently, "Fear not." God even allows those who have been comforted to comfort others. When Paul's prison ship was wrecked and everybody else had given up in despair, an angel stood by him and said, "Fear not, Paul," and so filled Paul's own heart with comfort that he was able to inspire that whole ship-load of people with his own hope and confidence.

Yet turn not aside, v. 20. No one should despair of rendering some worthy service to

God. Manufacturers have learned to make many useful articles out of materials once thrown away as useless waste. So, however our lives may have been broken and spoiled by sin, God can take them and make them instruments in helping our fellow men and building up His kingdom.

After vain things, which cannot profit nor deliver, v. 21. There are many things in themselves desirable, such as pleasure, honors, companionships, wealth, which in the time of trial, sorrow, danger or death will be found to be vain things which cannot profit nor deliver. We all need keener vision, a wakened and sharpened spiritual insight, that we may not mistake the glitter for the

gold, the chaff for the wheat, the vain appearances for the eternal realities.

Pray for you, v. 23. Every other means of doing good is limited. This has no limit. Our friends may be separated from us by distance, or so situated, that we cannot help them by our strength or wealth, but we can always pray for them. Our enemies may be unwilling to listen to our offers of reconciliation, but they cannot prevent us from praying that God will give to them a better mind. Those whose salvation we desire may refuse to hear our invitations and warnings, but we can at least pray, that the Lord will turn their hearts to Himself. Great is the power of intercession.

POINTS AND PARAGRAPHS

Every gift of God brings its own responsibilities. v. 13.

Noble men are the material of a great nation. v. 14.

We should avoid the rocks on which others have made shipwrecks. v. 15.

Sin is seen most clearly in the presence of God. v. 17.

The world fears no one more than him who has power with God. v. 18.

Not only our sin, but our sins should be confessed. v. 19.

The majesty of God is not greater than His mercy. v. 20.

Our choice lies between the service of God and the service of the world. v. 21.

The divine promises are as unchanging as the divine character. v. 22.

The bell of threatening is needed to rouse from the sleep of indifference. v. 25.

There were they, a great army, with sword and spear, young, strong, and valiant, yet they could not arrest in its fall one drop of rain, nor alter the course of one puff of wind, nor extinguish the blaze of one tongue of fire. "Oh, what folly it was to offer an affront to the great God, who had such complete control over 'fire and hail, snow and vapors, stormy winds fulfilling His word!' What blindness to think they could in any respect be better off with another king.—Blaikie.

With all our knowledge of natural science, it is still true that God is behind the forces of nature, controlling and guiding them. But, if we were more enlightened, we should recognize the great truth, that God is even more fully revealed in the still small voice, than in thunder and lightning, 1 Kgs. 19: 12.—Professor W. G. Jordan, D.D.

Ambrose, a bishop of Milan in the fourth century, says that a Christian wife was on a journey with her heathen husband, when a terrific thunder-storm arose, which overwhelmed the man with terror. His wife asked the cause. He replied, "Are you not afraid?" She answered, "No, not at all; for I know that it is the voice of my heavenly Father, and shall a child be afraid of a father's voice? The husband saw that his wife had what he had not; and this led him to embrace Christianity.

"Now that they have begun to fear, Samuel can say to the people, 'Fear not.' Now that they have shown themselves alive to the evils of God's displeasure, they are assured that there is a clear way of escape from the evils.... If God be terrible as an enemy, He is glorious as a friend. No doubt you offered a slight to him when you sought another king. But it is just a proof of His wonderful goodness that, though you have done this, He does not cast you off. He will be as near to you as ever He was if you are only faithful to Him."

O, who can tell how many hearts are altars
to his praise,
From which the silent prayer ascends
through patient nights and days!
The sacrifice is offered still in secret and
alone:
O world, ye do not know them, but He can
help His own.

—Adelaide Procter.

"I bless God," said Mr. Flavel, one of the best and sweetest of the old Puritan divines, on the death of his father—"I bless God for a religious and tender father, who often poured out his soul to God for me; and this stock of prayers I esteem the fairest inheritance on earth."

"Work shall be prayer, if all be wrought,
As Thou wouldst have it done;
And prayer, by Thee inspired and taught,
Itself with work be one."

What the telescope is to the eye, the bicycle to the foot, the telephone to the voice, and the steam-driven machine to the hand, in enlarging and increasing human power, prayer is to the soul, because it links us with the mighty power of God; it touches springs that unloose spiritual forces which are eternal in their duration and universal in their scope.—F. B. Meyer.

Five Alpine climbers were roped together,

first a guide, next a traveller and so on. The guide in the rear stumbled. In spite of the notches cut in the ice he pulled after him the traveller ahead, and those two, the second guide, and then the second traveller. The guide in front held his position by driving his axe into the ice, and so all were saved. The rope is intercessory prayer, and the guide in front is Christ.—Peloubet.

Light from the East

THUNDER—The wheat harvest on the highlands of Judæa is usually in the early part of June, and thunder-storms, although common during the winter, are exceedingly rare in the summer. All primitive people regard thunder with a certain superstitious fear, and in the Old Testament it plays a large part in the communications of God to His people, and in the discomfiture of their enemies. Even to those of us who understand its nature and cause, its startling suddenness and awe-inspiring sound, combined with the possible danger from the lightning, causes considerable uneasiness during a very violent storm. Until very recently the great body of people thought it a direct expression of the displeasure of God. I have known intelligent men in Scotland so afraid during a thunder-storm, that they would fling down their tools and run to the house whenever they heard the first peal.

TEACHING HINTS AND HELPS

This section embraces teaching material for the various grades in the school.

For Bible Class Teachers

AN ANALYSIS

In the opening verses of the chapter, Samuel declared his uniform and unflinching integrity in the service of God and his people, from his youth to old age. vs. 2-5. The people assented to the truth of this statement. v. 5. He then recalled outstanding facts in their history, showing especially the wonderful works God had wrought in their behalf, and that to His sovereign goodness and mercy they owed everything. He pressed home upon their consciences the lesson, that when they forsook God it went ill with them, and when they cried for

mercy He graciously granted them signal deliverance and prosperity. They are now, as the outcome of their own persistent demand, under a changed form of government; and in view of this fact, the following points are emphasized in the lesson.

1. *Their obligation to serve God remains unchanged.* (a) They have rejected God and procured a king, but the fact that they are in this respect like the surrounding nations, that their sinful desire to this effect is gratified, does not absolve them from allegiance to God. They are still His chosen peculiar people. The precepts of the decalogue are still binding upon them, as well as the ordinances of the Levitical Code. They are not free to cease offering the sacrifices therein enjoined and to resort to the worship of

Baalim and Ashtaroth, and to other idolatrous abominations practiced by their heathen neighbors. We should remember that no change of human government or circumstances can release us from obligation to God. At home, and from home, under the watchful eye of parent, teacher, pastor, or far removed from them all, our loyalty to God should remain intact. (b) At the time of the election of the king, when the smouldering rebellion of the people culminated in practical action, they were distinctly reminded that God did not give up his right to rule them and to claim their unqualified obedience. At that very moment Samuel assured them that the hand of God controlled their affairs. ch. 10 : 24. This governance was to continue under the new order. Hence :

2. *The inevitable consequences of obedience and disobedience are vividly stated.* (a) If they obeyed the voice of God and kept his commandments, he would continue to deal with them as he did with their fathers. Both they and their king would enjoy divine protection, guidance, and deliverance. (Compare Ps. 31 : 19, 20 ; Ps. 34 : 22.) (b) If they failed to obey, if they rebelled against the Lord, then His hand would be against them, as it was against their fathers, v. 15. The plague of the fiery serpents (Num. 21 : 5, 6) is an example of what is meant.

3. *The miracle by which these solemn lessons were enforced.* (a) It was wrought in answer to the prophet's prayer. (Compare Jas. 6 : 16-18.) (b) The miracle consisted in rain and thunder suddenly coming in the time of wheat harvest, the end of June or the beginning of July, the season in Palestine when it seldom or never rains, when the sky is clear and cloudless. (c) This phenomenon was well fitted to convince the wayward Israelites, that God held in his hand destructive agencies, which he might employ against them and their posterity. They were accordingly overwhelmed with terror, confessed their guilt, and specially their sin in asking for a king, and implored Samuel to intercede for them lest they should die, v. 19. Their penitence was so far well ; but how little dependence could be placed upon them, their future career revealed.

4. *The counsel and encouragement offered to the people.* (a) This counsel is characterized by the utmost plainness and fidelity. Their sins are not passed over in silence. They had sinned and should repent and serve the Lord. There is forgiveness with Him, vs. 20, 21 Ps. 130 : 4 ; Dan. 9 : 9 ; Acts 5 : 31. Their service should be sincere and not merely formal—"in truth," not in laborious pretence, whole-hearted—"with all your heart," mingled with fear, devout reverence, and grateful recognition of the great things the Lord had done for them vs. 24, 25. (b) On these conditions they might count upon God's help and guidance, v. 22. For His great name's sake he will show them His faithfulness. They had not chosen Him, but He had chosen them and made them His people, v. 22 ; Ps. 105 : 6 ; Isa. 41 : 8 ; Jno. 15 : 16. (c) They might depend upon the continued intercession and instruction of the prophet, v. 23.

For Teachers of the Boys and Girls

A very striking feature in Samuel is his determined standing up for God, even when most of the nation had grown careless, and his persistent effort to keep God in the people's minds, and to save them from the consequences of their own folly in rejecting the Lord. Samuel was a true patriot and a true servant of God : he did not care for himself ; but he cared for God and the nation. This fact, if clearly brought out, will catch and hold the class. To-day's lesson illustrates it. Saul (ch. 11) had shown himself a good fighter, and had been confirmed as king at a great gathering of the people. Samuel (ch. 12) takes occasion to deal afresh with the people, especially to remind them, vs. 6-12, of all the Lord had done for them. He now—

1. *Presents a sharp alternative*, 13-15 ; fear, obey, serve, follow the Lord and it shall be well ; disobey, rebel, and God's hand (awful threat) will be against you, "as it was against your fathers." The teacher will call the past history of Israel to his aid to impress this terrible, but wholesome truth. The same alternative is presented to us now—with God, or against Him ; and the same result—God with us, or against us.

2. *Commands a miracle*, 16-19. The details,

the scholars will readily give. It was the thunder and rain so completely out of season, as if we should have snow in July, that impressed the people. They felt that God was in it, and when one feels his guilt he always dreads God. They have at length found the right path—the path of penitence.

3. *Pleads with the people*, 20-25. It is the same alternative as in vs. 13-15, but in a different tone. That was like the thunder; this is like the gentle falling of the rain, for the people's hearts are open now, and God's servant, who, like his Lord, is gentle (Isa. 43:3) delights to encourage. One great word of this final plea, is in v. 22: God has chosen, God will not forsake. Even little children will be impressed by that great passage, mountain-like in its majesty, Rom. 8:28-31. Another great word is in v. 23. A good man's prayers for us are our greatest possession and his greatest gift, Jas. 5:16-18.

Some Test Questions

- Who had asked for the king?
 By whom was he appointed?
 What would follow obedience to God?
 What disobedience?
 Describe the miracle?
 What effect had it on the people?
 How were they to prove their repentance?
 What assurance was given?
 What does Samuel promise to do?

FOR TEACHERS OF THE LITTLE ONES

Introduction—All place hands on top of heads. What do kings wear on their heads? Who was the young king that God gave to the children of Israel? One of you may print his name, and also the name of their good old judge, SAUL.—SAMUEL. Recall lesson.

Lesson Subject—God saving His people by warning them against disobedience.

The Best Friend—Talk about friends. We all have friends. Let the children tell you of their friends. They will tell you father and mother are their best friends. Sing a verse of "What a Friend we have in Jesus," Hymn 404, Book of Praise. How can we be Jesus' friends? He says, "Ye are my

What motives to service appealed to?
 What do we learn as to:

- (1) God's control of human affairs?
- (2) The nature of repentance?
- (3) The kind of service God requires?
- (4) The faithfulness of God?

Prove from Scripture

That the Lord will punish sin.

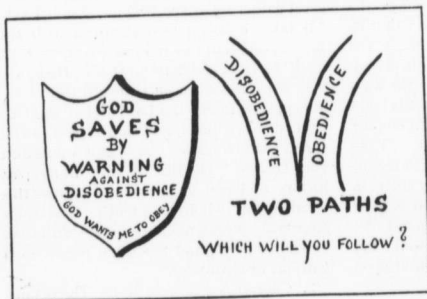
For Special Study

(To be assigned the Sabbath previous.)

1. Different kinds of fear.
2. Confession and forgiveness.
3. Sincerity in religion.

The Catechism

Ques. 86. *Saving faith*. Let us start with the words "rest upon Him." The little child rests upon the mother's loving arm. The sick person rests his mind upon the physician who has skill in healing. The scholar rests upon the wise teacher. In the same way we rest upon Christ, that is, we depend upon Him to save us. Faith is here called a "grace." This means that it is something which God gives to us. We could not exercise faith without His help, Eph. 2:8. It is called a "saving" grace because through it we are saved, Acts 16:31. Before we can believe, that is, have faith in Jesus Christ, we must know Him. It is "in the gospel" He is "revealed," or made known.



friends, if ye do whatsoever I command you." That means obedience.

Lesson—We are going to hear what Samuel told the children of Israel about obedience to God, their best Friend. You remember God had always been their King; but they had turned from God and asked for a king like other nations. God was displeased, but let them have their own way, and you know the name of the king He gave them. Impress the thought that what God wants is obedience.

Samuel's Advice—For a time the people were turned against Saul, but God helped him to destroy some of their enemies, and the people were gathered round Gilgal, to receive Saul again as their king. It was a time of rejoicing. Here in their midst stands up old Samuel with his long white hair and beard. See him as he leans upon his staff! He reminds them of their sin in forsaking God.

Two Paths—He tells them of two paths which are open before them. They must choose which path they will walk in. (The incident of the thunder storm is to show them that Samuel's word is powerful, that God is with him.) Let us imagine Samuel taking his staff and drawing on the ground before him a line like this—forming two

paths, one of which they must choose:

DISOBEDIENCE—THE HAND OF THE LORD—AGAINST YOU—MISERY—DESTRUCTION.
OBEDIENCE—FEAR NOT!—THE LORD WILL NOT FORSAKE HIS PEOPLE—HAPPINESS—SAFETY.

"Consider how great things He has done for you." (What has God done for us?) Serve Him; obey His voice.

Golden Text—Print and repeat. Practical lessons regarding service and obedience may be had from Gal. 5: 13 and Col. 3: 20.

A teacher of an infant class asked them, "How big must you be before you can serve and obey Jesus? Must you be as big as I am? All that think so, may raise their hands." Quite a number thought they must be as big as their teacher. "All who do not think so, raise hands. Well, Mary, how big do you think we must be before we can serve and obey Jesus?" The answer came, "Just as big as we are." No one is too small to do something for Jesus.

Whisper Sentence—God wants me to obey.

Sing—

Jesus, cleanse and save me,
Teach me to obey;
Holy Spirit, guide me
On my heavenly way.

BLACKBOARD REVIEW

**SERVE THE LORD
EARNESTLY
SINGLY
SINCERELY**

Question about the appointment of Saul as King. Bring out the point, that, although he was chosen by the people, it was really the Lord who had called him to his high office. Make it clear that the Lord was still King of Israel and that Saul and his people were bound to serve Him. Then impress the truth that it is our duty, also, to serve the Lord. In the lesson there is an answer to the question, How should we serve God? (1) With all our heart, that is, EARNESTLY. (2) Without turning aside, that is SINGLY. The Israelites were tempted to serve idols along with God, and Samuel warned them against this. Ask for some of the things which are apt to draw us away from the service of God. (3) In truth, that is, SINCERELY. There must be no pretence in our service. Now ask; What does the Lord promise to those who serve Him? Shall we not all serve Him?

July 26, 1903

LESSON IV.

SAUL REJECTED AS KING

1 Sam. 15: 13-23. Study vs. 10-31. Commit to memory vs. 20-22. Read 1 Sam., chs. 13-15.

13 And Sam'uel came to Saul: and Saul said unto him, Blessed be thou of the LORD: I have performed the commandment of the LORD.

14 And Sam'uel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, they have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God: and the rest we have utterly destroyed.

16 Then Sam'uel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Sam'uel said, I When thou wast little in thine own sight, and thou madest the head of the tribes of Israel, and the LORD anointed thee king over Israel?

18 And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

Revised Version—1 Though; 2 that which was; 3 devoted; 4 Omit which should have been utterly destroyed; 5 idolatry and teraphim.

GOLDEN TEXT

1 Sam. 15: 22. To obey is better than sacrifice.

DAILY READINGS

M.	—1 Sam. 15: 1-12.	Samuel's command.
T.	—1 Sam. 15: 13-23.	Saul rejected as king.
W.	—1 Sam. 15: 24-31.	Saul's bitterness.
Th.	—1 Sam. 13: 5-14.	Previous disobedience.
F.	—Exod. 17: 8-16.	Amalek condemned.
S.	—Prov. 21: 1-8.	Acceptable service.
S.	—Micah 6: 1-8.	Better than sacrifice.

CATECHISM

Q. 87. What is repentance unto life?
A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavour after, new obedience.

19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst 2 evil in the sight of the LORD?

20 And Saul said unto Sam'uel, Yes, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought A'gag the king of Amalek, and have utterly destroyed the Amalekites.

21 But the people took of the spoil, sheep and oxen, the chief of the 3 things 4 which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

22 And Sam'uel said, Hath the LORD as great delight in burnt offerings and sacrifices as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

23 For rebellion is as the sin of witchcraft, and stubbornness is as 2 iniquity and idolatry. Because thou hast rejected the word of LORD, he hath also rejected thee from being king.

24 Omit which should have been utterly destroyed; 5 idolatry and teraphim.

TIME AND PLACE

About B.C. 1065; Gilgal in the Jordan valley near Jericho, the scene of the last lesson. Thus the rejection of Saul occurred at the place which, up to this time, had been for him associated with bright hopes and solemn warnings, chs. 11: 15; 13: 13, 14.

LESSON PLAN

I. A Searching Inquiry, 13-19.
By Samuel regarding the conduct of Saul.

II. A Poor Excuse, 20-21.
In which Saul laid blame on the people.

III. A Great Truth, 22-23.
That worship without obedience is worthless.

LESSON HYMNS

Book of Praise, 527; 245; 18 (Ps. Sel.); 221; 232; 248.

EXPOSITION

Connecting Links—The main narrative of chs. 13 and 14 relates the incidents of the revolt of Israel against the Philistines, then at the height of their power. The story is interrupted to give an account of, (1) an interview between Samuel and Saul, in which the latter was informed of his rejection, 13: 10-15; (2) the disarmed condition of Israel, 13: 19-22. In ch. 14: 47-52 there is a summary account of Saul's wars and family. Ch. 15: 1-9 tells of Saul's campaign against the Amalekites, undertaken at the divine command, and his disobedience of God's instructions to destroy them and their possessions. In vs. 10-12 the Lord informs Samuel of his intention to remove Saul from the kingship, and Samuel goes to meet the king.

I. A Searching Inquiry, 13-19.

V. 13. *Samuel came to Saul.* The prophet shared the disappointment of the Lord at the failure of Saul as king, vs. 10, 11. The meeting of prophet and king took place at

Gilgal, the scene of Saul's joyful proclamation (ch. 11: 14, 15), and where he was now to hear the sentence of his removal. *Blessed be thou of the Lord*; originally a prayer, Gen. 14: 19. Saul felt that Samuel was angry with him, and tried to conciliate him with a friendly greeting. *I have performed the commandment of the Lord.* God thought differently—see v. 11. Saul was beginning to play the hypocrite, professing to have done the Lord's will, when he had really been gratifying his selfish desires.

Vs. 14-16. *What meaneth then this bleating of the sheep?* A sharp inquiry, cutting like a knife into Saul's statement. *And Saul said*; like Aaron (Ex. 32: 22), shirking his responsibility and laying the blame on the people. *The Amalekites*; a powerful tribe, perhaps descended from Amalek, grandson of Esau, Gen. 36: 16. (See also Light from the East.) They had opposed Israel in the wilderness (Ex. 17: 8-16; Num. 14: 45), and harassed them after the entrance into Canaan, Judges

3:13; 6:3. For their doom see Ex. 17:16; Num. 24:20; Dent. 25:17-19. *To sacrifice*; more hypocrisy, covering up disobedience with a religious profession. *Thy God*. Saul's sin made him ashamed to say "my" God-*Stay, and I will tell thee*. The poor excuses are swiftly swept aside. Saul is brought face to face with God; and there, with all his military skill and fine human qualities, he shrinks and fails.

Vs. 17-19. *When thou wast little*. (Compare ch. 9:21.) Saul is reminded that, as his elevation came entirely from God, his obedience is due to God. *The head of the tribes of Israel*; and therefore he should not have allowed them to control his actions. *And the Lord anointed thee king*. He should have used his royal authority to restrain the people. *The Lord sent thee*. Nothing could excuse disregard of a direct command from God. *Go and utterly destroy*. Saul was but an instrument in the carrying out of a divine purpose. *The sinners the Amalekites*. By their cruelty to God's people they had richly deserved punishment. *Obey the voice of the Lord*; words frequently found in the books of the law, Ex. 23:21; Dent. 30:20. *Didst fly upon the spoil*; expressive of eagerness, passionate craving.

II. A Poor Excuse, 20, 21.

Vs. 20, 21. *Yea, I have obeyed*. As proof, Saul points to the very evidences of his disobedience, (1) He has brought Agag with him; (2) The people had brought hither

the spoil for sacrifice, not for themselves. Either he was deceived himself, or thought he could deceive God or God's prophet. *The chief of the devoted things* (Rev. Ver.) "It might seem a praiseworthy act to reserve the spoil for sacrifice; but since it was 'devoted' it did not belong to the Israelites, but to God." Whatever was devoted to God, it was a sin even to touch, except to slay, Lev. 27:28, 29.

III. A Great Truth, 22, 23.

Vs. 22, 23. *And Samuel said*; rending asunder Saul's excuses in a "burst of prophetic inspiration." *To obey is better than sacrifice*; one of the great messages of all the true prophets, Ps. 51:7; Heb. 10:5-9. *Rebellion is as witchcraft*; because both rebellion and witchcraft (seeking the aid of evil spirits) amounted to a denial of God. A keener edge is given to this rebuke by the fact that Saul had abolished witchcraft (ch. 28:3), while he himself was guilty of a sin equally great. *Stubbornness is as idolatry and teraphim* (images) Rev. Ver. We may clear away the outward signs of idolatry, but the real idolatry remains, if we set our will above the will of God. *He hath also rejected thee from being king*. "God rejects Saul from being king over Israel, because he had rejected God from being king over Saul."

Vs. 24-31 give the pathetic account of Saul's confession of sin, the confirmation of his rejection, his plea not to be dishonored before the people, and his worshipping of the Lord.

APPLICATION

I have performed the commandment of the Lord, v. 13. Falsehood and hypocrisy are most hateful in the sight of God. Heaven has always forgiveness for the worst sinner, when he humbly and frankly confesses his sin. But there is nothing save the sternest condemnation for those who cover up their sin with a profession of religious devotion, and hope to drown the voice of conscience by the loudness of their hallelujahs. The Saviour, who was all gentleness and compassion towards the publicans and sinners, glowed with righteous indignation when He spoke to the hypocrites of His day.

This bleating of the sheep . . . and the lowing of

the oxen, v. 14. As the voice of the beasts testified against Saul, so every sin of ours will find a voice. It is told of a prisoner charged with murder, that one morning he asked the jailer to put him in another cell. At midnight, he said, the prisoners in the next cell tapped on the wall and whispered, "Thou art a murderer." There were no prisoners in the next cell; the whispers were the echoes of a guilty conscience. The one way of escape from these accusations is through the blood of Christ, which, with a thousand tongues pleads for mercy and pardon.

They have brought them, v. 15. It is unmanly to shirk the responsibility of our deeds. Only

a coward will claim that his sin is due to circumstances, or companionship, or parentage. We cannot evade the law of God. It holds us to account for our thoughts and purposes, as well as our deeds. It is only sin itself, which can so blind men as to make them think that they can escape divine punishment by putting the blame of their sin on others.

Stay, and I will tell thee, v. 16. It is not an injury, but a kindness, to arrest us suddenly and forcibly on the path which leads to ruin; to confront us with some clear evidence of our danger and show us just where we stand. If we will be warned and turn, as did that other Saul of Tarsus, our life may be one of noble service and our death be gain. If we rush on in sinful courses like this Saul, the king, past the signal boards of divine warning, we increase our guilt and render more certain and terrible our doom.

When thou wast little, v. 17. The appointment of Saul was due to the Lord's gracious choice of him, rather than to any merit of

his own. This is true with regard to the beginnings of our salvation. It is not by good works, but by the grace, the undeserved kindness of God, that we are saved. It is true also of all growth in the Christian life and all advance in Christian usefulness. In the words of the well-known hymn,

"... Every virtue we possess,
And every conquest won,
And every thought of holiness,
Are His alone."

To obey is better than sacrifice, v. 22. True religion is very simple. The prophet Micah tells us in a sentence what we must do to please God. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" But while true religion is very simple, it is at the same time very exacting. Unless we are honestly striving to do God's will, all our care about public worship, and all our attention to outward forms, will be counted utterly worthless in His sight.

POINTS AND PARAGRAPHS

Sin is the means of its own discovery. v. 13.
Sternness is often the truest kindness. v. 16.

Grace is the strongest reason for gratitude. v. 17.

The path of duty is safer than the path of desire. v. 19.

Good not done is a sin as well as evil done. v. 20.

Religious ceremony is an inspiration to, not a substitute for, religious service. v. 21.

Our best offering to God is ourselves. v. 22.

God's rejection of us is the shadow of our rejection of Him. v. 23.

Dr. Hugh MacMillan thus illustrates how a good or evil choice may change, as in the case of Saul, one's whole life:

"Three of the principal rivers of Scotland rise from the same hillside. Only a very small space separates the sources of the Annan, the Tweed, and the Clyde from each other. At a place called Wolf Clyde, not far from the spot where the Clyde begins to flow, a strange thing may sometimes be

seen. The valley through which the stream of the Biggar runs at this point stretches between the Clyde and Tweed, and, as its level is only a little higher than the bed of the Clyde, during a high flood part of the water of the Clyde overflows its channel and runs into the Biggar, and is carried into the Tweed. This happens once, perhaps, in three or four years, and you can understand how very easy it would be to send the Clyde to Berwick instead of Glasgow, to the German Ocean instead of the Atlantic, and so alter the whole character and history of the east and west of Scotland."

Mr. Amos R. Wells tells of a woman in a jewelry store, who slyly took a diamond ring from the counter and slipped it into her mouth; but the tag hung outside, for the string had caught in her teeth, and all the frantic twitchings of her lips failed to loosen it.

Saul was like the man in the iron cage in the "Pilgrim's Progress," who gave his history: "I left off to watch and be sober; I laid the reins on the neck of my lusts; I

sinned against the light of the Word and the goodness of God; I have grieved the Spirit and He is gone; I tempted the devil, and he is come to me; I have provoked God to anger and He has left me."

The lessons of the narrative are:

1. The danger of mistaking partial for complete obedience.

(a) God requires literal obedience.

(b) God's language never exceeds God's meaning.

(c) Conscience is seen most clearly in minute obedience.

2. The possibility of giving a religious reason for an act of disobedience.

(a) One duty must not be performed on the ruins of another.

(b) God's commandment must not be changed on man's afterthought.

3. The danger of being seduced into disobedience by social clamor.

(a) The people who tempt are not the people who can save.

(b) Where God has spoken distinctly, there should be no human consultation."

The kingdom which was given to Saul was like a rich farm; but he did not cultivate it, and finally the noxious weeds that he allowed to grow up poisoned him to death.—Peloubet.

Light from the East

SHEEP AND CATTLE—The Amalekites were a band of roving Arabs roaming over the south country of Judaea, and their flocks and herds were their wealth, just as their animals are the sole possessions of many Arab tribes to-day, and upon them and the produce from them they live a good part of the year. The conquerors in every raid still carry off the best part of the cattle of the vanquished; indeed, that is the purpose which is usually behind every hostile expedition. The south country is used to this day for raising flocks and herds, which can be easily moved from place to place, but it has never been found suitable for settled inhabitants.

WITCHCRAFT—The practice of magic or divination was from the beginning closely connected with idolatry. It was a part of the ritual of the kingdom of darkness, and all appeals to it involved the worship of demons, a homage to Satan which was treason to Jehovah and was possibly, to Saul's mind, the worst thing of which a man could be guilty. The punishment of the crime in Israel was death (Ex. 22 : 18 ; Deut. 18 : 10) and the law was rigorously enforced in Saul's reign, 1 Sam. 28 : 3, 9.

TEACHING HINTS AND HELPS

This section embraces teaching material for the various grades in the school.

For Bible Class Teachers

AN ANALYSIS

When God intimated to Samuel His determination to set aside Saul as king of Israel, the prophet's heart was rent with anguish. "He cried unto the Lord all night," v. 11. This is a notable example of compliance with the apostle's precept regarding prayer for kings, 1 Tim. 2 : 1, 2. Observe:

1. *The sinful conduct of Saul.* (a) That for which he is condemned in the lesson is the persistent disregard of the word of the Lord. In ch. 13 : 6-9 we read that, "when the men of Israel saw that they were in a strait," the king took it upon himself to officiate as priest and "offered the burnt offering." For this conduct he was rebuked by Samuel

who said to him, "Thou hast done foolishly : thou hast not kept the commandment of the Lord thy God. Now thy kingdom shall not continue," ch. 13 : 13, 14. His house as a permanent dynasty in Israel was thus rejected. Notwithstanding this strong remonstrance and forcible check on his career, Saul went on from bad to worse, and became a conspicuous example of one being often reproved and hardening his neck, Prov. 29 : 1. (b) He failed to carry out God's command regarding Amalek. The Amalekites were the hereditary enemies of Israel. During five centuries they manifested bitter hatred and committed many atrocities against the chosen people. (See Deut. 25 : 17-19.) The national safety required that this public foe should be removed, and God commissioned Saul to carry out the sentence of Deut. 25 : 19. There was to be no reser-

vation or exception. But in plain violation of his instructions, Saul spared King Agag and the best of the spoil. Some may think that he should be excused for this action, that he was really justified in shrinking from the full execution of the stern and awful work of extermination on which he was sent. But this view ignores the persistent malignity and heinousness of the conduct of Amalek, and the fact that, while God is infinite in goodness and mercy and ever ready to forgive, He is also righteous and just, and therefore inflicts condign punishment upon the obdurate impenitent.

2. *The efforts of Saul to justify his conduct.*

(a) He met Samuel with the bland and seemingly pious salutation, "Blessed be thou of the Lord; I have performed the commandment of the Lord," v. 13. What effrontery and shameless falsehood! Surely he was either blinded by self-conceit or was conscious of acting the part of an audacious hypocrite. Samuel at once exposed his base pretence by evidence, with which he was surrounded, v. 14. (b) The king's answer deepened his guilt. These animals, he alleged, were spared for a religious purpose—they were to be sacrificed to the Lord. The holy end thus contemplated would justify a departure from the letter of the divine command. He had merely showed clemency toward Agag. For this act he deemed himself deserving of commendation rather than censure. Besides, he was not to blame, but the people, v. 15. But why did he not restrain the people? Was he not invested with royal authority for this very purpose? It is vain for men in office to try to shift responsibility from themselves to others, and to give an appearance of religious service and zeal to palpable transgressions of God's commandments. The prophet was not hoodwinked by this shallow, jesuitical sophistry. He firmly stood for the word of the Lord, as we should always do, and said to the king, "Stay, and I will tell thee what the Lord hath said to me this night." He then recalled in pointed terms the steps by which Saul had brought himself to the present juncture, vs. 17-19. The Lord had taken him from obscurity, and elevated him to a position of great prominence and power,

and had sent him on a special mission; but he had proved utterly unworthy and disobeyed the voice of the Lord.

3. *The sentence pronounced upon him, and the manner in which it was received.* (a) He was deposed from the throne of Israel. The Lord rejected him from being king, v. 23. (b) Thereupon he confessed his sin, his transgression of the commandment of the Lord; but pleaded that he did so, "because he feared the people, and obeyed their voice," v. 24. Alas! this shallow penitence came too late. The prophet refused to change his attitude, and finally turned away in sorrow and "came no more to see Saul until the day of his death," v. 35.

For Teachers of the Boys and Girls

Perhaps there is no better way of dealing with the lesson than to follow the dialogue verse by verse:

Samuel's arrival, v. 13; sent by the Lord with a dreadful message, vs. 10, 11, grieved to the heart for Saul's wickedness, v. 11.

Saul's pious welcome, v. 13. He salutes Samuel in the name of the Lord, and declares he has obeyed God's commandment in destroying Amalek, v. 3. (For the dreadfulness of that command and the reason for it, see Exposition, and Analysis.) Sin takes away our wits. Only sin could have made Saul so simple as to suppose that he could so easily deceive God's prophet.

Samuel's sharp question, v. 14. The sheep and oxen declare the falsehood of Saul's words.

Saul's mean excuse, v. 15. He lays the fault on the people, instead of taking it on himself; and pretends it is God's service: "they were spared for sacrifice," he says.

Samuel's awful message from the Lord. V. 16 is dramatic in the highest degree. V. 17 reminds Saul of his obligation to the Lord. V. 19 contains, one would suppose, an unanswerable question. But sin makes men crooked. They will squirm rather than confess. And so we hear:

Saul's base defence, vs. 20, 21—"I have done right; if there is any wrong: the people are the guilty parties." It is but a repetition of v. 15, and shows that sin has greatly hardened Saul's heart. He stands up against

plain fact, as well as against Samuel and against God.

Samuel's final reply, vs. 22, 23. It might justly have been a bare word of rejection; but Samuel, like God, is fair, and so he reasons even with this brazen offender. The teacher should make time for the great truth of v. 22, obedience of heart and life, not outward form, the essence of religion. Then the sentence falls; and again it is fair—the "because" is unanswerable; Saul has rejected God's command, God rejects him as king. The servant who disobeys is not fit to be trusted with service.

Vs. 26-31 should be read. Perhaps young scholars may not be able to sound the depths of the passage—merciful is it if they cannot; but it shows how bitter a thing sin is, which so breaks up a strong man, and how hard it is to win back what we have allowed sin to snatch away from us. The burden of the whole lesson is, Obey! obey!! obey!!!

Some Test Questions

- What does Saul claim to have done?
- Who were the Amalekites?
- Why were they to be destroyed?
- What evidence against Saul's claim?
- For what does Samuel blame Saul?
- How does Saul defend himself?
- What answer made by Samuel?
- To what is rebellion compared?
- What was the penalty of Saul's sin?

FOR TEACHERS OF THE LITTLE ONES

Introduction—Were you ever rolling a hoop and it ran off the sidewalk into the ditch? Did you ever hear of a train running off the track? Did you ever run off the track yourselves when going along a narrow path? Recall the two paths outlined by Samuel, the path of disobedience and the path of obedience. King Saul started all right on this path of obedience, but he "got off the track" and on to the other path of disobedience, forgot to obey God.

Lesson Subject—God saving His people by teaching them how to serve Him.

Lesson—Divide the lesson into three stories:

Saul's Sin—Here are the

What do we learn as to:

- (1) The sin of hypocrisy?
- (2) God's wrath against sin?
- (3) The importance of obedience to God?
- (4) The real nature of idolatry?

Prove from Scripture

That the Lord rejects those who reject Him.

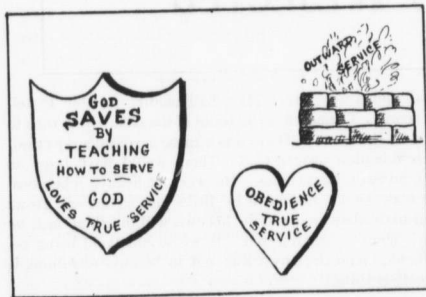
For Special Study

(To be assigned the Sabbath previous.)

1. The Amalekites.
2. Excuses.
3. True worship.

The Catechism

Ques. 87. Repentance unto life. This question tells us four things: (1) From what repentance springs. We must know that we are sinners or we shall see nothing to repent of, and we must be sure that God is merciful or there will be no use in our repenting. (2) What goes along with repentance—sorrow for and hatred of sin. But these are not repentance. (3) What repentance is. It is turning away from sin. In repentance we stop going in the wrong direction and begin going in the right direction. And then it is something more than giving up evil, it is earnestly desiring and striving to do right. (4) To what repentance leads—to life. This means eternal life, which God gives us on condition that we believe and repent.



men of Israel (strokes) gathered in a valley (outline hills around) near a city (square) belonging to the Amalekites. These people (strokes) were enemies to God and to the children of Israel, and God had told Saul to go out with his men and destroy every one of these people for their wickedness. God also told Saul not to keep any of their good things, cattle, oxen, sheep, lambs—all were to be destroyed. Saul disobeyed God. He picked out all the best oxen, sheep, lambs, etc., and kept them for his own use, and also kept Agag, the king, alive, so that he might have the glory of bringing home a royal prisoner; all of which displeased God.

GOD AND SAMUEL—They are talking about Saul. God tells Samuel how displeased He is with Saul. Samuel likes Saul, and is grieved that God is turned against him. Samuel spent all night asking God, if possible, to please let Saul still be king.

SAMUEL AND SAUL—These two are together again. Saul says, "I have obeyed the Lord, I have destroyed the Amalekites." Samuel says, "Listen! what is that I hear, the bleating of sheep! the lowing of oxen! Where did they come from? "O! " said Saul, "the people spared the best of those belonging to the Amalekites to offer in sacrifice to God." Then Samuel told Saul just what God thought

of him, vs. 17-23. "He hath also rejected thee from being king." It was no excuse for Saul's disobedience, that he intended to offer the sheep and oxen as a sacrifice to God. Nothing can make up in God's sight for lack of obedience.

Golden Text—Explain that God does not want outward service, if at the same time there is not true worship in the heart and obedience to His commands. If John goes to church or Sunday School, and during the week is quarrelsome, untruthful, dishonest, or greedy, God is not pleased with his acts of worship. "Going to church," "saying our prayers," etc., will not please God, unless we have a true heart full of worship and obedience.

Blackboard—Outline an altar with smoke ascending. Print **OUTWARD SERVICE**, also a heart, with **TRUE SERVICE**. Underneath print the Golden Text.

Whisper Sentence—God loves true service.

Hymn—

Though small is all that we can do
To please the King of heaven;
When hearts and hands and lips unite
To serve the Saviour with delight,
They are most precious in His sight:
Such grace to mine be given. Amen.

—Hymn No. 532, Book of Praise

BLACKBOARD REVIEW

SAUL REBELLIOUS REJECTED

Ask the scholars to imagine a tall and sturdy oak. They will readily be able to tell that the oak has grown from a tiny acorn. The acorn is the cause of the oak. Now turn to the sad picture of to-day's lesson—**SAUL REJECTED**. There was a cause for Saul's rejection, as there is for the oak. This was his rebellion against God. There would have been no "**SAUL REJECTED**" if there had been no **SAUL REBELLIOUS**. He was not always rebellious. Once he was humble and ready to obey God. But little by little just as the oak grows larger and larger, he allowed himself to disobey God and do his own will, until, at last, he wanted his own way in everything. Then he was rejected. If we would avoid being rejected of God we must not be rebellious. And the surest way not to become rebellious is never to disobey God even in the smallest things.

*AN ORDER OF SERVICE: Third Quarter

OPENING EXERCISES

I. SILENCE.

II. REPEAT IN CONCERT: Them that honor Me I will honor, and they that despise Me shall be lightly esteemed.

III. SINGING.

He leadeth me! O blessed thought!
O words with heavenly comfort fraught!
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me.
*He leadeth me! He leadeth me!
By His own hand He leadeth me!
His faithful follower I would be,
For by His hand He leadeth me.*

Hymn 297, Book of Praise.

IV. PRAYER, closing with the Lord's Prayer.

V. SINGING. Psalm or Hymn selected.

VI. RESPONSIVE SENTENCES. Isaiah 11:1-4.

Superintendent. And there shall come forth a rod out of Jesse,
School. And a Branch shall grow out of his roots:

Superintendent. And the spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

School. And shall make Him of quick understanding in the fear of the Lord:

Superintendent. And He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears:

School. But with righteousness shall He judge the poor, and reprove with equity for the meek of the earth:

Superintendent. And He shall smite the earth with the rod of His mouth,

School. And with the breath of His lips shall He slay the wicked.

VII. SINGING.

Hail to the Lord's Anointed,
Great David's greater Son!
Hail, in the time appointed,
His reign on earth begun!

He comes to break oppression,
To set the captive free,
To take away transgression,
And rule in equity.
Hymn 444, Book of Praise.

VIII. READING OF LESSON PASSAGE.

IX. SINGING. Psalm or Hymn selected.

CLASS WORK

[Let this be entirely undisturbed by Secretary's or Librarian's distributions, or otherwise.]

I. ROLL CALL.

II. OFFERING, which may be taken in a class envelope, or class and report envelope.

III. MEMORY VERSES AND CATECHISM.

IV. LESSON STUDY.

CLOSING EXERCISES

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

III. REVIEW FROM SUPERINTENDENT'S DESK; which may include recitation in concert of Catechism, Lesson Title, Golden Text, Memory Verses and Heads of Lesson Plan.

IV. SINGING.

The Head that once was crowned with thorns
Is crowned with glory now;
A royal diadem adorns
The mighty Victor's brow.

Hymn 64, Book of Praise.

V. RESPONSIVE SENTENCES. Luke 2:10, 11.

Superintendent. And the angel said unto them, Fear not:

School. For, behold, I bring you good tidings of great joy, which shall be to all people.

Superintendent. For unto you is born this day in the city of David a Saviour,

School. Which is Christ the Lord.

VI. BENEDICTION OR CLOSING PRAYER.

*Copies of the above ORDER OF SERVICE on separate sheet may be had at 50c. per 100.

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THE BOOK PAGE

Books for review to be sent to the EDITORS OF THE TEACHERS MONTHLY, Room 87, Confederation Life Building, Toronto.

In the Days of the Red River Rebellion. By John McDougall, with illustrations by J. E. Laughlin, and portraits. William Briggs, Toronto. 303 pages; price \$1.00, net.

The sub-title is better, "Life and Adventure in the Far West of Canada." "John", as he is known by Indians and Hudson Bay Factors and pioneer settlers in all the great lone land, knows the land as few can. He has been in it and of it since boyhood. He is in it and of it still. His father, Rev. George McDougall, was a notable traveller and missionary. "John" has been no whit behind, and no whit behind in his wonderful influence over the Indian. "McDougall's Indians" on the edge of the Rockies means good Indians. The book is charming to read, and is a vivid picture of the trapping, hunting, romantic life, which is being quickly driven further and further north by the incoming settlers.

The Bible in Brazil. By Hugh C. Tucker. The Fleming H. Revell Company, Toronto. 293 pages; price \$1.25, net.

The author of this book was, during fourteen years, the agent of the American Bible Society for Brazil. His extensive travels gave him excellent opportunities of becoming acquainted with the country and its

people. He has given us the results of keen and careful observations in a very readable form. To those who are seeking information concerning the condition of the people in "the neglected continent," and the missionary work carried on amongst them, Mr. Tucker's book may be confidently recommended. They will find the instruction they desire, worked into a most interesting and well-told story. This is just the book to help those who are studying the Special Monthly Tople for July in the General Assembly's Plan of Study for young people's societies.

The All Red Line. Edited by George Johnson. James Hope & Son, Ottawa. 486 pages; \$1.50, net.

The completion last October of the cable between Canada and Australia was a great event. Six British governments had combined to carry out the project, Canada's share was conspicuous, and especially that of Sir Sandford Fleming, the originator. The story of the work is now told in detail by Mr. Johnson, and able contributors, with a view to educating the public mind for a still larger undertaking, namely, to connect the Empire throughout by an "all red line," of Imperial telegraphic communication.

When Angels Come to Men. By Margaret E. Sangster. The Fleming H. Revell Company, Toronto. 136 pages; price \$1.00 net.

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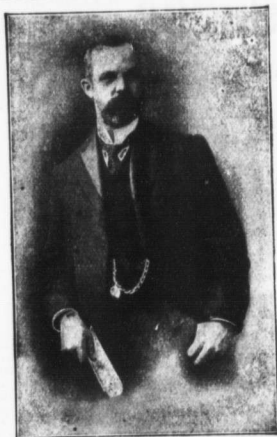
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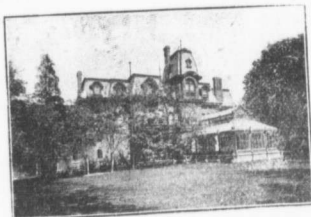
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