



NOTES

FOR



BIBLE STUDY

IN
CONNECTION WITH,
AND FOLLOWING
THE COURSE OF
READING OF
THE

AND

BIBLE READING PRAYER ALLIANCE

ALF. SANDHAM, EDITOR.

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ALF. SANDHAM, EDITOR.

TO OUR READERS.

DEAR FRIENDS,—

It is always pleasing to us to hear of the increasing demand for books and periodicals, bearing upon and calculated to stimulate the study of the Word of God. In these days when there is so much issuing from the press, calculated to prove hurtful to the readers, and especially so much designed to undermine the truth, it should be not only our delight to read helpful books, but our business to lend a helping hand toward extending the circulation of such. The growing demand to which we have referred is evidence that there are many who feel their responsibility, and are ready to meet it, and we rejoice at the same. It is specially gratifying to us to find so many of our readers engaged earnestly in the effort to widen the sphere of usefulness for "NOTES FOR BIBLE STUDY." The rapidly increasing list of subscribers is evidence of labor expended, and the cheering letters received are tokens of blessing following upon study and labor. Our list of subscribers is now far ahead of the same time last year. Only through the help of many valued friends have we been able to reach this point, therefore to all such we hereby tender our very grateful acknowledgments, and it remains for us only to ask continued kindly co-operation in still further promoting the usefulness of "THE NOTES." You know "its value." You would not "miss for anything the regular monthly visits of 'THE NOTES.'" Then speak of it to others. Tell them to send for a sample copy, or send us the address of friends you wish to interest, and we will mail samples (free of charge.)

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May the Lord cause His blessing to rest upon each dear friend to whom our monthly visits are made.

Yours in the Gospel, ALF. SANDHAM.

P S.—We also desire to thank the many friends who so promptly responded to our call for duplicate copies of the January number of "NOTES." We can still place a goodly number with new subscribers, and shall be pleased to receive further response.

Table of Abbreviations used in the "NOTES."

G. T. Golden Text	R. V. Revised Version	f.c. First clause
O. T. Old Testament	cf. Refer	l.c. Last clause
N. T. New Testament	Comp. Compare	marg. Margin.
A. V. Authorized Version	m.c. Middle clause	Ctr. Contrast

For July, 1889.

BY REV. E. P. GARDNER.

NOTE.—*The readings are arranged as follows: (a) Day and Date, (b) Chapter to be read, (c) Memory verse, (d) Notes on the Chapter.*

Mon. 1.—*Rev. 9: 6.* On the historical interp, fifth trumpet, *vs. 1-11*=uprising of Mohammed and his hosts; horsemen with yellow turbans, 'crowns of gold,') long hair, and fierce as lions, *vs. 7, 8*; sixth trumpet, *vs. 12-21*=invasion of Turks, who, long held back in Euphrates valley, *v. 14*, broke forth in vast host, *v. 16*, of cavalry with cannon, *v. 17*; after which Christendom still remained unchanged, *vs. 20, 21*. If trumpets are future, events must interpret them; one seems to be executed by demons themselves, *vs. 2-11*, the other to come from the mystical Euphrates, *i.e.*, Babylon, the apostate church, *v. 4*.

Tues. 2.—*Rev. 10: 7.* As before 7th seal comes an assurance of the fidelity of part of Israel and triumph of the church, *ch. 7*, so before 7th trumpet an episode showing Israel's destiny in the crisis now coming, *ch. 10: 1*; *ch. 11: 13*. This recorded in a little book, *v. 9*, and when spiritually appropriated by John, ('eaten,') *v. 9*, makes him both joyous and sad, *v. 11*, and strengthens him for remaining prophecy, *v. 11*. The historical view makes this a prophecy of the Reformation; the angel=Papacy, and little book taken from him, the Bible.

Wed. 3.—*Rev. 11: 8.* Contents of little book, *vs. 1-13*. Part of Jews shall remain faithful to God, *v. 1*, the rest apostatize, *v. 2*; 'two witnesses,' *v. 3*, may be law and prophets, or two persons, whom the beast shall destroy. This will be when Israel goes back to Jerusalem, *v. 8*. $3\frac{1}{2}$ years, *v. 2*, or days, *v. 9*, a symbolic number, meaning duration of worldly triumph. In hist. interp. two witnesses are true Christianity persecuted and slain by Papacy, *vs. 7-10*, revived in Luther, *v. 11*, making Rome tremble, *v. 13*.

Thur. 4.—*Rev. 12: 9.* Now an episode to explain the appearing of Anti-christ. Woman, the church clothed with heavenly radiance, *v. 1*, gives birth to Christ, *v. 2*. Satan would destroy him at once, *v. 3, 4*; but He is caught up to heaven till His millennial reign, *v. 5*, which leads to the casting of Satan down to earth, *vs. 7-9*, then follows the present wilderness and persecution period of the church, *vs. 6, 13*; eagle wings=Roman power, *v. 14*; earth=consolidated civilization, *v. 16*; both which have shielded the church against Satan's fury, *vs. 16, 17*; so the way is made ready for the final conflict, *v. 17*.

Fri. 5.—*Rev. 13: 8.* The last conflict comes. Out of the sea of nations, summoned by Satan, rises Anti-christ, *v. 1*, in whom all the ages of the world's hatred to Christ culminate, *v. 7*, despotic, *v. 1*, ferocious, *v. 2*, blasphemous, *v. 6*, supported by Satan, adored

by the world, *v. 4*. The apostate church, coming from the world's culture (earth,) *v. 11*, sustains him, *v. 12*, works mock miracles, *vs. 13-15*, and stamps on mankind the mark of the beast's ownership, *vs. 15-17*. The beast's number, a triple six, one for each of the blasphemous trinity dragon and two beasts, shows how he attempts to reach the triple seven of the real trinity, Father, Son and Spirit, *v. 18*. But in that terrible time the Lord's elect stands firm, *v. 8*.

Sat. 6.-*Rev. 14: 4*. The terrible picture of ch. 13 is followed as elsewhere in Apocalypse, chs. 5, 7, by another scene to strengthen believers' faith. Before the Lamb pass in review the faithful Israelites, who are the strength of the church at this time, *v. 1*. The vision of ch. 7; 4; 11: 1, is thus fulfilled; and then the gospel is preached to all the world, *vs. 6, 7*; ch. 7: 9; Rom. 11: 12, 15. We see God's view of Babylon's power, *v. 8*, the beast's mark, *v. 9*, and the saints sufferings, *v. 13*; then Anti-christ's overthrow, when God gathers the harvest of His own people, and tramples His enemies in the wine-press of His wrath.

Lord's Day, 7.-*Rev. 15: 4*. An outlook into heaven, showing the preparation for fulfilling the vision of ch. 14. The vials are the final outpouring of God's wrath, *v. 1*. Sea of glass and fire, God's purity and wrath, *v. 2*; ctr. the sea out of which the beast rises, ch. 13: 1; so the angels with the vials of wrath are pure and bright, *v. 6*. They who fight here shall sing there, *v. 2*; but they sing not of their own works but of His, *v. 3*. What seemed dark here, ch. 13: 7, 17, is explained there, *v. 3*. This is the day of grace; then the day of judgments; but the judgments shall show His glory and lead the world to worship Him, *v. 4*. Pray that men may not need judgments to bring them to Christ.

Mon. 8.-*Rev. 16: 9*. The last and most terrible series of judgments now fall. As trumpets shook the world-kingdoms, the vials suddenly and utterly destroy the kingdom of the beast. These like the trumpets are divided into 4 and 3; and the last 3 fall directly on Anti-christ, *vs. 10, 11*, the apostate church, *v. 12*, and Babylon, *v. 19*. Unclean spirits, like frogs, croaking in the darkness of error and sensuality, *v. 13*. These judgments should convert, but only harden, showing men are given over, *vs. 11, 21*.

Tues. 9.-*Rev. 17: 14*. The church, once the pure bride of Christ, Eph. 5: 25, allies itself to the world, *v. 2*, becomes a harlot *v. 1*, and persecutes saints, *v. 6*. The world is viewed as tossing waters, *v. 1*, a moral wilderness, *v. 3*. Successive kingdoms mountains high, *v. 9*. The seven kingdoms may be Egypt, Nineveh, Babylon, Persia, Greece, Pagan Rome, Papal Rome, *vs. 9, 10*, Perhaps the beast that was, is not, yet shall be, *v. 11*, is Judaism, seemingly slain by Rome, ch. 13: 3, rising again in last days led by Antichrist, overthrowing Rome, *v. 16*, and then making Jerusalem his capital.

Wed. 10.-*Rev. 18: 4*. When the cup of iniquity is full, *vs. 2, 3*, the cup of vengeance will be poured out. Babylon's greatest splendor, *v. 3*, will in God's sight mark her worst condition, *v. 1*. Some of God's people will be found in her even then, *v. 4*. How cowardly, *v. 10*, and selfish, *v. 11*, the world's sorrow will be. Had she but longed for spiritual fruits, they would not have been taken from her, *v. 14*. But what makes earth mourn makes heaven rejoice, *v. 20*.

Thur. 11.-*Rev. 19: 10*. The earthly harlot being destroyed, the true bride having been caught up to heaven, and freed from all stain, *v. 8*; Eph. 5: 27; is there wedded to her Lord, *v. 7*, amid the rejoicings of angels, *v. 9*; Eph. 3: 10. Then bridegroom and bride transformed into warriors, *vs. 11-14*, descend to earth to overthrow the beast, *vs. 11-21*; 2 Thess. 2: 4, 8; who having destroyed Babylon, ch. 17: 16; now at Jerusalem wages the final battle for the rule of the world, Dan. 7: 9-11; Zech. 14: 2-4. It is through Christ's atoning work that He wins the victory, *v. 13*.

Fri. 12.-*Rev. 20: 12*. Then Satan is bound *vs. 1-3*; all Israel turns to God, Isa. 60-66; Jer. 32, 33; Ezek. 36-39; Zech. 13: 9; Matt. 22: 39; the nations are converted, Rom. 11: 15; creation puts on her wedding robes and celebrates her Sabbath, Rom. 8: 20-22; and the risen church in visible glory, *v. 14*; 1 Cor. 15: 23, 51, 52; 1 Thess. 4: 15-17, reigns over the world, *v. 6*; ch. 5: 10; 1 Cor. 5: 2. Now the church becomes the kingdom. The 1000 years may be symbolic and indefinitely long. At the close and outbreak of Satan, and the last judgment, *vs. 7-15*.

Sat. 13.-*Rev. 21: 3*. Finally the eternal state, chs. 21, 22. Sea, type of separation and unrest will be removed, *v. 1*. Earth shall be God's dwelling-place, *v. 3*. Sin's last work shall be done away, *v. 4*. He who was Alpha becomes Omega, *v. 6*. The Church shines in beauty beyond human thought, *vs. 9-21*. 'Four square,' the shape of the 'Holy of Holies'; the new Jerusalem shall be the 'Holy of Holies,' to which all earth is the tabernacle *vs. 3, 24*. Communion with God shall need no intervening ordinances, *v. 22*. All the blessed of the universe can have free access, *v. 25*.

Lord's Day, 14.-*Rev. 22: 3*. Life shall flow down on the saints from God, *v. 1*; and the fruits of blessedness shall perpetually be theirs, *v. 2*; perfect service, unclouded vision, acknowledged ownership, eternal dominion, *vs. 3-5*. All this is made certain by Him who cannot lie, *v. 6*; and its millennial beginning may at any moment flash upon us, *vs. 7, 10, 12, 20*. No wonder John was beside himself in rapture, *v. 8*; the only wonder is that we care to dwell on anything else. O that we may pray 'Come, Lord Jesus, come quickly!' *vs. 17, 20*.

Mon. 15.-*1 Sam. 1: 27*. Israel was corrupt, ch. 2: 12-17, 22, but there were godly households which kept alive the ancient

faith, *v.* 1-3; 1 King 19: 18. Even Christian homes may have rasping elements in them, *vs.* 6, 7. Let your own troubles drive you to God, *v.* 10. Hannah's prayers the secret of Samuel's greatness, *v.* 11. How easy for narrow formalists to misjudge those whose piety is not of their pattern, *vs.* 13-16. No blessing in a home like children; desire them, seek them of the Lord, and then give them to Him, *vs.* 19-28. Remember in prosperity the vows made in adversity, *v.* 28.

Tues. 16.-1 *Sam.* 2: 7. They who pray absorbedly, ch. 1: 13, should afterwards thank adoringly, *vs.* 1-10. Trace your mercies back to God, *v.* 7. No deadlier foe to religion than a greedy impure minister, *vs.* 17, 22. Amid what vile surroundings, the lily can lift its whiteness heavenward! *v.* 13. Pious sentiments, *v.* 20, but fatal, inexcusable weakness, *vs.* 23-25. God held Eli responsible for the sins he did not repress, *v.* 29. God's promises are ours only while we are faithful to Him, *v.* 30.

Wed. 17.-1 *Sam.* 3: 1. One lamp was going out, *v.* 3, but another was being lighted, *v.* 4; one word was ceasing, *v.* 1, but another was beginning, *vs.* 19-21. Children may be called of God earlier than we think, *v.* 4. Let not parents discourage children's religious impressions, but deepen and explain them, *vs.* 8, 9. Beware lest you get between your child and God. Many a divine message might come to us through a child, were we ready to listen, *v.* 18; 2 Ki. 5: 3, 4; Matt. 18: 1-3. Noble qualities in Eli; no envy, *v.* 8, no priestly arrogance, *v.* 9; submission to God's will, *v.* 18; but what a failure after all, *vs.* 11-14.

Thur. 18.-1 *Ki.* 4: 13. How men trust to forms when they have lost the spirit, *vs.* 3, 5; Matt. 3: 9. They who reject God in prosperity turn to Him in adversity, *v.* 4. No greater insult to God than to claim His covenant, and yet trample on His law, *v.* 4. Better the triumph of God's open enemies than of His rotten hearted supporters, *v.* 11. 'Eaten and drunk in God's presence' yet cast out into outer darkness, *v.* 4. Ill news flies fast, *v.* 12. Dreading the harvest of sinning does not save us from the fruitage of the seed we have sown, *v.* 13.

Fri. 19.-1 *Ki.* 5: 9. The ark and the idol cannot long stay side by side in the heart temple, *v.* 3. Never is Satan nearer his downfall than when he seems securest, *v.* 3, f.c. How quickly men set up their Dagon again, after God has overthrown them, *v.* 3, l.c.; Ex. 32: 4; but that only brings on them a sorer punishment at last, *vs.* 4, 6. God can easily make men sick of their ill-gotten gains, *v.* 6. The capture of the ark was overruled by God to show His supremacy over the gods of the heathen, *vs.* 6-12.

Sat. 20.-1 *Ki.* 6: 6. Men only lengthen out their punishment by refusing to part with their sins, *v.* 1. By what despicable instruments God can punish the lordliest men, *v.* 4; Acts 12: 23. The ark taken forth in shame, comes back in triumph, *vs.* 10-12.

The cart that has carried God's ark shall never afterward be used for meaner service; and the cattle whom God has guided, belong to Him, *v. 14*. A stone in the open field a poor lodging for the ark, yet better there than in Dagon's temple, or with Eli's sons, *v. 15*.

Lord's Day, 21.-*1 Sam. 7: 6*. Sin drove the ark out, only repentance can bring it back, *v. 3*. 'Pouring out water,' a symbol of pouring out the heart in sorrow, *v. 6*. When God's people are united, the devil is sure to attack them, *v. 7*. The offering a lamb meant re-dedication of themselves to God, *v. 9*. The shed blood of the lamb an all sufficient plea with God against the Philistines, *v. 8*. They who are self-confident in sin are defeated, *ch. 4: 5-10*; they who are self-distrustful and repentant, conquer, *v. 10*. Make thorough work in your spiritual victories, *11-14*. Pray to-day for deeper sense of sin.

Mon. 22.-*1 Sam. 8: 6*. Men may govern a nation grandly but rule their own families poorly, *vs. 1-3*. A plausible reason for an unworthy request, *v. 5*. Much easier to change the government than themselves, *v. 5*. The one balm for a wounded heart, *v. 6*. What seems to you a personal trouble may touch God more closely than it does you, *v. 8*. What a common excuse for throwing off religious restraint, 'I must do as others do around me, *v. 20*.

Tues. 23.-*1 Sam. 9: 27*. What unlooked for doorways may open in a life *v. 3*. While we are vexed about trivial cares, *vs. 3, 4*, God is planning for us a kingdom, *v. 17*; *1 Cor. 6: 2, 3*. Filial reverence a good quality in a young man. *v. 3*. How Samuel's influence has pervaded the people, *vs. 6-11*. While God plans our great affairs, He notes our least concerns, *v. 20*. Being a Benjamite only, fitted Saul to be a king, for no tribal jealousy would be excited, *v. 21*. Premonition of the high honor soon to come, *v. 24*.

Wed. 24.-*1 Sam. 10: 10*. Tokens to Saul that God's hand was indeed in the matter, *vs. 2-5*. When God calls a man to service, He will equip him for it, *v. 9*. That the untutored peasant could thus suddenly prophesy, would prove that he could also be king, *vs. 10-12*. Yet he still could hardly realize it all, *vs. 16, 22*. Only by letting us have our own way can God teach us the sinfulness of our aims, *v. 19*. Saul's patience under insult augured well, *v. 27*.

Thur. 25. *1 Sam. 11: 7*. The Ammonites claimed the right of original possession in Gilead, *v. 1*. Gilead despaired of help from the Western tribes, who could hardly resist the Philistines, *v. 1, l. c*. The kingdom was so recently established, Gilead forgot that there was such a man as Saul, *vs. 3, 4*. Now the Spirit equips Saul for his kingship, *v. 7*. The small number from Judah shows that tribe disaffected toward Saul, *v. 8*; *ch. 15: 4*. The Spirit has transformed the farmer-boy into a general, *v. 11*. Triumph over self the highest of all triumphs, *v. 13*.

Fri. 26.-*1 Sam. 12: 20*. Now the noble old leader uses the

whole weight of his character to help the change which he condemns, and the man who displaces him. He vindicates his own integrity, *vs.* 2-5, appeals to God, *vs.* 16-18; shows how God who had been their real deliverer in the past, *vs.* 6-11, must be their real ruler in the future, *vs.* 14, 15; that the safety of the nation must now as ever depend on their attitude toward God, *vs.* 20-25. Clearly he himself will still be the power behind the throne, *v.* 23. A grand instance of how out of the stores of rich experience and chastened wisdom, the old may help the young.

Sat. 27.-*1 Sam.* 13: 7. The first stroke for freedom, followed by a rousing of the whole nation, *vs.* 3, 4; Gilgal, *v.* 4, place of sacred memories, Josh. 5: 8-11, and farthest away from the Philistines. Israel in a terrible strait, *vs.* 6, 7, 19-21. A sore trial for poor Saul, *v.* 8, the harder because in a position without precedents to guide him, yet would that his faith had stood the test, *vs.* 9-14. A kingdom lost by failure at the eleventh hour, *v.* 10; yet 'providences would be no tests did they not keep us waiting till the last moment.'

Lord's Day, 28.-*1 Sam.* 14: 23. God has left Saul, ch. 13: 13, but all the more he clings to priest and ark, *vs.* 3, 18, 37. Sometimes what seem utterly reckless ventures of faith, *v.* 6, are God's trumpet calls to His people to victory, *vs.* 19-23. If we look for providences we shall find them, *vs.* 10-12. 'Nothing succeeds like success,' *v.* 22. God's real heroes, *v.* 6, are calm even in excitement, *vs.* 29, 30. Weaker natures swing from dejection, *v.* 2, to headlong rashness, *v.* 24. Pray to-day for faith, *v.* 6, and courage, *v.* 13, in life's darkest hours.

Mon. 29.-*1 Sam.* 15: 22. One more chance given to Saul, *v.* 1, but lost just as before. How plain the command, *vs.* 1-3, how partial the obedience, *vs.* 7, 8, how wilful the disobedience, *v.* 9. How we pride ourselves on half-way service, *v.* 13. Sin is sure to discover itself, *v.* 14. Social clamor a poor excuse for wilful transgression, *v.* 21. What shallow insincere repentance, *vs.* 24, 25. There are sins which fix destiny, *vs.* 26-29. God means just what He says, *v.* 22. The best influences of life leave a man when He turns his back on God, *v.* 35.

Tues. 30.-*1 Sam.* 16: 7. God has other servants to fill the place of those who prove faithless, *v.* 1. We are in no danger if we are on God's errands, *v.* 2. Go to Bethlehem and you will find the King, *v.* 4; Luke 2: 15. Many of God's greatest champions are of poor appearance, 2 Cor. 10: 10; many a stately figure hides a base heart, *v.* 7; ch. 17: 28. Who knows to what high destinies God may have called your lowly child, *v.* 11. Even while tending the sheep, David learned to be a hero, ch. 17: 34. Singing of God in the sheep-fold, Ps. 23, trained him to sing to Saul in the court, *vs.* 17, 23. God knows how to carry out His own plans *vs.* 19-22.

Wed. 31.-*1 Sam.* 17: 45 The devil's warriors always look

large to those who lose sight of God, *vs.* 4-11; Num. 13: 33. By what indirect ways God gets His own champions to the front, *vs.* 17, 18. They who have fought sin secretly, shall win the open and glorious victories, *vs.* 34-36. God furnishes new weapons for new conflicts, *vs.* 39, 40. Poor courage that needs to bluster, *v.* 44. David's faith a better armor than Goliath's coat of brass, *v.* 45. Our best defence is often in a swift attack, *v.* 48. By and by God will turn the enemy's own weapons against him, *v.* 51. The Christian warrior finds weapons right along the road, stones in brook he crosses, *v.* 40, a sword in the hand of the foe, *v.* 51; Mark 13: 11.

SIDE LIGHTS ON THE DAILY READINGS FOR EACH LORD'S DAY.

SELECTED BY THE EDITOR,

July 7.—Revelation 15.

Verse 2. "*They sang.*" There cannot but be music in the Temple of the Holy Ghost.—TRAPP.

"*Harps of God.*" We have had the harps mentioned previously (chaps. 5: 18; 14: 2); it is appropriate. The life which has been a discord to the world, rises into true music before God. They who will make their life a melody must take it first as a conflict. The harps they hold are called harps of God, not merely because they are dedicated to Him, but because they are truly God's. All the most glorious and noble things in nature were named God's. The lofty trees were "trees of God," the high-piled mountains were "mountains of God," so also the harps which strike forth the richest music are harps of God.

Verse 3. The Song of Moses was a pæan of victory over Pharaoh and his hosts. Israel stood on the margin of the Red Sea and saw the tokens of the overthrow of the great world-power of that day; so these saints stand by the border of the fire-blent sea of glass, and sing the song of triumph over the doom of the great world-powers of every age. The cases are parallel, the songs are alike. They also "*sing of the Lamb.*" The Lamb is the axis on which the world of scenery of the Apocalypse moves; He is the key of earth's history; the victory of the saints is in Him; the song of triumph is of Him who put a new song in their mouth.

Verse 7. "*Golden vials.*" Vessels of large content, but narrow mouths; they pour out slowly but drench deeply, and distil effectually the wrath of God, which may be let out in minims, and yet do great matters; as there may be much poison in little drops. These vials are said to be golden, to show that His anger is holy.—TRAPP.

Verse 8. The greatest deliverances of the Church are brought about by awful and astonishing steps of Providence.—HENRY.

July 14.—Revelation 22.

Verse 1. The Spirit is the water of life, God its source, Christ its channel, ordinances its pipes, faith its receiving hand, the heart the vessel, and the mouth the outlet for watering all around.

Verse 2. There is no conscience so deeply wounded by sin but a single leaf from the tree of life can heal it.

Heaven's happinesses are so many that they cannot be numbered, so great that they cannot be measured, so copious that they cannot be defined, so precious that they cannot be valued.—TRAPP.

Verse 11. The two things which are not needed in Heaven, nor found in hell, are mercy and amendment.

Verse 12. The God of all grace works every good work in us, and then rewards it as if meritorious.

Verse 14. By keeping the Commandments men cannot be saved, and yet without keeping them, no man will be saved.

Verse 17. The earnest invitations to sinners are as if Jesus pressed the cup of salvation to their lips.

Jesus in His last message, states His lowest terms of salvation, and so leaves sinners without excuse.

Verse 18. Perverters of Scripture are the devil's disciples, and heirs of all the curses.

July 21.—1 Samuel 8.

Verse 6. "*Samuel prayed.*" He does not let his own personal feelings decide, but endeavors to learn what is the will of God in the matter.

Israel was a nation of ingrates. Ingratitude is a vice never mentioned by heathens but with detestation; it is a blot on humanity.

Tempest-tossed souls may always find in prayer a harbour nigh at hand.

Verse 7. "*Hearken to the voice.*" These words were uttered in anger as appeareth in Hosea 13: 11. Let them have a king since they will needs have it so, but they will soon enough of him. It is not safe to prescribe to God, nor to be over importunate for any temporal gift.—TRAPP.

Verse 9. "*Protest solemnly.*" That they may fall with open eyes, and be left as inexcusable as they are wilful.—TRAPP.

Verse 19. Blind sinners disregards God's warnings as brutes do the printed board, "Traps set here."

July 28.—1 Samuel 14.

Verse 6. Trusting God in seeming impossibilities glorifies Him, strengthens the brethren, and confirms our own faith.

Verse 8. "*We will pass over.*" Though on all-fours, and with much ado. Difficulty doth but whet on heroic spirits.—TRAPP.

Verse 13. As the soldier counts his success by the forts he has taken and foes slain, so the Christian by difficulties surmounted, and lusts subdued.

"*Jonathan Climbed.*" Faith in God's power and promises will eat its way over all Alps of opposition. Great acts are bought with great hazards.—TRAPP.

Verse 20. "*Great discomfiture.*" Notwithstanding Saul's sin, Samuel's departure, and the people's diffidence, God wrought for His own name's sake; and lest the enemy should vaunt and say, "Our hand is high, and the Lord hath not done all this," Deut. 32: 27.—TRAPP.

Verse 23. This earth is a battle field, but all victory is through Him a Zion's hill.

TOPICS FOR WEEKLY MEETINGS.

BY REV. H. M. PARSONS, D.D., TORONTO.

For the week preceding July 7.—Rev. 11: 15; Dan. 7: 13, 14.

"THE KINGDOMS OF OUR LORD, AND OF HIS CHRIST."

The consummation of earthly kingdoms is now reached. This seventh trumpet is attended by different consequences from the six preceding ones.

1. *It makes the completion of the Gospel mystery.* Rev. 10: 7. The Gospel of the Son of God, was hid from all the ages before this. Rom. 16: 25; 1 Cor. 2: 7; Eph. 3: 5-9; Col. 1: 26. Jesus commanded us, to preach it to all nations. He said—directly after this is done, the *end* of this age would come. This accords with Dan. 2: 44.

2. *It makes a commotion in Heaven.* At the seventh seal, there was an half hours' silence in Heaven. At the seventh "Vial," a great voice out of the temple of Heaven from the throne saying, "It is done." Now in Heaven, "great voices" and *thanksgivings from the four and twenty Elders*, are heard. At this moment occurs, Dan. 7: 13, 14. While the Son of Man, received His title and investiture of "all power"—at His ascension—when He took his seat at the right hand of the Majesty on High,—yet in a special sense, at this consummation of the Gospel mystery on the earth—He is invested with the actual and visible administration of the kingdom, on and over the earth. The 14th verse fitly meets the crisis of the earth. The echoes of the song, that follows this majestic event reverberate throughout the universe. The Son of Man—the title always associated since His ascension, with His coming again—approaches the ancient of days—the everlasting Father in the Divine nature,—and from Him "there was given Him dominion and glory, and a kingdom, that all people, nations, and languages, should serve Him." Then the chorus of the Redeemed breaks forth in thanksgiving "*because Thou hast taken to Thee, Thy great power and hast reigned.*"

3. *Our relation to this kingdom of glory.* The object of Christianity is not so much to christianize the present world, as to save souls out of it, so as not to be condemned with the world. 1 Cor. 11: 32. Now we are in the *humiliation*. We are to suffer with Him, that we may reign with Him. Matt. 5: 5; Luke 12: 32; 22: 28-30; Rom. 5: 17; 1 Cor. 6: 2; Rev. 1: 6; 2: 26, 27; 3: 21; 20: 4. And this will be throughout the 1000 years. There must be a "regeneration" of the world, as of the individual—a death before a resurrection, a *destruction* of world-kingdoms, before they rise anew, as the *kingdom* of Christ. The Millennium will not be perfect. After the mighty harvests of the nation there

will be another apostacy and the final judgment. Rev. 20: 7-15. when the world of *nature*, will be destroyed and renewed as the world of *history* was before the Millennium. 2 Pet. 3: 8-13. Thus there is an outward progress, marked by these stages of advance, in the future to the absolute and final consummation, as there has been from the beginning to the present age. We are near the opening of these surprising and majestic events. The kingdoms of earth are many. The kingdoms of Christ will be one. "The glorified Son of Man, shall rule mankind by His transfigured church in Heaven, and by His people Israel on earth. Israel shall be the priestly mediator of blessings to the whole world, realizing them first." The church is now in training for the kingdom. When we have finished the work given us to do, then the consummation of the text will begin. Then will every saint realize the 22nd verse of our Lord's High-Priestly prayers.

For the week preceding July 14.—Rev. 21.

"A NEW HEAVEN AND A NEW EARTH."

NOTE.—This chapter and the last one of the prophecy, describe the kingdom of God, consummated on the new earth. The scenery recalls the first creation, with the added glories, unfolded from the amazing resources of the Godhead in the execution of the redemptive plan. The unchanging plan of the old creation, as to the earth and the race, is brilliantly adorned with the splendor of the heavenly and earthly Brides of Christ, the second Adam. There are two parts in the chapter before us. *The new heaven and earth*; and *the Bride, the Lamb's wife*.

1. *The restitution of all things.* John saw in the vision—a new heaven—a new earth—and no sea. We cannot conceive what this earth would be without the sea. But we know that it is the figure expressive of restlessness and sorrow. The moan of the waves, is the minor tone of creation now. If all remembrance of sorrow and sin is departed, this will cease. The eye next catches the *holy city*, the *New Jerusalem*, descending from heaven and ruling on the prepared earth. And a loud voice announces the *tabernacle of God with men*. At first God condescended to talk with Adam, and visit him in the garden. Now He has come to dwell with men and be their God. And He abolishes every remainder of the old and fallen state. A *throne* is seen. And the Ruler announces "all things new." The character of the inhabitants is proclaimed. The *fountain of the water of life*, flows freely for them. Overcomers inherit all these things. "The meek shall inherit the earth." By the promise of sonship, they are seen to be the Sons of God, whom Christ has brought into the family. And the wicked are utterly excluded. The whole discourse is of the eternal state on this earth. The wicked have their part in eternal separation from God, and therefore from the earth—called *the second death*.

2. *The beauty and the glory of the Bride.* This is Christ's

pearl, on which He has expended so much, and very properly it occupies the chief place in the New Creation. For if at the first stage of victory, He comes to be admired *in His saints*, by the on-looking universe—much more when the eternal victory is established, the attractions will not cease to draw the wondering gaze of all holy beings, but will then more increase. The Bride is likened to a city—that great city, the *Holy Jerusalem, descending out of heaven from God.*

HER LIGHT, *like a jasper stone, clear as crystal.* The wall great and high, “twelve angels at the gates, and the names of the twelve tribes of Israel written upon them.” *Twelve foundations* were seen inscribed with the names of the twelve Apostles of the Lamb. The measurements of the city and of the wall are given. Then the building, the city, the foundations—the gates, the street, are described by *Jasper, pure gold, precious stones, pearls, and transparent glass.* The glory of God and the Lamb, furnished them all with light. This Light shines through the Bride, the Lamb's wife. The nations on the earth will walk in this light, and they will bring all their glory to it. Into this city none shall enter, that will defile it. Their passport is, *their name written in the Lamb's Book of Life.* Dear reader, is your name written there? For what is this wonderful scene described—if not to lead you to answer that question?

For the week preceding July 21.—1 Sam. 2: 1-10.

“I REJOICE IN THY SALVATION.”

The Song of Hannah was the prelude to the Song of Mary. Prayer and praise are inseparably connected in Scripture. 1 Col. 4: 2; 1 Tim. 2: 1. Hannah intensely desired a son, that she might dedicate him to the Tabernacle service. Oh! that more Christian wives to-day, had a similar longing and desire! No one can read these ten verses without hearing Jehovah speak, if at all acquainted with Him.

The first *three* sentences—are emphatic and suggestive. “My heart rejoiceth in the *Lord.*” She had been sorely grieved, when she prayed and vowed before the Lord. But He had heard her prayer. So the *heart* was drawn out in gratitude. “Mine horn is exalted in the *Lord.*” “Allusion is made to the custom of Eastern women, wearing a tin or silver horn on the forehead, from which the veil was suspended. Wives without children wore it projecting in an oblique direction, while those who were mothers, raised it a few inches higher inclining to the perpendicular, thus making known by the exalted horn, their maternal state.” “My mouth is enlarged over mine enemies.” She no longer was compelled to bear in silence the reproaches of others. She acknowledged the Lord. “Because I rejoice in His salvation.

Her praises all turn upon Jehovah—He is her God. Against her proud and provoking rival—she appeals to Him who had heard and answered her prayer. She avows her obedient humility. "The Lord is a God of knowledge, and by Him actions are weighed." This shows how conscientious this woman had been in her life. Jehovah is the God of Providence, to all them who trust Him. All conditions of life He surveys, appoints, and determines. "The Lord maketh poor, and maketh rich." "The Lord killeth and maketh alive: He bringeth down to the grave, and bringeth up." Such experience as she had, begets reliance. In the 8th verse the exaltation of the sinner is set forth. From the lowest estate to the highest, Jehovah buys him; and the reason is found in His omnipotence "for the pillars of the earth are the Lord's, and He hath sat the world upon them." How instinctively too, the contrast of the Lord's power is felt in all ages. For it is the teaching of His spirit. "He will keep the feet of His saints," for He is the way. "And the wicked shall be silent in darkness." Why does He not speak? "For by strength shall no man prevail." With one bound she passes to the conclusion. This prayer framed by the Holy Ghost, still pursues the delicate intuition of the female mind. The last verse deals with the *wicked*, the *judgment*, the *victory*, and *glory*, and *Christ*. This is the first place in Scripture, in which the word "anointed" or Messiah occurs, and as there was no king in Israel at this time, it seems the clearest interpretation to refer it to Christ. Mary's song, Luke 1: 46-55, has a similar train of thought, and the same strain of lofty devotion, and adoration of Jehovah. These examples are most-instructive in this day of human exaltation. How few Christians know that their prayers are answered, and yet how many who are living on answered prayer, have the desire to offer the incense of thanksgiving? A devout recognition of God, as our Saviour in this way, would doubtless stimulate appropriating faith, and lead to many more works of power. And still farther, we learn from this to seek God's glory, in every event of life. To labor and pray and give thanks, on account of the glory that will come to the victorious Captain of our salvation, will keep us eyeing that Captain in faith, and longing to behold Him coming in the clouds of heaven, to summon His own to glory.

For the week preceding July 28.—1 Sam. 14: 1-23.

"THE LORD SAVED ISRAEL THAT DAY."

He saved Israel every day. And at last Israel destroyed himself, Hosea 13: 9. What was true in the ancient people is true of the Church. God's forces in the world have ever been defeated from the *inside*, never from the outside of the camp. The Philistines far outnumbered Israel, and were fortified in a strong natural

garrison. God's method of warfare always differs from man's. And when His Spirit enters into man, His methods follow. In this case contrary to all military discipline and tactics, a single man, with his servant, is moved to do what, human wisdom and skill would pronounce rash and ill-advised. The reason that moved Jonathan to attempt this assault was not from the spirit that prompted the blasphemous challenge of the Philistine Giant. In modest form it is stated, not as implying doubt, but simply distrust of himself. v. 6. "It may be that the Lord will work for us: The *expectancy* of his faith is notable. This quality is often lacking in the faith of God's people to day. Saul trusted in the sturdiness and patriotism of his men, and therefore ordered them to pursue the panic-stricken foe, without tasting food—till overcome by hunger, they transgressed a well-known command of God. Let us notice the way of God's salvation in this instance.

1. *Without any noise.* Jonathan and his servant went quietly, led by the Spirit of the Lord, and trusting in Him for the result. The way by which he was to know the heavenly guidance, was suggested by the Lord to him. It must be noted here, that this man knew the Lord, and walked with Him in his life, and therefore was not deceived. For after the first parley with the garrison, Jonathan went forward, saying to his armor-bearer:—"Come up after me: for the Lord hath delivered them into the hand of Israel." Here is no vanity—no self-complacency—no thought of himself—but the Lord, and *Israel* for the Lord's glory occupied his mind.

2. The Lord *imprisoned His foes through their fears.* Though so many; so proud, and so mighty—the valor of two men, slaying about twenty as they met them one after another, inspired the whole army with a mighty panic. And when this commotion increase to a furious rout and self-slaughter of the enemy, it was seen and heard by the Lord's forces, many of whom were in hiding. So to-day, some volunteer, moved by the Spirit, has enlisted so much interest, by the arousing of perishing sinners to their lost state, that a whole dead and sleeping church, has been started from her hiding place and set to work, sending the Gospel to the lost nations in darkness.

3. So God enlists His people *in the main work of the last command.* Through the *evangelistic cry*—the enemy is to be finally routed. This requires the hearty co-operation of *all the people of God.* Foreign missions is the surest road to a united Church, and to ultimate triumph and eternal victory.

4. *Dependence on the Holy Spirit, as manifested in us through the Word.* This is plainly taught. Beginning in the individual believer, it must extend not only to the victory in one assault but drawing into the field all members of Christ must pervade the determined siege against all strongholds of Satan, till they fall, under "the presence of the Lord" and the glory of His power,

INTERNATIONAL S. S. LESSONS.

BY REV. W. H. BATES, CLYDE, N.Y.

[July 7.] SAMUEL CALLED OF GOD. [1 Sam. 3: 1-14.]

Time.—Bible margin, about B.C. 1141.**Place.**—The Tabernacle at Shiloh (place of rest), the religious capitol of the country.**Persons.**—Samuel (asked of God), 12 years old; Eli (high placed), about 78 years old, high-priest, and judge of Israel; Jehovah.**Introductory.**—We now return to the Old Testament after six months of study in the Gospel according to St. Mark. The last Old Testament lesson, "Ruth's choice," Ruth 1: 16-22. Time between, about 180 years, covering several judgeships preceding Eli's. The two Books of Samuel, like the two Books of Kings, in the Jewish canon of Scripture formed but one book. Divided. Books of Samuel so-called, because he is the chiefest personage mentioned in them. They are probably a compilation from different sources—from Samuel himself (1 Samuel 10: 25), Natban the prophet and Gad the seer (1 Chron. 29: 29)—made by some person or persons, perhaps near the close of David's reign, or later. Time estimated to be covered by them, about 130 years. Beginning of new era in Jewish history,—fall of judgeships and rise of kingly government. Theocracy gives place to monarchy. Samuel, last of judges, and in one sense first of the prophets, *i.e.*, founder of the "School of the Prophets." A Levite, son of pious Elkanah and Hannah, consecrated to God before birth, a Nazarene (Num. 6: 1-12; 1 Sam. 1: 11), give up a wee lad, to serve at the tabernacle. Read all the book that precedes the lesson.God's ^{CALL} COMMUNICATION to Samuel.

Analysis. 1-10. *The Call.* God's voice seldom heard for long years before. *Precious*—rare. *No open vision*—lit., no vision was published. Religiously degenerate, old ears too heavy; old eyes too dim. With new divine manifestations, God begins with a little child. How many times was Samuel called? *vs.* 4, 6, 8, 10. What was his mistake about his calls? *Samuel did not yet know the Lord*—*i.e.*, in the way of any revelation made directly to him; had never been spoken to in this way. Knew only of Him before. Difference between knowing a thing, and knowing of it. Mistake, how corrected? *v.* 9. A transcendent moment when a child first rises above the human to the divine. Characterize Samuel's obedience to both Eli and Jehovah. 1. Instant. 2. Unquestioning. 3. Implicit. Such should be our obedience to parents and to God. Look up the seven ways by which God communicates to men: 1. VOCALLY, (phonomancy), (Heb. Bath-kol), Num. 12: 8; Matt. 3: 17; 17: 5. 2. LOT (cleromancy), Josh. 7: 13; 14: 2; Acts 1: 26; Prov. 16: 33. 3. DREAMS (oneiromancy), Gen. 41: 25; Dan. 2: 28. 4. URIM AND THUMMIM, Ex. 28: 30; Num. 27: 21; 1 Sam. 28: 6. 5. ORACLES, the first connected with the Ark of the Testimony, Ex. 35: 22, the second with the Tabernacle of the Congregation, Ex. 29: 42. 6. THE ANGELIC VOICE, such as Abraham heard on the mount of Sacrifice, Gen. 22: 15. 7. PROPHECY. How early may a child begin to serve God? In what ways? Examples of child piety: 2 Chron. 34: 1-7; 2 Tim. 1: 1-13. Give others,

11-14. *The Communication.* What? Why? *v.* 13. How had Eli been warned before? *1 Sam.* 2: 27-36. Does punishment fall only upon those who have sinned? How reconcile the fall of the house of Eli with God's covenant promise, *1 Sam.* 2: 30, and *Ex.* 29: 9? All God's covenants are founded on a moral basis. His unchangeableness is along the line of righteousness.

LESSONS.—1. Young hearts most open and be responsive to holy influence. 2 Childhood service as acceptable to God as adult service. 3. Go to God's house and so put yourself in the way of communication from Him. 4. Righteousness not hereditary: see Samuel and Hophni and Phinehas. 5. A good man may be guilty of a great sin in what he permits to be done by his children. 6. Parents, because of non-restraint of children, may be punished for children's sins. 7. Fidelity to God sometimes requires crucifixion of feeling.

[July 14.] THE SORROWFUL DEATH OF ELI.

[*1 Sam.* 4: 1-18.]

Time.—Twenty years after last lesson, about B.C. 11 A.D.

Place.—Shiloh. **Names.**—Eben-ezer (stone of help); Aphek (strength); Hophni (boxer); Phinehas (brazen mouth); Philistine (immigrant.)

Introductory.—The judgment upon Eli revealed to Samuel in the last lesson is about to fall. There God proposes; here He disposes. Israel's attempt to repel the invasion of their old enemies, the Philistines affords the providential circumstances through which God works to execute His judgment.

DELUSION OF ISRAEL, *vs.* 1-5.
DISMAY OF PHILISTINES, *vs.* 6-9.
DEFEAT OF ISRAEL, *vs.* 10, 11.
DEATH OF ELI, *vs.* 12-18.

Analysis. 1. *Delusion of Israel.* How many engagements in this campaign? *vs.* 2-10. After the first, what delusive purpose was formed? *v.* 3. Why delusive? *Josh.* 7: 1-12. The Ark—its construction? its import? its contents? its symbolism? Do ordinances necessarily convey grace? *v.* 5. What causes loss of power? What lesson from Israel's delusion, for Christians and churches to-day? *Josh.* 3: 31.

2. *Dismay of Philistines.* How caused? *v.* 6. Was Jehovah's power known and believed in by the nations? *v.* 8; *Josh.* 2: 10, 11. What did the Philistines do? *v.* 9. What two-fold effect of adverse circumstances? They discourage, or inspirit. May men stimulate themselves to action and succeed against supposed and great odds? *vs.* 9, 10.

3. *Defeat of Israel.* *Ps.* 78: 60-64. How many Israelites slain? *vs.* 2, 10. How could the Ark be made a sure protection to Israel? *Lev.* 26: 3, 11, 12, 14, 24. What end to a false profession of religion, or to a misuse of ordinances? *Matt.* 7: 22, 23. "They had better put the accursed thing (sin) out, than bring that holy thing (Ark) in." What always causes the defeats of God's people?

4. *Death of Eli.* 1. Messenger to Eli, *vs.* 12-15. 2. His evil tidings, *vs.* 16, 17. 3. Their fatal effect, *v.* 18. Distance from battle-field to Shiloh, about twenty miles. What tokens of disaster? *v.* 12. How did oriental grief generally display itself? What four things did the messenger tell Eli? *vs.* 16, 17. Which seemed to Eli the greatest calamity? Why? How long did He hold office, and how old at his death? What was his character?

LESSONS. 1. Unless we have strength from God, Philistine enemies will conquer us. 2. God will fail those, who, out of fellowship with Him, resort to Him only in emergencies. 3. Sin repels God and weakens men. 4. The Divine presence must be in religious symbol to make them efficient. 5. God's cause suffers defeat when His representatives are unholy. 6. God will punish those who profane His ordinances. 7. Good men sorrow most over disaster to God's cause. 8. Men, though servants of God, may have serious defects, and their life's good work be almost destroyed by their weaknesses. 9. The kindness of indulgent parents may be the greatest cruelty. 10. A character, however amiable, but destitute of courage and strength, lamentably fails.

[July 21.] SAMUEL THE REFORMER. [1 Sam. 7: 1-13.]

Time.—About twenty years after last lesson, B.C. 1120.

Place.—Mizpah (watch-tower), the highest peak near, and about three-and-a-half miles north-west from Jerusalem, the summit being 600 feet above the plain of Gibeon, and 3000 feet above the sea-level.

Introductory.—God always has a great man ready for a great occasion. The time was ripening for a reformation, and Samuel, as God's instrument, was prepared and ready for the time. National calamity had now, as during the seven oppressions recounted in the Book of Judges, wrought national penitence. Some victories are defeats. Such was the capture of the Ark by the Philistines; for God so plagued them in connection therewith that they were glad to send it out of the country, and He wrought to release Israel from subjection to them.

NATIONAL REPENTANCE; *vs.* 1-6.
VICTORY, *vs.* 7-12.

Analysis. 1. *National repentance*, *vs.* 1, 2, belong to the time of the last lesson, 20 years earlier. What was the history of the Ark during the seven months of its Philistine captivity? chaps. 5, 6. To what worship had Israel apostatized? *vs.* 3, 4. *Baalim and Ashtaroth*—both plural, Ex. 20: 3. Baal represented the masculine reproductive principle of nature, and Ashtoreth, or Astarte, the feminine principle of fecundity. Their worship was therefore simply nature-worship, and their rites were celebrated with the most revolting licentiousness. What four things did Samuel require? *v.* 3—"return"—"put away"—"prepare hearts"—"serve." Is that true repentance? Luke 15: 21; Eze. 36: 31; Lam. 3: 40; 2 Cor. 7: 10, 11; Ps. 119: 59, 60. Will confession of sin, (1 Jno. 1: 9), be complete without renunciation of sin? Compare Samuel, as a reformer, with John the Baptist. What was the secret of

Samuel's success in moving the heart of the nation? *v.* 5. What symbolic act was performed? *v.* 6. Various as this libation has been interpreted, it is agreed that it was an expression of humiliation and contrition for sin.

2. *National Victory.* How did this convocation affect the Philistines, and what did they do? *v.* 7. How does a revival generally affect wicked men? What did Israel do? *v.* 8. What recognition did God make of their sacrifice and prayer? *v.* 10. Of what is Samuel's intercession a type? How complete was the victory! *vs.* 10-13. What memorial? *v.* 12.

LESSONS.—1. A reformer should insist not simply on reformation, but on regeneration, so that an abiding new nature may be the source of a constant new conduct. 2. The power and influence of one man when God is with him. 3. God's people may let go their grip on Him, but He does not let go His grip on them. 4. Penitence and prayer are more powerful than armies. 5. Places of God's manifested favor should be marked with fitting memorials.

[July 28.] ISRAEL ASKING FOR A KING. [1 Sam. 8: 4-20.]

Time.—About 25 years after last lesson, B.C. 1095.

Place.—Ramah (high place), now *Er-Ram*, the birth-place, residence, and burial place of Samuel; 4 or 5 miles north-west of Jerusalem.

Introductory.—A period of peace and prosperity follows the release from subjection to the Philistines (last lesson). Samuel, in his old age, now about 70, had associated his two sons, Joel (whose God is Jehovah) and Abiah (God is his father)—what misnomers!—with him in office. Their official corruption (*v.* 3), the old sentiment of royalty (Judges 8: 23), and especially the example and influence of surrounding nations (*v.* 20), made the people dissatisfied with the existing form of government, and they desired a change,—wanted a king.

REQUEST PRESENTED, *vs.* 4-6.
ACCEDED TO, *vs.* 7, 8.
PROTESTED AGAINST, *vs.* 9-18.
PERSISTED IN, *vs.* 19, 20.

ANALYSIS. 1. *Request presented.* Who presented the request? *v.* 4. With what reasons? *v.* 5. Were these reasons or only excuses? Who was their king? Hos. 13: 10. How did Samuel feel about the request? *v.* 6. Why? Was it his pride, or his love for the honor of God's name and nation that was wounded? What was his recourse? *v.* 6. What may we do in our troubles? Ps. 37: 5; 55: 22.

2. *Request acceded to.* What was Samuel directed to do? *v.* 7. Whom did they in fact reject? Matt. 10: 24, 25; Jno. 15: 20. Was this anything new? Mention some of the ways in which people now reject God? Does God consent to let men have their own way? Would such consent be approval? Hos. 13: 11. If God be not our king, who is? John 8: 44

3. *Request protested against.* Was the protest against a princi-

ple, or only against this particular expression of it? Carefully consider Gen. 17: 16; Deut. 17: 14-20; Acts 13: 21, 22; Hos. 13: 11. What lesson for preachers and judicial officers from Samuel's course? Particularize the items that sustain the protest, *vs.* 11-19. How were these items fulfilled? 14: 52; 22: 7; 1 Ki. 9: 22, 23, &c.

4. *Request persisted in.* Is persistence a virtue? Did they persist that they might the better serve God? Does Israel's conformity to the nations, *v.* 20, have its correspondence in anything to-day? Rom. 12: 2; 2 Cor. 6: 17. Could Israel successfully cope with the nations without a king? Ex. 14: 14; Deut. 1: 30; 3: 22; 20: 4.

LESSONS.—1. The perils of promotion to unsanctified youth. 2. Great services may be forgotten, or treated with ingratitude. 3. Men who are hurt by those who ought to bless them, should have recourse to God for comfort and direction. 4. Rejection of pastors is often a rejection of God. 5. Men *can* have their way, but—! 6 The voice of the people is not always the voice of God. 7. Men wrongfully persisting in getting what they want, may get, to their sorrow, more than they want. 8. Compulsory submission to a wrong need not carry with it acquiescence in the wrong. 9. Declare the whole counsel of God, and let the consequences go where they belong.

GOLDEN TEXT THOUGHTS.

BY MISS KATIE A. CLARKE.

July 7.—1 Sam. 3: 10. "*Then Samuel answered, speak; for thy servant heareth.*" "*Speak,*" there is no use speaking to any one unless they listen. Some of the things that prevent a person hearing. (1.) An unwillingness to hear. (2.) Inattention. (3.) Being too far away from the speaker. (4.) Something coming between. (5.) Pre-occupation. How often do we fail to hear, when the Master has somewhat to say unto us, because we are occupied with other voices, or are too far away to catch His words. The faintest whisper is enough for a loving, listening heart. "*Thy servant.*" A servant's business, is to attend and obey his master's voice. What would we think of a servant too busy to stop and listen to his master's commands. "*Heareth.*" There are two ways of calling that the Lord speaks of, "with the rod or in love." If a child refuses to attend to his father's voice, he is likely to feel the rod. *Sinner*, you are at liberty to hear or not, as you please *now*, but there will come a time when you will *have to hear* the dreadful words "depart, into everlasting fire." *Saint.* (1.) Be willing to hear. (2.) Love, can't hear a voice we love too often. (3.) Keep silent, a person always talking gives no chance

to hear. (4.) Keep close to the Master. (5.) Don't let anything get in between. (6.) Don't be pre-occupied. (7.) Be sure to obey.

July 14.—1 Sam. 3: 13. "*His sons made themselves vile, and he restrained them not.*" Connect 1 Sam. 2: 12, 24; 3: 3, and see the downward course of sin. (1.) "They knew not the Lord." (2.) "Made themselves vile." (3.) "Made the Lord's people to transgress," and he "restrained them not." Luke 1: 15, 41. "He (John) *shall be* filled with the Holy Ghost." "Elizabeth *was* filled with the Holy Ghost" Parents must be themselves what they wish their children to be. Gen. 18: 19. A man is not only responsible for himself but for his family and household so far at least as he has power to influence them. "*Restrained them not.*" Marg. reads "frowned not upon them." There are a great many of Eli's descendants in the world to-day, they go on the principle that a thing must be wrong, but it is not their work to frown on it. God says, "them that sin rebuke," love the sinner but rebuke the sin. People are so afraid of being unpopular. (Five of our city ministers lately took sides with Eli, they *all* agreed that dancing and card-playing were sinful and injurious, yet one and all considered that it was not their business to "*frown on amusements,*" and one went so far as to state that he had gone a short time previous and *opened a dance with prayer.*) We are responsible to God for our influence, be it that of pastor, parent, teacher, friend, or child. All are by their actions and words casting a weight in the scale that either counts in value for God or the devil.

July 21.—Isa. 1: 16, 17. "*Cease to do evil, learn to do well.*" Negative and positive sides. Don't do evil—do well. Can't learn to do well, unless you cease to do evil, and you can't cease to do evil and then stop, must do something. You may empty and clean a glass, but unless you fill it with something pure it soon contracts defilement, and there is plenty of room for the evil to spread. *Cease—learn*, the first conveys the thought of immediately stopping something, the latter of a progressive work. *To do*, it is not the good you dream of doing, but the good you do, that will bring its reward. Only one way to learn to do well is to accept the invitation of the Master, and learn of Him who is meek and lowly.

July 28.—1 Sam. 8: 19. "*Nevertheless the people refused to obey the voice of Samuel, and they said, nay; but we will have a King over us.*" "*We will have,*" and they had. It is a dangerous course to insist on having anything from God, utterly regardless of His will in the matter. We only see the present, He sees the whole life here, and the eternity beyond. We have a right to go to God and ask Him for what we want; but we have no right

to say we will have that which God's wisdom sees fit we should not have. These people's course of action showed:—

- (1) Lack of love. Love likes to obey.
- (2) " loyalty. He was their King.
- (3) " gratitude. After all He had done.
- (4) " obedience. Refused to obey.
- (5) " common sense. God knew best.
- (6) " separation. Like other nations.
- (7) " confidence. Did not ask God's will at all.

OUTLINE STUDIES ON THE S. S. LESSONS.

BY ALF. SANDHAM.

July 7. Samuel Called of God. 1 Sam. 3: 1-14.

The opening lesson in our Old Testament studies is one replete with interest. To fully grasp the whole situation it is necessary to read carefully the first and second chapters, from which we learn 1st, the birth of the child introduced to us in the lesson, and 2nd the sin which God declares He will punish. Not only did Eli's sons sin against God, but the sins were such as to lead Israel to despise the ordinances of God, 2: 17. While reading of the evil of the young priests, and the weakness of the father, it is interesting to note how incidents regarding Samuel are interspersed, 2: 11, 18, 26, and now the opening verse of our lesson. Trace out also—

SAMUEL

THE LORD

asked of
given by
given to
ministers before
in favor with
called by
learns secrets of
faithful to
to Israel as

1: 11.
1: 27.
1: 28.
2: 11.
2: 26.
3: 4.
3: 11.
3: 18.
8: 7.

"The Child Samuel," v. 1. None too young to be used by God. Jer. 7: 18. If in idolatrous worship the children could be furnished a place, surely there is something for them to do in true worship. "Word precious." The scarcity of an article adds to its value. Amos 8: 11, 12. What Israel had despised they now longed for, but could not find. Connect v. 1, "No open vision," with v. 21. "The Lord revealed Himself to Samuel." How true is Prov. 10: 3. "The Lord called," v. 4. There never can be true service unless in response to a call from God. "He ran to Eli." A great many men now-a-days mistake a man's call for the Lord's. Samuel erred on the other side. Why? v. 7. So is it now, Matt. 22: 29. "Called again." What patience God displays toward man. He calls again and again to the sinner, seeking to attract

him from the error of his ways, and He calls repeatedly to many of His own children ere they respond. Well is it if they heed the call, Prov. 1: 24. "*Eli perceived.*" How slow he was—he whose ear had been anointed that he might listen. Is it to be wondered at when young disciples are perplexed to know what course to pursue, while they see older followers of God so dull and slow to perceive God's will.

"*The Lord CAME, and STOOD, and CALLED.*" v. 10. Look at the threefold statement. His condescension—"He came"; His patience—"He stood"; His persistence—"He called." His unchangeableness—"He called as *at other times.*" Is it not still the same? Rev. 3: 20. And it is the same call to-day. Prov. 8: 4-6. "*Samuel answered,*" v. 10; "*The Lord said,*" v. 11. Until a response is given to God's call, there can be no revelation from Him. Here is where many err, saint and sinner alike. There must be the recognition of the Lord's call, ere there can be the reception of the Lord's communication. What was God's message? v. 11-14. His hatred of sin and His determination to punish it. We learn by following out the passage, that Samuel feared to tell Eli. He felt keenly the sorrow it would give, yet v. 18, "*He told every whit.*" It is no act of kindness to hold back the truth. Only by telling it all can we free ourselves from responsibility, and place others in a position to do that which God desires them to do. And remember if we are not faithful we need not expect the experiences of vs. 19-21. "*None of his words fell to the ground.*" They were the Lord's words which Samuel spoke, and therefore were mighty and must prevail. Be sure you get your message from God.

July 14.

The Death of Eli.

1 Sam. 4: 1-18.

About 20 years have elapsed since the events of our lesson of last week. Perhaps Eli had forgotten what God had threatened, but God never forgets. The promise or the threat may be long in coming, but rest assured come it will. Note also the instrument God uses to accomplish His work. The Philistines—the last record of the people was given in Judges 16: 30; about half a century gone, but now they come to the front to take a place as God's instruments in fulfilling His word and acting as His executors. "*Israel was smitten.*" There never can be victory while God is against us. Note the question in v 3. A proper one—and the correct reply can be found in Deut. 28: 15, 25. Remember there is always a good reason for a failure to conquer in spiritual battles. The best thing to do is to find out what it is, but don't make the mistake Israel did. "*Fetch the ark—it—it.*" What a mistake! The ark was a mere wooden chest covered with gold. Nice to look at, but powerless. IT could not help. What they needed

was HIM not IT. Oh how many are making the same mistake to-day. The Church is losing its hold. It is not gaining victories. In fact it is being defeated at many points. Why is it? ask the priests. And instead of honestly sitting down to inquire of the Lord, they say—Let us get IT. Some novelty—some entertainment—some attraction. It is of no avail dear friend. Get HIM in your midst not IT. They got the ark. They got the priests. They got all the paraphrenalia of office, and ‘*they shouted till the earth rang again,*’ and were beaten worse than before, and lost IT and THEM—Ark and Priests. “*The Philistines were afraid.*” What! of the Israelites? No! But of God. So if you would make sinners tremble and flee, you must have God on your side. Sinners are not afraid of Bazaars (only so far as being cheated is concerned) nor of concerts, nor of church theatricals, nor of the people who provide them. But they are of God. Be sure to have Him with you. “*The ark was taken.*” That on which they so much relied. But the God of the ark was not a captive.

“*Eli’s eyes were dim.*” Alas, they had been so for many years. He had been, to say the least of it, color-blind, and had not seen the danger signals along the line. How is it with you? “*Eli’s death,*” v. 18; see 1 Sam. 3: 12. God’s word is sure.

Notice that the name of Samuel nowhere occurs in connection with this scene of danger, defeat, disgrace and death. They had depended upon form and forgot the spirit. Samuel is safe with the One who is the source of strength and victory, and when he reappears on the scene after 20 more years, ch. 7, it is to lead this people to repentance and to victory. Dear teacher and scholar, remember that forms will never save, therefore heed advice of ch. 7: 3. From this lesson learn (1) Sin and its punishment. (2) God is no respecter of persons. Priest and people alike suffer. (3) God’s word will surely be fulfilled. (4) He will make a perfect work either in salvation or judgment. Which is it to be?

July 21.

Samuel the Reformer.

1 Sam. 7: 1-12.

To-day’s lesson contains an account of a revival, wide spread and genuine. It embraced the whole nation, and its genuineness is evidenced in the works which followed, and the victories which resulted. Our last lesson left Israel a defeated people, and that in which all the hopes had been centred, (the Ark) in possession of the enemy. Note however that while God had delivered the Ark into the hands of the Philistines, He shows them that He is God alone, so when they set it BY Dagon, He Who will have no other God before Him, soon asserts His power, and Dagon falls. He also teaches them that victory over His people is not always success. “His hand was against them,” chap. 5: 9. Move as they

liked they could not escape. Thus we have a double aspect of judgment. Israel suffering because of the absence of the Lord. Philistia suffering because of the presence of the Lord. Our lesson again introduces Samuel after a lapse of about twenty years, as referred to last week. During this interval the influence of Samuel has been felt, and Israel is led to return to the Lord. The 3rd verse present the steps in this return. "Return"—They had wandered away; "Put away," not stow away, but got entirely rid of them. "Prepare your hearts," that is fix them steadfastly and firmly upon the Lord. "Serve Him only." Can't serve two masters. The secret of the success which marks the close of the lesson is to be discovered in v. 4. "They DID—they served." When a man *does* that which God requires and *serves* God only, then God will *do* for him and *serve* him. Note the promise in v. 3. "He will deliver." How is that deliverance to be wrought? See v. 5. Not by force of arms, but by humble believing, and prayer on the part of one who is right with God, v. 5, and confession, v. 6, by those who have sinned? How true v. 7 is. Have we not oftentimes experienced this when aroused to see our folly in the past. When desirous of doing right for the future. When waiting upon God to learn His will, then the enemy seems to summon all his strength for assault, and we like Israel, are afraid. But it was bad policy on the part of the Philistines to attack Israel just when Israel was resuming the walk of obedience. "Cease not to cry unto the Lord—HE will save us." Here is faith, and that on the right object. See contrast in 4: 3, "IT." A sacrifice and a prayer in v. 9. An acknowledgment of deserts—death they deserved; and a plea for deliverance. God ever has respect to such. "The Lord heard him."

As Samuel offered—enemy drew near,—BUT. How that word changes the aspect of the whole affair. He *thundered*, and the hosts of Philistines are defeated. God merely roared, and like a host of frightened sheep, the enemy fled. Israel had placed their case in God's hand, and the battle is His, not theirs. All they had to do was to chase, and it didn't need much military prowess to do that. So remember if you are right with God, your enemies become His, and He never yet was defeated in a battle. 2 Chron. 20: 15. *The Philistines were smitten.* See contrast in 1 Sam. 4: 10. Ark without God—DEFEAT. God without the Ark—VICTORY.

So dear friends form without God will never save, but God without form is ever victorious.

"Ebenezer." How many stones have we set up? Surely had we been mindful of what God hath done for us we would have a perfect wall of memorials along our pathway. Follow out the lesson and learn that when God undertakes a work He makes it complete. "Subdued." "Come no more." "Hand of God

against," v. 13. The two practical lessons to be learned from this study are:—

DEPARTURE FROM GOD results in *defeat* and TROUBLE.
 RETURNING TO GOD " " *victory* and PEACE.

July 28. Israel asking for a King. 1 Sam. 8: 4-20.

The opening verses are full of solemn meaning. They teach us—

THE POWER of a GODLY LIFE.

Isaiah was influenced by Samuel's consistent godly life, to serve God and keep His commands; and by the godless life of his sons they are led to an act of open rebellion against Him. Notice the root of evil in the young men. "*Lucre*," v. 3. This word occurs six times in the Bible, here and 1 Tim. 3: 3, 8; Titus 1: 7, 11; 1 Peter 5: 2. In the New Testament quotations it is always prefaced by the word filthy, and in every instance in Old and New Testament it has connection with those engaged in the work of spiritual ministration. (But, of course, such references would not apply to similar officials in the present day!)

What honor is placed upon Samuel in v. 5. What a grand thing to be so consistent in all your walk, that men are willing to accept your life as a standard by which to measure that of others. But they made a great mistake in supposing that God was confined to Samuel's sons as His ambassadors and representatives. As He had set Eli's house aside so could He that of Samuel.

"*A King to Judge us.*" Had they not been wisely judged without a king. "*Like all the nations.*" The great trouble with God's people then as now lay in the fact that they were not willing to be a peculiar people—different from all the nations. Was this request an unexpected one? Deut. 17: 14. It was unexpected and painful to Samuel, but he took the wisest and only safe course. "*He prayed.*" Well would it be for us if in every time of trouble we did likewise. "*The Lord said,*" God will never delay His answer, and that answer will make all plain both as regards your position, or your proper course of action. Compare v. 7 with John 15; 20. Don't be at all troubled when the world turns its back upon you, or even should the professed church do so. Be sure you are right with God and let all else go wrong—if it can. Vs. 9-18, convey the solemn thought that God in judgment oft gives men their own way, but never without due warning as to the consequences.

The persistent stubbornness of the human heart is shown in vs. 19, 20. "*We will have.*" When man rebels against God and

will have his own way, he must expect to suffer, and it will not be long ere he learns what a tremendous mistake he has made.

From this lesson let us gather the following:—

Who asks a King? - - Israel.
 What was Israel? - - A nation of redeemed slaves.
 Who had redeemed them? - God.
 Who had made them a nation? God.
 Who had led, fed, protected, etc.? God.
 Had God failed in any point? - } No.
 Had His rule been tyrannical - }

What then does the demand teach us—INGRATITUDE—FOLLY
 --REBELLION. Are you in any way like Israel? Take heed!

WOMEN IN THE GOSPEL.

BY ROBERT GARRY, LOCKPORT, N. Y.

Luke 7: 37, 38. Ministers to Christ's comfort.
 Mark 15: 40, 41, 47. Last at the Cross.
 Matt. 28: 1-7. First at the Sepulchre.
 Luke 2: 37, 38. First preacher to Jews.
 John 4: 28-30, 30-42. First preacher to the Nations.
 Acts 1: 14. In the first Church prayer-meeting.
 " 9: 36-39. Prominent in good works.
 " 16: 13-15. First to welcome Paul in Europe.
 " 18: 24-26. A Theological instructor.
 Rom. 16: 1-4. A Deaconess highly commended.
 2 Tim. 1: 5, and 3: 14, 15. Her domestic teaching commended.
 1 Cor. 14: 34. Let *her* keep silence, under certain circumstances.
 1 Cor. 11: 5. She prayed and prophesied.
 Gal. 4: 26. A type of the Church of Christ.

NAOMI.

Ruth I. and V.

MISS MARY L. FOGG. ST. LOUIS.

- I. Faithless — shown by her unbelief. Ps. 37: 3; Deut. 28: 2, 5, 8, 12. Consequence, Num. 32: 23; in *vs.* 20, 21. This was a test of faith and she failed.
- II. Disobedient, *v.* 2. Sons married heathen, Deut. 7: 3; 2 Cor. 6: 14. Went to sojourn, but dwelled there, *v.* 4.
- III. Chastisement, *vs.* 3, 4, 20, 21; Heb. 12: 9, 10; Job 5: 17, 18.
- IV. Return, *v.* 6; Jer. 31: 18; Lam. 5: 21. Begged Ruth three times to remain, *vs.* 11, 12, 15. How far was she responsible for Orpah's tarrying? Ezekiel 3: 18, 19.

- V. Emptiness away from God, *vs.* 20-23; Luke 15: 16; Jer. 3: 25; Ruth 2: 13. Naomi came back to starting place: Bethlehem, the House of Bread, Jer. 31: 18, contrast Matt. 11: 28, 29.
- IV. Built up, 4: 14, 15. The family was not cut off. John 6: 37; Ps. 27: 8; Hos. 14: 4, 8.

“FOLLOW ME.”

BY MISS KATIE CLARKE.

Follow Him wholly. Num. 32: 11, 12.

“ fully. Num. 14: 24.

“ wherever He leads. Matt. 8: 19.

“ only. Matt. 4: 10, 19.

“ bearing the cross. Mark 8: 34.

“ leaving all. Luke 5: 11.

“ “Hard after” Him. Psa. 63: 8.

“No darkness to them that follow.” John 8: 12.

“Then shall we know if we follow on.” Hosea 6: 3.

“We shall follow Him above.” Rev. 14: 4.

Don't follow Him “afar off.” Luke 22: 54.

FAITH.

BY MISS T. SCOTT.

1. What is it? Hebrews 11: 1.
2. How does it come? Rom. 10: 17; 12: 3; Heb. 12: 2.
3. What does it do? (1) Sanctifies. Acts 26: 18. (2) Justifies. Rom. 3: 28. (3) Heals. Jas. 5: 15. (4) Removes mountains. Matt. 17: 20. (5) Overcomes the world. 1 John 5: 4.
4. How do we utilize it? (1) We walk by it. 2 Cor. 5: 7. (2) We stand by it. Rom. 11: 20. (3) We live by it. Gal. 2: 20. (4) We have access by it. Rom. 5: 2. (5) We ask by it. James 1: 6.
5. Who exercised it? Heb. 11: 4—Abel—Gen. 4: 4, 5.
 “ 5—Enoch—Gen. 5: 22-24.
 “ 7—Noah—Gen. 6: 14-22.
 “ 8—Abraham—Gen. 12: 1, 4.
 “ 20—Isaac—Gen. 27: 27.
 “ 21—Jacob—Gen. 48: 20.
 “ 32—Samson—Judges 15: 16.
 “ 32—David—I Sam. 17: 45.
 Elijah—I Kings 17: 22.
6. What do we gain by it? (1) Salvation. Eph. 2: 8; 1 Pet. 1: 9.
 (2) Choice by God. James 2: 5. (3) Patience. James 1: 3.
 (4) Inheritance of the promises. Heb. 6: 12.

BIBLE READING EMBLEMS.

For the Young People.

BY MISS BELLA CLARKE.

Designed to assist Mothers and Teachers to interest and instruct the young from the Bible. Ask them to find the references. Have them read—and then question them on the same. These readings are prepared to supply one theme for each week with a daily line of thought upon the same.

"OUR GOD."

PART I. THE STRONG ONE. Read Isa. 26: 4.

"O God! our help in ages past, our hope for years to come;
Our refuge in the stormy blast, and our eternal home."

1. He is a Rock. 1 Sam. 2: 2; 2 Sam. 23: 47; Deut. 23: 4; Ps. 18: 31; Isa. 17: 10.
2. He is a Hiding place. Ps. 32: 7; Ps. 27: 5; Ps. 31: 20; Isa. 32: 2.
3. He is a Refuge. Ps. 9: 9; Ps. 46: 1; Ps. 62: 8; Ps. 48: 3.
4. He is a Sun. Ps. 84: 11; Isa. 60: 19, 20.
5. He is a Shield. Gen. 15: 1; Deut. 33: 29; Ps. 115: 9, 10, 11.
6. He is a Fortress. 2 Sam. 22: 2; Jer. 16: 19; Ps. 31: 3.
7. He is a Deliverer. Ps. 40: 17; Ps. 70: 5; Ps. 144: 2.

PART II. THE POWERFUL ONE. Read Isa. 12: 2.

"Under the shadow of Thy Throne, Thy saints have dwelt secure;
Sufficient is Thine arm alone; and our defence is sure."

1. He is a Defence. Ps. 59: 9, 16; Ps. 62: 2; Ps. 89: 18; Ps. 94: 22.
2. He is a High tower. 2 Sam. 22: 3; Ps. 18: 2.
3. He is a Fire. Zech. 2: 5; Heb. 12: 29; Ex. 24: 17; Deut. 4: 24.
4. He is a Protector. Ps. 121: Pro. 3: 23-26; Ps. 125: 2; Ps. 10: 14, 18; Isa. 41: 10.
5. He is All-seeing. Gen. 16: 13; Heb. 4: 13; Ps. 33: 13, 14; Ps. 90: 8; Ps. 139: 11, 12.
6. He is All-Knowing. 1 Sam. 2: 3; Ps. 139: 2, 3; 2 Kings 19: 27.
7. He is All-powerful. Matt. 6: 13; 2 Chron. 25: 8; Job 26: 12, 14; Ps. 65: 6; Rom. 14: 11.

PART III. THE ETERNAL ONE. Read Deut. 33: 27.

"Before the hills in order stood, on earth received her frame;
From everlasting Thou art God, to endless years the same."

1. He is the Everlasting God. Ex. 15: 18; Ps. 10: 16; Isa. 40: 28; Jer. 10: 10; Heb. 1: 11, 12.
2. He is the Mighty God. Job 36: 5; Job 9: 4; Ps. 50: 1; Jer. 32: 18.
3. He is the Living God. Dan. 6: 26; Dan. 4: 34; John 6: 57; 1 Tim. 6: 17.
4. He is the Merciful God. Num. 14: 18; Ps. 103: 8; Ps. 107: 1; Ps. 116: 5; Jer. 3: 12.
5. He is the Gracious God. Ex. 34: 6, 7; Neh. 9: 17; Joel 2: 13.
6. He is the Loving God. Jer. 31: 3; Jer. 10: 10; John 3: 16; 1 John 4: 8, 16.
7. He is the Holy God. Lev. 19: 2; 1 Sam. 6: 20; Ps. 99: 5, 9; Isa. 57: 15.

PART IV. THE UNCHANGING ONE. Read Mal. 3: 6.

"O God! our help in ages past, our hope for years to come,
Be Thou our guard while life shall last, and our eternal home."

1. He is a Covenant keeping God. Num. 23: 19; Judges 2: 1; Ps. 39: 34; Ps. 111: 5, 9.
2. He is a Jealous God. Ex. 20: 5; Ex. 34: 14; Deut. 6: 15; Josh. 24: 19.
3. He is a Great God. 1 Chron. 29: 11; 2 Chron. 2: 5; Ps. 77: 13; Deut. 32: 4.
4. He is a Faithful God. Deut. 7: 9; 1 Cor. 1: 9; 1 Cor. 10: 13; 2 Thess. 3: 3.
5. He is the God of Salvation. Ps. 27: 1, 9; Ps. 3: 8; Ps. 68: 20; Isa. 51: 6.
6. Can you truly say? Ps. 48: 14. Then act on—Josh. 24: 18, 24
7. You will find the truth of Dan. 3: 17.

"This God is our God," for ever and ever, then rest we secure in the arms of His love,
Guided and guarded through all of life's journey; till we shall meet Him in glory above;
Help us O God! with full purpose to serve Thee; Thy counsels to follow, Thy Word
to obey;
And may the light of Thy countenance ever, illumine with lightness each step of our
way.

REQUESTS FOR PRAYER.

WHATSOEVER ye shall ask the Father in my name He will give it you.
John 16: 23.

PRAYER is asked for—

A blessing on the Word of God throughout His Church, and that He will send forth laborers into His harvest. The extension of Scripture Study, and that the Bible may be kept an open and studied book on this continent, until Christ shall reign, also for revivals in all Colleges. Please present these requests *daily*.

THE POWER OF THE HOLY SPIRIT on a sister.—The work for God carried on in the Toronto Christian Institute.—A young man.—A father.—A minister.—A young girl.—The scholars and teachers of a S. S.—A congregation in Manitoba.—A S. S. teacher.—A young man just entering the ministry.—A young woman, that she may be fully consecrated.—Two young Christians.—On the workers and teachers in South America.

THE CONVERSION of a young man.—A husband.—A young man.—Nine young men.—A mother.—A young woman.—A son.—Two men.—Two brothers.—Two sisters and their husbands, members of churches, but far from Christ.—A brother.—A young wife.—Two young men.—A father.—An only son.—An aged father.—Three orphan boys.—An only sister.—An only son and wife.—A brother, sister, and my unsaved friends.—Two spiritualists in Cal.

THE RECLAIMING of a young girl.—A young man.—A son.—Two sons.—Two brothers.

THE RESTORATION TO HEALTH ACCORDING TO THE LORD'S WILL of a husband, who has for over 20 years been an invalid.—A young woman.—A "shut-in."—An insane person.—A "shut-in" in Penn.—A lady in Knoxville, Iowa.

GENERAL.—Guidance in the work of the Toronto Christian Institute.—A Christian worker.—A farmer in financial trouble.—Blessing upon the labors of Evangelists everywhere.—Guidance in choice of future employment.—Two gentlemen that grace may be given them.—Direction in mission perplexities.—A blessing on my school work in Conception, S. A.—For special guidance in my work.

FOR ALL WHO WRITE FOR THE "NOTES," that they may be fully led of the Spirit into *all truth*. (This request is exceedingly important.)

REQUESTS FOR PRAISE.

"Whoso offereth PRAISE glorifieth Me." Ps. 50: 23.

PRAISE FOR great blessing received in answer to prayer.—Tokens of favor vouchsafed the Toronto Christian Institute.—Blessing which has followed the labors of several Evangelists in Canada.—For blessing in Temporal matters.—Restored health.—For spiritual blessings.—The conversion of a son.—Guidance and strength to a young man just entered upon the Christian life.

PRAYER AND PROMISE.

PRAYER.—I am poor and sorrowful, let Thy salvation, O God set me up on high. Ps. 69: 29.

PROMISE.—I, even I, am He that comforteth you. Isa. 51: 12.

PRAYER.—Is it nothing to you all ye that pass by? behold and see if these be any sorrow like unto my sorrow? Lam. 1: 12.

PROMISE.—The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. Isa. 35: 10.

HE IS FAITHFUL THAT PROMISED, Heb. 10: 23.

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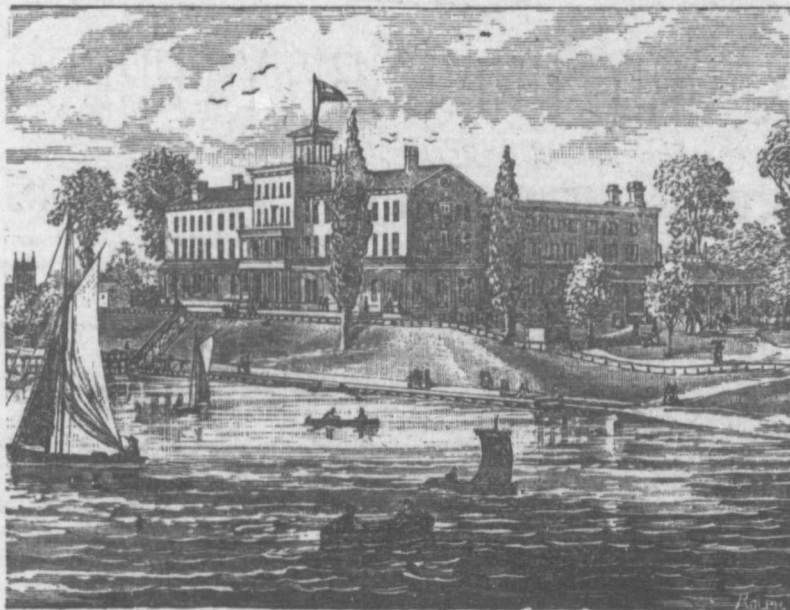
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