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The Teachers Monthly

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

Vol. XIV.

July, 1908

No. 7

Figures speak. And their voice is pleasant to hear, when they tell that 237,000,—more than a quarter million,—copies of our various publications go out, from week to week, and month to month, and quarter to quarter, to subscribers; or, again, when they say that more than 75% of the teachers of our Sabbath Schools use the **TEACHERS MONTHLY**, 66% of the scholars, our **QUARTERLIES** and **LEAFLETS**, and 45% one or other of our **Illustrated Papers**. It makes us pleasantly aware of how very big our great family of readers has grown to be, and very anxious to serve them to the utmost of our ability.

But the percentages tell also how much of the field there is still to be overtaken. We shall not be quite satisfied, until the figures are in each case 100%. Our ambition is to serve *every* teacher and *every* scholar throughout the whole church. In this, our present readers are our best helpers. And the help is easily given. A good word does not cost much; but it goes far to commend a publication. Do our Lesson Helps and Illustrated Papers suit *you*? Say so; and at once some other teacher and some other School will want them too.

Notwithstanding the "hard times" this year, we have had the best year's business in the history of our publications. This shows that they are looked upon as a necessity, not as a luxury. Some other desirable things may have to be done without; but these, no! We hope, year by year, to make them more and more of a necessity, by fitting them closer and closer to the needs of our Sabbath Schools and homes. We have just one request to make. It is a simple one,

and direct. If there is anything you would like to see in any of our publications, which it does not contain; or if there is anything in any of them which you think could be bettered, *let us know*.

The Power of Simplicity

By Rev. Professor A. R. Gordon, Litt.D.

The young teacher is often discouraged by his first experience of Sabbath School work. He has devoted time and pains to master the lesson, and done his best to put his thoughts into simple, persuasive language. Yet he feels there is something still lacking—that indefinable quality of complete spiritual sympathy which really reaches the heart. For simplicity is no mere form of words. It is essentially a principle of character. To touch and win the hearts of the children, the teacher must have the childlike mind, which thinks and feels and loves "as a little child".

We recognise the truth of this. Yet many of us feel a false shame about simplicity. It seems like returning to the childish things we should long since have left behind. Even if it win us the hearts of the children, is it not bartering away our manhood? Nay: true simplicity of character is the greatest power the grown man or woman can acquire. Has not the Lord Himself taught us that "unless we be converted, and become as little children", simple-hearted, teachable, trustful and true, "we cannot enter into the kingdom of heaven"? And that which is so profitable for righteousness is profitable for all else. Simplicity is the key to all deep knowledge. The wise man is he who has sat humbly and reverently at the feet of

truth, and joyfully gathered the treasures she imparts to him. And simplicity is equally the secret of effective teaching. That which comes most unaffectedly from the heart goes most directly to the heart.

There are those in whom this simplicity is a heaven-born gift. And we all feel the personal charm which attends its presence. Others of us find it hard to acquire the grace. But we may all cultivate it. Let no worldly interests or pleasures be allowed to seal up the springs of your nature. Give your genuine human impulses and affections free play. Keep your eyes open to the wonder and glory of God's world, to the beauty and joy of life, and to the ineffable grace of childhood. Above all, keep alive and fresh your sense of the wonder of God's goodness. Maintain the sincerity and purity of your love to Jesus Christ. He was the perfect example of this simplicity which belongs to the children of the kingdom. He needed not, as we do, to be "converted", to become as a little child. He had the childlike spirit in its full majesty. Thus it was that those fine judges of character, the little children, drew round Him, and opened their hearts to Him. They felt He was one of themselves. The teacher who has most of His Spirit will be the most successful in leading the little ones to His feet.

Presbyterian College, Montreal

The Eye of the Soul

By Rev. A. G. Sinclair, Ph.D.

The artist is one whose soul's eye has been opened to the great world of beauty about us. He *sees*, where we are almost blind. What is commonplace to us, is to him lit up with eternal beauty. He feasts his eye on the softly-blended shades of this plowed field, or that deeply-tracked roadway. He tries to make us feel the charm of the sunlight falling on that old haystack; and even in the slums of a city, he can live and breathe in a world of beauty. And as he puts his vision on the canvas, we are prone to say: "That is not true; the old haystack does not look so to us". "Perhaps not", he replies, "but that is how it *ought* to look to you." And so he tries to lend us his eyes.

"For, don't you mark? We're made so that we love

First when we see them painted, things we have passed

Perhaps a hundred times, nor cared to see. And so they are better painted—better to us, Which is the same thing. *Art was given for that.*

God uses us to help each other so,
Leading our minds out."

Rembrandt, for instance, has left us an immortal portrait. The subject is but a poor old Jew from the slums of his native city. You and I had passed him without a thought. But the eye of the great artist saw the man within, and there he stands on the canvas, that we too may see. Does not this remind us of those poor souls for whom no man cared, the poor outcasts of the street, shunned by the good people of their day, because they were blind, and could not see? But the Master came, and saw in every one a pearl of great price. His was the unclouded vision of a pure heart.

What, too, is the great writer, but just a man of splendid vision? He *sees*. To him, again, the commonplace becomes a world of eternal interest. We had seen nothing in the rude seamen and stokers and Tommies; but Kipling came and saw and understood. The great writer sees, and then just tries to lend us his eyes. The most stolid, commonplace-looking foreigner we pass on the street without a second look, could reveal to us a tragedy greater than Shakespeare ever wrote, could we but see.

"The poem hangs on the berry bush,
Till comes the poet's eye;

And the whole street is masquerade
When Shakespeare passes by."

And if the spiritual eye within us were fully opened, how splendid would be our vision of God! We would find Him everywhere. To us, as to the Psalmist, the clouds would be His chariot, the light His robe, the winds His messengers, the thunder His voice. A flower, a dewdrop, the prattle of a little child, the love light in a mother's face, would speak to us deep things of Him. Then, in very truth, would we see, "earth crammed with heaven, and every common bush afire with God". But if this

eye be blind, even the inanimate universe revealed by the greatest telescope would never drive us to our knees.

Dawson City, B. C.

Thy Kingdom Come

By Rev. W. J. Kidd, B.D.

Great and noble souls long for the dawn of a better day in the world among men. To Burns, it is the day that is

"...coming yet for a' that,
That man to man, the world o'er,
Shall brethren be for a' that."

To Tennyson, it means the day of "the Christ that is to be", that is, the day when Christ shall reign over men, or the day when "the kingdoms of this world shall have become the kingdoms of our Lord, and of His Christ".

That day is coming as surely as the earth is revolving around the sun.

How? Some of the Jews of old expected the kingdom of God to be formed in heaven and to be let down to earth, complete, glorious, all-conquering. Jesus taught by His life and death that God would perform a greater work. His kingdom that should never pass away should be formed in the world among men.

Jesus founded the kingdom; He carried it on through His followers. By the alchemy of His influence they were transformed into His likeness, and He became their King. Through them others were gathered into the kingdom—and made like Him. As, then, He transformed Saul the persecuting Pharisee into Paul the man of self-sacrificing love, so, in all the years since, and in many lands, He has been gathering men into His kingdom, by making them like Himself in heart and life. And thus, in all nations, we find men with something of the Master's love, and something of His steadfast purpose and self-sacrifice.

What does this mean? Simply, that the power is in the world now that will ultimately triumph over evil. Then a redeemed and sanctified world will voluntarily own Christ as King. Then, and not till then, shall He reign.

That power which is now in the world and which is conquering slowly but surely, is

Christ Himself. It is Christ in the Christian, working, suffering, conquering, still. "I in them, and Thou in Me."

The kingdom of God will come as soon as men will have it. A general wins no great victory with unfaithful soldiers. In the same way, Christ's victory will be long delayed, if the men in the ranks fail to do their duty. He has given the command to go forward. Have you heard the call? How much will you do to hasten the victory?

Prince Rupert, B.C.

The Morning Sermon in the Class

By Principal William Scott, B.A.

One of the difficulties of the Sunday School is to hold pupils at the age of fifteen, sixteen or seventeen. As yet, they are not old enough to comprehend the full benefit of what the School is doing for them. They do not understand the advantage of laying a foundation of sound principles, and acquiring those habits of life on which depend all future moral and spiritual uplift. They are now too old to be held and interested by the teaching which they receive. They want to be men, and, like men, to be free to do as they please. They desire to leave the School. Hence some powerful counter attraction must be supplied by the School itself.

Can this not be done by providing intellectual exercises of a sufficiently high order to attract the attention of these pupils at this time, when moral and spiritual motives seem to be losing their influence upon them? Such exercises will satisfy the growing craving for effective power. When a boy feels that his mind is really being exercised, and that his intellectual powers are really growing, he becomes satisfied with himself and pleased with his environment. No doubt desires such as these are the origin of Young People's Societies, as much as the social instincts which, at this age, are becoming strong.

This phase of development was most successfully met by one teacher by exercises similar to the following:—He required his pupils to reproduce the sermon which the minister had preached in the forenoon. At first, the analysis was given in response

to the teacher's questions. Soon the pupils acquired the power to make the analysis for themselves. The benefits of such an exercise are obvious. Briefly stated, they were as follows :—

1. The attendance was more regular, the pupils were eager to show what they had acquired, and were there to discuss the sermon.
2. Greatly increased attention in the morning to the minister. This resulted in the habit of concentrating attention upon the thing that is before the mind, a habit which very largely determines future success, and which is real education.
3. There was a general strengthening of the intellectual powers, due to the acquired ability to concentrate attention and prevent mind-wandering, even in the midst of distractions.
4. Many things formerly of no account, because unnoted, were observed in the sermon, and thus the moral and spiritual nature was nourished and received a great uplift.
5. The ability to analyze a sermon was a valuable acquisition, helping in all future affairs of life.

Normal School, Toronto

The Essentials of Good Teaching

By Professor O. J. Stevenson, D.Pæd.

V. TRAINING THE ATTENTION

(b) How Attention Works

Attention apparently does not always work in the same way. Sometimes it requires no effort to attend, as when we are listening to an interesting story, or watching an exciting game. On the other hand, it is sometimes difficult to pay attention, as when we are trying to follow an abstract line of reasoning or to listen to a dull lecture or sermon. Children attend without effort to things in which their immediate interests are concerned,—to pictures or drawings on the blackboard, to stories, to music, to the actions of the other boys in the class, to the teacher's dress, and to the interesting plans and schemes of their chums.

Attention with effort is generally concerned with more remote interests. Children often make an effort to attend to their lessons, in order that they may not be reproved,

or in order that they may receive some reward,—a higher rank in class, a coveted promotion, or the approval of parent or teacher.

Now this second type of attention, involving effort, very often has important results; for when we make an active effort to attend, it frequently happens that we become interested to such an extent that effort is no longer needed. The boy or girl, for instance, who gives attention to wearisome daily practice on a musical instrument, may become a skilled musician, and thenceforward music may be a delight. It is so with all progress. It is through active effort that we rise above our lower and more worldly interests to the higher and more spiritual life.

The Sunday School teacher has, therefore, this problem,—how to engage the attention of his class, how to induce the pupil to put forth effort for himself, and how to direct this effort so that it will, in turn, result in newer and higher interests. Spiritual progress through attention is thus, in reality, spiral in its course, beginning with immediate or passive attention, rising through effort by active attention, and returning again to passive attention of a higher type.

It is evident, in the first place, that the teacher must at the outset use means of gaining immediate attention. The blackboard, the picture, the anecdote, animated questioning, and a bright cheerful manner, all have their place in gaining the spontaneous attention of the class. But this is only the first step. Active attention must next come into play. What will the child carry away from the class, that will be of permanent value? Not the anecdote, the picture, the superficial interest, but the underlying, abiding, permanent truth, which it has cost him some effort to master. This is the second step. The third is taken gradually, and is a matter of time; and when the members of the class have formed new interests in Bible study and new interests in right life and conduct, so that the lesson itself attracts, aside from superficial devices to make it interesting, then the highest type of attention has been reached.

In the study of the life of Saul, the dramatic story itself supplies the elements of

immediate attention. The Bible presents few more striking narratives than the story of this splendid young countryman, with the great surprise in his life, with his glorious opportunities, his successes and his failures, and finally his sin and his suffering and downfall. But turn the active attention, attention with effort, upon the story, and read between the lines! Who will say that the successes and failures of Saul are not in themselves 'stepping stones' by which pupils and teacher alike may rise from "their dead selves to higher things"?

Queen's University, Kingston

In the Primary Class

A SERIES OF TWELVE ARTICLES

By *Marion Wathen*

VII. COMMON MISTAKES IN TEACHING

One sure way to lose the interest and attention of the class, is to give a summary of the lesson or illustration in the first few sentences. We need to keep working up the interest until we come to the climax of the lesson story, and on into the practical application. Have a feeling of pleasurable expectation pervade the class. Let the children feel that you are keeping something in store for them. Then their minds will be alert. For instance, a few years ago, in the Lesson, Isaiah's Message to Judah, I heard a teacher tell her class at the very beginning of the Lesson something like this: "God sent a message to Judah by Isaiah; the message was——" Consequently, when she began to elaborate the message, the children were not a bit interested. They felt they knew it all already.

Sometimes a teacher may have a very interesting introduction to her lesson, and the lesson story may be almost perfect, but yet she fails, simply because she does not weave the introduction and the lesson story well into each other. The introduction ends too abruptly, when, in fact, it should not end at all, but run on into the lesson story. If a break occurs at the end of an introduction, the children are almost sure to feel that the interesting part is done, and that the next part will be "only teaching". Make the transition from the introduction to the

lesson proper very gradually and carefully. Make definite preparation for that part of your lesson.

A Primary teacher once told me of how interesting she had made her introduction to the lesson that contained the story of Joseph's coat of many colors. She used the story of a child who had a new, beautiful coat of scarlet, of which his little playmates were so jealous that they threw mud and sand on it. This teacher thought, because the children listened so eagerly to her story, that it had been successful; but what about the after results? Would such a story not likely be suggestive in its teachings? I can quite readily imagine—I have known just such cases—how some bright, mischievous little urchin would think it all right to do "like the children in the story", and so be found shortly afterwards throwing mud at some other child. Primary Sunday School teachers cannot afford to run the risk of suggesting anything wrong to little children. Better to lose the attention of the class than to gain it in any such way.

Teachers of little children should aim to make, wherever possible, their teaching "positive", remembering the old rule, "Build up the positive side, and the negative need not be unbuilt". Avoid telling them stories or incidents that portray some action or line of conduct which you wish them to avoid, for nearly all children love stories, and they will want to be like the little story people, whether these are good or bad. Occasionally the central point of the Sunday School lesson is the story of some sin or wrongdoing. The Primary teacher should try to overshadow such a lesson with an attractive setting forth of the opposite virtue. Make sure that the introduction and personal application of these lessons are of a positive nature—emphasizing, not what you wish the children to avoid, but what you wish them to imitate.

Harcourt, N.B.

The Sabbath School Situation

By *Rev. J. C. Robertson, B.D.*

General Secretary for Sabbath Schools
The Report of the Sabbath School Committee to the General Assembly last month

reveals some interesting facts :

1. We have at the present time an efficient organization of our own for the promotion of Sabbath School work throughout our church. Each of the 63 Presbyteries has a Sabbath School Committee taking careful oversight of all the schools within its bounds. Each of the 8 Synods has an efficient Committee supervising the work of the Presbyteries ; while the General Assembly's Committee has general supervision, and is caring and planning for all.

The satisfactory feature of this organization is that all these Committees are actually at work ; so that, counting Conveners of Committees only, we have to-day a staff of 72 leaders, who are voluntarily giving personal attention to promoting the best interests of our Sabbath Schools.

2. There has been an increase in enrolment of teachers and scholars of about 7,500, making a total present enrolment of over 217,000. This does not include the Cradle Roll and Home Department, which also show a gratifying increase.

This advance is made up, in part, by the organization of 64 new Presbyterian Schools, principally in the Western Provinces, and in part by an increase in attendance in existing Schools ; and it fully substantiates the statement above as to the active work being done by the various Committees, as it also bears witness to the faithful work of the officers and teachers in the individual Schools.

3. Growth is also shown in the increase in contributions of the Sabbath Schools for 1907. The total givings for the year were \$162,531, a gain of \$9,715 over the previous year. Of this total, upwards of \$45,000 was given to the Schemes of the Church, including Children's Day Fund,—an increase of nearly \$2,500. A very pleasing feature in this connection is the substantial increase in the number of Schools contributing to the missionary work of our own church.

4. Special attention has been given during the year to the study of missions in the Sabbath School. The Question on Missions each week, given in our Lesson Helps, is being used by an increasing number of Schools, and is meeting with much favor. This, with the specially selected missionary

Lesson for each Quarter, also given in our Lesson Helps this year, makes possible considerable missionary instruction of a very interesting kind, without in any way changing the existing organization of the School, or creating any additional machinery. A very carefully selected group of interesting missionary books for the Sabbath School Library has also been provided, at cost, through the Young People's Missionary Movement, and is proving to be a valuable factor in this work.

These facts, from the Report to the General Assembly at Winnipeg, are sufficient to indicate that the Sabbath School situation is very encouraging, and that the prospects for the future are full of promise for a much wider usefulness.

Toronto

Long Service Records

The record is a rare one, to have taught a Sunday School class for sixty-five years, and in the same city. This did Miss Jane Tremaine, in Halifax, Nova Scotia, and evidently lived what she taught.

At the Christmastide of last year she was called to her rest and reward. "One of the loveliest lives which has ever blessed this city", the daily papers said, and her minister, the rector of St. Paul's, spoke of her sympathy, her gentleness, her charity : "Never", said he, "did I hear her utter an unkind word of any one." He told, too, of her service to the church, and to the poor, but especially to the Sunday School, where, through all the long three score and five years, she gave of her very best to the work.

But, for length of service, even this wonderful record is surpassed by that of Mr. William Walker, now of Bowmanville, Ont., who, recently, *at the age of 93*, was appointed teacher of the Bible Class in the Sharon Sunday School, and relinquished the work only when he removed to Bowmanville. Mr. Walker was a Sunday School teacher for eighty years. Born near Guisborough, York County, England, in 1814 ; a scholar in the Methodist Sunday School there from the age of eight ; when only fourteen he began to teach, and continued till a few months ago.

Seventy-eight of his eighty years as a teacher, were in Canada, first in a Union Sunday School which met in an old log schoolhouse in Haldimand Township, where the family settled on their arrival from England, and later at Sharon, near Brighton. In the days

methods in his Sunday School teaching.

The readers of the *TEACHERS MONTHLY* will be glad to see a picture of Miss Tremaine. Her very face is a benediction. We regret that we were unable to obtain a photograph of Mr. Walker. In the name of a great army



THE LATE MISS JANE TREMAINE, HALIFAX, N.S.
For 65 years a teacher in that city

before the Uniform Lesson plan, Mr. Walker usually taught from the New Testament, taking a Book and studying it chapter by chapter. The blackboard provided for the day scholars was a feature in Mr. Walker's

of Sunday School teachers, we extend to him our hearty salutations. We envy him the joy of that long lifetime of service in the teaching of God's blessed Word. It covered the space of well nigh three generations.

A Year Round Primary Class

The following account of the Primary class taught by Mrs. Walker, the wife of Rev. E. G. Walker, Valcartier, Que., is of special interest as showing that a year round Primary Class is possible even in a scattered country district.

This Primary Class has twenty-nine names on the roll. It is held in the manse, in a suitably furnished room, having an organ, small benches, blackboard and picture roll. During the year a pretty Cradle Roll was added, and helps to adorn the wall. The attendance is good, considering the distances, and, in winter time, the condition of the roads. The main School remains open only during six months; and when it closes in November, the scholars belonging to it are invited to attend the Primary class if they so desire. In consequence, several of these are in regular attendance, with occasional visitors. We try, during the winter months, to have a few minutes' drill on the Books of the Bible or some other Supplemental Lesson, for the sake of the older scholars.

The children are very attentive, seem to enjoy the Lessons, and seldom forget their offering. The great difficulty is obtaining punctuality; for, where clocks are all different, distances great, and many of the little ones dependent on their parents to drive them to the School, they are liable to put in an appearance any time between 9.15 and 10.45 a.m.; and it is sometimes difficult to adjust things to suit.

One boy from the main School has attended (summer and winter), with a break of only

one Sunday in five and a half years. Another boy still in the Primary class has been present every Sunday for over two years.

During the summer months on Review Sundays, the Primary teacher took her small flock and picture roll to the main School, and there conducted the Quarterly Review. On one of these occasions, a special invitation was given to the members of the Home Department to be present, and there was a large attendance of parents and children.

The class gives \$9.00 annually towards the support of a little boy in India, and the interest in missions has been intensified during the past year by the organizing of a Children's Mission Band, in connection with the Woman's Missionary Society of Montreal. The Sunday School children have also given \$2.00 for toys which were sent to the Galician children in the West.

Said Mr. John Wanamaker to a body of Sunday School workers interested in Teacher Training, who recently waited upon him: "I have been a Sunday School worker for now just turning 50 years. If I had to do it over again, I would do the same thing, only, I trust (with a twinkle in his eye), four times better. The greatest investment one can make of his life is to use it in training teachers who shall teach the young the Word of God. And", the veteran Sunday School superintendent and worker added, with strong emphasis, "go after men; get men. We have been seeking the children too exclusively. Get the men, and you will get all the rest".

Lesson Calendar: Third Quarter

1. July 5..... Israel Asks for a King. 1 Samuel 8 : 10-22.
2. July 12..... Saul Chosen King. 1 Samuel 10 : 17-27.
3. July 19..... Samuel Warns Saul and the People. 1 Samuel 12 : 1-5, 13-25.
4. July 26..... Saul Rejected by the Lord. 1 Samuel 15 : 13-28.
5. August 2..... David Anointed at Bethlehem. 1 Samuel 16 : 1-13.
6. August 9..... David and Goliath. 1 Samuel 17 : 38-49.
7. August 16..... Saul Tries to Kill David. 1 Samuel 18 : 6-16.
8. August 23..... Friendship of David and Jonathan. 1 Samuel 20 : 30-42.
9. August 30..... David Spares Saul's Life. 1 Samuel 26 : 17-25.
10. September 6..... Saul and Jonathan Slain in Battle. 1 Samuel, ch., 31.
11. September 13..... David Made King over Judah and Israel. 2 Samuel 2 : 1-7 ; 5 : 1-5.
12. September 20..... REVIEW.
13. September 27..... Temperance Lesson. Isaiah 5 : 11-23.

Lesson I.

ISRAEL ASKS FOR A KING

July 5, 1908

1 Samuel 8 : 10-22. *Commit to memory vs. 19, 20. Study 1 Samuel, ch. 8. Read Deuteronomy 17 : 14-20.

GOLDEN TEXT—By me kings reign, and princes decree justice.—Proverbs 8 : 15.

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

11 And he said, This will be the manner of the king that shall reign over you : He will take your sons, and appoint them ¹ for himself, for his chariots, and to be his horsemen ; and ² some shall run before his chariots.

12 And he will appoint ³ him captains over thousands, and captains over fifties ; and will set ⁴ them to ear his ground, and to reap his harvest, and to make his instruments of war, and ⁵ instruments of his chariots.

13 And he will take your daughters to be confectories, and to be cooks, and to be bakers.

14 And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

Revised Version—¹unto him ; ²they ; ³them unto him for captains of ; ⁴some to plow ; ⁵the ; ⁶flocks ; ⁷answer ; ⁸But the ; ⁹hearken unto

LESSON PLAN

- I. Samuel's Warning, 10-18.
- II. Israel's Refusal, 19, 22.
- III. Jehovah's Consent, 21, 22.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Israel asks for a king, 1 Sam. 8 : 1-9. T.—Israel asks for a king, 1 Sam. 8 : 10-22. W.—Commands concerning a king, Deut. 17 : 14-20. Th.—The event recalled, Acts 13, 14-23. F.—Ruling by wisdom, Prov. 8 : 10-19. S.—Refusing to hear, Prov. 1 : 20-33. S.—Prayer for kings, 1 Tim. 2 : 1-8.

Shorter Catechism—*Quest.* 94. *What is baptism?* A. Baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the

benefits of the covenant of grace, and our engagement to be the Lord's.

16 And he will take your menservants, and your maidservants, and your goodliest young men and your asses, and put them to his work.

17 He will take the tenth of your ⁸ sheep : and ye shall be his servants.

18 And ye shall cry out in that day because of your king which ye shall have chosen you ; and the Lord will not ⁷ hear you in that day.

19 ⁸ Nevertheless the people refused to ⁹ obey the voice of Sam'uel ; and they said, Nay : but we will have a king over us ;

20 That we also may be like all the nations ; and that our king may judge us, and go out before us, and fight our battles.

21 And Sam'uel heard all the words of the people, and he rehearsed them in the ears of the Lord.

22 And the Lord said to Sam'uel, Hearken unto their voice, and make them a king. And Sam'uel said unto the men of Is'rael, Go ye every man unto his city.

benefits of the covenant of grace, and our engagement to be the Lord's.

The Questions on Missions—(Third Quarter, THE GROWTH OF A WESTERN MISSION FIELD.)—1. What is the country like? Most of the Red River valley is perfectly level, like the bottom of an ancient lake, as it is. Further west the land is gently undulating, with clumps of poplar or willow and with little lakes, which are usually marshy round the margins.

Lesson Hymns—Book of Praise, Ps. Sel. 46 (Supplemental Lesson) ; 245 ; 217 ; 98 (Ps. Sel.) ; 4 (from PRIMARY QUARTERLY) ; 111.

Special Scripture Reading—Ps. 15. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

EXPOSITION

By Professor R. Davidson, Ph.D., University College, Toronto

Time and Place—About 1020 B.C. (according to Ussher's chronology given in the Margin of the English Bible, B.C. 1112 ; Ramah.

Connecting Links—The Lessons for 1907 closed with Samuel's gathering Israel together at Mizpeh for a great religious service of repentance, confession of sin and new consecration to Jehovah. A signal victory over the Philistines followed. (See 1 Sam. ch. 7 : 1-13.) For about twenty years after that event, Samuel ruled Israel as judge. After entering Canaan, the Israelites had to battle long to win the land of promise ; and they had a hard struggle to protect themselves against their neighbors, Moabites, Midianites and Philistines, who grudged them the fair land. The champions of the

people in their wars at home and abroad were the judges. In days of peace, these champions were powerful magistrates.

Samuel was the last of the judges. His custom was to make yearly circuits (see Geography Lesson) to administer justice. When he became old, he made his sons judges along with himself. One judged in Bethel and one in Beersheba, says Josephus, the Jewish historian. But they were unjust and took bribes (ch. 8 : 3), as Eastern judges have always done (see Prov. 17 : 8, 23 ; 18 : 16). The people bore this for a time ; then in indignation they came to Samuel, through "the elders", and demanded a new ruler. They asked for a king ; a king would, they thought, rule them justly, vs. 1-5. Samuel did not know how to deal with the people's

*The Scripture Memory Passages of the Supplemental Leaflets are recommended as a substitute for those here given Sabbath by Sabbath. Their recitation leads to the securing of a beautiful Certificate or Diploma.

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

I. Samuel's Warning, 10-18.

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

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

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

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

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

II. Israel's Refusal, 19, 20.

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

III. Jehovah's Consent, 21, 22.

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

Light from the East

By Rev. James Ross, D.D., London, Ont.

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

was a heavier burden. He had the power to fix taxes and to collect them by such means as he thought proper. He could compel his subjects to labor on public works, not only without remuneration, but also to furnish their own food. He could levy so many soldiers from every district to serve in the army during his pleasure, and he could summon the daughter of prince or peasant to become an inmate of his harem. He had the first choice of pasture land for his horses and cattle, and one has only to read the daily

provision for Solomon's table (1 Kgs. 4 : 22, 23) to see what a burden royalty became in a small nation like Israel. What is true of the Shah of Persia was true of the king of Israel. "His power is absolute over the property and lives of his rebellious subjects, his own family, his ministers, over public officers civil and military, and all his numerous trains of domestics, so that he may punish any person of these classes without examination or formal procedure of any kind."

APPLICATION

By Rev. J. W. Macmillan, B.A., Winnipeg

Samuel told all, v. 10. We should be particularly careful to tell it all, when our story is a divine message. Our neighbors in China and India have a right to all that has given us Christian civilization. We have not cleared ourselves when we have taught them chemistry and philosophy, or equipped them with sawmills and railways. We must give them the knowledge of Jesus of Nazareth, the Saviour of the world, the root from which our choicest blessings spring.

This will be the manner, v. 11. Watch for the warning! There is a red light at the open switch, and a horn blowing from the fog-enveloped lighthouse. **The Finished Product** You can see wasted, ruined lives everywhere to tell you that that will be the manner in which any life will end which is unguided by principles of righteousness and religion. The finished product of sin stands hard by the temptation. Take warning!

He will take, v. 13. These kings have a royal way of expropriating anything they fancy to their own use. King Laziness will take your usefulness. King **Imperial Scoundrels** Love-of-Pleasure will steal your happiness. King Pride will make off with your contentment. King Hot Temper will rid you of your friends. King Alcohol will take your money and your time. What an imperial gang of predatory scoundrels they are!

Even the best, v. 14. A vice's choice is dainty and particular. Many of the choicest men our race has produced have been de-

stroyed by evil habits. Alexander, the world's conqueror; Burns, Scotland's peasant poet; Daniel Webster, the splendid orator; were all victims of drink. Amongst the most debased dwellers in our city slums are not a few men of good education. Drink has laid hold on teachers, bankers, doctors. The favorite son is often the one who breaks his mother's heart.

Ye shall cry out, v. 18. What good will crying do? Johnnie Jones would reach for lilies on the edge of the stream. His big brother warned him. He saw another small boy tumble in before his eyes. But Johnnie kept on reaching for the lilies. Then Johnnie cried, but the crying didn't dry his clothes, nor clean them, nor do anything else than call attention to the fact that he had acted foolishly and gotten the reward of his folly. And there are multitudes of grown-ups who are silently crying out in regret, remorse and shame for the mistakes which have wrecked their lives. The time to cry is before one begins.

That we also may be like, v. 20. Imitation is one of the most powerful forces in human life. When Louis the Magnificent was sick, his courtiers tried to develop the same disease. When the hair of a great lady of his court turned grey, the other ladies sprinkled flour on theirs. "They all do it", is a great plea in our conduct. It is the chorus of the song they sing on the broad road that leadeth to destruction. Now, this may suit the nature

of a parrot or a sheep, but it does not suit the nature of a child of God. He ought to be able like Joshua to say, whatever others do, "As for me, I will serve the Lord".

Samuel . . . rehearsed them in the ears of the Lord, v. 21. A poor Highland woman once brought her trouble to the Earl of Huntley, chief of the Gordon clan. When she had told her tale, the nobleman asked her, "How is it that you do not see one of the factors about this?" She replied, "I went to wee Sandy Gordon and to muckle Sandy Gordon, and they wadna' help me, so I came to the great Gordon himself". It is our privilege to take all our troubles to the throne of the great God who made and governs all things.

The Lord said . . . make them a king, v. 22. Yes, we can have our own way, if we will have it. There is a point at which God withdraws His opposition. We can waste our lives and lose our souls, if we are bent on doing so. But how many and how strong are the barriers we must force our way through

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

For Teachers of the Older Scholars and Bible Classes

By Rev. John H. MacVicar, B.A.

There was a certain reasonableness about this demand for a king. Consciously, or unconsciously, the people wanted, what all true patriots want, good government. But, on the other hand, they went about it in the wrong spirit.

1. *Dissatisfaction with existing conditions of government*, vs. 1-9. Civil rule of some kind is necessary, Rom. 13 : 1. Nor had the people all these years been without such rule; but, through one cause and another, government by judges had come into discredit. Good old Samuel's sons were so far from walking in his ways (v. 5), that they showed no competence whatever to take his place. They were too skilled in the corrupt practices, now called "graft" and "boodle". Their greed for "tainted wealth" showed itself in shameless readiness to take bribes

before we can reach destruction! The loving persuasion of father, mother, teachers, ministers, friends, of God the Father, God the Son, and God the Holy Ghost. Right in our way, too, stands the cross of Christ. But we can trample upon it or find a way round it. Who would be such a fool?

Lesson Points

By Rev. J. M. Duncan, B.D.

We cannot enter on any evil course without first trampling down the barriers erected by divine love. v. 10.

What the world takes from us is never returned. What we give to Christ comes back with a hundredfold increase. vs. 14, 15.

By our choices to-day we may be forging chains that will bind us to-morrow. vs. 16, 17.

Unless faith in God rules our lives, our prayers to Him cannot prevail. v. 18.

Sin's chief power over us lies in blinding us to its certain results. v. 19.

God often lets us have our own way, that we may learn its folly, and so be driven back to Himself. v. 22.

TEACHING HINTS

and pervert judgment, v. 3.

Such a state of things could not go on for ever. In one phase of it, this dissatisfaction of the people was a healthy thing. Even when it is not aroused by wholesome indignation at moral wrong-doing, dissatisfaction may prove an incentive towards higher attainment and achievement, Phil. 3 : 13, 14. It was so far good, that the people desired better rule; but they erred in seeking it in revolt against the direct authority of God, v. 7. They came with a demand, rather than a petition, v. 19. They brought their human programme, and insisted on exalting it above the divine programme for securing national prosperity and greatness, Deut. 28: 1.

2. *Extravagant expectations regarding a particular form of government*, vs. 10-22. In order to open their eyes, a picture is drawn of a typical Oriental despot, with his troops of cavalry (v. 11), standing army (v. 12), retinue and household staff (v. 13), seizures of land and other property (v. 14), heavy taxation (v. 15), and pressed service, vs. 16, 17. The picture is softened, rather than

over-drawn ; for nothing is said of a harem, nor of the bloody cruelties that disgrace despotic rule. A good reign may bring content ; but what of bad reigns (v. 18) ?

Apply the Lesson in a practical talk on patriotism. Even in a satisfactory reign, like that of Victoria, or King Edward, ideal conditions are not necessarily reached in the mere elaboration of a constitutional form of government, however good. It may not be hard to show that a limited monarchy, like ours, has fewer evils than a democracy ; but that in itself counts for little, if Christ's sovereignty be repudiated, Col. 1 : 12, 13 ; 1 Tim. 1 : 17. National prestige is really the resultant of individual character.

No ideal of greatness that is entirely built on a desire to be "like the rest of the world" (v. 20), can exalt a nation. To be unlike the world in a full, sincere, constant recognition of the divine government, is the true ideal, Titus 2 : 13, 14. We Canadians cannot have it too much before us in our present era of national expansion.

For Teachers of the Boys and Girls

By Rev. E. Douglas Fraser, D.D.

The link with the previous Lesson will prove an interesting one. That Lesson came six months ago, at the end of 1907 : the boy Samuel's absolute readiness to do any duty, hard or easy, which God laid upon him, grown up to be the upright judge, who feared God, and was respected by all men.

A long lifetime now, Samuel had been prophet (ch. 3 : 19-21) and judge. How had he "held out" ? A brief look ahead will answer the question, ch. 12 : 2-4,—a blameless record. Samuel had made good.

But he had his sorrows. Question these out : (1) In vs. 1-3 of the Lesson chapter,—the saddest of all heart-breaks, sons that "go wrong". (2) In vs. 4-6. Make clear why Samuel was displeased : not because the people did not wish his sons as their rulers, but because they wanted a king, instead of judges. Again, make the point quite clear,—the Lord was their ruler. The judges were "raised up" (chosen) by the Lord, as they were needed. By and by He was to give them a king, and a king of the right sort, Deut. 17 : 14-17. The time had

not come. But the people were restless : they wanted their own way, not God's way. Point out, and illustrate, by instances, the peril of, say, a child determined to have his own way, in the face of all that older and wiser people may say.

How Samuel meets the case : the last clause of v. 6. Have the scholars read the apostle James' prescription in a like instance, Jas. 1 : 5.

What the Lord says, vs. 7-9. Talk this over with the class. The gist of it is, God will force no one. If we *will* have our own way, He will let us have it. But the blame is ours, not His : we must take the consequences of our own acts. So merciful, however, is God, that He will not let even the most determined go astray without warning—see v. 9. Have the scholars tell how prophet and apostle and the blessed Son of God Himself warned and pleaded with men to turn from their own evil ways and to take God's way.

The manner of the king, vs. 10-17. The Exposition, and Light from the East, and the QUARTERLIES and LEAFLETS give abundant detail of explanation. The picture is full of color : see that this is brought out, a king that will want everything for himself, and take what he wants,—the young men forced to be his body servants (v. 11) ; the men drafted into the army, and into the king's harvest fields and workshops (v. 12) ; the young women set at work in the royal kitchen (v. 13) ; property snatched from the rightful owners and given to the king's favorites (vs. 14-17). TYRANT is writ large over this description of the king.

What will befall the people, v. 18 ? Compare Prov. 1 : 24-31 ; Luke 19 : 27.

A sad word, "Nevertheless", v. 19. "Nay, but we *will*": fully determined they are, on their own way, even though this be to defy God. A tremendous risk to run. And for what ? Have the scholars name the reasons in v. 21 : to be like other nations, and to have a king who can fight ; rather than to be God's people and have God fight for them. Show the folly of it.

The dismal ending. They wanted their way, and got it. By way of contrast, have the class read Prov. 1 : 33 ; 3 : 5, 6.

THE GEOGRAPHY LESSON

By Rev. J. M. Duncan, B.D.



from Jerusalem is 16 or 18 miles, by a road still so infested by thieves, that travelers have to be accompanied by an escort (see Luke 10 : 30).

Have the class follow Samuel on one of his tours as a judge over Israel (see QUARTERLIES). The starting-point would be his home at Ramah, about 5 miles north of Jerusalem (for description, see HOME STUDY QUARTERLY). The present name Râm-Allah meaning "the high place of God" seems still to mark it as an ancient place of special sanctity. A journey of about 3 miles to the northeast would bring him to Bethel, the chief religious centre of the northern tribes. Judg. 20 : 31 (Margin) and 21 : 19 refer to roads which made Bethel easy of access. Going southwest from Bethel 6 or 7 miles, Samuel would reach Mizpeh or Mizpah, the famous meeting place where Israel had gathered before the victory of Ebenezer (see Exposition). Returning from Mizpeh to Ramah, there would remain to complete the circuit a journey of some 15 miles eastward to Gilgal, on the site of Israel's first camping place in Canaan (Josh. 5 : 10), and therefore still held in great veneration by the inhabitants of the region round about. Gilgal is about two miles from Jericho and some five miles from the Jordan. The distance

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Some Test Questions

[NOTE : These Questions are not intended for use in the class, but as samples of questions by which the teacher may test the thoroughness of his own preparation of the Lesson. He will also find it of great advantage to be familiar with the Questions set for the scholars in the HOME STUDY, INTERMEDIATE, and PRIMARY, QUARTERLIES AND LEAFLETS.]

1. Why did the people of Israel ask Samuel for a king ?
2. From whom did he seek counsel ? What directions did he receive ?
3. What is meant by "the manner of the king" (v. 11) ?
4. What warlike service did Samuel say the king would demand ?
5. To whom would he give their property ? What taxes would he exact ? What, in

short, would be the condition of the people under him ?

6. Where have we a description of what a king of Israel ought to be ? Where an account of the King who should fill up this ideal ?

7. To whom would the people cry in their distress ? Why would the Lord not answer ?

8. How did the people treat Samuel's warning ? Whom did they wish to be like ?

9. To whom did Samuel carry the report of their action ?

10. What final direction did he receive from the Lord ?

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

1. One of the men who came by and by to be king over Israel wrote a beautiful song,

in which he said, "The Lord is King for ever and ever". Find this passage.

2. Find the place where Jesus said to the people of His own nation, "Ye will not come to Me, that ye might have life".

ANSWERS (Lesson XIII., Second Quarter)—(1) Rom. 14 : 21. (2) Num. 6 : 2, 3.

For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET]

1. God as the Ruler of nations.
2. The qualifications required in a good earthly ruler.

Prove from Scripture

That we can choose or reject God.

The Catechism

By Rev. J. M. Duncan, D.D.

Ques. 94. *The sacraments—Baptism.* Note three things in regard to this sacrament, namely : (1) The element to be used. (2) The form of words to be employed. (3) The meaning of the ordinance. The element is water. The form of words is that given by Christ Himself, Matt. 28 : 19. They signify that in baptism we take God, the Father, Son and Holy Ghost, as our God. The ordinance represents, first, "our ingrafting into Christ" as a shoot of one tree is inserted into another tree, so that the weaker shares the strength of the stronger ;

secondly, our "partaking of the benefits of the covenant of grace", that is, all the blessings of salvation ; thirdly, "our engagement to be the Lord's". Since we have received so much, faithful service is expected of us.

The Question on Missions

By Rev. Professor A. E. Baird, D.D., Winnipeg

Ques. 1. The soil of the Red River valley is rich and black, the surface is dead level, the rivers run like crooked ditches through the plain, and there is but little timber, and that only along the river banks. In Western Manitoba, in Saskatchewan and Alberta, there is but little perfectly level land, and yet there are but few high hills. The country is gently rolling, the soil is lighter than in the Red River valley, the rivers zigzag along the bottoms of wide, deep valleys, and here and there are hilly, woody, lake-dotted regions, like the Beaver Hills in Alberta or the Moose Mountain in Saskatchewan. The land rises in three successive steps from Manitoba to the Rocky Mountains. The Eastern, Central and Northern parts of the country grow wheat and other kinds of grain in perfection. The Southwest is better adapted to the raising of cattle, which roam over the prairie all winter.

FOR TEACHERS OF THE LITTLE ONES

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

Subject for the Quarter—God giving kings to Israel.

In our Lessons this Quarter we shall become acquainted with five men. Here are their names in order.



- SAMUEL—a judge of Israel.
 - SAUL—the first king of Israel.
 - GOLIATH—a giant enemy of Israel.
 - DAVID—the second king of Israel.
 - JONATHAN—a friend of David's.
- In all the Lessons we shall see how God was planning for and blessing His people Israel.
- Golden Text for the Quarter—*
2 Sam. 5 : 12.
- Lesson Subject—*Israel asking for a king.

Introduction—Have ready a crown (made of gilt paper). Call one of the boys to the front and place the crown upon his head while you talk about a KING. (Or outline a crown. Or paste on the board one made of paper.) Who wears a crown? Can everybody be a king? Who is our king? (Show a picture, if possible.) Where does he live? Who is King over all the world? Print, **GOD IS KING OF KINGS.**

His Own Way—Harry Willson's father always chose what boys should be the playmates of his little son. Harry saw other boys playing on the street with any boys who happened to come along. He grew unhappy, and wanted to choose his own playmates. "Father, I would rather play with Jack than with Willie, please let me ask Jack to come and play." At last Harry's father said, "Well, my boy, have your own way, but mother and I warn you of the trouble you may have with your new companion", but Harry took his own way. Tell of the troubles that followed Jack's visit—playthings were broken and even taken away by Jack—Harry had not a bit of fun while Jack played in the yard—Jack quarreled with him. You see what Harry got for being bound to have his own way.

Lesson—We are going to hear a story almost like this about God's people, the children of Israel (what do you remember about them?) God had always chosen and planned for them—had chosen their captains and judges, and had always done the very best for them; but (like Harry) they wanted to do what other nations did. These had kings to rule them, and the Israelites wanted to have a king, too.

Wanting Their Own Way—Samuel (recall) was their judge, chosen for them by God. Tell, in a simple, bright way, of the people's request (v. 5). What did Samuel do (v. 6)? What did God say to Samuel (vs. 7-9)?

Samuel's Warning—God told Samuel to warn the people of the evils and troubles that would come to them if they chose a king to rule over them. They were putting away an unseen King who gave all things, for a king who would take all things. How foolish to stop letting God plan for them!

Golden Text—Repeat and explain.

God My King—Let God plan and choose for you. Pray to Him to show you what He wants you to do. Obey Him. Take Jesus for your King.

Something to Think About—Jesus is my King.

FROM THE PLATFORM
By Rev. J. M. Duncan, B.D.

T PEOPLE'S DEMAND
H PROPHET'S PICTURE
E LORD'S GIFT

What was the **THE PEOPLE'S DEMAND** (Print) in the Lesson? Of whom did they make this demand? Through what leaders was it made? What position did Samuel hold? From whom did he seek instruction as to the appointing of a king? What was he told to do? Such questions as these will lead up to the **PROPHET'S** (tell the scholars that Samuel was a prophet as well as a judge) **PICTURE** (Print). A little questioning will bring out that vs. 10-18 present a picture in words of the sort of king the people would get if they had their way. Touch lightly on the different features of the portrait. To whom did Samuel again go when the people were still bent (vs. 19, 20) on having a king? V. 21 is the answer, and v. 22 tells of the **LORD'S GIFT** (Print) of such a king as Israel desired. Call for the Golden Text, and emphasize the truth that over all earthly rulers is God our heavenly King whom we should honor and obey most of all.

Lesson II.

SAUL CHOSEN KING

July 12, 1908

1 Samuel 10 : 17-27. Commit to memory v. 24. Study 1 Samuel, chs. 9, 10. Read 1 Samuel, ch. 11.

GOLDEN TEXT—He that ruleth over men must be just, ruling in the fear of God.—2 Samuel 23 : 3.

17 And Sam'uel called the people together unto the LORD to ¹Miz'pah ;

18 And ²said unto the children of Is'rael, Thus saith the LORD ³God of Is'rael, I brought up Is'rael out of E'gypt, and delivered you out of the hand of the E'gyptians, and out of the hand of all kingdoms, ⁴and of them that oppressed you ;

19 ⁵And ye have this day rejected your God, who himself ⁶saved you out of all your ⁷adversities and your 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 ⁸And when Sam'uel had caused all the tribes of Is'rael to come near, the tribe of Benjamin was taken.

21 ⁹When he had caused the tribe of Benjamin to come near by their families, ¹⁰the family of Ma'tri was taken, and Saul the son of Kish was taken : ¹¹and when they sought him, he could not be found.

22 Therefore they ¹²enquired of the LORD further,

Revised Version—¹Mizpah ; ²he : ³the ; ⁴Omit distresses ; ⁵So Samuel brought all the tribes of Israel near ; ¹⁰and the family of the Matrites ; ¹¹asked ; ¹²Is there yet a man to come hither ? ¹³to his house ; ¹⁴the host, whose ; ¹⁵certain sons of ; ¹⁶present.

LESSON PLAN

- I. The Lord Rejected, 17-19.
- II. The King Chosen, 20-24.
- III. The King Followed, 25-27.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Saul chosen king, 1 Sam. 9 : 1-13. T.—Saul chosen king, 1 Sam. 9 : 14-24. W.—Saul chosen king, 1 Sam. 9 : 25 to 10 : 8. Th.—Saul chosen king, 1 Sam. 10 : 9-16. F.—Saul chosen king, 1 Sam. 10 : 17-27. S.—Loyalty, Rom. 13 : 1-7. S.—Honour due, 1 Peter 2 : 11-17.

Shorter Catechism—*Ques.* 95. *To whom is baptism to be administered?* A. Baptism is not to be administered to any that are out of the visible

¹² if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff.

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'uel said to all the people, See ye him whom the LORD hath chosen, that ¹there is none like him among all the people ? And all the people shouted, and said, God save the king.

25 Then Sam'uel told the people the manner of the kingdom, and wrote ⁴in a book, and laid it up before the LORD. And Sam'uel sent all the people away, every man to his house.

26 And Saul also went ¹³home to Gib'eah ; and there went with him ¹⁴a band of men, whose hearts God had touched.

27 But ¹⁵the children of Be'lial said, How shall this man save us ? And they despised him, and brought him no ¹⁶presents. But he held his peace.

and of them ; ⁵but ; ⁶saveth ; ⁷calamities and your near, and ; ⁸And he brought the tribe of Benjamin ; ¹²Is there yet a man to come hither ? ¹³to his house ;

church, till they profess their faith in Christ, and obedience to him ; but the infants of such as are members of the visible Church are to be baptized.

The Question on Missions—2. Where do the settlers come from ? The vast majority are of English speech, and come from the older parts of Canada, from Great Britain, and from the United States. But there are also large numbers from Continental Europe, especially Germans, Swedes, Icelanders and Ruthenians, and a sprinkling from remoter lands like China, Syria and India.

Lesson Hymns—Book of Praise, Ps. Sel. 46 (Supplemental Lesson) ; 26 ; 19 ; 2 (Ps. Sel.) : 508 from PRIMARY QUARTERLY ; 67.

Special Scripture Reading—Isa. 11 : 1-10. (To be read responsively or in concert by the whole School.)

EXPOSITION

Time and Place—About B.C. 1020 (Ussher, B.C. 1094, see last Lesson) ; Miz'pah or Mizpah.

Connecting Links—The Lesson for today follows close on that for last Sabbath.

Chs. 9 : 1 to 10 : 16 tell how Saul, the son of Kish, was sent by his father to seek the asses which had strayed. In his wanderings he comes to Ramah, the home of Samuel, to whom God had made known that Saul was to be king of Israel. The prophet secretly anoints the young man, who then returns to his home.

I. The Lord Rejected, 17-19.

V. 17. *Samuel called the people together.* The people had been sent to their homes in ch. 8 : 22. Now they were called together again, this time at Miz'pah as in ch. 7. Such an assembly of the freemen of Israel took place not unfrequently, usually to accept the declared will of Jehovah, not to originate

measures of its own. It solemnly accepted the law given to Moses (Ex. 19 : 3-9), it approved of leaders and kings chosen by Jehovah (Num. 27 : 18-23 ; 2 Sam. 2 : 4 ; 5 : 1 : compare 1 Sam. 16 : 12, 13). After the settlement in Canaan, the assembly became more and more a fiction : scattered all over Palestine, only a very few out of the total number of men would be present, and "the people" came to mean no more than the inhabitants of the capital, as, for example, when Solomon (1 Kgs. 1 : 39), or Josiah (2 Kgs. 21 : 24), was proclaimed king. *Unto the Lord to Miz'pah* ; one of a hundred or more places in Palestine where the people came to worship Jehovah. There were many Miz'pahs in Palestine : the name means "watchtower". How Jehovah had designated this Miz'pah as a holy place we do not know. Genesis 31 : 43-54 tells us why another Miz'pah east of Jordan was sacred.

Vs. 18, 19. *I brought up Israel. . . and delivered you, etc.* When Samuel had the people together, he reproached them with ingratitude to Jehovah: He had led them out of Egypt with a mighty hand and an outstretched arm, and had delivered them from all the peoples around about who harried their borders and plundered their lands. *Ye have . . . rejected your God.* They would have an earthly king instead of Jehovah to rule them and fight their battles.

II. The King Chosen, 20-24.

V. 20. *Samuel brought all the tribes of Israel near*; and proceeded to find out who should be king over Jehovah's people. The common way of ascertaining God's will in such a case as the present was by casting lots: it was God who determined how the lot would fall out, Prov. 16 : 33. He showed in this way, who was guilty of wrong-doing (Josh. 7 : 14, etc.; 1 Sam. 14 : 42, etc.); how the land should be divided among the tribes (Josh. 18 : 10); who should serve as priest (Luke 1 : 9) or apostle (Acts 1 : 26); and in this way disputes were settled, Prov. 18 : 18. The method was to put a question, and the lot indicated "Yes" or "No" as the answer. So here, the tribes were proposed one by one, until the lot answered "Yes" to the question, "Is the king to be taken from Benjamin?" In the same way, *the family of the Matrites* (Rev. Ver.) was taken, and the choice fell at last upon *Saul the son of Kish*. Evidently such a method of learning God's will would in a case like this consume a great deal of time. *They sought him, he could not be found*; when the casting of lots was completed.

Vs. 22-24. *They enquired of the Lord*; and it was discovered that he was among the stuff,—hidden, out of modesty, among the animals and baggage of the people. *Ran and fetched him*; in admiration and pride: was he not a goodly man, a whole head taller than others? Before the invention of fire-arms, personal strength was the chief quality in a leader, as it still is among the Arabs. (See also Light from the East.) *See ye him. . . none like him.* Samuel set him forward. "This is Jehovah's choice", he said; and the enthusiasm of the people broke out, after the long suspense of casting lots, in the glad shout, *God save the king.*

III. The King Followed, 25-27.

V. 25. Saul had been chosen by Jehovah and acclaimed by the people, but an ominous shadow fell over the fair scene. Samuel recited before the people the manner (that is, the method) of the kingdom, and wrote it in a roll, and laid it up before Jehovah, that is, in the sanctuary at Mizpeh, or, possibly the important document was added to the Book of the Law kept beside the ark, Deut. 31 : 26. This was a solemn protest on the part of Samuel. The method of the kingdom is doubtless that described in ch. 8 : 11-18, last Lesson. "You have persisted", says Samuel, in effect, "and you have your king; but when he turns tyrant, remember that you have brought it upon yourselves." According to another view, "the manner of the kingdom" here denotes the rights of the king and his duties to God and the people (see Deut. 17 : 14-20).

Vs. 26, 27. *Saul went home to Gibeah*; a village between two and three miles north of Jerusalem in the territory of Benjamin. There he awaited the events which should call him out to active leadership, and *with him the valiant men, the host, whose hearts God had touched* (Rev. Ver.), and who accepted Saul, with hope and joy as their king. *Children of Belial*. There were others, worthless fellows, as the phrase means (see Light from the East), who spoke contemptuously, "How is this man to be our champion?" The one class brought presents to Saul after the Eastern manner of showing homage to a king; the other, by refusing to bring presents, signified their rejection of his authority. Saul had from the very first a foretaste of the opposition which hampered his activity in later years.

Light from the East

BELIAL—Is always printed with a capital letter, as it if were a proper name, but we are assured by scholars that it is an abstract term denoting "worthlessness" or "wickedness". Paul's use of it, however, in 2 Cor. 6 : 15 as a name for Satan, as the Lord of unclean heathenism, suggests that it was a proper name in some language outside the Hebrew, the name of an ancient and notorious embodiment of wickedness, or a term for the

abyss of demons from which all iniquity comes.

TALLER—All primitive peoples are impressed with anything unusual in bodily formation. A man a head taller than all others, would be a marked man even among us; and would seem to be divinely marked

off for leadership, at a time when personal prowess counted for so much. The story of Og (Deut. 3 : 11) seems to indicate that gigantic stature and great personal strength were qualifications for being a king in the nations around Israel.

APPLICATION

Arise, go seek the asses, ch. 9 : 3. Two trains may leave the railway station, one after the other and proceed for a little way along the same track. But when a certain point is reached, a switch is turned that sends them in widely divergent directions. It is said that the flight of birds from north to south led to a change in the course of Columbus' ships, which resulted in the settlement of the southern portion of the Western Continent by Latin and Roman Catholic races, the northern half being left for Protestant nations. Saul setting out in search of his father's asses, found a kingdom. Thus, by seeming trifles, the providence of God now here, and again there, turns us aside from foolish and sinful ways, to walk in paths of wisdom and righteousness.

Mizpeh, v. 17. Let us give ourselves to the spell of things which carry sacred suggestions. A shopkeeper in Brighton, England, used to have a portrait of Frederick Robertson, the famous preacher of that town in the first half of last century, hanging in the room behind his shop. Whenever he felt tempted to do anything mean or tricky, he would rush out and look at the picture. "Then", he said, "it became impossible for me to do anything dishonorable." Happy are they who have on the walls of memory beautiful pictures of goodness and truth that inspire them to noble living.

Out of Egypt, v. 18. It is a mean soul that is ashamed, when success and prosperity have come, to be reminded of humble beginnings. No true man will despise the occupation, however lowly, that gave him his start on the upward road. A general was once twitted with having been a drummer boy. "Well", he replied, "didn't I drum well?" An obscure past may be a great

source of strength. It may confirm in us the virtues that rescued us from its poverty and grinding toil. And it will serve to keep us sympathetic with those less fortunate than we; it will prevent our growing proud and arrogant.

Rejected your God, v. 19. The real meaning of our actions is seen in the spirit which prompts them. It was a trifling thing in itself for the herald of a medieval king to throw his glove on the floor. It was only a glove that he threw. It had been a glove when on his hand. It remained a glove as it lay on the floor. But the throwing of it down meant defiance, and the consequence might be a long and bloody war, with its train of suffering and death. So, it may be some apparently insignificant act, some choice carelessly made, that declares our rejection of God and revolt against His laws.

Saul . . . was taken, v. 21. Thus the process of divine election for some particular service moves towards and settles on each of us. God's choice is like the dove which alighted on Jesus at His baptism; it flies over and past our neighbors and friends, until it designates us as the divinely chosen. It chooses one to be a missionary, another a minister, another a choir-singer, another a Sunday School teacher, another a philanthropist, another an example, another a sunbeam in a darkened home,—oh! there is no end to the variety of the divine election.

God save the king, v. 24. When Napoleon escaped from Elba, he was met by an array of his old battalions, sent to recapture him.

He walked out unarmed before them, when they flung down their muskets, shouting, "Vive L'Empereur!" If human hearts are capable of such loyalty and devotion to an earthly leader, how we should love and serve our Lord and King! With what eager joy will

On Memory's
Walls

Drummer Boy
to General

The Spirit
Behind

God's Choice

"Vive
L'Empereur!"

He be received by His saints at the end of the world! How those hearts that loved Him will be thrilled! The children whom He blessed, the martyrs who died for Him, the sick whom He possessed with fortitude to bear their pain,—all will shout, "Salvation unto our God which sitteth upon the throne, and unto the Lamb".

The host . . . certain sons of Belial (Rev. Ver.), vs. 26, 27. You have to choose between the two. The worthless will despise you, if the

**The One
or the Other**

worthy are your friends. For just a minute or two they seem very important, so loud is the noise they make. Then, if you leave them and join the host of serious, industrious, noble-minded, God-fearing people, you find no trouble in disregarding them. A dozen grasshoppers make more noise in a pasture field than a whole herd of cattle. One frog will make more noise at night, than a village full of people. Give a little thought to your choosing of companions.

He held his peace, v. 27. When the Prince of Orange came to England and ascended the throne, he astonished and impressed the nation by his patient silence.

**The Strategy
that Wins**

He committed himself to no party, made no hasty promises, and uttered no half-formed opinions. He

took time to study the situation, and became a powerful ruler. That is the proper course of action in any unusual and difficult position. When one goes from home for the first time, or when one begins to assume the position of a grown-up person, that is the correct strategy. Mastery of self will grow into mastery of the situation.

Lesson Points

It is because of God's mercies that we should yield ourselves to His mastery. v. 18.

God will draw men to His service by His love, but He will not drive them by His power. v. 19.

Every position of influence is an opportunity to be improved, not a luxury to be enjoyed. v. 20.

We can trust the God who gives us our work, to strengthen us for it. v. 21.

The sort of "heroes" we admire is a sure index to our own character. v. 22.

Loyalty to our earthly sovereign should go hand in hand with devotion to our heavenly King. v. 24.

The mightiest sovereign, no less than his humblest subject, is under the divine law. v. 25.

Obedience to lawful rulers is obedience to God. v. 26.

"An insult is like mud; it will brush off better when it is dry." v. 27.

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

We have here :

1. A *divine appeal to youthful ambition*, chs. 9 to 10 : 19. Saul's name means "Asked". View these two chapters as an extended account of the way in which he came to be "asked" to initiate the experiment in monarchy. There was something seemingly haphazard in it. A search over the unfenced country for some straying animals (ch. 9 : 3) led to a "chance" meeting with an old prophet whom he had never seen before, v. 18. The meeting had been in reality "appointed"; it was far from "chance", vs. 15-17. Saul is significantly "asked" if there is not something higher

for him to do than go on looking for lost animals that have been found, v. 20. The "royal portion" is set before him, vs. 23, 24. Samuel makes known to him the divine purpose (vs. 25, 27), and doubtless seeks to stir up in him the noble ambition to become a wise and strong ruler of Israel, vs. 25, 27. He is at last "asked" definitely to assume the royal position, ch. 10 : 1. The point is, Will he prove to be "chosen", that is, "choice"? (Matt. 20 : 16.) Before the desire for power can find true exercise with due recognition of the higher rule of God, Saul must be "turned into another man", v. 6. It is so with us all. In modest reticence at home Saul revolves what he has been "asked" to do, v. 16.

In the meantime an appeal is made to the people, also, to remember the higher sovereignty, so signally demonstrated in

Egypt and the wonderful deliverances it had wrought for them both from the Egyptians and later from their enemies in Canaan, vs. 17-19. Thus both people and king are prepared for the form of rule. Then comes :

2. *An appeal to loyalty*, vs. 20-27. Picture the process of selecting the king : tribe by tribe ; family by family ; individual by individual. Their man,—God's man (v. 24),—is at last chosen. But keep the question still forward, Will he be "choice" ? so choice as to deserve loyalty ? Draw out opinions as to why Saul took to hiding among the stuff. Was it proper modesty ? Or improper diffidence ? How disappointing it is to see a tall, well built man slink through life without ever doing anything more than eat. Not great physique, but great character, qualifies for ruling. Moral and spiritual "choiceness", more than physical stature, raises a man head and shoulders above his fellows and compels the shout of loyalty, v. 24.

Encourage your young people to develop royal traits of character, Eph. 4 : 13. Bid them come out from among the stuff and show what is in them by regal efforts to help the world and bring about the universal reign of Christ. Let the ideal of a kingdom, which in vow, and prayer, and effort, they lay up continually before the Lord (v. 25), be that exalted in John 18 : 36 ; 1 Tim. 1 : 17. Christ is not satisfied with anything short of the supreme place in our hearts and lives, Matt. 8 : 22. He patiently seeks His rightful place, Rev. 3 : 20.

For Teachers of the Boys and Girls

With a little leading on, the class will discuss the question, from the last Lesson, of God's displeasure with the people for taking their own way, not His, and whether this would lead Him to forsake them altogether. Bring out the truth, that, like a good parent, God is patient, long-suffering, loving still, though disobeyed, and ever seeking the good of those who so ill treat Him. Ex. 34 : 5-7 is the passage to read. It tells both sides of the story—the God who certainly will punish, but who punishes only as the last resort.

Now, turn to the quaint, old-world story

of the Lesson, not hinting that the foregoing had a bearing upon it : let this come out, of itself, as the Lesson proceeds.

If the teacher has been forehanded in setting the class at work on the Lesson a week in advance (and this should always be done), this Lesson will prove both interesting and easy.

One scholar will give a word picture of Saul, ch. 9 : 1, 2.

A second will tell the story of Saul's errand, vs. 3, 4.

A third will explain how it happened that they went to Samuel, vs. 5-10.

A fourth will tell how Saul found Samuel, and how Samuel had been prepared for meeting Saul, vs. 11-18. (God was still planning for His ungrateful people.)

A fifth scholar will give the account Saul's "visit" with the "seer" and of his anointing as king, vs. 19-27, and ch. 10 : 1.

A sixth will complete the story—the signs by which Saul was to know that this was God's doing, and how they came to pass ; and then Saul's return home, and his modest silence as to the call he had had from God, vs. 2-16.

Not long after this, probably, came the assembly at Mizpeh, v. 17. Take up these points with the class :

1. The assembly was called by Samuel, v. 17. He is not jealous, nor does he turn against the people, although his advice has been rejected, and he is now to be supplanted.

2. It was a sacred gathering—"unto the Lord". The choosing of rulers is a solemn act. We need God's guidance in it. No one should vote, who has not first prayed.

3. The people hear the truth about themselves, vs. 18, 19—God had been their Deliverer and Friend ; they had ungratefully turned their backs upon Him, and desired an earthly king. Wherefore this reminder ? Because God always gives fair warning,—by His Word and Spirit, by what is happening to others, through our own consciences. It will be our fault if we get astray, and suffer therefor.

4. God guided in the choice of a king, vs. 19 (last clause)-21. Explain the choice by lot (see Exposition). Prov. 16 : 33 is the key.

5. Saul's modesty, vs. 21, 22. A hundred-fold better than bigness, or good looks, is modesty. The last clause of Rom. 12 : 16 is wholesome.

6. His promising start, vs. 23-27. (a) Saul was just the sort of king the people wanted, and therefore won their hearts at sight. (b) He was not upset by his new honors,

but went quietly home, to await any duty that might come to him. (c) A bodyguard of men loyal to himself and to God formed about him. (d) He was patient and prudent with his opponents.

Emphasize the value of a good start : but warn that no start will justify a bad ending.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON I.]

About 2½ miles north of Jerusalem, on the highway to Ramah, is a hill bearing the modern name of Tell-el-Fûl, where the remains of an ancient watchtower have been discovered. This is believed to be the site of the ancient Gibeah, the home of Saul when he was called to be king, and the capital of his kingdom. Judg., ch. 20 relates the refusal of the Benjamites to surrender the men of Gibeah at the demand of the other assembled tribes, who in consequence attack Gibeah, and destroy the tribe of Benjamin, with the exception of 600 men. From the

account of the wars with the Philistines (1 Sam. chs. 13, 14), Gibeah seems to have been a place of considerable strategic importance. In 2 Sam. 21 : 1-9, it is mentioned (v. 6) as the scene of the hanging of the seven sons of Saul, to atone for a slaughter of the Gibeonites by Saul, which had been the cause of a famine sent upon Israel. Isaiah (ch. 10 : 28-32), in an imaginative description of the march of an Assyrian army, from the North, upon Jerusalem, pictures them as encamping near Ramah and Gibeah, whose inhabitants flee in terror of this foreign foe.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

From the Library

Athletes and soldiers still captivate the crowd, and a mere prophet like Samuel has no chance beside the man of broad shoulders and a well developed biceps. And very often communities, especially democratic ones, get the "king" they desire, the leader, statesman or the like, who comes near their ideal. The man whom they choose is the man whom, generally, they deserve. Israel found out that its idol lacked higher gits than thews and sinews, and experience taught them the falseness of their ideal.—Dr. Alexander Maclaren.

"When God calls to service, He will make fit for it. If He advances to another station, He will give another heart", 1 Sam. 10 : 9. So He will. At the same time, in giving Saul another heart, the God of Israel gave Saul the greatest opportunity of his life to make himself a new heart. Had Saul's change of heart only held, had his conversion been complete, Saul would have been

one of the greatest of Old Testament characters."—Dr. Alexander Whyte.

Some Test Questions

1. By whom had Saul been privately anointed as king? By whose command?
2. Where did Samuel gather the people of Israel together? For what purposes were such assemblies called?
3. At how many places was Jehovah worshiped?
4. What deliverances did Samuel say God had wrought for Israel? For what did he reproach them?
5. What did he then proceed to discover? What was the procedure in such cases?
6. Who was chosen as king? Where did he hide? Why? For what did the people admire him?
7. How did they show their acceptance of the Lord's choice of a king?
8. Explain the "manner of the kingdom". Where may the account of this have been placed?
9. Whither did Saul go? Who followed him?

10. Who rejected his authority? How did they signify their rejection of him as king? How did he treat their disloyalty?

Something to Look Up

1. In John's Gospel we read that a certain ruler cried to the Israelites, "Behold your King!" Who was the King in this case? And who, the ruler?

2. We are told in Revelation, that Jesus has made us all kings and priests unto God. Find the passages:

ANSWERS (Lesson I.)—(1) Ps. 10 : 16.
(2) John 5 : 40.

For Discussion

1. True modesty : how is it shown ?
2. How to treat insults ?

Prove from Scripture

That obedience to rulers is a duty.

The Catechism

Ques. 95. *Baptism—its subjects.* The "visible church" is just another name for the professed followers of Christ throughout the world, with their children. Both grown persons and children are received into the church by baptism. Before grown persons are baptized, they must declare that they believe in Christ, and are resolved to serve Him. A New Testament case of this kind is the Ethiopian eunuch, Acts 8 : 38. Little

children are not able to make a profession. But if their parents are Christians, they, too, have a right to be baptized; for we read in the New Testament of the baptism of whole households, Acts 16 : 33. It would be strange if in none of the households there were little ones. Besides, Christ gives a special invitation to the children, Mark 10 : 14.

The Question on Missions

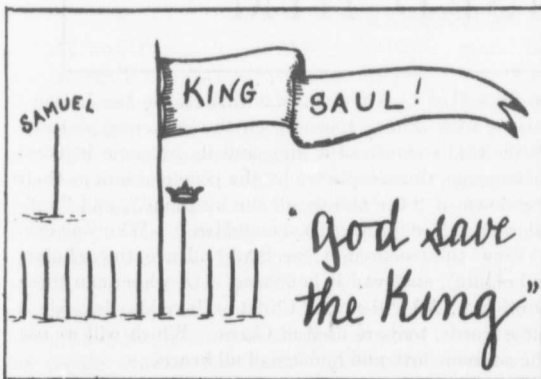
Ques. 2. Settlers are coming into Western Canada at the rate of 200,000 a year, and they are coming from all parts of the world. A considerable share come from the older parts of Canada. These fit in easily to the new conditions, because they are Canadians already. Settlers of English speech from Great Britain, where they can never hope to become land-owners, and from the Western United States, where land is becoming expensive, are flocking to the Canadian West in large numbers. In many instances, the Americans "trek" to their new homes in covered wagons, bringing their household goods for hundreds of miles. The settlers from Continental Europe usually settle in groups by themselves, and are at a disadvantage, for they do not speak English; but they learn it quickly (more quickly than the average Canadian would master a new language), and they are ambitious to learn the ways of the country.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—A king chosen for Israel.

Introduction—The Lesson may be opened by the class rising and singing a verse of God Save the King.

Lesson—If we had been in the land of Israel at the time of our Lesson story, we should have heard boys and girls and big people shouting these same words, God Save the King! God is letting the Israelites have their own way, and is giving them a king like other nations. The crown of last Sunday may again be shown upon the head of one of the biggest boys. Recall last Lesson. We are going to hear about the new king. Print and repeat his name, SAUL. The new



king was tall and strong—God was giving them the most splendid man he could find in all Israel, to be their king. God was kind to them still. He chose the finest looking, strongest, tallest man amongst them, the one likely to be the best fighter against their enemies. God told Samuel just where to find this young man, and also told Samuel to anoint him to be king over His people Israel (see ch. 9 : 15-27).

The King Chosen—Describe the gathering together of the people called by Samuel to receive the new king, whom God had already chosen for them. Samuel tried to get the people to be again loyal to God their King. (Explain in a simple way verses 18, 19.) Did you ever see a review of soldiers—regiment after regiment passing, each regiment made up of companies, these made up of individual soldiers ?

Some men from every tribe marched up before Samuel (strokes). Is the new king among this tribe ? No ! Another marches up. No ! And another. Yes, here is the tribe of Benjamin. Samuel tells them the new king belongs to that tribe. Each family of this tribe, all the brothers and cousins, march up. The new king belongs to the family of Matri, and Samuel tells the people that of this family the son of Kish is the one

chosen by God to be their king. (You may tell me again his name.) Do you think young Saul would be very glad to be chosen king ? Yes, we should think so ; but he really was not glad. He was afraid of the great work of fighting against the enemies of Israel. What do you think he did ? Saul went and hid himself, but they found him and brought him before the people. There he stood, tall and strong and fine-looking. their King Saul ! Then the people shouted, " God Save the King ! " At last they have got what they wanted ! Now they are willing to obey God again.

Golden Text—Repeat Golden Text.

Who allows us to have a king ? Should we love our country and our king and obey the laws he gives us ? (Explain.) Much more should we love the King of kings, and obey His laws (explain), be loyal (explain) to Him.

Sing v. 1, Hymn 506, Book of Praise.

" From ocean unto ocean
Our land shall own Thee Lord,
And, filled with true devotion,
Obey Thy sovereign word."

(Some small Union Jacks may be waved while this is being sung.)

Something to Think About—I should be loyal.

FROM THE PLATFORM

"NONE LIKE HIM"
"DESPISED HIM"

Print on the blackboard, "NONE LIKE HIM". Of whom was this said in the Lesson ? Who said it ? Follow up these questions with others, touching on the gathering of Israel at Mizpeh, the method taken to discover God's choice of a king and its outcome in the election of Saul, his hiding amongst the baggage, the acceptance by the people of him as their king, Samuel's address and the writing down of "the manner of the kingdom", and Saul's return to Gilead, with his band of followers. Now print "DESPISED HIM". Who was despised ? By whom ? How did they show their contempt for Saul ? Have the scholars turn to Song of Solomon 5 ; 10 (second clause), and read it in concert. Of whom can these words be used more truly than of any other ? All will say, of Christ. Have also Isa. 53 : 3 (first clause) read. Point out that these words, too, are used of Christ. Which will we use of Him ? Press home His claim on the supreme love and homage of all hearts.

Lesson III.

SAMUEL WARNS SAUL AND THE PEOPLE July 19, 1908

1 Samuel 12 : 1-5, 13-25. Commit to memory vs. 23, 24. Study 1 Samuel, ch. 12.

GOLDEN TEXT—Only fear the Lord, and serve him in truth with all your heart : for consider how great things he hath done for you.—1 Samuel 12 : 24.

1 And Sam'uel said unto all Is'rael, Behold I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

2 And now, behold, the king walketh before you : and I am old and gray-headed ; and, behold, my sons are with you : and I have walked before you from my childhood unto this day.

3 Behold, here I am : witness against me before the Lord, and before his anointed : whose ox have I taken ? or whose ass have I taken ? or whom have I defrauded ? whom have I oppressed ? or of whose hand have I received any bribe to blind mine eyes therewith ? and I will restore it you.

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

5 And he said unto them, The Lord is witness against you, and his anointed is witness this day, that ye have not found ought in my hand. And they answered, He is witness.

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.

Revised Version—1 youth ; -Omit Behold ; 3 taken a ransom ; 4 said ; 5 asked for ; 6 hearken unto his voice ; 7 and both ; 8 he followers of the Lord your God, well ; 9 hearken unto the voice ; 10 still ; 11 that he may send ; 12 and ye shall know ; 13 indeed ; 14 evil ; 15 a people unto himself ; 16 instruct you.

LESSON PLAN

I. A Noble Example, 1-5.

II. A Plain Requirement, 13-15.

III. A Striking Confirmation, 16-25.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Samuel warns Saul and the people, 1 Sam. 12 : 1-5. T.—Samuel warns Saul and the people, 1 Sam. 12 : 6-15. W.—Samuel warns Saul and the people, 1 Sam. 12 : 16-25. Th.—Warning by Moses, Deut. 30 : 10-20. F.—Joshua's warning, Joshua 24 : 16-27. S.—Exhortation, to obedience, Psalm 81. S.—Watch and remember Acts 20 : 17-35.

Shorter Catechism—Ques. 96. *What is the Lord's supper ?* A. The Lord's supper is a sacrament, wherein, by giving and receiving bread and

16 Now therefore stand ¹⁰ 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, ¹¹ and he shall send thunder and rain ; ¹² 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 Sam'uel called unto the Lord ; and the Lord sent thunder and rain that day : and all the people greatly feared the Lord and Sam'uel.

19 And all the people said unto Sam'uel, 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 Sam'uel said unto the people, Fear not : ye have ¹³ done all this ¹⁴ 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 ¹⁵ his people.

23 Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you : but I will ¹⁶ 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.

wine, according to Christ's appointment, his death is showed forth : and the worthy receivers are not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace.

The Question on Missions—3. How does a congregation begin ? The missionary in a frontier congregation hears that several new families have taken up homesteads just beyond the bounds of his field ; and he visits the new people, holds the first service, and adds a new neighborhood to his field, or asks the Superintendent to provide for it.

Lesson Hymns—Book of Praise, Ps. Sel. 46 (Supplemental Lesson) ; 304 ; 313 ; 320 ; Ps. Sel. 92 (from PRIMARY QUARTERLY) ; 297.

Special Scripture Reading—Ps. 34 : 11-22. (To be read responsively or in concert by the whole School.)

EXPOSITION

Time and Place—About B.C. 1020 (Usher, About B.C. 1094) ; at Gilgal or Mizpeh (see Connecting Links).

Connecting Links—Ch. 11 : 1-13 tells of Saul's victorious campaign against the Ammonites who were besieging Jabesh-gilead, and of the ratification of Saul's appointment as king, in the assembly at Gilgal. This ratification was with great enthusiasm, vs. 14, 15. Ch. 12 should probably follow immediately after ch. 10 : 27 or ch. 10 : 24, for is it not very natural to think that when the people shouted for their king, Samuel

would recite to them in solemn protest the "method of the kingdom" (ch. 10 : 25, last Lesson), and forthwith lay down the reins of office, ch. 12. This address closes the Period of the Judges, just as Joshua's farewell address (Josh. 24) closes that of the Settlement in Canaan.

I. A Noble Example, 1-5.

Vs. 1, 2. *And Samuel said.* For the place and circumstances, see Time and Place, and Connecting Links. *Hearkened unto your voice . . . made a king.* Samuel states the situation. The people have had their way in

the appointment of a king; they must now be prepared to face the consequences of their choice. *Walketh before you*; as a shepherd before his flock (compare Num. 27: 16, 17). *I am old and grayheaded; and, behold, my sons*. Compare ch. 8: 5. The sons are mentioned merely to show that their father is far advanced in years. *Walked from my childhood*. He has been their shepherd since his youth, (ch. 3: 19-21), and they know his life like an open book. Now he is worn-out in the service of his people.

Vs. 3-5. *Here I am*. He lays down his office with a clear conscience. He puts himself on trial: Jehovah's *anointed*, Saul, is to be judge in form, the people in reality. *Whose ox have I taken? or whose ass...? or whom...defrauded? whom...oppressed? ...of whose hand...bribe?* All five questions refer to judicial honesty. Oriental judges have always smiled on a bribe. Did not Samuel's sons do this very thing (ch. 8: 3, Lesson I., July 5)? The "ox" and the "ass" are mentioned as the most valuable possessions of an agricultural people (so in the Tenth Commandment). "Defrauded" and "oppressed" describe the treatment of the weak by the strong: the rich man could offer the bigger bribe, and the poor man had no redress. *Thou hast not*. Samuel challenges an indictment, and is acquitted in the very words he used. *The Lord is witness...and his anointed*. Samuel concludes his solemn attestation by calling Jehovah and the king to witness that they cannot accuse him of wrong-doing. And the people say Amen!

In vs. 6-12, Samuel recites the good things Jehovah has done for Israel, and upbraids them with unbelief and ingratitude. Jehovah has always fought against their enemies and given them victory. Why, then, should they ask for a king to be their leader?

II. A Plain Requirement, 13-15.

Vs. 13-15. *Now therefore*. These words mark a turn in the discourse. Samuel points out that the future depends on the people and king themselves. *The Lord hath set a king over you*. He has given the people their wish; it is for them now to stand in the right relation to Jehovah. V. 14 sets forth in five particulars what is required of king and nation. (These appear more clearly in the

Rev. Ver.) *Well* (Rev. Ver.). "If you fear, serve and obey Jehovah, it will be well with you." *If...not*, the Lord will smite them with plague, defeat or famine.

III. A Striking Confirmation, 16-25.

Vs. 16, 17. *See this great thing*. To confirm the prophet's words, and in answer to his prayer (compare ch. 7: 9, 10), a striking wonder appears. *Wheat harvest...thunder and rain*. See *Light from the East*. The anomaly of "rain in harvest" was proverbial, Prov. 26: 1.

Vs. 18-20. *The Lord sent thunder and rain*. Compare again ch. 7: 9, 10. The storm sweeps across the wheat fields. The thunder is the "voice of Jehovah" (Psalm 29: 3), which confirms the words of Samuel. *The people greatly feared the Lord and Samuel*. They are convinced of their great sin in asking for a king; they are thoroughly terrified. *Pray for thy servants*. They beg Samuel to intercede for them. He does so, and the destruction they dread it averted. Evidently Samuel stands near Jehovah: his prayers are always heard (compare chs. 7: 5, etc.; 8: 6, etc.; 15: 11, etc.). It is a great relief when Samuel utters the words of comfort. *Fear not*; only cleave not to your sin. *Serve the Lord with all your heart*. That is one of the great words of the Old Testament: it means the complete devotion to God of the inmost life of man, Mark 12: 29, 30. It has been a fountain of life to Jews and Christians.

Vs. 21-25. *Turn ye not...after vain things*; a Hebrew designation for false gods and idols. *The Lord will not forsake his people*. They may hold fast by Him. *For his great name's sake*. He is jealous of His good name; His reputation would be impaired if He should cast them off. *It hath pleased the Lord, etc.* God's free choice of Israel is affectionately recounted in Deut. 7: 6-11. *As for me...pray for you...teach you*. And assembled Israel had just seen how prevailing his prayers were, and with what authority he could speak for God. *Only fear the Lord*. Samuel closes with another warning about the two ways.

Light from the East

WHEAT HARVEST—Varies in Palestine according to the locality. The inhabitants

of the neighborhood of Jericho were generally the first to appear with firstfruits, owing to the semi-tropical climate of the Jordan valley. They can thresh wheat there by the middle of May, but on the higher land the barley is harvested in the first half, and the wheat during the second half of June. The rain of Palestine falls principally between October and February, but not a drop falls from June to September, and not a cloud is seen in the sky, so that to have thunder and rain in wheat harvest was a terrifying phenomenon. Harvest in Palestine, as in every country where the people live from hand to

mouth, was a season of great joy, especially in a year of plenty. To-day the harvesters work in parties. They start early in the cool of the morning, and sing at their work, either singly, or in chorus, or antiphonally. The cutting is done with sickles, as in the olden time, but the grain is not bound in sheaves, it is gathered into large bundles. The waiting camel is made to kneel, and two of these bundles secured by a network of rope are fastened, one on each side of his pack saddle, and then the patient beast rises with his load, and proceeds to the threshing floor, where he kneels again and is relieved of it.

APPLICATION

I am old, v. 2. The young should listen to the old. We often hear the Latin proverb quoted, "Experientia docet", which means, "Experience teaches". So it does; but the real proverb contains a third word, "stultos". Now we translate it, "Experience teaches fools". Does not that alter its meaning a good deal? Instead of meaning "Experience is a good thing, for it makes us wise", it rather means, "We should not need experience to make us wise". We ought to be able to learn from other people's experience. We ought to reach wisdom through an easier course than that given in the University of hard knocks. Yung folks are apt to think their elders are old-fogyish. In later years they often wish that they had held a different opinion.

The Lord is witness, v. 5. The sense of God's presence is the foundation of honesty. A German peasant was paying his debt to his grocer. "Wait till I give you a receipt", said the grocer. "Why do I need a receipt?" asked the peasant. "Because there is no witness of your having paid the money." "Yes, God has witnessed it." "Oh, but I don't believe in God." "Then", said the peasant, "I had better take the receipt." There are indeed other factors arising from custom, habit, circumstances and the like which assist us to be honorable and true, but the only sure guarantee is the conviction, "Thou God seest me".

The people greatly feared, v. 18. Yes, they

saw God's hand in the storm, but they had no eyes to behold it in the weeks of sunshine. So some people find religion only in the unusual, the mysterious and the abnormal. Like the crowds who followed Jesus, they want to see wonders. And Jesus, who was so anxious to give them mercy and truth and eternal life, was sick at heart to think that they refused all these, and would have nothing but wonders. God does far more for His people through health than through disease, through joy than through agony, through the regular and usual processes of things than through signs and miracles. He lights the heavens with the same sun every day, but none the less because of its regularity, is its rising every morning a proof of His power and goodness.

I will instruct (Rev. Ver.), v. 23. A blind man stood on a street corner, waiting for a car. As he waited, at least a dozen people asked if they could help him. When the car came along, a man was ready to take him by the arm and put him safely aboard. That was light helping darkness. It illustrates the missionary spirit, which prompts us to share our blessings with others. It is the best proof that we know the truths of the gospel that we long to give them to those who know them not.

With all your heart, v. 24. Balaam (see Num., chs. 22 to 24) is a good example of those who serve God half-heartedly. This prophet of Jehovah couldn't quite bring

Experientia
Docet Stultos

The Everyday
God

What Makes
Us Honest

Light Helping
Darkness

himself to openly and flagrantly disobey God. But he tried all sorts of devices to find out some way of earning Balak's gold, without exactly setting God at defiance. Again and

**Altogether
or Not At All**

again he reached out covetous hands to the bribe dangled before him. The story shows the futility of anything but a whole-hearted service. You must serve God in everything, or you utterly fail to please Him.

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

It was definitely decided that the demanded experiment in monarchy should be undertaken (v. 1); but neither king nor people could get too much warning as to the perils in the way. Theirs, like ours in Canada, was emphatically a realm of the future. If our country is to be great, we must grasp the principles of true patriotism. Consequently we cannot be too insistent on the need of:

1. *Personal integrity in public office*, vs. 2-5. Old Samuel, intimately known to them from childhood (v. 2), has been a shining example, with his long, pure record, which all are in a position to confirm, v. 4. In our own day, when, with regard to all parties, it has been said that voters may be bought "like oxen, for the price of a sheep", is there not a call to train the future electorate to a higher ideal of public life than prevails? To plant to-day germ principles of personal integrity is of first moment. Honesty, equity, fair play, incorruptibility,—they are all to be found in that third verse. Reclothe them in modern dress, and exhibit them in their real attractiveness as the robes of beauty for present-day office. No king just come to his throne could have had a more inspiring example of personal integrity than that of which Saul and his people were witnesses in Samuel, v. 5. Throw the full force of your personality, too, into making clear the need of:

2. *Divine favor in national life*, vs. 13-25. The present and future not only grow out of the past, but have much to learn from it. That is why Samuel makes the historical introduction recorded in the intervening vs. 6-12, where specific cases of losing and regaining the divine favor are cited. The direct appeal (v. 13), begins with the reminder that "the powers that be are ordained of God". Reverential, obedient-

loyalty to the Higher Power, therefore, on the part of king and subjects, can also secure stability to the ruler and to the ruled, v. 14. Perverse irreligion means sure disintegration of national life, v. 15. To emphasize this warning, a special demonstration of the power of the Higher Ruler is given, vs. 16-18 (compare Ps. 29: 3, 4). The terrified people intreat Samuel to intercede for them (v. 19), and his gracious answer assures them that a straightforward course will meet with divine favor, vs. 20-22. He ends by promising his prayers (v. 23), and by renewing the exhortation to fidelity (v. 24), and the warning against infidelity, v. 25.

Persuade your class, as potential citizens, to recognize fully the divine sovereignty, not alone over the forces of nature, but over national and individual interests, 1 Cor. 15: 28.

For Teachers of the Boys and Girls

It is perhaps usually better to teach young children, as one dibbles corn,—drop the seed in as soon as the place is made for it: apply as you go along. This Lesson, however, invites to a different method. Take the story first, and the teachings afterwards.

Samuel steps out; Saul steps in. That is the story in outline.

Review by questions the demand of the people for a king,—why it was made, what the Lord thought of it, what Samuel thought of it, who was chosen as king, how the choice was made, and how confirmed, what sort of start the king made.

Ch. 11 tells of valiant doings of the new king, and of the call of Samuel to the people to Gilgal, and the confirmation of Saul as monarch of Israel.

The Lesson chapter gives Samuel's farewell words, as he yields place to Saul: seek to get the scene before the eyes of the scholars—the vast assemblage, the religious sacrifices (ch. 11: 15), the rejoicings of the day, the lordly young Saul, the patriarchal Samuel, whom all revered.

The address goes in stages :

First, vs. 1-5, Samuel's appeal as to his honesty and honor. Explain how much to the point the specifications of v. 3 were in that country and time. "Graft" and "pull" are what we would say.

Then follow in vs. 6-12 a series of instances in which God had delivered their fathers and themselves from peril and danger. Some classes may find interest in these. The point is—God had stood by them ; they should still have trusted Him, and not sought a king in His stead.

And now, the challenge, vs. 13-15: "If you and your king are loyal to the Lord, well. If not, then the Lord will be against you, not for you."

The summer thunderstorm, vs. 16-19, will

be told about by any one of the class. It recalls John 12 : 28.

Then follow soothing words to the terrified people, vs. 20-24 : God will be merciful, and Samuel will not fail to intercede for them at the throne of the heavenly grace.

The story ends with a reminder like a sharp after-clap of thunder, v. 25.

For the lessons, perhaps these five may serve:

1. It is better to end life with a clean record than with strings of titles, or millions of dollars.
2. We can safely trust the God who has helped, to help still.
3. The God who can bring sudden thunder and rain in a rainless season, can visit swift punishment wherever and whenever it is needed.
4. The blessing of a good man's prayers.
5. God's mercy—the sinner's only hope.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON I.]

Of Jabesh-gilead, Hastings says, "While the history of this East Jordan city as furnished in the Bible is meagre, it gives us vivid pictures of both tragic and tender scenes in ancient Hebrew life". In Judg., ch. 21, the Israelites make a raid upon it with a powerful force, put all the men and married women to death, and carry off 400 maidens, who became wives to the Benjamites. 1 Sam., ch. 11 tells how, when it was attacked by the Ammonites under Nahash, Saul, to whom the inhabitants appealed for succor, came quickly with his army and utterly routed the enemy. Later, when Saul and his sons had been slain on Mount Gilboa

and their bodies had been hung up by the Philistines on the walls of Beth-shan, the men of Jabesh-gilead rushed in the very face of death, recovered the bodies, cared for them in the kindest manner, and buried them with proper honors, 1 Sam. 31 : 8-13. When David was made king at Hebron, he remembered this heroic deed, and sent special messengers to commend the men of Jabesh-gilead for their fidelity to Saul, 2 Sam. 2 : 5. Afterwards he brought thence the bones of Saul and his sons and buried them within the territory of their own tribe of Benjamin, in the sepulchre at Zelah belonging to Kish, Saul's father, 2 Sam. 21 : 12-14.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Some Test Questions

1. What great victory had Saul won? Where and for what purpose did Samuel summon a national assembly of Israel?
2. Before whom did he place himself on trial? On what points did he challenge inquiry? What was the people's verdict?
3. How did Samuel say the people had shown ingratitude to God in demanding a king?
4. What five requirements were laid upon people and king? What was promised if they should obey these? What would

- happen to them if they should disobey?
5. By what miracle did the Lord confirm Samuel's words? Why was the thunderstorm so great a wonder?
6. What did the people beg of Samuel? How did he comfort them? What did he bid them do?
7. How complete should our devotion to God be? Quote a New Testament passage in which this is declared.
8. What are idols called in v. 21? How are the people to act towards these?
9. Why was it certain that the Lord would not forsake His people?

10. Where do we read of God's free choice of Israel?

Something to Look Up

1. Find the place that tells of a great thunderstorm which the Lord sent to frighten away the Philistines.

2. Where are we told that the Lord let none of Samuel's words fall to the ground?

ANSWERS (Lesson II.)—(1) Jesus; Pilate; John 19: 14. (2) Rev. 1: 6; 5: 10.

For Discussion

1. What God's word says about the taking of bribes.

2. Examples from the Bible and history of how nations have suffered for their sins.

Prove from Scripture

That we should serve God.

The Catechism

Ques. 96. *The sacraments—The Lord's Supper.* The two most common titles of this ordinance are: (1) The Communion (1 Cor. 10: 16); and (2) The Sacrament. The elements used in it are bread and wine. The actions performed are: (1) The "blessing" or prayer of consecration; (2) The breaking of the bread and the pouring of the wine; (3) The distributing and receiving of the bread and wine. The Lord's Supper is intended: (1) To commemorate Christ's death; (2) To picture gospel truth; (3) To

afford believers an opportunity of communion with Christ and with one another; (4) To be a badge of discipleship. "Not after a corporal (bodily) or carnal (fleshly) manner", teaches that Christ is present in the Lord's Supper, not to the senses, as is held by the Roman Catholic Church, but to the faith of the partaker.

The Question on Missions

Ques. 3. As a rule, the population flows gradually westward, advancing more rapidly along a line of railway than between railway lines. Within the past five years, each summer has seen a large increase in the area of settled country, and the Presbyterian Church has made it her ambition to follow with church services every community of even a dozen or twenty families who want such services. Each summer the Superintendents of Missions and some of the pioneer ministers spend weeks in exploratory work, visiting new settlements and planting new missions among people who want to have the same kind of privileges as they had "back East". Where the new settlers are not English-speaking, the method is not so simple. An interpreter must be secured—perhaps the people are suspicious of strangers; and after they understand and appreciate what is offered to them, it is difficult to secure a missionary who speaks their language.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Israel and their king warned.

Introduction—"Katie, you must not go near the edge of the river", said her mother,

"the bank is steep; and if you fall in, you may be drowned."

For a while Katie remembered her mother's warning and kept away from the edge; but at last she wandered near and spied some pretty flowers away down the bank. She was trying to reach them, when her foot slipped, and away she rolled down into the water, and would have been drowned, but "mother" had missed her, and ran quickly to the edge just in time to save her darling's life. It was weeks and weeks before the little girl

SAFETY!	DANGER!
FEAR THE LORD	NOT FEARING GOD
SERVE SERVING . . .
OBEY OBEYING . . .
FOLLOW FOLLOWING . . .
BE HUMBLE	. . . HUMBLE . . .
<i>Remember!</i>	

was able to play again. How she wished she had obeyed her mother's warning!

We are going to hear about a WARNING that Samuel gave to the Israelites and their king.

Samuel—Let us close our eyes and see a "mind picture". Here is an old man with long white hair and beard, leaning upon a staff (cane), talking very earnestly to a great crowd of people gathered around him. His face is sad, and his voice is sad (open eyes).

This old man is Samuel (tell me what you have heard about him). Samuel has called the people and their king to meet him at Gilgal (strokes for Samuel and the people, a tall stroke with a crown above it for King Saul). Tell what a good example Samuel had been. He feels sad that Saul and the people have forsaken him and asked for a king. He tells them they now have the king they asked for, they know what he is like, he has fought their battles, but that is all! Perhaps they wish they had not asked for a king (you little people all know that sometimes when you get just what you ask for, you find it is not so nice as you thought it would be and you wish you had not asked). Now the Israelites have a king, and they must keep him and obey him and serve him.

A Warning—Speak of the signs at a railroad crossing, etc.—DANGER, LOOK OUT. Samuel told the people of two ways they could live, one a GOOD way, the other a BAD way.

Over the good way, we'll print SAFETY! and under this we'll print—

Fear the Lord	}	Repeat these.
Serve the Lord		
Obey the Lord		
Be Humble		
Keep on Following God		

Over the bad way we'll print DANGER! and under this we'll print—

Not Fearing God
 Not Obeying God
 Not Serving God
 Not Humble
 Not Following God

This warning was for the soldier king, as well as for the people; and it is also for Us. *Golden Text*—Repeat Golden Text.

Let us name some of the great things that God has done for you. Did He make Mary well? Did He bring John safely home? etc., etc. What is the very greatest thing that God has done for us all?

Something to Think About—I should serve God.

FROM THE PLATFORM

IF	_____
IF	_____
IF	_____

Print on the blackboard, IF—, IF—, IF—, as above. Three verses of the Lesson (vs. 14, 15, 25) begin with this one-syllabled word. Have the scholars turn to these verses and read them in concert. Bring out by questioning that these verses are part of a message from God through Samuel. It is God's IF with which he have to do in them. Taking v. 14, get the scholars to pick out the five things (see Exposition) which God required of Israel. Then ask what promise was made to them *if* they should do these things (see again Exposition). The other two verses (vs. 15, 25) may be taken together. They mention three ways in which Israel might sin against God. Ask the scholars to mention these, and to tell what would happen *if* Israel should thus transgress. Press home the truth that God's IF still holds good. In love, He shows us the blessed rewards of well-doing (mention some of these) and the sure punishment of evil conduct. Urge each scholar to choose the right and safe path.

Lesson IV.

SAUL REJECTED BY THE LORD

July 26, 1908

1 Samuel 15 : 13-28. Commit to memory v. 22. Study 1 Samuel, ch. 15. Read 1 Samuel, chs. 13, 14.

GOLDEN TEXT—The Lord our God will we serve, and his voice will we obey.—Joshua 24 : 24.

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 Amal'ekites : 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, ¹When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Is'rael, and the LORD anointed thee king over Is'rael ?

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

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

20 And Saul said unto Sam'uel, Yea, 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 Am'alek, and have utterly destroyed the Amal'ekites.

Revised Version—¹Though thou ; ²that which was evil ; ³devoted things, to sacrifice ; ⁴idolatry and teraphim ; ⁵robe.

LESSON PLAN

- I. Saul's Disobedience, 13, 14.
- II. Saul's Excuses, 15-21.
- III. Saul's Sentence, 22-28.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Samuel's reproof, 1 Sam. 13 : 1-14. T.—Saul rejected of the Lord, 1 Sam. 15 : 1-15. W.—Saul rejected of the Lord, 1 Sam. 15 : 16-31. Th.—Vain sacrifices, Isaiah 1 : 10-20. F.—Obedience required, Micah 6 : 1-8. S.—Safety in obedience, Luke 6 : 43-49. S.—Knowing and doing, 1 John 2 : 7-17.

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

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 ⁴iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from *being* king.

24 And Saul said unto Sam'uel, I have sinned : for I have transgressed the commandment of the LORD, and thy words : because I feared the people, and obeyed their voice.

25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD.

26 And Sam'uel said unto Saul, I will not return with thee : for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Is'rael.

27 And as Sam'uel turned about to go away, he laid hold upon the skirt of his ⁵mantle, and it rent.

28 And Sam'uel said unto him, The LORD hath rent the kingdom of Is'rael from thee this day, and hath given it to a neighbour of thine, *that is* better than thou.

Shorter Catechism—Review Questions 94-96.

The Question on Missions—4. How does the missionary do his work ? Nearly every missionary has at least three places at which to preach. These he reaches by horseback, buggy or cutter, over what are often very bad roads. Neighbors are few, and people expect much in the way of visiting, and in the way of social leadership.

Lesson Hymns—Book of Praise. Ps. Sel. 46 (Supplemental Lesson) ; 262 ; 250 ; 100 (Ps. Sel.) ; 578 (from PRIMARY QUARTERLY) ; 251.

Special Scripture Reading—Ps. 37 : 25-40. (To be read responsively or in concert by the whole School.)

EXPOSITION

Time and Place—Probably several years after B.C. 1020, the date of the previous Lesson (Ussher, B.C. 1094) ; Gilgal.

Connecting Links—The tribes of Israel had been under the power of the Philistines since the disastrous day of Aphek, 1 Sam. 4. Chs. 13, 14 narrate the overthrow of the Philistine garrisons at Gibeah and Michmash. This campaign was marked by two famous exploits of Jonathan, and Saul's disobedience in preparing for battle without waiting for the presence and counsel of Samuel (ch. 13 : 8-14) ; and resulted in the expulsion, for a time, of the Philistines from Israel.

After this, Saul received a commission through Samuel from Jehovah to exterminate the Amalekites, on the ground of what they did to Israel in the desert, Ex.

17 : 8-16. (See also Num. 14 : 45 ; Judg. 3 : 13 ; 6 : 13.) Amalek was to be utterly destroyed. That was the method to be followed in dealing also with the heathen tribes in Canaan. A whole city was placed under the "ban", that is, the city, people and possessions, became Jehovah's. All that had life must be put to death, Deut. 20 : 16. Valuables went to the gold-chest of the sanctuary, Josh. 6 : 19. Saul gathered an army, and made the expedition. Saul's expedition was a Gihad, as the Arabs call it, a holy war, a war for Jehovah. But Saul succumbed to the temptation of the booty : he spared the king, and let the men of his army spoil for themselves. Saul came back to Gilgal, probably to present thank offerings. There he encountered Samuel, who had come to meet him, in obedience to a

divine revelation. (See vs. 1-12.)

I. Saul's Disobedience, 13, 14.

Vs. 13, 14. *Saul said. Blessed be thou.* The king greeted the aged prophet with a hearty salutation, as if all were right. *I have performed, etc.* Yes, in a sense he had; he had ravaged the Amalekite country from northeast to southwest, v. 7. *What meaneth . . . this bleating . . . lowing . . . I hear?* In the first enthusiasm of victory Saul was perhaps unconscious of wrong-doing. But his disobedience was immediately brought home to him. The bleating of the sheep and lowing of the oxen—the only kind of property the Amalekites had—witnessed against him.

II. Saul's Excuses, 15-21.

V. 15. *They have brought . . . the people spared.* Saul betakes himself to the refuge of a coward, shouldering the blame of his disobedience upon others. In putting forward this excuse he proclaimed himself, not the leader, but the servant and instrument of his soldiers. *The best . . . to sacrifice.* An attempt to cover his fault with the semblance of a religious purpose, as if such hypocrisy could deceive either Samuel or God. *The Lord thy God.* But He was Saul's God as well as Samuel's, and had the king remembered this, he would have been saved from his disobedience. *The rest . . . destroyed.* Partial obedience is really disobedience, James 2 : 10.

Vs. 16-19. *Stay. No more excuses! Little in thine own sight.* There was a time when Saul was modest and self-distrustful, chs. 9 : 21 ; 10 : 22. *Made the head . . . of Israel.* He had been made king by Jehovah, and he ought, therefore, to have obeyed God himself, and enforced a like obedience on his followers. *The Lord sent thee, etc.* When he was charged to root out Amalek, he was bound to obey, and not *fly upon the spoil.* Samuel implies that to spare the cattle was an act of pure greed. The Amalekites are called *sinner*s because they are enemies of the holy people Israel. The Assyrian kings speak of their enemies as "sinners".

V. 21. *Yea, I have obeyed . . . brought Agag . . . spoil . . . to sacrifice.* Saul persists in justifying himself. He insists he has fulfilled the charge given to him. But he must have known that what was under the ban had to be killed at once, and could not be reserved for

burnt-offerings, Lev. 27 : 29. Let it not seem praiseworthy to reserve something for sacrifice; to the mind of Samuel true sacrifice, where there was a disobedient heart, was a religious impossibility.

III. Saul's Sentence, 22-28.

Vs. 22, 23. Then comes the word spoken to the prophet in the night season, v. 16. Like many another oracle, it is in poetical form :

"Doth Jehovah delight in offerings and sacrifices

As in obedience to the voice of Jehovah ?
Behold obedience is better than sacrifice,
And to hearken than the fat of rams.

For rebellion is the sin of soothsaying,
Obstinacy is the iniquity of teraphim.

Because thou hast rejected the word of
Jehovah,

He hath rejected thee from ruling over
Israel."

The mark of Hebrew poetry is evident, the parallelism between the lines of the couplets. *To obey is better than sacrifice*; a principle as to worship reiterated by prophet after prophet of the Old Testament (Isa. 1 : 10-17 ; Amos 5 : 21-24 ; Mic. 6 : 6-8), and confirmed by Jesus Himself in the New, Matt. 9 : 13 ; 12 : 7. *Rebellion* is on the same plane with *witchcraft*, and *stubbornness* with *idolatry*. *Witchcraft* (including "enchantment" and "divination") and *idolatry* were looked upon as the grossest iniquities, never to be tolerated in Israel (Deut. 18 : 10), and were branded as heathenish, Ezek. 21 : 21. Last of all is the crushing word, "rejected" : *The Lord . . . hath . . . rejected thee from being king.* Saul is joined to his idols (Hos. 4 : 17), and must be let alone.

Vs. 24-26. *I have sinned . . . pardon my sin . . . turn again with me . . . worship.* Saul's discomfiture is complete. He confesses that he has yielded to the people, and he entreats Samuel to take part with him in the sacrifice he has to offer to God. *I will not . . . thou hast rejected . . . the Lord hath rejected.* Samuel refuses at first (but see v. 31), and reiterates the oracle of rejection.

Vs. 27, 28. *Laid hold upon the skirt . . . mantle . . . rent.* Samuel turns to depart, but Saul seizes him by the robe, imploring him to stay. But the lapet that the king lays hold of

tears off. *The Lord hath rent.* The prophet sees a text: "A rending! Yes, that is exactly what has happened". *Rent the kingdom. . . from thee. . . given it to a neighbor. . . better;* but it was years before Saul's "neighbor" became king.

Vs. 29-35 tell of the slaughter of King Agag by Samuel, and repeat the Lord's rejection of Saul as king of Israel.

Light from the East

AMALEKITES—A people inhabiting the country between Idumea and Egypt, to the east of the Dead Sea. They were a tribe of marauding Arabs, living partly by pastoral methods, and partly by the sword, like the Bedouins of to-day. From the fact that two of their kings are called Agag, it is possible that it was a common title, like that of Pharaoh in Egypt. They appear to have been an especially cruel and treacherous people, and hence the fierce reprisals

of Israel upon them.

WITCHCRAFT—Is a general term including soothsaying and divination by the study of the stars, the flight of birds, the reading of magic cups; incantations, which secured the service of evil spirits; the use of charms and spells; and necromancy, pretended trafficking with the dead to profit by their superior knowledge. From very early times there were persons who pretended to have intercourse with the spirit realm, and thus to be able to foretell the future and to disclose secrets unknown to others. As it was chiefly a system of deception, accomplished by ventriloquism, sleight of hand, or a superior knowledge of chemistry, it was forbidden by the law of Moses, Ex. 22: 18. Eastern people are still easily imposed upon by charms, amulets, and supernatural pretensions in fortune tellers, serpent charmers, and thief detectors, and some of these are astonishingly clever.

APPLICATION

To sacrifice, v. 15. God's commands are to be improved upon, are they? We knew a young man, reciting Scott's *Lady of the Lake*, in school, who forgot, and tried to improvise a few lines. The result was laughable. No schoolboy can be a poet impromptu. And no one can venture, except in folly, to be wiser than God. The whole story of the history of mankind, with all its blunders, crimes, defeats and tragedies, is a record of disastrous attempts to be wiser than God. Caiaphas tried it, and the medieval Popes, and Charles V. of Spain. Many of us are trying it ourselves, saying, "We cannot obey Christ and do business", and such like. But God knows best. He made the universe and ordained its laws. And, as surely as day follows night, or an apple let go from the hand falls to the ground, so surely will obedience to those laws lead, in the long run, to true prosperity and happiness. Where His finger points the way, it is safe for us to go, when His arm bars the path, it is madness for us to force an entrance.

The people took. . . to sacrifice, v. 21. Saul acted like a general who should leave a strongly fortified city, and dispose his army

in some sand-pit outside, thinking to hold this against the attacking foe.

City
or Sand-Pit

"Brought them . . . to sacrifice." This was his first line of defence, and down it tumbles, like a house of cards before the battery of God's plain command, "Go and utterly destroy". The second line was, "The people took", and it fared no better. "Wast thou not made the head of . . . Israel?" It was Saul's business to rule, not to be ruled, to give orders, not to receive them. The only position which we can defend against all comers is within the immovable walls of implicit obedience to God's commands. When we forsake that safe standing ground, no excuse, however plausible, will shelter us from condemnation and shame.

To obey is better than sacrifice, v. 22. If a locomotive could not pull a train, but played a tune on its whistle; if a dog would not hunt, but sat up on his hind legs and begged; if a man refused to pay his taxes, but sent the corporation treasurer a box of candies; we should have illustrations of the sort of ornamental uselessness we attempt when we offer God worship, but decline to do His

Ornamental
Uselessness

will, as it is shown in the example of Jesus Christ.

Thou hast rejected the Lord, . . . the Lord hath rejected thee, v. 26. On a city street is rising the skeleton of a huge building.

To Stand the Strain The upright steel pillars rest on solid foundations of concrete sunk deep in the ground. The different storeys are formed by cross beams also of steel. By and by those homely black steel pillars and beams will be covered with brick and wood; the doors and windows will be in place, and the structure will be fair and shapely. But without that strong steel framework and those solid foundations, the building, however beautiful it might be made, could not stand: the first great strain put upon it would cause it to tumble into ruins. Our characters must be exposed to the strain of temptation; we cannot prevent that. And unless we are to go down before it, like poor Saul, we must have built up within us the solid framework of the fear of God, a high sense of honor, and habits of truthfulness and integrity, and, above all, a humble trust in God's loving and keeping power.

Better than thou, v. 28. The Gentiles proved themselves more willing hearers than the Jews, and so they received the gospel. Europe proved more steadfast in the faith than the Levant, and so the scenes of Paul's journeys were lost to the church. The

**Be Faithful,
or Fall**

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

Disobedience to the divine will was the cause of Saul's rejection. The story is not without its difficulties; but the main issue is clear.

1. *The declaration of the divine will*, v. 3. The Amalekites and all they possessed were to be destroyed. In our time it sounds harsh: even though we may think of reasons to justify it. May it not have been something like the amputation of a mere limb to save the whole body? But it is not our concern

northern peoples of Europe have outstripped their Latin neighbors, and are far mightier than they. The race to which we belong is great because it is Christian. But we must use our privileges, or lose them. Our high position carries with it special responsibilities. If we are unfaithful we shall fall, and our place will be taken by those worthier to occupy it. It may be that, when the roll-call of the nations is called at last, some of the races whom we name heathen will be preferred to us, if we neglect our duty as disciples and ambassadors of Christ.

Lesson Points

People should be able to take our word "at par". v. 13.

One may as well seek to escape from his shadow as from his sin. v. 14.

God will not share His throne in the human heart with gain. v. 15.

The greater God's gifts to us, the larger our debt of service to Him. v. 17.

Whither God sends us, nothing should hinder us from going. v. 18.

Forms of worship are vain apart from the spirit of worship, and gifts can never be an acceptable substitute for love. v. 22.

God never rejects men until they have rejected Him. v. 23.

Confession is worthless unless it expresses contrition. v. 24.

It is the sinner's own hand that cuts the bond between himself and God. v. 26.

to-day to solve the mystery.

2. *Hesitation over the divine will*, vs. 7-9. In those rough times the ground of debate would not likely be so much the mystery of the proposed wholesale destruction, as the seeming wastefulness of it. In itself, to obliterate the enemy might be an advantage; but would it not be better to keep the king alive and exhibit him, captive, as a warning to other tribes? Would it not be better, too, to destroy only the refuse of the spoil and preserve what was good? This kind of reasoning led to:

3. *Temporizing over the divine will*, vs. 13-22. The balance of judgment fell in favor of sparing Agag and the best of the

spoil. The motive was undoubtedly self-centred and the act a defiance of the divine will. But when Samuel appears, the temporizing spirit on Saul's part shows itself in a degree of hypocritical self-justification. The old prophet is greeted with a pious phrase, as if the divine will had been fully carried out, v. 13. When challenged to account for the sounds of bleating and lowing (v. 14), Saul claims that what has been spared is reserved for sacrifice, v. 15. When reminded of the providences of his whole career, which aggravate the sinfulness of disregarding explicit instructions (vs. 17-19), he still claims credit for himself and the people, not only as having obeyed instructions, but even improved upon them, by sparing the best for a religious use, vs. 20, 21. Then comes the great lesson, "To obey is better".

Bring in your application. Young people to-day debate, like Saul, the questions, "What's the use?" "What's the harm?" Illustrate freely. To obey the laws of steam or electricity is of great use. Disobey, and you may be scalded or electrocuted. It is "better" to obey every law of God in regard to health, purity, spiritual effort and Christian service. In Saul's case disobedience involved such "harm" that it affected his whole subsequent position as demonstrated in:

4. *The execution of the divine will*, vs. 23-28. Joseph Parker once described sin as "a raised hand, a clenched fist, and a blow in the face of God". The spirit of disobedience which practically says, "I know better and shall resist!" amounts to rebellion, not to be tolerated, v. 23. Saul's remorse (vs. 24, 25), was unavailing, vs. 26-28. Let us, on our part, not resist the divine will in Christ, Heb. 1 : 1-3 ; Heb. 2 : 3.

For Teachers of the Boys and Girls

A sad, sad story : nothing sadder until we come to the actual ending of Saul's life. This is the ending of his right to be king.

He comes down to this by steps, as one almost always comes to the great sins—step by step, down, down, down. For one of these wayward steps, see ch. 13 : 8, etc., where Saul presumes to offer sacrifice at God's altar, which only a priest had the right

to do. His sinful folly in condemning his own son Jonathan to death, ch. 14, was another step.

As to the story of the Lesson, perhaps the following divisions may help :

1. *A command from God* : utterly destroy Amalek, v. 3. Saul knew what that meant, for such complete extermination was a frequent feature of the warfare of the time. Why did God give such a command? The answer is, it was a punishment such as a judge inflicts on a criminal. It was not for revenge, but because Amalek was a wicked nation, corrupting others, and therefore, by divine judgment, to be swept out of the way.

2. *Direct disobedience*. Saul obeyed in part, vs. 4, 5, 7. But he as clearly disobeyed, vs. 8, 9. Have the scholars note also, that what the king did, the people also hastened to do. Fashion travels downward. Has God noticed it? Is there anything God does not see? (Heb. 4 : 13). He sends Samuel to bring Saul to account, vs. 10, 11.

3. *A hypocritical defence*. An uneasy conscience is apt to hurry us to speak. That explains Saul's haste in v. 13. Follow Saul in his crooked excuses, etc. He is a coward, blames the people, not himself, v. 15. He is a hypocrite,—to sacrifice to God, he says, we spared the sheep and oxen (same verse).

4. *A second chance*. Before he delivers his terrible message Samuel gives the wretched king another chance (get the substance out of vs. 16-19). The hypocrisy is repeated. One sin leads to another, oh ! so readily.

5. *The sentence of doom*. Saul is to be rejected ; but Samuel will first tell him precisely why. God reasons with us, shows us why His judgments fall. The substance of the reasoning here, is, "To obey is better than sacrifice". Work this out with the scholars. No form of worship, no toil or labor or self-denial in God's name, is of any use, unless we obey God's commands. To do as God says, that is essential ; the rest will follow. Illustrate this from family and school and civic life.

Then, the sentence falls, v. 23 (last clause). Show how fair this was. Saul had had fair warning, ch. 12 : 14, 15. God's judgments are severe, for sin is a dreadful thing ; but

they are always just.

6. *A cringing penitent.* The details of vs. 24-28 will call out many a question: Was Saul sorry for his sin, or only sorry because his sin got him into trouble? Was he honest or dishonest in blaming the people for his disobedience of God's command? Did he want pardon because he felt sorry that he

had broken God's command, or only because he thought it might be a way to get the sentence of doom recalled? Samuel seems to have lost faith in Saul—judge by vs. 26-29. It is sad for us, indeed, when we have forfeited the confidence of both God and men.

The Golden Text points out the only way of keeping these intact.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON I.]

Dr. George Adam Smith writes, "Between Hebron and the wilderness, there are nine miles by three of plateau, where the soil is almost free from stones, and the fair, red and green fields, broken by a few heathy mounds, might be a scene of upland agriculture in our own country (Scotland). This is where the Judean Carmel lay with the farms of Nabal". In this region, about 10 miles southeast of Hebron, is a ruined town now called Kurnul. The same writer speaks of the ruins of a Crusader's castle, with a large bright blue pool below. These ruins consist of a large square tower, built in the 12th

century A.D. The name Carmel means "garden". Here Saul set up a "monument" on his return from the expedition against the Amalekites (see 1 Sam. 15: 12, Rev. Ver.). It is a familiar story, how the churlish Nabal refused to give David provisions for himself and his men, and how Abigail, the wife of the rich and niggardly sheep-owner, secretly furnished the future king with the needed supplies, 1 Sam., ch. 25. From the Carmel plateau, there is a wide view. Hebron to the north, with the white buildings and outstanding mosque, is visible through a glass.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

From the Library

The king who heeded the voice of his army in such a matter showed that he was not their leader, but their tool and their slave. The king who pretended to keep the booty for the purpose of offering sacrifice to the Lord his God, was evidently beginning to play the hypocrite;—to make the service of God an excuse for acts of selfishness, and so to introduce all that is vilest in kingcraft as well as in priestcraft.—Frederick Denison Maurice.

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 rein on the neck of my lusts; I sinned against the light of the Word and the goodness of God; I 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; I have so hardened my heart that I cannot repent".—Blaikie.

Some Test Questions

1. In whose power had Israel been? What garrisons of these oppressors did Saul and Jonathan overthrow?
2. What commission was given him as to the Amalekites? How did he disobey God? Where did he meet Samuel?
3. How did he greet the prophet? What did he claim to have done? How was he convicted of falsehood?
4. Upon whom did he lay the blame for the sparing of the cattle? Show that he was guilty of hypocrisy.
5. What answer did Samuel make to Saul's excuses? Why were the Amalekites called sinners?
6. What proof that he had fulfilled his commission did Saul now offer?
7. What great principle as to worship did Samuel lay down? Where was it repeated by prophets? Where confirmed by Jesus?
8. What confession did Saul at last make? What did he ask Samuel to do? What was Samuel's reply at first?
9. How did Saul detain him? What then

happened? Of what did Samuel say this was a sign?

10. How did Samuel after this show honor to Saul? For what reason?

Something to Look Up

1. When Israel was coming out of Egypt, the Amalekites met and fought them. Find the passage that tells this.

2. There is a story in the Acts of a man and his wife, who pretended to be doing right, but were really deceiving people. Find what happened to them.

ANSWERS (Lesson III.)—(1) 1 Sam. 7 : 10. (2) 1 Sam. 3 : 19.

For Discussion

1. False excuses.
2. The hatefulness of hypocrisy.

Prove from Scripture

That without obedience religious profession is vain.

The Catechism

Ques. 94-96 (Review)—The sacraments of Baptism and the Lord's Supper are signs of the union between Christ and His followers. But they are more than mere signs. Each of them is a pledge, which actually conveys the thing of which they are a sign, namely, the love of Christ to His own. Different in form, Baptism and the Lord's Supper are closely alike in their meaning and in the

blessings they bring. They both point to Christ crucified and risen; and in both there is communion with a present Christ. The difference between them is that Baptism is connected with the entering into covenant relation with God, and is therefore celebrated only once in the case of an individual, while the Lord's Supper has to do with the keeping up of this relation; and is therefore to be observed frequently.

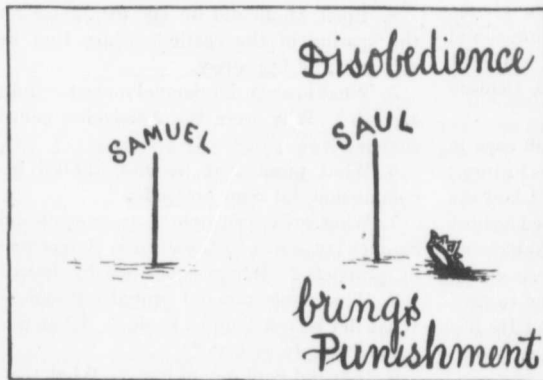
The Question on Missions

Ques. 4. Settlement is sparse, and therefore congregations are small. A pioneer missionary often has a parish with six or more preaching places. In such a case it takes him two weeks to make his rounds, and since he must keep his appointments, whatever be the weather, he suffers much from the mosquitoes and muddy roads in summer, and from blockaded roads and the danger of frostbites in winter. Pastoral visiting, with the necessary calls on the sick and those who are careless about attending church, take up a great deal of the time, because of the distance from home to home. Since everything is new, there is much to be done in the way of organizing the neighborhood,—a public school to be established, a church and manse to be built, temperance societies to be instituted, etc.; and the minister is expected to be a leader in all such things.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The king disobeying God.

Introduction—Talk about obedience of soldiers to their captain, and the punishment that follows disobedience. If



possible, have a set of toy soldiers to show to the children while you talk (or a picture of a company of soldiers). Some one may print the name of the soldier king. We have been hearing about SAUL. God, the great Captain, had told Samuel to tell the soldier king, Saul, to go out and fight against some enemies, the Amalekites, and destroy them and their king and all their cattle and camels and asses and sheep (vs. 1-3).

Let us see if Saul acted like a

true soldier. Samuel goes out to meet Saul when he comes back from the battle. God had told Samuel that King Saul had not obeyed Him, but had let the king of their enemies live and had kept alive the best of their sheep and oxen. God is sorry He had made Saul king, because Saul is so disobedient.

Here they are—the old man Samuel, bent and gray, leaning upon his staff, and the strong young soldier King Saul (strokes). Saul thinks Samuel will not know of his disobedience. He comes up smiling, and says, "I have done what God told me to do, I have conquered the enemy". Listen! Samuel hears the bleating of sheep and the lowing of cattle! "What does this mean, Saul? Where did these come from?" Tell the reply, v. 15. Then Samuel tells Saul all that God has done for him and reminds him of what God had told him to do (vs. 16-19). King Saul made an excuse for disobeying, vs. 20, 21. Samuel told Saul that God would rather have Obedience than anything else.

Saul's Punishment—Now we see this soldier PUNISHED for his disobedience. He may no longer be king, a new king will be chosen in his place.

Saul's Sorrow—Saul says he is sorry for his sin. He blames it on some one else, v. 24. He begs Samuel to forgive him and go with him again to worship God, but Samuel said, "No! you knew what was right, and you chose to do wrong; so you will no longer be king". (Tell vs. 27, 28.) But Saul begged Samuel so earnestly to go with him to worship, that at last he consented. After this, Samuel went to Ramah, and Saul to Gibeah, and they never met again all their lives.

Golden Text—Repeat Golden Text—a promise for us all to make and keep.

A Good Soldier—"Don't talk to me, Mudder, I'se a soldier, an' I'se waitin' here for ze captain. He said me 'tay here till he tumbled back"—and the dear, sturdy little "soldier" could not be persuaded to leave his post till the "captain" returned and gave leave to "come and play now". Will you all be good, true little soldiers, and obey the word of your great Captain—JESUS?

Repeat—The Lord our God we'll serve,

His voice will we obey;

And from His patient tender love

We'll never turn away.

Something to Think About—Disobedience brings punishment.

FROM THE PLATFORM

SAUL'S DISOBEDIENCE EXCUSES SENTENCE

Ask for the heads of the Lesson Plan, and print them on the blackboard, as above. Recall the commission given to Saul, to destroy the Amalekites and their cattle; his DISOBEDIENCE in sparing the king, Agag; the meeting with Samuel; Saul's claim to have done all that he was bidden; and the witness against him of the sheep and oxen. Make all this very vivid by rapid questioning. Next turn to the EXCUSES. Bring out here the cowardice of laying the blame on the people, and the hypocrisy of pretending that the cattle had been saved for sacrifices to the Lord. Then, the SENTENCE. Make sure that the scholars understand that Saul's kingship was taken from him, not because of a single act of disobedience, but for the disobedient spirit which it showed. Call for the Golden Text, and impress the importance of obedience to God and its great motive in His love to us, as shown in the gift of His own Son.

AN ORDER OF SERVICE : Third Quarter*Opening Exercises**

- I. SILENCE.
- II. THE LORD'S PRAYER (in concert).
- III. SINGING. Ps. Sel. 46, Book of Praise (It is expected that this Psalm from the Supplemental Lessons will be memorized during the Quarter.)
- IV. RESPONSIVE SENTENCES. Ps. 43 : 3, 4.
Superintendent. O send out Thy light and Thy truth:
School. Let them lead me;
Superintendent. Let them bring me unto Thy holy hill, and to Thy tabernacles.
School. Then will I go unto the altar of God,
Superintendent. Unto God my exceeding joy:
- V. PRAYER. Closing with the Lord's Prayer in concert.

- VI. SINGING.
 Rejoice the Lord is King;
 Your Lord and King adore;
 Mortals, give thanks and sing,
 And triumph evermore:
 Lift up your heart, lift up your voice;
 Rejoice; again I say, rejoice.
 —Hymn 69, Book of Praise.

VII. READ IN CONCERT. See SPECIAL SCRIPTURE READING in THE TEACHERS MONTHLY, in connection with each Lesson.

VIII. SINGING. Psalm or Hymn selected.

IX. BIBLE WORK. From the Supplemental Lessons.

X. READING OF LESSON PASSAGE.

XI. SINGING. Psalm or Hymn selected. (This selection may usually be that marked, "From the PRIMARY QUARTERLY".)

Class Work

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

- I. ROLL CALL, by teacher.
- II. OFFERING; which may be taken in a class envelope, or class and report envelope.

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from the Supplemental Lessons

IV. LESSON STUDY.

Closing Exercises

- I. ANNOUNCEMENTS.
- II. SINGING. Hymn selected.
- III. REVIEW FROM SUPERINTENDENT'S DESK; which, along with the Blackboard Review, may include one or more of the following items: Recitation in concert of Verses Memorized, Catechism, Questions on Missions, Lesson Title, Golden Text, and Heads of Lesson Plan (Do not overload the Review: it should be pointed, brief and bright.)

IV. RESPONSIVE SENTENCES. Prov. 3 : 3-6.

Superintendent. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:

School. So shalt thou find favor and good understanding in the sight of God and man.

Superintendent. Trust in the Lord with all thine heart;

School. And lean not unto thine own understanding.

Superintendent. In all thy ways acknowledge Him,

School. And He shall direct thy paths.

V. SINGING.

*Jesus, I am resting, resting
 In the joy of what Thou art,
 I am finding out the greatness
 Of Thy loving heart.*

Thou hast bid me gaze upon Thee,
 And Thy beauty fills my soul,
 For by Thy transforming power
 Thou hast made me whole.

—Hymn 313, Book of Praise.

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BIBLE DICTIONARY FOR THIRD
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[For additional information in regard to certain of the places, see Geography Lessons.]

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

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

A-hin'-o-am. A woman of Jezreel, 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 and other Canaanitish nations (the Greek Venus).

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 birthplace of David, and afterwards of our Lord.

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

Car'-mel-ite. An inhabitant of a town in the mountainous part of Judah. Its name still appears in Kurmul, a ruin about 7 miles southeast of Hebron.

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-bin'-a-dab, Shamm'-ah. Sons of Jesse and elder brothers of David.

Gib'-e-ah. A town of Benjamin, the residence of Saul when he was called to be king, and afterwards his capital. It was about 2½ miles to the north of Jerusalem, where there is now a hill known as Tell-el-Fâl.

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. From the mountains of Western Palestine, the entire length of Gilead can be seen, and a large portion of its territory brought under the eye at once. It appears thence like a vast mountain range vary-

ing from 3,000 to 4,000 feet in height. To make up this height the depression of the Jordan valley is reckoned, which is from 700 to 1,300 feet below the level of the Mediterranean.

Gil'-gal. A town between the Jordan and Jericho, which Samuel visited on his yearly circuit, 1 Sam. 7:16. Here Saul was crowned (1 Sam. 11:14, 15); and rejected, 1 Sam. 15:12, 26; and here Agag was hewn in pieces, 1 Sam. 15:33.

He'-bron. A town in Judah which became David's first capital.

Is'-ra-el. A name given to the whole body of Jacob's descendants; afterwards the name of the kingdom formed by the tribes which separate from Judah after the death of Solomon.

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. For this David, after he had become king at Hebron, sent messengers with commendations, 2 Sam. 2:5.

Jes'-se. An inhabitant of Bethlehem, father of David.

Jez-reel-i'-tess. See under Ahinoam.

Jon'-a-than. Eldest son of King Saul, and bosom friend of David, a brave warrior who died with his father and his brothers **A-bin'-a-dab** and **Melch'-i-shu'-a** on Mount Gilboa.

Ju'-dah. The tribe descended from Judah, son of Jacob and Leah, and the territory assigned to them in Canaan. This tribe, on the death of Saul, chose David as king, and warred on his behalf, until he became king of all Israel.

Kish. A member of the Benjaminite family of Matri and father of King Saul.

Miz'-peh. "Watchtower". A small town on an elevation, some 3,000 feet above sea level, 5 miles northwest of Jerusalem.

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

Phil'-is-tines. A nation of Canaan which was frequently at war with the Israelites until its power was broken by David after many years of conflict.

Ra'-mah. The birthplace and residence of Samuel. It was probably situated about 5 miles north of Jerusalem, where there is now a large Christian village.

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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THE BOOK PAGE

"How many things hard to credit one must believe", said Newman Smyth, "in order not to be a Christian." **The Beliefs of Unbelief**, by W. H. Fitchett, B.A., LL.D. (Cassell and Company, Toronto and London, 280 pages, \$1.00), is the unfolding of this germ idea. The plan of the book is simple and comprehensive. It consists of three parts, in which respectively the Christian faith about God, Christ, and the Bible is stated, while over against each is set the alternative of unbelief. With convincing logic, and with all the author's well known charm of style, unbelieving opinions are tracked down to their inevitable conclusions. It is shown with almost startling clearness, that, whatever may be the difficulties in the way of accepting Christianity, these are trifling compared with those presented by atheism or agnosticism. The book is of great value, both for its positive arguments in support of the foundation truths of our holy faith, and its searching criticism of attacks upon them.

Professor Charles De Garmo, of Cornell University, in his, **Principles of Secondary Education: Vol. II. Processes of Instruction** (The Macmillan Company of Canada, Toronto, 200 pages, \$1.00 net) tells of three young Germans who set themselves to solve the problem of how to transport live fish from distant rivers to Berlin. The story is interesting in itself, and illustrates the development of the power of inventive thought. Teachers in Public and High Schools will find all through this volume suggestion and stimulus for their work of imparting knowledge and training the minds of their pupils. And, since

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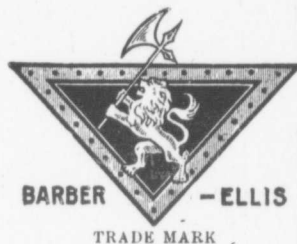
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