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THE
HOME STUDY
QUARTERLY



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Presbyterian Church in Canada

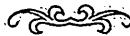
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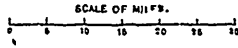
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THE ANOINTING OF DAVID.

PALESTINE

as divided among the
Twelve Tribes.

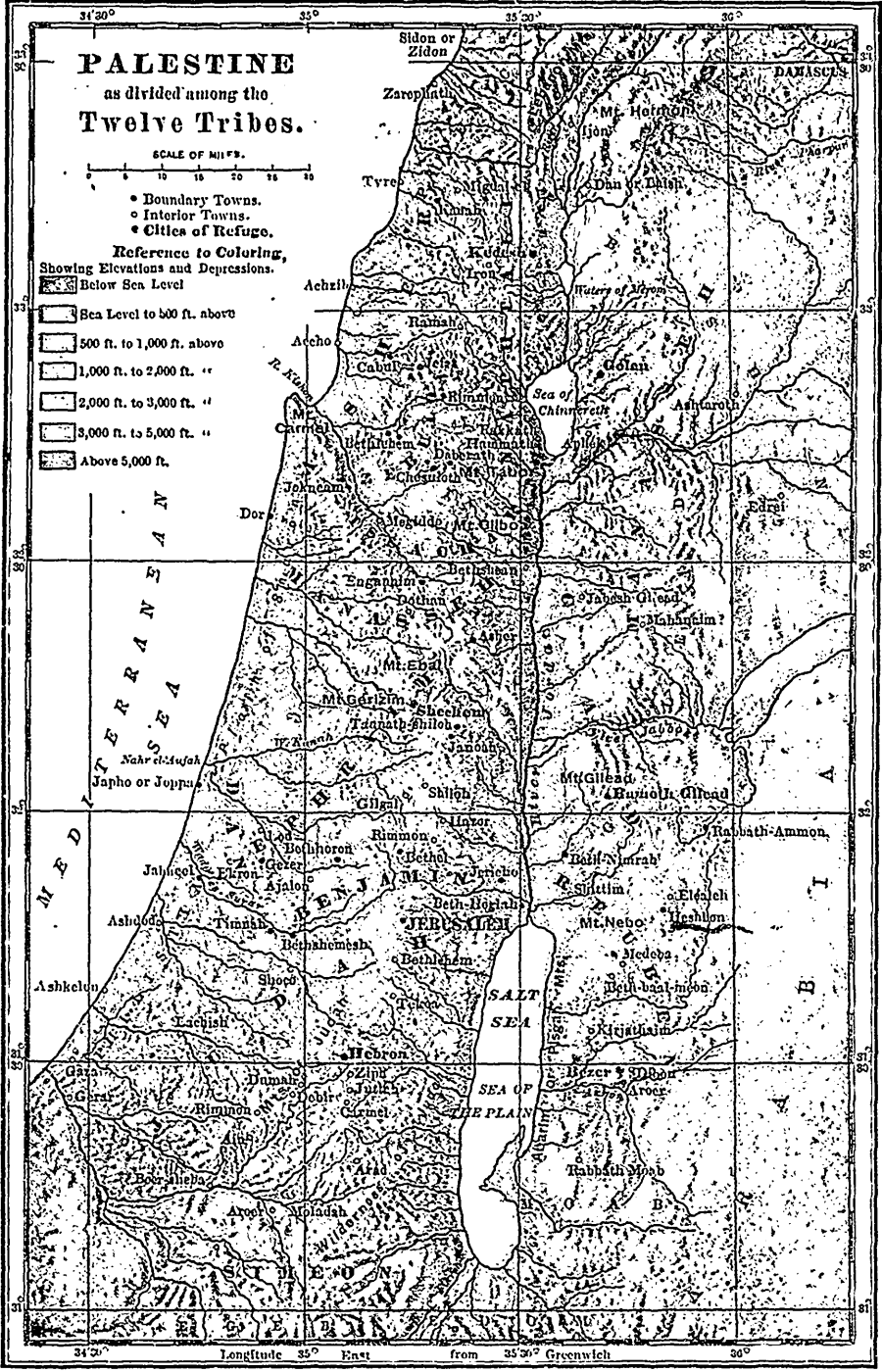


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The Home Study Quarterly

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

Vol. IX.

July, August, September, 1903

No. 3

HE HOLDS THE KEY

He holds the key of all unknown,
And I am glad ;
If other hands should hold the key,
Or, if He trusted it to me,
I might be sad.

What if to-morrow's cares were here
Without its rest ?
I'd rather He unlock the day,
And as its hours swing open, say,
" My will is best."

I cannot read His future plans,
But this I know,
I have the smiling of His face
And all the refuge of His grace
While here below.

A BOY'S AMBITION

By Rev. D. Bruce Macdonald, M.A.

In ancient Rome, candidates for office used to go about asking men to vote for them. They were seeking position and honor. This was called "ambitio" or "going about," from two Latin words meaning "about" and "to go." Ambition is just the Latin word carried over into English, and means an active desire to stand out among others, to be noted for something.

Now, that something may be good or bad. There is a right and a wrong ambition. For we may desire to stand out because of the good that is in us and that we do, or because of mere pride.

A boy should have a right ambition, a desire to be prominent, to become known amongst his fellows, because of the power for good that is in him; a determination to

leave behind him, when he dies, a well-earned character for strength and righteousness in thought, word and deed.

To accomplish this, he must determine to make the most of himself in all things and at all times.

He must strive after mental strength. The mind must be developed and trained to do good work by being compelled, during working hours, to concentrate itself on work. Reading and study should be done with the intention of remembering. In all his school work and in all that has to do with the mind, he should not forget that there is such a thing as brain muscle, and that it has to be developed.

Again, he must develop his physical powers, for all his knowledge will be of little value to the man who lacks bodily strength for his work in the world. Athletics should occupy a fair portion of every boy's time, because it is his duty to do all in his power to build up a strong and beautiful temple for his soul. In doing this, besides honoring God, who created his frame, he lays the foundation of a full life in his manhood.

Finally, and placed last because it is the most important, a boy must make himself strong morally. He must have moral backbone. It is not enough for him to know the right and the wrong. He must be resolute to do the one and to turn from the other, no matter what happens. Then only is he able to use in the best way the mental and the physical strength which he is developing.

Be anxious, therefore, as boys, to stand out from among your fellows, because of

the all-round development of yourselves, because that by making the most of yourselves now, you will become strong and useful men. Others will then learn to look to you for guidance and help.

You ask, why should you do all this. Because, for one reason, your own proper self-respect should prevent your being satisfied with becoming a second-rate, when you could become a first-rate, man. Then, you owe it to your parents, to make the most of yourself, as a proof of gratitude to them. No one's heart will beat faster than theirs over your successes. So, be careful for their sakes. Lastly, and chiefly, you owe it to your God, to think your best, be your best, and do your best in all things.

St. Andrew's College, Toronto

DAVID'S BEST VICTORY

Almost our first introduction to David represents him in a fight. He is a mere shepherd lad, out in the wilderness, perhaps miles from another human being, when a lion springs forth and seizes a lamb from the flock he is guarding. It was a fearsome hour for a boy. He might have deserted the flock and fled, preserving himself. But not so. He faced the lion. He even attacked the lion. Again, when, under similar circumstances, a beast of another kind, a bear, laid hold of a lamb, David stood up to the danger, and with such weapons of club and knife as he had, fought the bear to its death.

The next scene in David's life is when he meets Goliath. David is still a youth. The ruddy color has not yet been burned out of his cheeks by the Oriental sun. This meeting is different from any he has faced. Instead of a lamb, an army was in peril. The cause was worthy of a great venture. He took smooth stones from the brook, he used his shepherd's sling, he conquered Goliath, and Goliath's sword and Goliath's head became trophies of a splendid victory. The youth had rescued an army from paralyzing fear, and had saved the glory of Jehovah's name! He deserved credit then. He re-

ceived it then. And he became forever an inspiring example to all youth who would fight their country's battles, and win laurels for the God of battles.

But David's fame does not rest upon the victories he won over beast or fellow-man, interesting and great as these victories are. The reason that the Bible gives him the space it does, and the reason Christ is said to be David's son (though never the son of any Old Testament hero), is because of the victories David won over himself.

What a victory of magnanimity that was, when Saul, who was bitterly persecuting David, entered the cave in whose dark recesses David was concealed, and lay down for sleep! David had him in his power. He could have killed him instantly, and forever ended the persecution. He was even urged to do so by his followers. But he conquered his enmity, he looked upon the sleeping Saul with pity, and he left him unharmed. It is a mighty soul that can pity and forgive.

—Living for the Best

A RAPID BARGAIN

James Chalmers, the great missionary in the cannibal island of New Guinea, owed much of his success to his great heart and unselfish life. Something, however, he owed to his courage and decision under dangerous circumstances. "Tamate," as Chalmers was called by the natives, tells this story of one adventure:

"The tide was far out when our boat touched the beach. A crowd met us, and in every hand was a club or spear. I went to the bow to spring ashore, but was warned not to land. I told them I had come to see the chief, had a present for him, and must see him.

"Give us your present, and we will give it to him; but you must not land."

"I am Tamate, from Suau, and have come as a friend to visit your old chief, and I must land."

"An elderly woman came up close to the boat, saying, 'You must not land, but I will take the present, or,' pointing to a young

man close by, 'he will take it for his parent,' he being the chief's son.

"No, I must see the chief for myself; but the son I should also like to know, and will give him a present, too."

"Springing ashore, followed by the mate, a fine, daring fellow, much accustomed to roughing it in the diggings, and not the least afraid of natives, I walked up the long beach to the village, to the chief's house. The old man was seated on the platform in front of the house, and did not even deign to rise to receive us. I told him who I was, and the object of my coming. He heard me through, and treated the whole as stale news. I placed my present on the platform in front of him, and waited for some words of satisfaction; but none escaped the stern old chieftain. Presents of beads were handed to little children in arms, but indignantly returned. There was loud laughing in the outskirts of the crowd, and a little jostling.

"Gould," said I to the mate, 'I think we had better get away from here; keep eyes all round, and let us make quietly to the beach.'

"To the chief I said, 'Friend, I am going; you stay.' Lifting his eyebrows, he said, 'Go.'

"We were followed by the crowd, one man with a large round club walking behind me, and uncomfortably near. Had I that club in my hand, I should feel a little more comfortable. When on the beach, we saw the canoes had left the vessel and were hurrying ashore; our boat was soon afloat; still we had some distance to go. I must have that club, or I fear that club will have me. I had a large piece of hoop-iron, such as is highly prized by the natives, in my satchel; taking it, I wheeled quickly round, presented it to the savage, whose eyes were dazzled as with a bar of gold. With my left hand I caught the club, and before he became conscious of what was done I was leading the procession, armed as a savage, and a good deal more comfortable. We got safely away."

None will be better pleased than the readers of the HOME STUDY QUARTERLY to know that the EAST AND WEST, our young people's paper, has already become a great favorite.

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BIBLE DICTIONARY FOR THIRD
QUARTER, 1903

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Asses - sd.

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

OPENING EXERCISES

I. SILENCE.

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

III. SINGING.

He leadeth me ! O blessed thought !
O words with heavenly comfort fraught !
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me.

*He leadeth me ! He leadeth me !
By His own hand He leadeth me !
His faithful follower I would be,
For by His hand He leadeth me.*

Hymn 297, Book of Praise.

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

V. SINGING. Psalm or Hymn selected.

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

Superintendent. And there shall come forth a rod out of Jesse,

School. And a Branch shall grow out of his roots :

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

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

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

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

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

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

VII. SINGING.

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

He comes to break oppression,
To set the captive free,
To take away transgression,
And rule in equity.

Hymn 444, Book of Praise.

VIII. READING OF LESSON PASSAGE.

IX. SINGING. Psalm or Hymn selected.

CLASS WORK

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

I. ROLL CALL.

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

III. MEMORY VERSES AND CATECHISM.

IV. LESSON STUDY.

CLOSING EXERCISES

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

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

IV. SINGING.

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

Hymn 64, Book of Praise.

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

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

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

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

School. Which is Christ the Lord.

VI. BENEDICTION OR CLOSING PRAYER.

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

Lesson 1.

ISRAEL ASKING FOR A KING

July 5, 1903

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

1 And it came to pass, when Sam'uel was old, that he made his sons judges over Is'rael.

2 Now the name of his firstborn was Jo'e'l; and the name of his second, Abi'ah : *they were judges in Je'er-she'ba.*

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

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

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

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

the LORD.

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

8 According to all the works which they have done since the day that I brought them up out of E'gypt even unto this day, ² wherewith they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore hearken unto their voice : howbeit, ³ yet protest solemnly unto them, and ⁴ shew them the manner of the king that shall reign over them.

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

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

EXPLANATION

Connection—We now resume from December of last year the lessons in the Old Testament. They take us back to the days of Samuel. The story of his childhood is one of the most beautiful and familiar in the Bible. He ruled over his nation as judge for nearly thirty years.

1. Samuel. The name means "heard of God," (See ch. 1 : 20.) Was old ; sixty years of age. He had been judge at this time for about twenty years. Made his sons judges over Israel ; to assist him. The judges were men raised up by God, after the days of Joshua, to be, under God, the rulers of the people in peace and their leaders in war. God Himself was their only King. Probably Samuel erred in t. king it upon himself to appoint his sons judges, without instruction from God so to do.

2. Joel ; "Jehovah is God." Abiah ; "Jah (Jehovah) is my father." These names show that Samuel elung to the true God amidst the so common idolatry of the time. In Beer-sheba ; that is, "well of the oath," so named from the covenant between Abraham and Abimelech (Gen. 21 : 31) ; or possibly, "well of seven," from the seven ewe lambs with which the covenant was ratified, Gen. 21 : 29, 30. It was the most convenient centre for the southern district, which Samuel gave in charge to his sons, while he kept under his own care the northern district, in which Ramah, his home, was situated.

3, 4. Walked not in his ways. Like Eli's sons (ch. 3 : 13), they went astray. Lucre ; (from Latin *lucrum*, gain) always used in the Bible with the meaning of gain got in a wrong way, 1 Pet. 5:2. Took bribes, and perverted judgment. Their decisions were influenced by the payment of money. (See Ex. 23:6-8 ; Deut. 16:19.) The elders of Israel. The

"elders" (old men) were originally the heads of tribes, clans, and families. The name came to be applied to officers of various sorts in Israel. It is used among us as a title of rulers in the church. Unto Ramah ; the home of Samuel (ch. 1 : 19 ; 7 : 17), situated perhaps nine miles north of Jerusalem.

5. Behold, thou art old ; the first reason for asking a king. Samuel was now seventy years old. It was ten years since he had made his sons judges, v. 1. Thy sons walk not in thy ways ; a second reason. The people forgot that God could provide other suitable judges. Like all the nations ; a third reason. They preferred a kin ; without God, to God without a king. A fourth reason was a desire for a leader in war, v. 20.

6-8. The thing displeased Samuel ; because it showed ingratitude to himself and distrust of God. Samuel prayed ; seeking the answer the Lord would have him give. The Lord said ; by words (ch. 3 : 4, 6, 8), or through a vision (Acts 10: 13), or simply through an impression on his mind. So do they also unto thee. Samuel should not complain of the same treatment which God himself received. (Compare John 15 : 20.)

9, 10. Hearken unto their voice ; grant their request, that they may learn their mistake by experience. Protest solemnly unto them. God will not allow any evil to come upon His people

without warning them against it. The manner of the king ; that is, what kind of king he should be. He will give them little and take much from them.

Vs. 11, 22 record the description in detail and the obstinacy of the people in still demanding a king in spite of the solemn warning which Samuel uttered in the name of God,



Ramah, the Home of Samuel (Peloubet)

GOLDEN TEXT

I Sam. 7:3. Prepare your hearts unto the Lord, and serve him only.

DAILY READINGS

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

CATECHISM

Q. 84. What doth every sin deserve?
 A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.

TIME AND PLACE

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

LESSON PLAN

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

LESSON HYMNS

Book of Praise, 240; 90; 2 (Ps. 82.); 19; 149; 633.

FOR FURTHER STUDY

1. What office did Samuel hold? How long did he rule?

2. What does the name Samuel mean? Why given? (ch. 1: 20.) With whom did he live as a boy? What was his work? (ch. 1: 25; 2: 11.) Whom did Samuel appoint to be judges? For what purpose?

3-5 Name Samuel's sons. Give the meaning of the names. Where did they live? Over what district did they rule? What is meant by "lucre"? Who were the "elders of Israel"? For what did they ask Samuel? Who had been their king? Where did Samuel live?

6-8 How did Samuel feel about the request of the elders? From whom did he ask direction? Against whom, besides Samuel, had the people offended?

9, 10 What was Samuel told to do? What warning was he to give? How did the people treat the warning?

Seniors and the Home Department—Where is the story of Samuel's childhood found? Who were his parents? What were the duties of a judge?

1-5 How old was Samuel when his sons were made judges? What mistake did Samuel make in their appointment? How long had he been a judge at this time? What wrong acts did they do? What does "Beer-sheba" mean? What were the reasons for asking a king? How long had the sons of Samuel been judges before the request for a king? Give two noted New Testament cases of "bery. (Matt. 26: 15; 28: 12, 13.)

6-8 Why was Samuel displeased? How did he act? In what ways may the Lord have answered Samuel? What should have kept Samuel from complaining?

9, 10 Why did God direct Samuel to grant the

request of the people? What was he to do before the request was granted? What description did he give of the king sought for? How did the people show their obstinacy? What two masters do people now serve? (Matt. 10: 24.) Whom should we serve?

Prove from Scripture—That the Lord answers prayer.

Practical Points—1. We should be careful that our conduct does not bring dishonor upon our parents.

2. Parents can point out to their children the right path, but responsibility for choosing to walk in it rests upon themselves.

3. It is not honest to cover up a real reason by fair sounding excuses.

4. We should be more concerned about being in the right than about agreeing with others.

5. An insult to his heavenly Father grieves the true child of God more than one offered to himself.

6. In Jesus we have not a King who gets all He can from us, but One who gives all He can to us.

7. God sometimes lets us have our own way, to teach us how foolish and wrong it is, and lead us to trust more fully in His wisdom.

8. It is more important to have a good character than to bear a pious name.

9. The follower of Christ should be content with the same treatment from the world which his Lord received.

10. Those who neglect the warnings of God's word have no right to expect the blessings promised in it.

11. When we are in perplexity, we should ask guidance of the Lord. We shall walk safely so long as we follow His leading.

FOR WRITTEN ANSWERS

1. What grievance had the Israelites?

2. What demand did they make?

3. Of what sin were they guilty?

Lesson II.

SAUL CHOSEN KING

July 12, 1903

1 Sam. 10 : 17-27. Commit to memory, vs. 24, 25. Read 1 Sam., chs. 9, 10.

17 And Samuel called the people together unto the LORD to Mizpeh;

18 And said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you:

19 And ye have this day rejected your God, who himself saved you out of all your adversities 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 And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

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

22 Therefore they enquired of the LORD further,

Revised Version—1 Mizpah; 2 the; 3 the kingdoms that oppressed you; 4 but; 5 saveth; 6 calamities; 7 distresses; 8 Samuel brought all the tribes of Israel near, and; 9 And he brought the tribe of Benjamin near; 10 the Matrites; 11 Is there yet a man to come hither? 12 to his house; 13 the host, whose hearts; 14 certain sons; 15 present.

EXPLANATION

Connection—The events between the last lesson and that for to-day are, Samuel's dismissal of the elders, after warning them of the evils which would result from the appointment of a king; the coming of Saul to Ramah; his anointing, as the coming king, by Samuel; and his return to his home in Gibeah, chs. 8:11 to 11:14.

17-19. Called the people together; summoned the national assembly, "congregation of Israel." Unto the Lord. Certain places were looked upon as the dwelling-places of Jehovah. Mizpeh; "watch-tower;" a town of Benjamin not far from Ramah. The children of Israel; those descended from the twelve sons of Jacob or Israel, Gen. 32:27, 28. Delivered you. Unless God had delivered their forefathers (1) from the cruel bondage of Egypt (Ex. 1:13, 14), and (2) from the nations that oppressed them after they had settled in Canaan (Judges 2:16; 3:9), they themselves would have been suffering in the same way. Rejected your God; in spite of all that He had done for them. Who himself saved you. See ch. 7:7-14. By your tribes. The descendants of each of Jacob's twelve sons formed a tribe, Gen. 46:9-27. By your thousands. The "thousand" was a division of the tribe, Ex. 18:25.

20-22. The tribe of Benjamin; the youngest son of Jacob, Gen. 35:18. Matri; nowhere else mentioned. Kish; a farmer dwelling at Gibeah, chs. 9:3; 10:26. Saul. The name of Saul probably means "asked of God." He could not be found. His modesty held him back. Enquired of the Lord further; by means of the Urim and Thummim. These were certain objects worn on the ephod or upper garment of the high priest (Ex. 28:30) as the sign of his authority to ask counsel of the Lord. The stuff; the baggage of the people who had come to Mizpeh from a distance.

23-25. Higher than any of the people. "Before the invention of firearms, physical strength was

essential if the man could 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 Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king.

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

26 And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched.

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

essential in a leader." God save the king; literally, "Let the king live." The manner of the kingdom; the laws which the king was to observe in governing the people, Deut. 17:14-20. In a book; literally, "in the book." Perhaps this document was added to the "book of the law," Deut. 31:26.

26, 27. Gibeah; a town of Benjamin near Ramah. It became the capital of Saul's kingdom. Whose hearts God had touched; causing them to glow with courage and loyalty. But the children of Bellial; worthless or wicked men. Bellial means worthlessness. How shall this man save us? Compare Luke 23:35, 39. Brought him no



Mizpeh

presents; the usual sign of submission to a sovereign, 2 Sam. 8:2, 6. But he held his peace; literally, "he was as one dead." Saul in this showed wise self-restraint. So Christ kept silence in the presence of his judges, Isa. 53:7; Matt. 26:63; 27:14. He who would rule others must first learn to rule his own spirit.

GOLDEN TEXT

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

DAILY READINGS

- M. - 1 Sam. 9: 25 to 10: 8. Saul anointed.
T. - 1 Sam. 10: 17-27. Saul chosen king.
W. - Rom. 13: 1-8. Duty to rulers.
Th. - Jer. 22: 1-9. God's council.
F. - Psalm 21. A king's trust.
S. - Psalm 93. 'The Lord reigneth
S. - Psalm 24. The King of glory.

CATECHISM

Q. 85. What doth God require of us, that we may escape his wrath and curse due to us for sin?
A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

TIME AND PLACE

B.C. 1070; Mizpeh. This is Mizpeh of Benjamin: to be distinguished from Mizpeh of Gilead, Judg. 10: 17; 11: 11. For another important gathering held here see Judges ch. 20. It is either a lofty hill (Nebly Sam-wit) about 5 miles northwest of Jerusalem, or a broad ridge (Scopus) north of the same city.

LESSON PLAN

- I. A Solemn Statement, 17-19. Made by Samuel to the people.
II. An Important Choice, 20-25. Of Saul as king over Israel.
III. A Twofold Reception, 26, 27. By loyal and by disloyal subjects.

LESSON HYMNS

Book of Psalms, 51: 3; 76 (Ps. Sel.); 17; 67; 61.

FOR FURTHER STUDY

Juniors-Where did Samuel first meet Saul? What did he do to him? Where was Saul's home?

17 Who were called together by Samuel? At what place? What does "Mizpeh" mean? What name is here given to the people? From whom had God delivered them?

18, 19 Whom had the people rejected? What had God done for them? What was a "tribe"? A "thousand"?

20-22 Which tribe was selected? Who was Benjamin? What family selected? What was the occupation of Kish? What person was selected? What difficulty was then met? Of whom was inquiry made? Where had Saul hidden?

23-25 How is Saul's appearance described? How did the people receive him? Who wrote in a book rules for the king? What was done with the book?

26, 27 Where did Saul go? Who went with him? Who refused to submit to him? How did he act towards them?

Seniors and the Home Department-Give the events between the last lesson and that of to-day. Explain how Saul came to Ramah? (ch. 9: 1-10.)

17-19 Before whom were the people gathered? Where was Mizpeh situated? Name the twelve tribes of Israel? What had God done for the Israelites? How were they now acting towards Him? What special deliverance referred to in v. 19? What divisions of the people mentioned here?

20-25 What were the URM and THUMMIM? Of what were they a sign? Why did Saul hide? What does "Saul" mean? What were his qualifications for the kingship? How was the new king saluted? To

whose law was the king to be subject? Who is our rightful king? (1 Tim. 1: 17.) What choice should we make? (John 12: 26; Rev. 3: 20.)

26, 27 What town became Saul's capital? Where was it situated? Who moved some men to follow Saul? Who were disloyal to him? What does "Belial" mean? How did Saul show self-control? What King do people often reject now? (John 5: 40.) What is the result? (John 3: 36.)

Prove from Scripture-That we should pray for our rulers.

Practical Points-1. Ingratitude is base. The memory of all that God has done for us should make us eager to serve Him, and ashamed to do what displeases Him.

2. God finds his workmen in strange places. Here a man from the smallest of the tribes (Judges 20) is chosen as the king.

3. Strength and modesty go well together.
4. It is a good thing to have a beautiful face and a graceful form, but far better to have a pure heart and a noble character.

5. We should be loyal to our earthly king: but above all loyal to King Jesus, whom God has appointed to rule over us.

6. Good companions are a tower of strength.

7. We can endure the sneers of the wicked if we know that God is on our side and we on His.

8. The enemies of Jesus said, that He was unable to save Himself from death. We know that, though He could have saved Himself, He willingly died because of the love He had for us. He would not save Himself and leave us to perish.

FOR WRITTEN ANSWERS

1. How was the king chosen?.....

2. Describe Saul.

3. What is our duty towards rulers?

Lesson III.

SAMUEL'S FAREWELL ADDRESS

July 19, 1903

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

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

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

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

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

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

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

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

EXPLANATION

Connection—Ch. 11 relates the invasion of Gilead by the Ammonites, the siege of Jabesh and its deliverance by Saul, and the confirmation of Saul's kingship by a national assembly at Gilgal. Samuel's farewell address (ch. 12) from which the lesson is taken was delivered at this gathering. Samuel begins by

referring to his own just rule, and to God's care of the people and their folly in asking a king, vs. 1-12.

13, 14. Whom ye have chosen. The people had been allowed

their own way in the choice of a king. The Lord hath set a

king over you. Though the people have chosen a king, they are still under the Lord's authority. If

they are to prosper, they must; (1) fear the Lord; (2) serve him; (3) obey his voice; (4) not rebel; (5) continue following the Lord.

15. If ye will not obey. Having a king would be no protection to them from suffering, if they disobeyed God's law. Be against you. Sin brings

men into conflict with the holy God. Against your fathers; because they forgot the Lord, v. 9.

16-18. Wheat harvest; May and June. Thunder and rain; literally, "voices and rain," Ps. 18: 13; 29: 3. In ordinary seasons rain never falls, from the end of April till October or November. Greatly feared the Lord; who had shown so great power. And Samuel. The fulfillment of his prediction showed that he had spoken in God's name. Compare the effect on the Israelites of the dividing of the Red Sea, Ex. 14: 31.

19, 20. Pray for thy servants. The people, like the prodigal (Luke 15: 17), had now come to themselves. This evil. Sincere and definite confession never fails to bring forgiveness, Prov. 28: 13; 1 John 1: 9. Fear not. Sin confessed and forgiven need cause no fear. Yet turn not aside; however faulty the past; an exhortation to be faithful to God in the future. Vain things; literally "emptiness." False gods and idols are meant. The same word (translated "confusion") is used of idols in Isa. 41: 29, and of idol-makers in Isa. 41: 9, translated "vanity." (Compare also 1 Cor. 8: 4.)

22, 23. Will not forsake his people. Compare Heb. 13: 5. For his great name's sake. The name of God is His character. This would suffer if He should forsake His people, or if His promises should fail, Num. 14: 13-16. It hath pleased the Lord. The Lord had chosen them as His own people and He would not change, Deut. 7: 6-11. God forbid; literally, "far be it from me." To pray for you. See chs. 7: 5; 8: 6; 15: 11. Teach you; the work of the prophet. This work, as well as that of prayer, Samuel would continue.

24, 25. All your heart; all the powers of mind and soul. How great things. See vs. 6-11. The thought of these should influence them to loyal obedience. Consumed. The same word (translated "perish") is used of being killed in battle, chs. 26: 10 and 27: 1. Two motives to obedience are here urged. The one is love and gratitude (v. 24), the other, fear.



The Thunder Storm

GOLDEN TEXT

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

DAILY READINGS

M. —1 Sam. 12: 1-12. The upright judge.
 T. —1 Sam. 12: 13-25. Samuel's farewell address.
 W. —Deut. 30: 10-20. "Good and evil."
 Th.—Joshua 24: 14-25. Joshua's exhortation.
 F. —Psalm 81: 8-16. Folly of disobedience.
 S. —Lev. 26: 1-13. Promises.
 S. —Acts 20: 17-27. Fidelity in service.

CATECHISM

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

TIME AND PLACE

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

LESSON PLAN

- I. Samuel's Counsel, 13-15.
That king and people obey God.
- II. Samuel's Authority, 16-18.
Confirmed by a miraculous thunder-storm.
- III. Samuel's Promise, 19-23.
Of God's forgiveness and his own intercession.
- IV. Samuel's Appeal, 24, 25.
Founded upon past deliverances.

LESSON HYMNS

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

FOR FURTHER STUDY

Juniors—What part of the Israelites' country was invaded? By whom? What city was besieged? Who saved it? Where was a great gathering held? Who made a speech here?

13-15 Who had chosen the king? What higher Ruler had they? What must they do in order to prosper? What would happen if they were disobedient? When is the hand of God against us?

16-18 When was the wheat harvest? During what period was there usually no rain? Why did the people fear the Lord? Whom besides Him did they fear? Why?

19, 20 What did the people ask? What did they confess? What does confession bring? What are idols here called?

22-25 What great promise here given? What is meant by the name of God? What two things does Samuel promise? How should we serve God? Why? What is the punishment of wickedness?

Seniors and the Home Department—What people did Saul deliver? From what enemies? For what purpose was the assembly at Gilgal? How does Samuel begin his speech?

13-15 Who had permitted the choice of a king? What was required of the people? What had brought suffering on their ancestors. How were they to avoid suffering? Against whom is sin rebellion. What can we learn from the past? How must God be served? (Eph. 6: 5.)

16-18 What proof that the storm called up by Samuel was a miracle? What effect had it on the people? What did it show regarding Samuel?

19-25 What did the request of the people show?

What should go along with confession? (Prov. 28: 13.) How is fear of God's anger taken away? To what should forgiveness lead? What great reason given why God will not forsake His people? What is intercession? Who is our Intercessor? (Heb. 7: 25.) What should chiefly influence us to serve God? (2 Cor. 5: 14, 15.) What have the disobedient to dread? (Rom. 2: 8, 9.)

Provo from Scripture—*That the Lord will punish sin.*

Practical Points—1. Obedience to an earthly king is obedience to God who has set him over us.

2. The example of Samuel teaches us not to cease trying to do people good because they do not act as we wish.

3. The Lord is doing great things every day in protecting us from danger and supplying our needs.

4. It is the time of trouble that shows us who are our real friends.

5. Though God is very stern towards sin, He is very gentle in dealing with us when we confess and forsake our sin.

6. The Lord's people may grieve him, but He will not forsake them.

7. It is the duty of all God's children to pray for one another and for the whole world.

8. If we choose what is evil, we must expect to have the Lord against us.

9. The kindness of God should lead us to love and serve Him.

10. No honest man will do anything to bring on his name the stain of unfaithfulness. How much more certainly will the Lord guard His name from dishonor.

FOR WRITTEN ANSWERS

1. What miracle did God work.

2. What sin did the people confess?

3. What duty to others do we learn from Samuel?

Lesson IV.

SAUL REJECTED AS KING

July 26, 1903

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

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

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

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

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

17 And Sam'uel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Is'ra'el, and the LORD anointed thee king over Is'ra'el?

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

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

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

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

21 But the people took of the spoil, sheep and oxen, the chief of the ² things ⁴ which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

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

23 For rebellion *is* as the sin of witchcraft, and stubbornness *is* as ⁵ iniquity and idolatry. Because thou hast rejected the word of LORD, he hath also rejected thee from being king.

EXPLANATION

Connection—The stirring chapters 13 and 14 give an account of the early years of Saul's reign, and especially of the struggles between the Israelites and the Philistines, in which Saul proved himself, brave, but headstrong and foolish. Some years later he received a command from the Lord through Samuel, to destroy the Amalekites and their possessions. He disobeyed the instructions by sparing Agag, the Amalekite king, and the best of the cattle, and the Lord made known to Samuel His purpose to remove Saul from the kingship, ch. 15: 1-12.

13-16. Samuel came to Saul; at Gilgal, v. 12. Here Saul had been joyfully proclaimed as king (ch. 11: 14, 15), and here now the kingdom was to be taken from him. **Blessed be thou of the LORD.** Saul meets Samuel with a friendly greeting (originally a prayer, Gen. 14: 19) as if he had done nothing wrong. **I have performed the commandment of the LORD.** How differently the Lord himself regarded it! v. 11. **This bleating of the sheep.** The voices of the beasts witnessed against Saul. (Read vs. 3, 9.) **And Saul said.** He tried, like Aaron (Ex. 32: 22), to shift the blame from himself to the people. The excuse was that the cattle were kept to be sacrificed to the Lord. **To sacrifice;** slay and burn upon the altar (see illustration) as an offering to God. **The Amalekites;** a wandering tribe roam'g over the wilderness south and southwest of Palestine. They had opposed the march of the Israelites (Ex. 17: 8) and had been doomed to utter destruction, Deut. 25: 17-19. **Thy God.** Perhaps Saul's disobedience made him ashamed to say "my God." **Stay, and I will tell thee.** Samuel sweeps aside the flimsy excuse, and reveals God's judgment upon Saul.

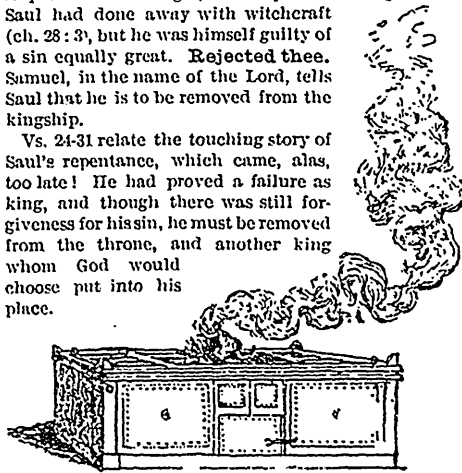
17-19. Wast little; a reference to Saul's words of surprise and humility on his being chosen as king, ch. 9: 21. **The Lord anointed thee king;** and therefore rightly claimed his obedience. **Sinners.** The special sin of the Amalekites had been their cruel opposition to the Israelites. **Obey;** the command of the Lord, v. 3. **Fly upon the spoil.**

The words express eager, passionate desire.

20, 21. Yea, I have obeyed. Repeating the scene of vs. 13-15. **Should have been utterly destroyed.** This had been God's direction, and not even offering sacrifices could make up for disobeying it. The Israelites had no right to keep the cattle for sacrifice, since God had commanded them to be destroyed.

22, 23. Samuel said. He tears away the excuses of the king and lays bare his sin. **To obey is better than sacrifice;** "one of the greatest sentences of the earlier books of the Bible." It teaches, as did the prophets afterwards, that outward forms and ceremonies cannot please God, unless, along with them, there is the true worship of the heart, Isa. 1: 11-15; Micah 6: 6-8. **Rebellion is as witchcraft, etc.;** because rebellion, like witchcraft (seeking the aid of evil spirits) and the worship of idols or images, is a way of forsaking God. Saul had done away with witchcraft (ch. 28: 3), but he was himself guilty of a sin equally great. **Rejected thee.** Samuel, in the name of the Lord, tells Saul that he is to be removed from the kingship.

Vs. 24-31 relate the touching story of Saul's repentance, which came, alas, too late! He had proved a failure as king, and though there was still forgiveness for his sin, he must be removed from the throne, and another king whom God would choose put into his place.



Altar for Burnt Offering

GOLDEN TEXT

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

DAILY READINGS

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

CATECHISM

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

TIME AND PLACE

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

LESSON PLAN

- I. **A Searching Inquiry, 13-19.**
By Samuel regarding the conduct of Saul.
- II. **A Poor Excuse, 20-21.**
In which Saul laid blame on the people.
- III. **A Great Truth, 22-23.**
That worship without obedience is worthless.

LESSON HYMNS

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

FOR FURTHER STUDY

Juniors—Name two great enemies of Israel? What was Saul told to do? How did he disobey?

13-16 Where did Samuel meet Saul? What greeting did the king give? What did he say he had done? What had the Lord said? (v. 11.) What proved Saul's disobedience? Upon whom did he lay the blame? Whose example did he follow? What excuse did he offer? What is meant by sacrifice? Who were the Amalekites? What had been their great sin? What sentence had been pronounced against them?

17-19 What had Saul once said of himself? Who had really made him king? Whom should he have obeyed?

20, 21 What did Saul say was to be done with the spoils? Why had the people no right to do this?

22, 23 What kind of service pleases God? To what is rebellion compared? What did Saul lose by his sin? What is sin? (S. Catechism, Q. 14.)

Seniors and the Home Department—Of what do chs. 13 and 14 tell? What qualities did Saul show? Against what people was he sent? Of what sin was he guilty? What did the Lord reveal to Samuel?

13-19 What previous event had occurred at Gilgal? What was now to take place? What did Saul wish Samuel to believe? Who in the New Testament acted in a like manner? (Acts 5 : 1, 2.) What question did Samuel ask? Where had the Amalekites fought against the children of Israel? What was the meaning of Saul's words here referred to? What special claim had the Lord upon Saul's obedience?

20, 21 Who was the Amalekite king? What was his final fate? What direction had God given? Why was this direction given? What excuse did Saul

make? Which of Christ's parables deals with false excuses? (Luke 14 : 16-24.)

22, 23 What great truth does Samuel here utter? Who afterwards taught the same thing? What evil had Saul abolished? Name the passages where this is taught? What could his repentance not do?

Prove from Scripture—*That the Lord rejects those who reject Him.*

Practical Points—1. We should never be satisfied with what we have done, unless we are sure that it is pleasing to God.

2. There may be no outward proof of our sin like "the bleating of the sheep" or the "lowing of the oxen," but it is none the less known to God.

3. Not only should the things we desire be right, but also the ways in which we try to get them.

4. Our sins are like the Amalekites. We should fight against them until they are "utterly destroyed."

5. It is a cowardly thing to lay the blame of our own wrong-doing upon others.

6. It is a good thing to praise God with our lips, but a much better thing to praise Him with our lives.

7. Walking in the sunlight, our bodies cast a dark shadow on the ground. Our sins, too, have a shadow and that shadow is the anger of God.

8. Obeying God in some things is no excuse for disobeying Him in others.

9. Since the Lord has done so much for us, we should do all we can for Him.

10. We should deal as hardily with our own sins as with those of others.

11. Punishment from God is the fruit, of which our own sin is the root.

FOR WRITTEN ANSWERS

1. What command had Saul received?

2. How did he disobey it?

3. What does God require of us?

Lesson V.

SAMUEL ANOINTS DAVID

August 2, 1903

1 Sam. 16 : 4-13. Study vs. 1-13. Commit to memory vs. 11-13. Read the chapter.

4 And Sam'uel did that which the LORD spake, and came to Beth'lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?

5 And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jes'se and his sons, and called them to the sacrifice.

6 And it came to pass, when they were come, that he looked on Eli'ab, and said, Surely the LORD's anointed is before him.

7 But the LORD said unto Sam'uel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

8 Then Jes'se called Abin'adab, and made him pass before Sam'uel. And he said, Neither hath the LORD chosen this.

9 Then Jes'se made Sham'mah to pass by. And he said, Neither hath the LORD chosen this.

10 Again, Jes'se made seven of his sons to pass before Sam'uel. And Sam'uel said unto Jes'se, The LORD hath not chosen these.

11 And Sam'uel said unto Jes'se, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Sam'uel said unto Jes'se, Send and fetch him: for we will not sit down till he come hither.

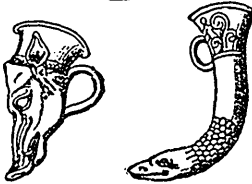
12 And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look upon. And the LORD said, Arise, anoint him: for this is he.

13 Then Sam'uel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon Da'vid from that day forward. So Sam'uel rose up, and went to Ram'ah.

Revised Version—1 city came to meet him trembling; 2 rejected; 3 And Jesse; 4 upon; 5 spirit; 6 mightily.

EXPLANATION

Connection—Having told Saul that the Lord would remove him from his kingship, Samuel commanded Agag, the Amalekite king, to be brought before him and hewed in pieces. He then returned to Ramah mourning for the rejection of Saul. After this the Lord reproved Samuel for mourning, and Saul and



Horns of Oil

sent him to Beth'lehem to anoint as king a son of Jesse, chs. 15 : 21 to 16 : 3.

4. **Beth'lehem**: "house of bread." It was the home of Ruth and Boaz (Ruth 1:22) and was afterwards known as "the city of David," Luke 2:4. Here Christ was born, Luke 2:11. **Elders of the town.** These were the magistrates of the place, Josh. 20:4; Ruth 4:2. **Trembled.** They feared that Samuel had come to punish them for some wrong-doing. Or, perhaps, knowing that Samuel had broken with Saul, they feared to bring upon themselves the king's displeasure by welcoming him.

5. **To sacrifice.** If Saul had heard that Samuel had gone to Beth'lehem to anoint a king, neither Samuel nor the new king would have been safe from his wrath. Samuel, therefore, by the Lord's command (v. 2) wisely conceals this purpose. **Sanctify yourselves**; prepare for offering sacrifice by washing the body and putting on clean clothes, Gen. 35:2; Ex. 19:10. **And he sanctified.** By preparing Jesse and his sons himself, Samuel would be able to meet them privately and accomplish his errand.

6-10. **Eli'ab**; probably the same as Elihu whom David afterwards appointed ruler of the tribes of Judah, 1 Chron. 27:13. **And said**; to himself. Samuel chose Eli'ab because of his fine appearance. **The Lord's anointed**; a title given to the king, ch.

2:10, 35. **I have refused him.** This does not mean that Eli'ab was a bad man, but simply that he was not God's choice as king. **Not as man seeth.** God at first gave the people a king of great bodily strength and beauty (ch. 10:24), such as they would have chosen for themselves; and now He chooses a man "after his own heart." (Compare chs. 13:14 and 15:28.) A similar sentence is passed upon Abinadab and Shammah and four other sons of Jesse. **Seven**; including the three already named. In 1 Chron. 2:13-15 only seven sons of Jesse are mentioned. Perhaps one of the eight may have died young. **Said unto Jesse.** It is not necessary to suppose, that Samuel made known his secret to Jesse, or even to David. All the family may have known was that Samuel was seeking some person for a great destiny.

11. **The youngest**; and therefore the most unlikely to be chosen as king. **He keepeth the sheep**; a boy's employment while the men were at the sacrifice. **Send and fetch him.** We can but imagine Jesse's wonder at this command. **Will not sit down.** It was the custom for the one who offered a sacrifice of the kind spoken of in v. 3, to give part of the animal to the priests and to feast with his invited guests on the remainder. Samuel, with Jesse and his sons, was about to sit down to this feast.

12. **Buddy**; with auburn hair and a fair skin, marks of beauty in southern countries, where hair and complexion are usually dark. **Of a beautiful countenance**; literally, "beautiful-eyed." (Compare ch. 17:42.) **Anointed him.** Anointing was a sign of (1) being set apart for the service of God; (2) the gift of the Spirit to impart fitness for office, Ex. 40:15; Lev. 9:2; 1 Sam. 15:1; 1 Kings 19:16. Our Lord's title of "Christ" means "the anointed one."

13. **Horn of oil**; the sacred oil made as described in Ex. 30:22-23. **In the midst of his brethren.** They do not seem to have understood the meaning of Samuel's action, ch. 17:28. **The Spirit of the Lord came upon David**; giving special preparation for his life work. **David**; "beloved" or "darling," a name given to him probably as the youngest of the family.

GOLDEN TEXT

1 Sam. 16 : 7. Man looketh on the outward appearance, but the Lord looketh on the heart.

DAILY READINGS

- M. —1 Sam. 16: 1-13. Samuel anoints David.
- T. —1 Sam. 16: 14-23. David brought to Saul.
- W. —Jer 17: 3-10. Searching the heart.
- Th. —Psalm 89: 19-29. Precious promises.
- F. —Psalm 139: 1-12. God knows.
- S. —Isa. 55: 6-13. God's ways.
- S. —2 Cor. 10: 7-18. God's commendation.

CATECHISM

Q. 88. What are the outward means whereby Christ communicateth to us the benefits of redemption?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacra-

ments, and prayer, all which are made effectual to the elect for salvation.

TIME AND PLACE

About B.C. 1065, shortly after last lesson; Beth-lehem, a town of Judah, five miles south of Jerusalem, still flourishing under the same name. It was originally called Ephrath Gen. 35: 19; 48: 7; Ruth 1: 11. In Micah 5: 2 both names are combined into Beth-lehem Ephrath.

LESSON PLAN

- I. The Visit to Beth-lehem, 4, 5.
Made by Samuel at the Lord's command.
- II. The Family of Jesse, 6-11.
From which a king was to be sought.
- III. The Chosen of the Lord, 12, 13.
David, the youngest son of Jesse.

LESSON HYMNS

Book of Praise, 511; 444; 32 (Ps. Sel.); 419; 331; 63.

FOR FURTHER STUDY

Juniors—How did Samuel feel about Saul's rejection? Who reproved him? What was he told to do?

4, 5 To what place did Samuel come? What does its name mean? Tell some things which had happened here. (Ruth 1: 19-22; 1 Chron. 11: 17; Matt. 2: 2-11.) Who met Samuel? How did they feel? What did they ask? What did Samuel answer? What command did he give? To whose house did he go?

6, 10 How many sons had Jesse? Who was Samuel's first choice as king? What did God say?

11 Who was Jesse's youngest son? What was his work? What did Samuel ask?

12, 13 Describe the appearance of David? What does his name mean? Why may it have been given? What did Samuel do to him? Of what was anointing a sign? Who has promised to give us the Holy Spirit? (Luke 11: 13.)

Seniors and the Home Department—Describe the fate of Agag. Whither did Samuel go after the rejection of Saul? What was he told to anoint as king?

4, 5 What was the original name of Bethlehem? What prophecy made regarding it? (Mic. 5: 2.) Who were the "elders"? Why were they afraid? Who told Samuel to conceal his purpose? (v. 2.) What is meant by "sanctify"? What family did Samuel himself sanctify? Why?

6-11 Whom had the people chosen as king? (ch. 10: 17-25.) Whom did God choose? (v. 1.) How is the new king described? (chs. 13: 14; 15: 28.) On what does God place the highest value? What sacrificial custom is here referred to? (Lev. 7: 15.)

12, 13 Cite other instances of anointing. What does the title "Christ" mean? Why is it appropriate to the Saviour? (Ps. 45: 7; Luke 3: 22; 4: 18.) What kind of oil is spoken of? What gift did David receive? On whom did Christ bestow the Holy Spirit? (Luke 24: 22; Acts 2: 4.)

Prove from Scripture—That the Lord gives His Spirit to His servants.

Practical Points—1. It is only those who have done wrong who need fear a righteous judge.

2. A wise man will keep many of his plans to himself.

3. We should care more about what we are in God's sight than about how we appear to men.

4. Men may be good and useful, even though they are not fit to be kings.

5. The Lord may have a very high place for those of whom men think very lightly.

6. There is always a vacant place in the church, unless every child, even the youngest, is in it.

7. Our own choice should be laid aside as soon as we know that it is not God's choice.

8. The Lord never calls His servants to any work without giving them preparation for it.

9. Joy, not jealousy, should fill our hearts when a companion or friend receives a great honor.

10. No one is so young or engaged in so humble an employment, that he cannot in his own way and place serve God.

11. Since the Lord looks upon the heart, we should be careful to keep out of it all that would offend His eye.

FOR WRITTEN ANSWERS

1. Why did Samuel practise concealment?

2. What influenced his first choice of a king?

3. Who prepares us for God's service?

Lesson VI.

DAVID AND GOLIATH

August 9, 1903

1 Sam. 17: 38-49. Study vs. 32-54. Commit to memory vs. 45-47. Read the chapter; also 1 Chron. 11: 10-14.

38 And Saul ¹armed Da'vid with his ²armour, and he put an helmet of brass upon his head; also he ¹armed him with a coat of mail.

39 And Da'vid girded his sword upon his ²armour, and he assayed to go: for he had not proved *it*. And Da'vid said unto Saul, I cannot go with these: for I have not proved *them*. And Da'vid put them off him.

40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in ³a shepherd's bag which he had, even in ⁴a scrip; and his sling was in his hand: and he drew near to the Philistine.

41 And the Philistine came on and drew near unto Da'vid; and the man that bare the shield *went* before him.

42 And when the Philistine looked about, and saw Da'vid, he disdained him: for he was *but* a youth, and ruddy, and ⁵of a fair countenance.

43 And the Philistine said unto Da'vid, *Am I a dog*, that thou comest to me with staves? And the Philistine cursed Da'vid by his gods.

44 And the Philistine said to Da'vid, Come to me, and I will give thy flesh unto the fowls of the air, and

Revised Version—¹ clad; ² apparel; ³ the; ⁴ his; ⁵ withal; ⁶ javelin; ⁷ which; ⁸ off; ⁹ and that all this assembly may know; ¹⁰ hand; ¹¹ hastened; ¹² and the stone sank.

EXPLANATION

Connection—The story of the summons of David to the court of Saul because of his skill in playing the harp, and his appointment as armorbearer, is told in ch. 16: 14-23. The lesson for to-day brings us to the new invasion of Israel by the Philistines, and the famous meeting of David with the giant Goliath, in the valley between the opposite slopes on which the two armies were encamped.

38, 39. **Armour** (Rev. Ver. "apparel"); probably a special military garment to be worn with armor. The sword was fastened to it, v. 39. **Coat of mail**; covering the breast, back and shoulders. Goliath's was made of brass, v. 5. **Assayed to go**; endeavored (vainly) to walk. **Had not proved it**. Never having worn armor before, he did not know what a hindrance it would be. **Put them off**; choosing rather to trust in his own skill, his familiar weapon, and the Lord's help.

40. **Staff**; that is, a sort of club (see 2 Sam. 23: 21); "a very ancient weapon, and still effective among the Bedouin or wandering Arabs." **Five smooth stones**; smooth, so that they would go straighter and more swiftly; five, to use one after another, if the first should fail. **Brook**; the dry stream-bed in which the brook ran in rainy weather. **Scrip**; a small leather bag for provisions, or for the slinger's ammunition. **His sling** (see Judges 20: 16); then and ever since a favorite weapon of Syrian shepherds. **The Philistine**; Goliath, the giant of Gath, 9 feet 8 inches high, taking a cubit at 18 inches (v. 4).

41-43. **That bare the shield**; his armorbearer, who carried the great shield, gathered up the arrows

to the benches of the field.

45 Then said Da'vid to the Philistine, Thou comest to me with a sword, and with a spear, and with a ⁶shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, ⁷whom thou hast defied.

46 This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from ⁸thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

47 ⁹And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our ¹⁰hands.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet Da'vid, that Da'vid ¹¹hasted, and ran toward the army to meet the Philistine.

49 And Da'vid put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, ¹²that the stone sunk into his forehead; and he fell upon his face to the earth.

hurled against his chief, and slew those struck down by him. **Disdained him**. See Prov. 16: 18. **Dog**;

a most despised animal in the East.

Staves; commonly used against beasts, not men. **His gods**; such as Dagon (perhaps "the fish god"), ch. 5: 1-5.

44, 45. **Give thy flesh**. Such boastings are a favorite way still in the East of terrifying an enemy. **Javelin** (Rev. Ver.); a kind of spear for throwing. **The Lord of hosts**. The God of armies, in whom alone was power.

46, 47. **Deliver thee**. David was

even more confident than Goliath, but his trust was in God. **A God in Israel**; a God who could and would give victory to His people. (Compare 1 Kings 18: 36 with 2 Kings 19: 19.) **Assembly**; the two armies. **Not with sword and spear**; the best weapons are useless if the Lord fights not with us. **The battle is the Lord's**; to give the victory to whomsoever He will.

48, 49. **Hasted and ran**. No coward he. The pace would add force to his throw. **In his forehead**; which was not covered by his helmet. **Fell upon his face**; stunned by the force of the blow. The killing, the flight and the pursuit follow, vs. 50-54. David took the head and armor of Goliath as trophies of the victory which the Lord had given him.



David



And the Giant

GOLDEN TEXT

Rom. 8: 31. If God be for us, who can be against us?

DAILY READINGS

M. —1 Sam. 17: 1-11.	The boastful giant.
T. —1 Sam. 17: 12-27.	The youthful champion,
W. —1 Sam. 17: 28-37.	The Lord will deliver.
Th. —1 Sam. 17: 38-49.	David and Goliath.
F. —1 Sam. 17: 50-58.	Victory complete.
S. —Psaltn 144: 1-10.	My Deliverer.
S. —Eph. 6: 10-20.	Our conflicts.

CATECHISM

Q. 89. How is the word made effectual to salvation?
 A. The Spirit of God maketh the reading, but especially the preaching of the word an effectual means of convincing and converting sinners, and of build-

ing them up in holiness and comfort, through faith, unto salvation.

TIME AND PLACE

About B.C. 1063; Elah, a valley about fourteen miles south-west of Jerusalem. Here, on a level plain, a quarter of a mile broad, between the camps of the Israelites and the Philistines, David fought Goliath.

LESSON PLAN

- I. David's Armor, 38-40.
 Consisting of a shepherd's staff and sling.
- II. David's Confidence, 41-47.
 Resting not on his weapons, but on God.
- III. David's Victory, 48, 49.
 Over Goliath, the giant Philistine champion.

LESSON HYMNS

Book of Praise, 306; 273; 14 (Ps. Sel.); 276; 260; 251.

FOR FURTHER STUDY

Juniors—Who was king of Israel at this time? What enemies invaded their land? Who went against them? Who was the champion of the Philistines? Where was his home? How big was he? Describe his armor? (vs. 5-7.) What was his challenge (vs. 8-10.) How often repeated? (v. 16.) Why was David sent to camp? (vs. 17-20.) Why chosen to meet Goliath? (vs. 32-37.)

38-40 How did Saul arm David? Why did David object to the armor? How did David prepare for the fight? Why "smooth stones"? Why "five"? What in his hand? In whose strength did he go? What is God's armor? (Eph. 6: 10-16.)

41-47 What did Goliath say to David? David's reply? Why was David so confident?

48, 49 Describe the fight. Where was Goliath struck? How did David slay him? What did the Philistines do? The Israelites? What giants have boys and girls to fight in their own hearts? In the world? Who gives them strength? (Ps. 46: 1; 68: 35.)

Seniors and the Home Department—Why was David first summoned to the court of Saul? (ch. 16: 16-23.) To what position was he appointed? Reckon Goliath's height? What spirit did he show?

38-40 How had David proved his strength and courage? (vs. 34-37.) Why was David so confident in opposing Goliath? In whom should we have confidence? (Ps. 34: 8; 37: 3; Rom. 8: 28.) Describe the sling. Tell of some who were specially expert in its use? (Judg. 20: 16.)

41-47 The duties of the armorbearer? Why did Goliath despise David? To what does pride lead? In whose name should we trust? (Ps. 20: 1; Acts 3: 16.)

48, 49 Why did David aim at the giant's forehead? To what did David owe his victory? Who was completely victorious over temptation? (Matt. 4: 1-11). Over what does he give us the victory? (1 Cor. 16: 57.)

Prove from Scripture—That our confidence should be in God.

Practical Points—1, Who can be but indignant when his heavenly Father is spoken against!

2. It is wrong to run into needless danger, but when we meet danger in the path of duty, we can look to God for protection.

3. The past goodness of God should lead us to trust him for the future.

4. Let us learn from David, that God wants us to serve Him with all the strength and wisdom we have, whether these be small or great.

5. We cannot boast too little about what we do ourselves or too much about what God does for us and by us.

6. When we are fighting against sin, "the battle is the Lord's," and He will give us the victory.

7. Since God gives us all our strength for work, we should give Him all the praise for success.

8. We should work and pray that all the world may know our God and His Son, Jesus Christ.

9. A brave spirit within and a firm trust in God above will carry us over the hardest places of life.

10. It is by constantly using the power we have, that we become able to do greater things.

11. We need to take heed, lest there be some point in our lives, like the forehead of Goliath, unprotected against the attacks of temptation.

FOR WRITTEN ANSWERS

1. What made Goliath weak

.....

2. What gave strength to David?

.....

3. How can we conquer sin?

.....

1 Sam. 18 : 5-16. Commit to memory vs. 12-14.

5 And Da'vid went out whithersoever Saul sent him, and behaved himself wisely : and Saul sent him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 And it came to pass as they came, when Da'vid was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick.

7 And the women answered one another as they played, and said, Saul hath slain his thousands, and Da'vid his ten thousands.

8 And Saul was very wroth and the saying displeased him ; and he said, They have ascribed unto Da'vid ten thousands, and to me they have ascribed but thousands : and what can he have more but the kingdom ?

9 And Saul eyed Da'vid from that day and forward.

Revised Version—1 it was good ; 2 omit was ; 3 the ; 4 timbrels ; 5 music ; 6 sang one to another in their play ; 7 this ; 8 an ; 9 mightily ; 10 he did day by day ; and Saul had his spear in his hand ; 11 spear ; 12 And when ; 13 stood in awe of him ; 14 for.

EXPLANATION

Connection—It had been promised (ch. 17:25) that the slayer of Goliath should receive, besides other rich rewards, the king's daughter in marriage. This promise was not fulfilled to David at once, though he afterwards married Saul's daughter (ch. 18:27) ; but a warm friendship sprang up between him and Jonathan, the king's son, one of the most attractive characters in the Old Testament history. David became an officer in the king's army. His popularity soon excited the jealousy of Saul and this led to the attempt on his life related in the lesson.

5. **David went out** ; that is, on military expeditions. Saul had appointed him to a position in the army. **Wisely**. This word means, both that David acted prudently, and that he was successful. **Accepted**. The people rejoiced at David's advancement, and even the other servants of the king, instead of being jealous of



A Harp

him, were pleased that the king should show him so great favor.

6, 7. V. 5 tells us things which happened later on in the story and are mentioned again in vs. 13-16. In v. 6 we come back to the return of David after the death of Goliath. **The Philistine** ; that is Goliath, ch. 17:51. **The women came out** ; to welcome the victors. **Singing and dancing**. This was a usual way of expressing joy on account of victory. **With tabrets**. This instrument was a sort of drum, made by stretching parchment over a hoop. Sometimes bits of brass were fastened to the hoop to make a jingle. It was like our tambourine. **Instruments of music** ; either "triangles," or instruments with three strings. **Answered one another**. The women were divided into two groups, one of which sang the first line, while the other replied with the second. (Compare Ex. 15:21.) **David his ten thousands**. He had slain Goliath, of whom the Israelites were more afraid than of ten thousand common soldiers. (Compare 2 Sam. 18:3.)

10 And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house : and Da'vid played with his hand, as at other times : and there was a javelin in Saul's hand.

11 And Saul cast the javelin ; for he said, I will smite Da'vid even to the wall with it. And Da'vid avoided out of his presence twice.

12 And Saul was afraid of Da'vid, because the Lord was with him, and was departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thousand ; and he went out and came in before the people.

14 And Da'vid behaved himself wisely in all his ways ; and the Lord was with him.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Israel and Judah loved Da'vid, because he went out and came in before them.

8, 9. **Very wroth** ; He could not bear that David should receive greater praise than himself. He was jealous. **But the kingdom**. Saul's fear of losing his kingdom was like that of Herod, who sought to kill the infant Jesus, lest he should take away his throne, Matt. 2:16. **Eyed him** ; with suspicion and dislike. Samuel had not told Saul who was to take his place, but only that it should be a man better than himself (ch. 15:28), and in David he saw the marks of such a man. "And truly, even in suffering, Saul had the worst of it. See how unjust is jealousy—the great work of David undervalued. Saul was the slave of jealousy, and as such all his peace was destroyed."

10, 11. **The evil spirit from God** ; who allowed the evil spirit to come upon Saul and used it to bring punishment upon him. **Prophesied**. This word is used of speaking either under the influence of the Holy Spirit or that of an evil spirit. Here, it is meant that Saul raved madly. **David played with his hand** ; on the harp, to drive away the evil spirit from the king, as in ch. 16:23. **The javelin** ; a short spear for throwing. Saul here probably only brandished the javelin and did not throw it as he did later, ch. 19:10. **Avoided** ; "withdrew," "escaped," made his place void or empty.

12-14. **Saul was afraid of David**. Nothing fills men with fear like knowing that they are doing wrong. **Removed him**. Looking upon David as a rival, Saul was afraid to have him any longer as his armorbearer. Saul hoped that David might lose his life in battle. **Captain** ; the same appointment as that spoken of in v. 5. **Went out and came in** ; doing faithfully the various duties entrusted to him. **The Lord was with him** ; blessing him in all that he did.

15, 16. **Afraid** ; Rev. Ver., "stood in awe," a stronger word than in v. 12. **Israel and Judah** ; the two kingdoms into which that of Saul, David, and Solomon were afterwards divided. **Loved him**. The more Saul hated him, the more attached to David the people became.

GOLDEN TEXT

Ps. 46:1 God is our refuge and strength, a very present help in trouble.

DAILY READINGS

- M. —1 Sam. 18: 1-16. Saul tries to kill David.
- T. —1 Sam. 19: 1-12. The evil spirit.
- W. —Prov. 27: 1-10. Power of envy.
- Th.—Psalm 143. Prayer: for help.
- F. —Psalm 7: 1-11. Defence against persecutors.
- S. —Psalm 56. Trust and fear not.
- S. —Psalm 118: 1-17. Help in trouble.

CATECHISM

Q. 90. How is the word to be read and heard, that it may become effectual to salvation?

A. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practise it in our lives.

TIME AND PLACE

1063 B.C., soon after last lesson; Gibeah, a town of Benjamin, midway between Jerusalem and Ramah, on the highway to the north. It was Saul's place of residence when he was made king, and afterwards became the political capital of his kingdom.

LESSON PLAN

- I. The Joyful Welcome, 6, 7. Shared by David with Saul.
- II. The Great Danger, 8-11. Threatened against David by Saul.
- III. The Growing Popularity, 5, 12-16. Of David in spite of Saul's hatred.

LESSON HYMNS

Book of Praise, 259; 263; 31 (Ps. Sel.); 175; 276; 207.

FOR FURTHER STUDY

Juniors—Who became David's chief friend? (vs. 1-3.) Who is our best friend? How has He shown His love? (John 15: 13). What great text tells us of God's love to us? (John 3: 16.)

5 What position was given to David? How did he do his work? What were the results? What encouragement here for us?

6, 7 Who had gained a victory? Over what enemy? Who celebrated it? How? To whom was the chief praise given? Who became jealous? What is the first case of jealousy in the Bible? (Gen. 4: 5.)

8-11 What change came over Saul? What did he attempt? What is a javelin? How often did David escape?

12-16 Of whom was Saul afraid? For what reasons? (vs. 12, 15.) How is hatred described? (1 John 3: 15.) How may we win the love of others. How may we enjoy the love of God? (John 14: 21.)

Seniors and the Home Department—What is said of the love between David and Jonathan? (vs. 1, 3.) How did Jonathan express his love? (v. 4.) How did Mary show her love for Jesus? (John 12: 3.) How should love to others be shown? (Gal. 5: 13; Eph. 4: 32.)

6, 7 How did the women express their joy? Give another instance of the same sort? (Ex. 15: 20; Judg. 11: 34.) To what did the conduct of the women lead? Of what is envy a work? (Gal. 5: 21.) To what is it opposed? (1 Cor. 13: 4.)

8-11 Who gained control of Saul? Who permitted this? For what purposes? Who was hated without a cause? (John 15: 25.) What are the evil results

of envy? (Jas. 3: 16.) What should we do with envy? (1 Pet. 2: 1.)

5, 12-16 Why did Saul remove David from him? What did he hope would happen to him? How was this hope defeated?

Prove from Scripture—That wise conduct pleases the Lord.

Practical Points—1. If we deserve a reward, we can be happy whether we receive it or not.

2. The most joyful victory for each of us is that which we gain over our own sins.

3. If we would be like our heavenly Father, we must look on the happiness of others, not in a grudging but in a generous spirit.

4. Jealousy must be a hateful seed, since its fruit is murder.

5. It is not those who please us most, but those who help us most, who are really our best friends.

6. No evil spirit can become our master unless we yield ourselves to it.

7. To know that we are doing right makes us strong and brave; to know that we are doing wrong makes us weak and cowardly.

8. The Lord makes even the wicked plans of their enemies to bring good to His people.

9. The surest way of winning the love of others is to show ourselves kind and helpful towards them.

10. David possessed the power of so binding others to himself, that they were willing to make sacrifices for him. So, in far greater measure, Christ wins our love and then sends us to suffer and serve for His sake.

FOR WRITTEN ANSWERS

1. What was the cause of Saul's jealousy?

2. To what did it lead?

3. What is the secret of true success?

1 Sam. 20 : 12-23. Study vs. 1-42. Commit to memory vs. 14-17.

Read 1 Sam. 18 ; 2 Sam. 9.

12 And Jonathan said unto Da'vid, ¹⁰ Lord God of Is'rael, when I have sounded my father about ² to-morrow any time, or the third day, and, behold, if there be good toward Da'vid, ³ and I then send not unto thee, and ⁴ shew it thee :

13 The Lord do so ⁵ and much more to Jon'athan : ⁶ but if it please my father to do thee evil, ⁷ then I will shew it thee, and send thee away, that thou mayest go in peace : and the Lord be with thee, as he hath been with my father.

14 And thou shalt not only while yet I live shew me the kindness of the Lord, that I die not :

15 But also thou shalt not cut off thy kindness from my house for ever ; no, not when the Lord hath cut off the enemies of Da'vid every one from the face of the earth.

16 So Jon'athan made a covenant with the house of Da'vid, saying, ⁸ Let the Lord even require it at the hand of Da'vid's enemies.

17 And Jon'athan caused Da'vid to swear again ⁹ because he loved him : for he loved him as he loved

his own soul.

18 Then Jon'athan said ¹⁰ to David, To-morrow is the new moon : and thou shalt be missed, because thy seat will be empty.

19 And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone E'zel.

20 And I will shoot three arrows on the side thereof, as though I shot at a mark.

21 And, behold, I will send ¹¹ a lad, saying, Go, find ¹² out the arrows. If I ¹³ expressly say unto the lad, Behold, the arrows, are on this side of thee, take them ; ¹⁴ then come thou : for there-is peace to thee, and no hurt ; as the Lord liveth.

22 But if I say thus unto the ¹⁵ young man, Behold, the arrows are beyond thee ; go thy way : for the Lord hath sent thee away.

23 And as touching the matter which thou and I have spoken of, behold, the Lord ¹⁶ be between thee and me forever.

Revised Version.—1 The Lord, the God of Israel, be witness ; 2 this time to-morrow ; 3 shall I not then send ? 4 disclose it unto thee ? 5 Omit and much more ; 6 and more also, should it ; 7 if I disclose it not unto : 8 and the Lord shall require it ; 9 for the love that he had to him : 10 unto him ; 11 the ; 12 Omit out ; 13 Omit expressly ; 14 and come ; for there is ; 15 boy ; 16 is.

EXPLANATION

Connection—Between the previous lesson and to-day's there were several attempts on David's life by Saul. Saved from the last of these by his wife Michal, the daughter of Saul, David went to Ramah, the home of Samuel for safety, chs. 18 : 17-30 ; 19 : 11-18. He was followed thither by Saul's messengers and then by Saul himself, on all of whom the words of the prophets who lived at Ramah had a strange effect, ch. 19 : 19-24. Then David returned to Gibeath to consult with Jonathan, ch. 20 : 1-11.

12, 13. The Lord, the God of Israel, be witness (Rev. Ver.). Jonathan calls upon God to witness that he will do what David asked, vs. 5-8. Sounded my father ; found out his feelings toward David. To-morrow ; the day of the new moon (v. 18), which was celebrated with special sacrifices, Num. 28 : 11-15. A feast was also held, lasting two days at least. David would be expected at the feast, and the way in which Saul took his absence would show how he felt towards him, vs. 5-7. The Lord do so ; a prayer, that if he failed in his promise to David, the Lord would do something worse to himself. Be with thee, as he hath been with my father. Jonathan saw already that David would soon sit upon the throne.

14, 15. The kindness of the Lord ; the same kindness which David was to receive from the Lord. That I die not. It was a common Eastern custom for the first king of a new line to slay the family of the king who had reigned before him. Jonathan feared that David might follow the custom. (See 1 Kings 15 : 29 ; 2 Kings 10 : 6 ; 11 : 1.) My house ; his family. David fulfilled his promise by showing kindness to Mephibosheth, Jonathan's lame son, 2 Sam. chs. 9 and 21 : 7.

16, 17. Covenant ; an agreement. The house of David. The agreement was to bind David's descendants as well as himself. Require it ; bring punishment on David by the hand of his enemies,

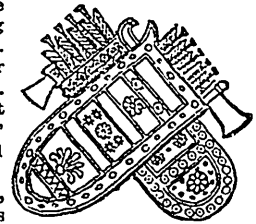
if he does not carry out his agreement. Because he loved him. We like to hear words of kindness over and over again from those we love. As his own soul. The friendship of David and Jonathan is one of the most beautiful in history.

18, 19. The new moon. See v. 12. Thy seat will be empty ; his seat at the feast in Saul's house. (Compare vs. 5 and 25.) Stayed three days ; probably with his family at Bethlehem. Go down quickly ; to prevent any of the king's spies from seeing him. The business ; referring to Saul's command (ch. 19 : 1-7) or to some other attempt on his life. The stone Ezel ; that is "stone of departure," some well known land mark, or mile stone.

20-22. I will shoot, etc. This sign was chosen because, in case Saul's spies were watching, they would see nothing suspicious in Jonathan's carrying and using his usual weapons. The words to the lad would show David whether he could safely come forward, or whether he must flee. As the Lord liveth ; an expression of certainty. The Lord hath sent thee away. Jonathan was willing to submit to the Lord's will.

23. The matter ; that is, the covenant of friendship just made. The Lord is between thee and me ; as Witness to the agreement and the Punisher of the one who might fail to keep it. (Compare Gen. 31 : 49, 53.)

Jonathan, finding that the king was still angry with David, warned his friend of his danger in the way agreed upon, and the two friends bade each other a tender farewell, vs. 24-42. After this David spent seven years in exile.



Quivers and Arrows

GOLDEN TEXT

Prov. 18: 24. There is a friend that sticketh closer than a brother.

DAILY READINGS

M. —1 Sam. 20: 1-11. David's complaint.
 T. —1 Sam. 20: 12-21. David and Jonathan.
 W. —1 Sam. 20: 21-34. Saul's anger.
 Th. —1 Sam. 20: 35-42. Friends in tears.
 F. —1 Sam. 23: 7-18. The last meeting.
 S. —Prov. 18: 14-24. The true friend.
 S. —John 15: 8-17. Friends of Jesus.

CATECHISM

Q. 91. How do the sacraments become effectual means of salvation?

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them: but only by the blessing of

Christ, and the working of his Spirit in them that by faith receive them.

TIME AND PLACE

1062 B.C.; Gibeath, the residence of Saul, "It is commonly identified with Tell-el-Fal, 2½ miles north of Jerusalem, although no ancient remains have been discovered, except the ruins of a watch-tower," (Davis.)

LESSON PLAN

- I. A Solemn Covenant, 12-17.
 Entered into between David and Jonathan.
 II. A Prudent Plan, 18-22.
 For making known to David the mind of Saul.
 III. An Earnest Appeal, 23.
 By Jonathan for faithfulness on David's part.

LESSON HYMNS

Book of Praise, 404; 287; 106 (Ps. Sel.); 584; 320; 501.

FOR FURTHER STUDY

Juniors—How had Saul shown his hatred of David? Whither had David fled? Whose home was in this place? With whom did David take counsel?

12-17 What was Jonathan to find out? What feast was to be held? How long did it last? Who would be missed from Saul's table? What excuse was to be given? (v. 6.) What would Saul's answer show? (v. 7.) What did Jonathan believe about David? For whom did he ask kind treatment? Why did Jonathan want David to repeat his promise?

18-22 To what place was David to come? What does "stone of Ezel" mean? What was Jonathan to do? How was he to let David know, if Saul was angry? How, if he was pleased? What was David to do if Saul was angry? Who would, in that case, send him away?

23 Why were David and Jonathan sorry to part? Who would watch over both? Who is our greatest Friend? How may we show our love to Him? (Matt. 25: 40; John 14: 15.)

Seniors and the Home Department—Tell of the attempts made by Saul on the life of David (chs. 18: 19). What happened to Saul at Ramah? Where did Saul live?

12-17 On whom did Jonathan call as a witness of the covenant? What wish did he express for David? What did he fear for his own family? How did he seek to prevent this danger? How great was Jonathan's love for David? How does love show itself? (Luke 6: 35.) What does love require us to do? (Gal. 6: 13.) On whom does Jonathan call to punish David if he should not be faithful? Through whom would

this punishment be given?

18-22 Describe the plan agreed upon between Jonathan and David?

23 What was Jonathan's last appeal? Where is a similar expression used? Describe the parting between David and Jonathan, (vs. 41, 42.)

Prove from Scripture—*That we should be faithful to our friends.*

Practical Points—1. Since God is the witness of all that we say and do, our speech and actions should be pure and right.

2. It would have been strange, if David had not loved Jonathan, who willingly gave up his kingdom to him. It is stranger still, if we do not love Christ who gave up so much more for us.

3. If we do not keep our promises to others, how can we expect to enjoy the blessings which God promises to us?

4. The message of God's love found in His Word, like the words of a friend, makes a music which as we read, grows all the time sweeter still.

5. A loving heart will find some wise way of helping a friend who is in need.

6. When friends are separated, it is a great comfort for them to know, that each of them is in God's keeping.

7. Vows should not be lightly made and they should be sacredly kept.

8. We should so live, that Christ our great Friend will not be ashamed of us.

9. We should choose such friends as will help us in our striving after goodness.

FOR WRITTEN ANSWERS

1. What kindness did Jonathan ask of David?

3. What plan made for David's safety?

3. How is Jonathan an example of submission to God's will?

Lesson IX.

DAVID SPARES SAUL

August 30, 1903

1 Sam. 26 : 5-12, 21-25. Study vs. 1-25. Commit to memory v. 21.

Read 1 Sam. chs. 21-25.

5 And Da'vid arose, and came to the place where Saul had pitched: and Da'vid beheld the place where Saul lay, and Ab'ner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him.

6 Then answered Da'vid and said to Ahim'elech the Hittite, and to Abisha'i the son of Zeru'iah, brother to Jo'ab, saying, Who will go down with me to Saul to the camp? And Abisha'i said, I will go down with thee.

7 So Da'vid and Abisha'i came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Ab'ner and the people lay round about him.

8 Then said Abisha'i to Da'vid, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time.

9 And Da'vid said to Abisha'i, Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless?

10 Da'vid said furthermore, As the Lord liveth, the Lord shall smite him: or his day shall come to die; or he shall descend into battle, and perish.

11 The Lord forbid that I should stretch forth

Revised Version—1 Within the place of the wagons; 2 place of the wagons, with his spear; 3 head; and Abner; 4 up; 5 Omit even; 6 one stroke; 7 put; 8 Omit furthermore; 9 go down; 10 now take, I pray thee, the spear; 11 head; 12 did any awake; 13 life; 14 Behold the spear, O king! let then one; 15 And the Lord shall; 16 forasmuch as; 17 and I would not put forth; 18 mightily; and shalt surely prevail; 19 Omit on.

EXPLANATION

Connection—After his farewell to Jonathan, David entered on seven years of exile. During this period he met with many adventures and endured many hardships, chs. 21-25. He was almost constantly pursued by Saul. Twice the



Spear and Cruse

6, 7. Ahimelech; not mentioned elsewhere. The Hittite; descendant of Heth, Canaan's second son, Gen. 10: 1. Abishai. . . Joab; nephews of David, and afterwards leaders in his army, 2 Sam. 10: 10.

mine hand against the Lord's anointed: but, 10 I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go.

12 So Da'vid took the spear and the cruse of water from Saul's bolster; and they got them away, and no man saw it, nor knew it, neither awaked: for they were all asleep: because a deep sleep from the Lord was fallen upon them.

21 Then said Saul, I have sinned: return, my son Da'vid: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And Da'vid answered and said, 14 Behold the king's spear! and let one of the young men come over and fetch it.

23 The Lord render to every man his righteousness and his faithfulness: 16 for the Lord delivered thee into my hand to-day, but I would not stretch forth mine hand against the Lord's anointed.

24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me out of all tribulation.

25 Then Saul said to Da'vid, Blessed be thou, my son Da'vid: thou shalt both do great things, and also shalt still prevail. So Da'vid went on his way, and Saul returned to his place.

Zeruiah; David's sister, 1 Chron. 2: 16. I will go down. Note the daring of Abishai and his devotion to David. To the people; that is, to Saul's army. His spear. The king's tent was marked out by his spear stuck in the ground in front of it. Bolster; literally, "the place where his head is."

8. Delivered; literally, "shut up." (Compare ch. 24: 18.) Into thine hand. An opportunity to do wrong tests our determination to do right. At once. The meaning is, "with one stroke." The Lord's anointed; a title actually used of the king for the first time in ch. 12: 3, though it had been so used before in prophecy, ch. 2: 10, 35.

9-11. And be guiltless. The life of the king is in God's hand. It may be ended (a) by a sudden stroke, as in the case of Nabal (ch. 25: 38); (b) by a natural death; (c) by death in battle; but it is a great crime to lay violent hands upon it. Cruse; a small cup or jar placed near the head by night and fastened to the saddle by day. No man saw it. Practiced scouts, they could, like American Indians, do such work without noise.

21-23. I have sinned. Saul's repentance was sincere, but not lasting. (Compare Hos. 6: 4.) Behold the king's spear; the proof that his life had been in David's power. The Lord render. He was willing to allow the Lord to judge him.

24, 25. So let my life. David prays that the Lord will cause Saul to spare his life, as he had spared Saul's. Deliver me; from the hardships and perils of an exile's life. My son. In spite of these words, David believed that he was not safe in the king's dominions and soon left them, ch. 27: 1. Great things. Compare ch. 24: 20. His place; his home. Saul and David never met again in life.

GOLDEN TEXT

Luke 6 : 27. Love your enemies, do good to them which hate you.

DAILY READINGS

M. —1 Sam. 26 : 5-12. David spares Saul.
 T. —1 Sam. 26 : 13-20. David's appeal.
 W. —1 Sam. 26 : 21-25. David spares Saul.
 Th. —1 Sam. 24 : 1-15. Another instance.
 F. —2 Kings 6 : 15-23. Good for evil.
 S. —Matt. 5 : 38-48. Love to enemies.
 S. —Rom. 12 : 9-21. Overcoming by love.

CATECHISM

Q. 92. What is a sacrament?
 A. A sacrament is an holy ordinance instituted by Christ; wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers.

TIME AND PLACE

Some time between 1062 and 1055, B.C., the seven years of exile before David became king; Ziph, a town about four miles south-east of Hebron, near a wilderness; Hachilah, a hill in this wilderness, on which the army of Saul encamped while in pursuit of David.

LESSON PLAN

I. A Bold Exploit, 5-7
 Performed by David and Abishai.
 II. A Powerful Temptation, 8-12.
 To David to take the life of Saul.
 III. A Brief Repentance, 21-25.
 On the part of King Saul.

LESSON HYMNS

Book of Praise, 285 ; 250 ; 18 (Ps. Sel.). 245 ; 256 ; 303.

FOR FURTHER STUDY

Juniors—How long was David in exile? Who continued to be his enemy? How often did David spare Saul's life? (ch. 24 ; 26 : 5-12.) Where was Saul's army encamped? (v. 3.)

5-7 Who was the captain of Saul's army? How was the camp protected? In what part of it was the king? How was his resting-place marked? (v. 7.) Who went with David to the camp of Saul? At what time did they go? In what condition were Saul and his army?

8-12 What did Abishai propose? Why did David forbid this? What did David order to be taken? Why? What is a cruse?

13-20 Where did David take his stand? Why? To whom did he first speak? To whom afterwards?

21-25 What confession did Saul make? Who was David's Protector? How should we treat our enemies? (Matt. 5 : 44 ; Acts 7 : 60 ; Rom. 12 : 20.) Repeat the Golden Rule. (Matt. 7 : 12.)

Seniors and the Home Department—Whither did David go after leaving Jonathan? (ch. 21 : 1-9.) To what foreign land did he afterwards go? (ch. 21 : 10-15.) Where did he take refuge on his return? (ch. 22 : 1-5.) Who pursued him? (ch. 23 : 1-29.) By what was the pursuit interrupted? (ch. 24 : 1.) Relate the incident of Engedi. What famous man died about this time? (ch. 25 : 1.) Tell the adventures of ch. 25. Who told Saul of David's whereabouts? (v. 1.)

5-7 Who were the Hitites? Who was Zeruiah? What is meant by "the trench"? (v. 7.)

8-12 What spirit did Abishai show? David? What command of Christ forbids revenge? (Luke 6 : 35) What title given to the king? Where first given? (ch. 2 : 10, 35 ; 12 : 3.) How were David and Abishai

fitted for their exploit?

21-25 What effect had David's conduct on Saul? What is repentance? (S. Catechism, Q. 87.) What should lead to it? (Rom. 2 : 4 ; 2 Pet. 3 : 9.) Who is our Example of forbearance? (Luke 23 : 34 ; 1 Pet. 2 : 23.)

Prove from Scripture—That we should acknowledge our faults.

Practical Points—1. The Lord is a better protector than the most powerful army.

2. If soldiers will risk their lives in the service of an earthly leader, we should be willing to make sacrifices for the sake of Christ.

3. Opportunity is an open gate. Before we enter we should look carefully to see whether the path which lies beyond is right or wrong.

4. We owe respect and obedience to our earthly rulers.

5. It matters not so much whether repentance be sudden or slow, so long as it is lasting.

6. Prudence is just as much a duty as trust in God's care. Those who expect God to protect them, must themselves be on guard.

7. It is a good thing when our actions are such that we are sure of God's approval.

8. If we hope for the mercy of God, we ourselves must be merciful.

9. Our lives should be controlled by steady principles, not by mere passing impulses.

10. An iceberg may be crushed to powder, but every fragment is still ice. Only sunshine that melts it will turn it into sweet water. Love is conqueror, and the only conqueror, and its conquest is to turn love into hate.—Maclaren.

FOR WRITTEN ANSWERS

1. What was Abishai's proposal in regard to Saul?

2. How did David answer him?

3. Why should we love our enemies?

Lesson X.

DEATH OF SAUL AND JONATHAN September 6, 1903

1 Sam. 31 : 1-13. Commit to memory vs. 6, 7. Read 1 Sam. chs. 27-31 ; 2 Sam. 1.

1 Now the Philistines fought against Israel : and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

2 And the Philistines followed hard upon Saul and upon his sons ; and the Philistines slew Jonathan, and Abinadab, and Melchishua, Saul's sons.

3 And the battle went sore against Saul, and the archers hit him ; and he was sore wounded of the archers.

4 Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith ; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not ; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

5 And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

7 And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled,

and that Saul and his sons were dead, they forsook the staves, and fled ; and the Philistines came and dwelt in them.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish it in the house of their idols, and among the people.

10 And they put his armour in the house of Ashath, and they fastened his body to the wall of Beth-shan.

11 And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul ;

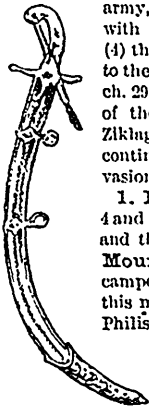
12 All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt them there.

13 And they took their bones, and buried them under a tree at Jabesh, and fasted seven days.

Revised Version—1 Male-hishua ; 2 the sons of Saul ; 3 overtook him ; 4 greatly distressed by reason of ; 5 his ; 6 beyond Jordan ; 7 carry the tidings unto ; 8 to ; 9 the ; 10 concerning him that ; 11 the tamarisk tree in Jabesh.

EXPLANATION

Connection—Between the lessons we have an account of, (1) David's year and four months (ch. 27 : 7) in the service of Achish, king of Gath, a city of the Philistines, who gave him the town of Ziklag for his headquarters, ch. 27 ; (2) a new Philistine invasion of Israel in which David marched with the Philistine army, ch. 28 : 1, 2 ; (3) Saul's interview with the witch of Endor, ch. 28 : 3-25 ; (4) the return of David to Ziklag owing to the suspicion of the Philistine leaders, ch. 29 ; (5) David's pursuit and slaughter of the Amalekites who had attacked Ziklag in his absence, ch. 30. Ch. 31 continues the story of the Philistine invasion, begun in ch. 28.



Damascus Sword

has been called the "battle-field of Palestine" because it has seen so many fights.

2, 3. **Followed hard** ; determined that they should not escape. **His sons**. See ch. 14 : 49. Saul had another son Ish-bosheth (2 Sam. 2 : 8) who was not present at the battle. **Slew Jonathan** ; no doubt fighting bravely, as he had often done before, ch. 14 : 1-14. **Archers** ; literally "shooters, men with bows." **Hit** (Rev. Ver., "overtook"). The meaning is that the archers got Saul within range, so that their arrows reached him. **Sore wounded**. Poor Saul ! His sons were slain, his army gone, he himself was weak and wounded, and God was not with him.

4-6. **Said Saul**. In Judges 9 : 54 Abimelech makes

a like request, in order to escape death at the hands of a woman. **Uncircumcised** ; used as a title of reproach to those not Jews ; the Philistines, in this case. **Abuse me**. Saul was afraid that his enemies would torture and mutilate him. **Fell upon it**. Sad, sad end for the king chosen of God. The Amalekite in 2 Sam. 1 : 10 gave a different and false account of Saul's death. **His armourbearer died with him**. He could not bear to survive his master. **All his men** ; his body-guard who fell fighting around him.

7. **The valley** ; of Jezreel (see on v. 1). **The other side Jordan** ; that is, the eastern side of the river. The bulk of the population was on the western side. **The Philistines**. They seized the greater part of the north of the country on both sides of the Jordan.

8-10. **On the morrow**. The battle had probably lasted till evening. **Cut off his head** ; as David had done with Goliath, ch. 17 : 51. **To publish it** ; as good news which would be eagerly heard. **Their idols** ; whom they looked upon as the givers of victory. **Ashtaroth** ; the plural of Ashtareth (the Greek Venus), the chief goddess of the Philistines. Perhaps the plural is used to denote the many images of the goddess. **His body**. Along with that of his sons (v. 12), it was fastened to the wall, so that all passers-by might see and rejoice in the defeat and disgrace of the Israelites. **Beth-shan** ; a city in the Jordan valley.

11-13. **Jabesh-gilead**. The people of this town had good cause to remember with gratitude their deliverance by Saul, ch. 11. **Went all night**. Jabesh was about twenty miles from Beth-shan. **Burnt them**. It was not usual for the Israelites to burn the bodies of their dead. They probably did so in this case to prevent any further insult to the bodies. **A tree** (Rev. Ver., "the tamarisk tree,") ; some well-known tree near Jabesh. David afterwards removed the bones to the family burying-place at Zelah, 2 Sam. 21 : 12-14.

GOLDEN TEXT

Prov. 14:12. There is a way which seemeth right unto a man, but the end thereof are the ways of death.

DAILY READINGS

- M —1 Sam. 31: 1-13. Death of Saul and Jonathan.
- T. —1 Chron. 10: 6-14. The sin of Saul.
- W. —2 Sam. 1: 1-12. The messenger's story.
- Th. —2 Sam. 1: 17-27. David's sorrow.
- F. —Eccles. 8: 6-13. Punishment certain.
- S. —Psalm 37: 7-17. Fate of the wicked.
- S. —Psalm 1. The two ways.

CATECHISM

Q. 93. Which are the sacraments of the New Testament?
 A. The sacraments of the New Testament are, Baptism, and the Lord's supper.

TIME AND PLACE

1055 B.C.; Mount Gilboa, the north-eastern spur of Mount Ephraim. It is a ridge lying north-west by south-east, about eight miles in length and three to five miles in breadth, divided by ravines into several plateaus.

LESSON PLAN

- I. The Death of Saul, 1-6.
By his own hand, when defeated in battle.
- II. The Humbling of Israel, 7.
Whose cities were taken by the Philistines.
- III. The Triumph of the Philistines, 8-10.
Over king Saul and his army.
- IV. The Gratitude of Jabesh, 11-13.
For its former deliverance by Saul.

LESSON HYMNS

Book of Praise, 585; 586; 321; 36 (Ps. Sel.); 312; 301.

FOR FURTHER STUDY

Juniors—Did Saul keep his promise to David? Where did David go? (ch. 27: 1.) How long did he stay? (ch. 27: 7.) Who came against Saul?

1, 2 Where were the Philistines encamped? Where the Israelites? (ch. 28: 4.) What was the result of the battle? Where is Mount Gilboa? Which of Saul's sons were killed? Which one survived?

3-10 What happened to Saul? What did he say to his armorbearer? Why? What did he then do? Why did the armorbearer also kill himself? Who spoke falsely of Saul's death? (2 Sam. 2: 6-10.) What valley is spoken of in v. 7? What disrespect shown to Saul's body?

11-13 Where had Saul gained his first great victory? Who remembered the victory? In what way did they show gratitude? How was their bravery displayed? When did David hear of Saul's death? (2 Sam. 1: 2.) How should our lives be spent? (Eccl. 12: 13; Luke 1: 75; Phil. 1: 21.) What is said of the transgressor? (Prov. 13: 15.)

Seniors and Home Department—Describe the Philistine invasion. What was the great battle-field of Palestine? What four battles fought there? (Judges 4: 15; 7; 2 Kings 23: 29, 30, and to-day's lesson.)

1-6 How did the Israelites act? By whom was Saul wounded? Why was he in despair? Why is suicide sinful? (S. Catechism, Q. 69.) Whom had Saul disobeyed? Whose warnings had he despised? When was sentence upon him pronounced? (ch. 15: 23.) What two tests had been given him? (1 Sam. 13: 1-14: 15: 1-31.)

7-10 What did the Philistines do with Saul's

armor? With his body? Who was Ashtareth? Why is the plural of her name used?

11-13 Who took down the body of Saul? What moved them to do this? How did David treat the men of Jabesh-Gilead? (2 Sam. 2: 5-7.) What was the cause of Saul's failure? What is the great lesson of his life? (ch. 2: 30.)

Prove from Scripture—That danger is a test of courage.

Practical Points—1. When we yield to temptation we are like the Israelites fleeing before the Philistines.

2. The Philistines slew Jonathan, but we have still the memory of his noble courage and beautiful friendship. Cannot we also live so that, when we are gone, others will have something good to remember about us?

3. The courage of the bravest will sometimes fail him, if he has not God upon his side.

4. Our life belongs to God and we have no right to take it with our own hands.

5. Unless our hearts are filled with good, evil will come into them, as the Philistines took possession of the cities from which the Israelites fled. Once in, it is hard to drive out.

6. The Philistines foolishly thought that their victory was due to their idols. With much better reason may we trace all our success and happiness to the true and living God.

7. He is a very mean man who does not feel, and try in some way to show, his gratitude for benefits received from God or his fellow-men.

FOR WRITTEN ANSWERS

1. Describe the manner of Saul's death.

2. Wherein was it a sinful act?

3. What was the reason of Saul's failure?

2 Sam. 2 1-10. Study vs. 1-11 and ch. 5 : 1-10. Commit to memory vs. 1-3.

Read 2 Sam. chs. 2-5 ; 1 Chron. chs. 11, 12.

1 And it came to pass after this, that Da'vid enquired of the LoRD, saying, Shall I go up into any of the cities of Ju'dah? And the LoRD said unto him, Go up. And Da'vid said, Whithershall I go up? And he said, Unto He'bron.

2 So Da'vid went up thither, and his two wives also, A'hino'am the Jez'reelitess, and Ab'igail Na'bal's wife the Car'melite.

3 And his men that were with him did Da'vid bring up, every man with his household: and they dwelt in the cities of He'bron.

4 And the men of Ju'dah came, and there they anointed Da'vid king over the house of Ju'dah. And they told Da'vid, saying, That the men of Ja'besh-Gilead were they that buried Saul.

5 And Da'vid sent messengers unto the men of Ja'besh-Gilead, and said unto them, Blessed be ye of the LoRD, that ye have shewed this kindness unto

your lord, even unto Saul, and have buried him.

6 And now the LoRD shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and be ye valiant: for your muster Saul is dead, and also the house of Ju'dah have anointed me king over them.

8 But Ab'ner the son of Ner, captain of Saul's host, took Ish-bo'sheth the son of Saul, and brought him over to Ma'hana'im;

9 And made him king over Gilead, and over the Ash'urites, and over Jez'reel, and over Eph'raim, and over Benjamin, and over all Is'rael.

10 Ish-bo'sheth Saul's son was forty years old when he began to reign over Is'rael, and reigned two years. But the house of Ju'dah followed Da'vid.

Revised Version—1 the wife of Nabal; 2 Now therefore; 3 strong; 4 Saul your lord; 5 Now; 6 had taken.

EXPLANATION

Connection—Two days after David's return to Ziklag, a young Amalekite brought to him the news of the battle of Gilboa. This messenger falsely said that he himself had killed Saul at the request of the despairing king. Instead of winning the favor of David by this lying claim, he was put to death as a murderer, ch. 1: 1-16. Then follows the touching lament by David for Saul and Jonathan, ch. 1: 17-27.

1. **After this**; that is, after the defeat of Israel and the death of Saul and Jonathan. The way was now clear for David to become king, according to the promise of the Lord, 1 Sam. 16: 12. **Enquired of the Lord**; through Abiathar the high priest, 1 Sam. 10: 22; 22: 20. Note the two questions: (1) Whether David should go up to Judah; (2) If so, to what particular place he should go. **Unto Hebron**; the most suitable capital for the new kingdom, as it was in the centre of Judah and so situated as to be easy to defend against attack.

2-4a. **The Jezreelitess** (see 1 Sam. 25: 43); a dweller in Jezreel, a town in the hill country of Judah, a different place from the Jezreel of v. 9.

Abigail, Nabal's wife; his widow, whom David had married (see 1 Sam. 25: 40-42). **The Carmelite**. Nabal's possessions were near Mount Carmel, 1 Sam. 25: 5. **His men**; the six hundred, who had been with him during his exile, 1 Sam. 27: 2. **His household**. David was preparing for times of peace in which each man could dwell with his family. **Men of Judah**; his own tribe. **Anointed David king**. He had already been privately anointed by Samuel, 1 Sam. 16: 12, 13. But he could not actually become king until chosen also of the people. **House of Judah**. At first David ruled over this tribe only. Later on he was chosen as king of all Israel, 1 Chron. 11: 1-3.

4b-7. **Men of Jabesh-gilead . . . that buried**

Saul. The men of Jabesh, having taken down the bodies of Saul and his sons from the walls of Bethshan, burnt them and buried the bones, so that they could suffer no further insult, 1 Sam. 31: 11-13. **Sent messengers**; not only to express his gratitude for their kindness to Saul, but also to secure, if possible, their support for himself. **Kindness and truth**; that is "mercy and faithfulness." These qualities of God are often mentioned together, Ex. 34: 6; Ps. 25: 10; 40: 11; 57: 3; 86: 15. **Requite you**; repay you. **This kindness**; this message of esteem and good-will. Instead of being offended at their loyalty to Saul, David thinks more highly of them for it. **Be ye valiant**; against the Philistines, who were still over-running the land. David encourages the people of Jabesh to hold out until he could come to their aid.

8-10. **But Abner**;

As an uncle of Saul (1 Sam. 14: 50) as well as a general in his army, it was natural for him to become the champion of Saul's son. **Took**; after the battle of Gilboa. **Ish-bosheth**; Saul's eldest surviving son, not mentioned before. His name is given in 1 Chron.

8: 33, as "Esh-baal," ("man of Baal"). **Ish-bosheth** ("man of shame") may have been a nickname. **To Mahanaim**; "two hosts" or "armies," the scene of Jacob's vision, Gen. 32: 2. **Gilead**; the whole district occupied by the Israelites east of the Jordan, Josh. 22: 9. **Ashurites**; probably the same as "Asherites" (Judges 1: 32), that is, the tribe of Asher, who inhabited Western Palestine north of the plain of Esdraelon. **Jezreel**; the whole plain of Esdraelon, so named from its principal city. **Benjamin**; the tribe of Benjamin. **All Israel**; that is the territory which afterwards formed the northern kingdom of Israel, as distinct from the southern kingdom of Judah. **Two years**; the two last years of David's reign at Hebron, ch. 5: 5.



Ancient Crowns (Davis' Bible Dictionary)

GOLDEN TEXT

Ps. 133 : 1. Behold, how good and how pleasant it is for brethren to dwell together in unity!

DAILY READINGS

- | | |
|-----------------------|----------------------------|
| M. —2 Sam. 2 : 1-10. | David becomes King. |
| T. —2 Sam. 8 : 17-21. | Israel and David. |
| W. —2 Sam. 4 : 1-12. | Death of Ishbosheth. |
| Th. —2 Sam. 5 : 1-12. | Klug over Israel. |
| F. —Psaln 21. | David's thanksgiving. |
| S. —Psaln 75. | God's providence. |
| S. —Psaln 97. | A throne of righteousness. |

CATECHISM

Q. 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 to the Lord's.

TIME AND PLACE

1055 B.C.; Hebron, a town in the hill country of Judah. Hither David sent some of the recaptured spoil of Ziklag (1 Sam. 30 : 31). Several of his sons were born here, 2 Sam. 3 : 2-5. Abner was buried at Hebron (2 Sam. 3 : 32), and the head of Ish-bosheth was placed in the same grave, 2 Sam. 4 : 1-12.

LESSON PLAN

- I. David Receiving a Kingdom, 1-4a. Consisting of the territory of Judah.
- II. David Rewarding Loyalty, 4b-7. Shown by the people of Jabesh towards Saul.
- III. David's Rival, 8-10. Ish-bosheth, son of Saul.

LESSON HYMNS

106 (Ps. Sel.); 90; 32 (Ps. Sel.); 61; 419; 67.

FOR FURTHER STUDY

Juniors—Where was David in ch. 1? Who came to him? (ch. 1 : 2.) What story did he tell? (ch. 1 : 6-10.) How did David show his grief? (ch. 1 : 11.)

1-4a From whom did David seek direction? Through whom? Give another similar instance. (1 Sam. 10 : 22.) What are we told to do when we need wisdom? (James 1 : 5.) Whither did David go? Who had dwelt here? (Gen. 13 : 18.) Whom did David take with him? Where did his soldiers dwell? By whom was David first anointed? (1 Sam. 16 : 13.) What was used in anointing? (Ex. 30 : 22, 23.)

4b-7 What news did David hear? What message did he send? What spirit did he show? Where are we told to be kind? (Rom. 12 : 10; Col. 3 : 12.) By whom was David anointed for the second time?

8-10 Who was Abner? What did he do? What two kingdoms formed? How long did David reign in Hebron?

Seniors and the Home Department—Tell the two stories of Saul's death? Which is true? Why was the false one told? Over whose death did David lament?

1-4a Who was the high priest? What did the high priest wear as a sign of his authority to ask counsel of the Lord? (Ex. 28 : 30; Num. 27; 31.) Of what were these a sign? What are some of God's promises of guidance? (Ps. 32 : 8; Isa. 58 : 11; John 16 : 13.) What wives of David named? Where had they lived?

4b-7 Where is Jabesh-Gilead? What good deed had its inhabitants done? How did David reward them? What attributes of God named? Where else are they mentioned? What was David's purpose in sending his message? What do we owe to kings? (1 Kings

1 : 23; Rom. 13 : 1-5; 1 Pet. 2 : 17.)

8-10 What post had Abner held? (1 Sam. 14 : 50.) What does "Ish-bosheth" mean? What was Ish-bosheth's original name? What did it mean? Over whom did he become ruler? How long was his reign?

Prove from Scripture—*That we should seek Divine guidance.*

Practical Points—1. Like David, we should ask direction from the Lord before we begin any new work or go to live in any new place.

2. Hebron would recall to David inspiring memories of the faith of Abraham, who had dwelt there, and the courage of Caleb, who had won it from the Canaanites. It will help us to live nobly if we think much of the noble lives of those who have gone before us.

3. Let us be generous enough to see and to praise the good in others, even though they may be opposed to us.

4. True success will come at last to those who fill well the place and do faithfully the work God gives them, and wait for Him to call them to a larger place and higher service.

"The heights by great men reached and kept,
 Were not attained by sudden flight;
 But they, while their companions slept,
 Were toiling upward in the night."

6. The men of Judah had in David a king who belonged to their own tribe. So in Jesus we have a King with a nature like our own, who can sympathize with us in every experience of life.

7. It is right and wise for us to seek the friendship of others, so long as we do nothing to win it that is unworthy of our friendship with God.

FOR WRITTEN ANSWERS

1. Why did David choose Hebron as his capital?
2. Tell of some events in the history of Hebron.
3. What kingly qualities did David show?

ABSTINENCE FROM EVIL

September 20, 1905

Temperance Lesson

1 Peter 4 : 1-11. Commit to memory vs. 1, 2.

1 Forasmuch then as Christ ¹ hath suffered for us in the flesh, arm ² yourselves likewise with the same mind : for he that hath suffered in the flesh hath ceased from sin ;

² That he no longer should live the rest of ⁴ his time in the flesh to the lusts of men, but to the will of God.

³ For the time past ⁵ of our life may suffice ⁶ us to have wrought the ⁷ will of the Gen^tiles, ⁸ when we walked in lasciviousness, lusts, ⁹ excess of wine, revellings, ¹⁰ banquetings, and abominable idolatries :

⁴ Wherein they think it strange that ye run not with them ¹¹ to the same excess of riot, speaking evil of you :

⁵ Who shall give account to him that is ready to judge the quick and the dead.

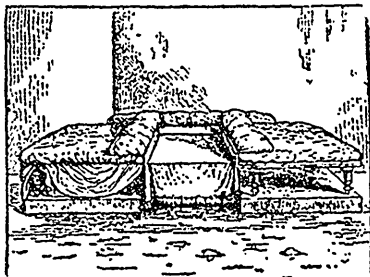
⁶ For ¹² for this cause was the gospel preached ¹³ also to them that are dead, that they might be

Revised Version—¹suffered in the flesh ; ²ye yourselves also ; ³That ye ; ⁴your ; ⁵Omit of our life ; ⁶Omit us ; ⁷desire ; ⁸and to have walked ; ⁹winebibbings ; ¹⁰carousings ; ¹¹into ; ¹²unto this end ; ¹³even to the dead ; ¹⁴of sound mind ; ¹⁵be sober ; ¹⁶being fervent in your love among yourselves ; ¹⁷love covereth it ; ¹⁸using ; ¹⁹murmuring ; ²⁰According as each hath received a gift, ministering it among yourselves ; ²¹speake-eth, speaking as it were oracles of God ; ²²ministereth, ministering as of the ; ²³strength ; ²⁴supplieth ; ²⁵in all things God ; ²⁶whose is the glory and the dominion.

EXPLANATION

Connection—The First Epistle of Peter was written by the apostle of that name to exhort and encourage his readers to lives agreeing with the teaching they had received. Vs. 1-6 of the present lesson warns Christians against intemperate living. Vs. 7-11 contain some of the closing directions of the apostle.

1, 2. **Forasmuch then** ; referring back to ch. 3 : 18, where Peter had encouraged Christians suffering for well-doing, by pointing them to the example of Christ. **Christ hath suffered** ; setting us an example of patience and trust in God. **In the flesh** ; that is, having a body and soul like ours. **Arm yourselves** ; against the temptation to be impatient and rebellious. **With the same mind** ; with Christ's patience and submission. There are to be our weapons. **Hath ceased from sin**. Those who



A Roman Triclinium or Table with Three Couches

endure suffering, in the spirit and for the sake of Christ, show that they are no longer under the power of sin. **He** ; the Christian. **His time in the flesh** ; the Christian's life on earth. **Lusts of men** ; their evil desires. **To the will of God** ; which is that we should be holy. We must decide to which of these two influences we shall yield.

3-5. **May suffice**. More than enough time has

judged according to men in the flesh, but live according to God in the spirit.

⁷ But the end of all things is at hand : be ye therefore ¹⁴sober, and ¹⁵watch unto prayer.

⁸ And above all things ¹⁶have fervent charity among yourselves : for ¹⁷charity shall cover the multitude of sins.

⁹ ¹⁸Use hospitality one to another without ¹⁹grudging.

¹⁰ ²⁰As every man hath received the gift, *even* so minister the same one to another, as good stewards of the manifold grace of God.

¹¹ If any man ²¹ speak, *let him speak* as the oracles of God ; if any man ²² minister, *let him do it* as of the ²³ ability which God ²⁴ giveth : that ²⁵ God in all things may be glorified through Je^sus Christ, ²⁶ to whom be praise and dominion for ever and ever. Amen.

been given to the service of the world. Our time should now be given to God. (Compare Rom. 13 : 11, 12.) **Gen^tiles** ; the heathen around them. **Lasciviousness** ; impure thoughts and deeds. **Excess of wine** ; a single word in Greek, meaning "overflow of wine." **Revellings** ; riotous feasts. **Banquetings** ; drinking parties. **Abominable idolatries** ; the vile worship of the heathen. **They think it strange** ; are surprised at the changed life of the Christian. **Excess of riot** ; overflow of wickedness. **Give account** ; to Christ the Judge, 2 Cor. 5 : 10. **The quick and the dead** ; the living, and those in the grave.

6. Was the gospel preached ; that is, the mercy of God and His willingness to save was made known, Ex. 31 : 6. **To them that are dead** ; those who had died before Christ came into the world. **Judged according to men** ; suffering for their sins, as all men suffer. **Live according to God** ; in agreement with His will. **In the spirit** ; by which we can know and love God.

7, 8 The end of all things. Because we do not know when this will be, we should ever be prepared for it. **Sober** ; having our desires under control. **Watch unto prayer**. The word translated, "watch" means "be temperate." Intemperance, especially in the use of drink, makes prayer impossible. **Fervent** ; sincere and earnest. **Charity** ; love. (See Rom. 13 : 8 ; 1 Cor. ch. 13.) **Cover** ; both our own sins and those of others, for love leads us to forgive others, and then God forgives us. Matt. 6 : 14, 15.

9-11 Without grudging ; without even thinking of the trouble a guest may sometimes give. **Received the gift**. See Matt. 10 : 8. **Minister** ; that is, serve others with our gifts. **Good stewards** ; using all we have for God. **Manifold grace** ; kindness shown in different ways, suited to every need of men. **Oracles of God** ; the Word of God, with which the speaking must agree. **That God may be glorified**. Compare Matt. 5 : 16 ; 1 Cor. 10 : 31.

GOLDEN TEXT

Eph. 5 : 18. Be not drunk with wine, wherein is excess.

DAILY READINGS

- M. —1 Peter 4 : 1-11. Abstinence from evil (Temperance).
- T. —Rom. 6 : 1-11. Dead to sin.
- W. —James 1 : 21-27. Laying aside evil.
- Th. —Eph. 4 : 11-24. Putting off.
- F. —Luke 21 : 29-38. Take heed.
- S. —Eph. 5 : 11-21. Wise walking.
- S. —2 Peter 3 : 1-12. The day of the Lord.

CATECHISM

Q. 95. To whom is baptism to be administered?
 A. Baptism is not to be administered to any that are out of the visible 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.

TIME AND PLACE

The First Epistle of Peter was written between 63 and 67 A. D., probably in 64 or 65 A. D. It was written from Babylon (ch. 5 : 13), and was addressed to the Jews living in the provinces of Asia Minor named in ch. 1 : 1 who had become Christians.

LESSON PLAN

- I. An Example to be Followed, 1, 2. Seen in the life and death of Christ.
- II. Sins to be Avoided, 3-6. Practised by the surrounding heathen.
- III. Duties to be Performed, 7-11. For which Divine strength will be given.

LESSON HYMNS

Book of Praise, 246 ; 46 ; 4 (Ps. Sel.) ; 50 ; 216 ; 247.

FOR FURTHER STUDY

Juniors—In which epistle is to-day's lesson? What other epistle by the same writer? What was Peter's office? (ch. 1 : 1.) Who appointed him to it? (Matt. 10 : 1, 2.)

1, 2 In what should we be like Christ? For whom did He suffer? (Isa. 53 : 5 ; ch. 3 : 18.)

3-6 What six forms of sin mentioned in v. 3? What keeps from sin? (Ps. 119 : 11 ; Prov. 16 : 6.) What was preached? (v. 6.) To whom?

7, 8 For what should we be prepared? (2 Pet. 2 : 10-12.) When does the end come to each? How should we prepare for it? (1 Thess. 5 : 6.)

9-11 What does the word "charity" mean? In what chapter is it described? (1 Cor. 13.) To whom should hospitality be shown? (Isa. 58 : 7 ; Rom. 12 : 20 ; Heb. 13 : 2.) From whom do we receive all good gifts? (James 1 : 17.) For whom should they be used? With what should our speech agree? Who gives us strength? For whose glory should we live? (S. Catechism, Q. 1.)

Seniors and the Home Department—To whom was the First Epistle of Peter written? From what place? At what time? With what purpose?

1, 2 What is meant by "the flesh"? In what spirit should Christians endure suffering? What will enable them to do this? From what will doing it set them free?

3-6 What two forces acting on us? To which should we yield? What is God's purpose for us? (1 Thess. 4 : 3.) To whom must men give an account? Who are meant by "the dead"? (v. 6.) How was the gospel preached to them?

7-11 What reason given for holy living? What

five virtues mentioned? Which is the chief? (1 Cor. ch. 13.) How are we to use God's gifts? What is His greatest Gift? (John 3 : 16.) What is "the grace of God"? How has He shown it? (1 Cor. 1 : 4 ; Eph. 1 : 6 ; 2 : 7.) What are "the oracles of God"? What should be the great aim of our life?

Prove from Scripture—That we must give an account to God.

Practical Points—1. Christ, in his life, put the weapons of patience and trust in God to the severest possible test, and we may be sure they will not fail us.

2. "A friend saw General Gordon's face flush with pride and ambition when he was told that he was likely to be made governor of the Soudan. Late that night Gordon entered his friend's room and said, 'You saw me to-day?' Then he went on quietly, 'Yes, you saw me; that was myself—the self I want to get rid of.'" (Peloubet). We have each of us an evil self that we ought to get rid of, and God will help us in doing so.

3. It is a good sign, when wicked people see something in our lives to be wondered at. It proves that we are being changed by the power of God.

4. It was said long ago that "intemperance is an egg oot of which all vices may be hatched."

5. Our temptations are "manifold" (ch. 1 : 6); but so is the grace of God. There is grace for us suited to each particular temptation.

6. Said Goethe, the great German poet: "I will be lord of myself. No one who cannot master himself is worthy to rule, and only he can rule." For this mastery of self we need and can obtain the help of Christ, in which we are sure to conquer.

FOR WRITTEN ANSWERS

1. How do the sufferings of Christ help us to endure?

2. What reasons are found in the lesson for abstaining from strong drink?

3. Explain what is meant by love covering sins.

Lesson XIII.

REVIEW

September 27, 1903

Read Psalms 18, 19, 27. Commit to memory the Golden Texts for the Quarter.

GOLDEN TEXT
Ps. 27 : 1. The Lord is my light and my salvation,

CATECHISM
Questions 84-85.

PROVE FROM SCRIPTURE
That the Lord gives light to His people.

LESSON HYMNS
Book of Praise, 100 ; 273 ; 19 (Ps. Sel.) : 263 ; 290 : 418.

DAILY READINGS
M. —1 Sam. 8 : 1-10.
T. —1 Sam. 10 : 1-27.
W. —1 Sam. 15 : 13-22.
Th. —1 Sam. 17 : 38-49.
F. —1 Sam. 20 : 12-23.
S. —1 Sam. 26 : 5-12
and 21-25.
S. —2 Sam. 2 : 1-10.

Israel asking for a King.
Saul chosen King.
Saul rejected as King.
David and Goliath.
David and Jonathan
David spares Saul.
David becomes King.

REVIEW CHART—Third Quarter

STUDIES, SAMUEL TO SOLOMON	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—1 Sam. 8 : 1-10	Israel Asking for a King.	Prepare your hearts unto the Lord, and serve him only. 1 Sam. 7 : 3.	1. A king demanded. 2. The Lord rejected. 3. The people warned,
II.—1 Sam. 10 : 17-27 ...	Saul Chosen King.	The Lord is our King; he will save us. Isa. 33:22.	1. A solemn statement. 2. An important choice. 3. A twofold reception.
III.—1 Sam. 12 : 13-25 ...	Samuel's Farewell Address.	Only fear the Lord, and serve him in truth with all your heart. 1 Sam. 12 : 24.	1. Samuel's counsel. 2. Samuel's authority. 3. Samuel's promise. 4. Samuel's appeal.
IV.—1 Sam. 15 : 13-23 ..	Saul Rejected as King	To obey is better than sacrifice. 1 Sam. 15:22.	1. A searching inquiry. 2. A poor excuse. 3. A great truth.
V.—1 Sam. 16 : 4-13	Samuel Anoints David.	Man looketh on the outward appearance, but the Lord looketh on the heart. 1 Sam. 16:7.	1. The visit to Bethlehem. 2. The family of Jesse. 3. The chosen of the Lord.
VI.—1 Sam. 17 : 38-49 ...	David and Goliath	If God be for us, who can be against us? Rom. 8:31.	1. David's armor. 2. David's confidence. 3. David's victory.
VII.—1 Sam. 18 : 5-16 ...	Saul Tries to Kill David.	God is our refuge and strength; a very present help in trouble. Ps. 46:1.	1. The joyful welcome. 2. The great danger. 3. The growing popularity.
VIII.—1 Sam. 20 : 12-23	David and Jonathan.	There is a friend that sticketh closer than a brother. Prov. 18:24.	1. A solemn covenant. 2. A prudent plan. 3. An earnest appeal.
IX.—1 Sam. 26:5-12;21-25	David Spares Saul.	Love your enemies, do good to them which hate you. Luke 6:27.	1. A bold exploit. 2. A powerful temptation. 3. A brief repentance.
X.—1 Sam. 31 : 1-13	Death of Saul and Jonathan.	There is a way which seemeth right unto a man, but the end thereof are the ways of death. Prov. 14:12.	1. The death of Saul. 2. The humbling of Israel. 3. The triumph of the Philistines. 4. The gratitude of Jabesh.
XI.—2 Sam 2 : 1-10	David Becomes King.	Behold how good and how pleasant it is for brethren to dwell together in unity! Ps. 133:1.	1. David receiving a kingdom. 2. David rewarding loyalty. 3. David's rival.
XII.—1 Pet. 4 : 1-11	Abstinence from Evil.	Be not drunk with wine, wherein is excess. Eph. 5:18.	1. An example to be followed. 2. Sins to be avoided. 3. Duties to be performed.

ASK YOURSELF

- For Each Lesson—1. What is the title of the Lesson?
2. What is the Golden Text?
3. Time? Place? The Lesson Plan?
4. What persons are mentioned?
5. One truth I may learn from the lesson for my daily life.

Also—Say to yourself or get some one to hear you the Shorter Catechism for the Quarter.

FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance on the other side, may be detached, if so desired, by Members of the HOME DEPARTMENT. See other side.]

Lesson I. Why did the Israelites ask for a king?

Lesson II. How was King Saul chosen?

Lesson III. What miracle was wrought through Samuel's prayer?

Lesson IV. Why was Saul rejected as king?

Lesson V. How was David prepared for his life work?

Lesson VI. What are some of the advantages of being on the Lord's side?

Lesson VII. Why was Saul jealous of David?

Lesson VIII. What covenant made between David and Jonathan?

Lesson IX. How did David show his loyalty to Saul?

Lesson X. Describe the death of Saul.

Lesson XI. How did David seek to win friends?

Lesson XII. How may we be armed against temptation?

SCHOLAR'S REGISTER

JULY-SEPTEMBER, 1903

[This Record, with questions for written answers on the other side of the page, may be detached for Quarterly Report by members of the HOME DEPARTMENT.]

Name Address Class

DATE	S.S. ATTENDANCE	MEMORY VERSES	CATECHISM	TIME SPENT IN LESSON STUDY	CONTRIBUTIONS	CHURCH ATTENDANCE	PREACHER	TEXT
July 5..								
July 12.								
July 19.								
July 26.								
Aug. 2..								
Aug. 9..								
Aug. 16.								
Aug. 23.								
Aug. 30.								
Sept. 6..								
Sept. 13								
Sept. 20								
Sept. 27								
Totals ..								

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Some one once came to Brother Giles, a saintly follower of the good Francis of Assisi, saying, "Father, if in our time there should fall some great adversities and tribulations, what should we do then?" Whereunto replied Brother Giles, saying, "My brother, I would have thee to know, that if the Lord were to rain down stones and lightning from heaven, they could not hurt us nor do us any harm, if we were such as we ought to be; for if man were truly what he ought to be, every evil and every tribulation would be turned into blessing. For we know what saith the apostle, that 'all things work together for good to them that love God.' And so likewise to the man of evil-will, all good things are turned to evil and to judgment."—Margaret E. Sangster in, When Angels Come to Men.

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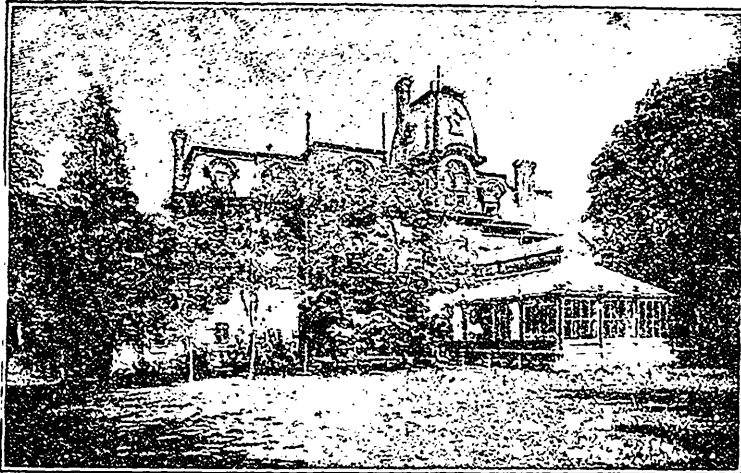
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