

The Home Study Quarterly

FOR SENIOR SCHOLARS AND THE HOME DEPARTMENT.

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No. 4.

THE PERIOD OF THE JUDGES.

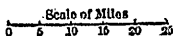
Various attempts have been made to adjust the chronology of the time of the judges, founded upon statements in different parts of Scripture. In 1 Kings 6: 1 the period from the Exodus to the foundation of the Temple is said to be 480 years; and many have adjusted all the intervening chronology to this date. But others disregard that passage, which they deem an interpolation, for the following reasons: 1. There is a variation in the numbers between the Hebrew and the Septuagint, and no date is assigned in the parallel passage in 2 Chr. 3: 2. 2. Josephus, Theophilus and Origen, in treating of the subject, appear to have been in ignorance of this computation, which is first mentioned in the fourth century by Eusebius, though in his latest works he does not adopt it. 3. It is directly opposed to the language of Paul, who assigns 450 years to the time between the division of Canaan and Samuel the prophet (Acts 13: 20). 4. It would require that many of the times of servitude should be included in the government of the judges (apparently in opposition to the repeated statements that "the land had rest"), and that several of these should be regarded as contemporaneous. Still there is not a perfect agreement among these chronologers. A table of the whole era is subjoined, exhibiting the dates of Usher, and Hales, two eminent chronologists in Scripture history, as representing the extremes of opinion on the question. The most probable theory fixes the length of the period at about 30 years below that assigned by Hales.

	Usher.	Hales.
Departure from Egypt.....	B. C. 1491	1648
Death of Moses.....	1451	1608
Death of Joshua.....	1426	1582
Interval.....	10 yrs.	1572
Servitude—Mesopotamia.....	8 "	1394
First Judge—Othniel.....	40 "	1354
Servitude—Moab.....	18 "	1336
Second and third Judges, Ehud and Shamgar.....	80 "	1316
Servitude—Canaan.....	20 "	1296
Fourth Judge—Barak (Deborah).....	40 "	1256
Servitude—Midian.....	7 "	1249
Fifth Judge—Gideon.....	40 "	1209
Sixth and seventh Judges—Tola and Jair.....	48 "	1161
Servitude—Ammon.....	18 "	1143
Eighth Judge—Jephtha (in Gilead).....	6 "	1137
Ninth, tenth and eleventh Judges—Ibzan, Elon and Abdon.....	25 "	1120
Servitude—Philistines.....	20 "	1140
Twelfth Judge—Samson.....	1120	1182
Thirteenth Judge—Eli.....	1141	1142
Servitude—Philistines.....	1120	1122
Fourteenth Judge—Samuel.....	1095	1110
First King—Saul.....	40 yrs.	1056
Second King—David.....	40 "	1015
Temple Founded.....	1012	1027
Time between the Exodus and the founding of the temple....	480	621

(Green's Introduction).

MAP OF THE HOLY LAND

Corrected by
F. H. DE HAES, D. D.
1880.



TRIBAL REFERENCES.

I. JUDAH.

- | | |
|-----------|------------------|
| 1. Meon | 6. Libnah |
| 2. Carmel | 7. Lachish |
| 3. Jitah | 8. Hazor |
| 4. Dumah | 9. Makkedah |
| 5. Tekoa | 10. Adullam Cave |

II. SIMEON.

- | | |
|-------------|-------------|
| 1. Dimona | 5. Anathoth |
| 2. Gilboa | 6. Nob |
| 3. Michmash | 7. Gibeah |
| 4. Geza | 8. Mispah |

IV. DAN.

V. LEVITICUS.

VI. MANASSEH.

VII. ZEBULON.

VIII. ISSACHAR.

IX. ASHER.

X. NAPHTALI.

XI. MANASSEH.

XII. GAD.

XIII. REUBEN.

The Lessons of the Fourth Quarter, 1895.

To the Scholar.—Study the lesson carefully, turning up all the marginal references, and finding answers to the "Test Questions." Then close your Bible and answer in writing the questions on the back of the "Test Questions" without accepting aid from any quarter after you have begun to write. Detach, carefully the half page on which you have written, and hand it to your teacher on the day of its date. If you cannot come to Sabbath school on that day, fill out one of the "Excuses for Absence" and send it, with your written answers, to your teacher by some friend, or by mail, and you will receive credit for the work done as if you had been present. If your excuse is satisfactory, you will not lose in record of attendance.

A STUDY IN FRIENDSHIP.

In studying the friendship of David and Jonathan five passages should be read. 1. 1 Sam. 18: 1-4, describing the rise of the attachment and its deep character. 2. 1 Sam. 19: 1-7, Jonathan's friendship in action, warning David against Saul, and pleading with Saul (this time successfully) for David. 3. 1 Sam. 20, which divides naturally into three parts—the covenant (1-23), the last appeal (24-34), the farewell (35-42). 4. 1 Sam. 23: 16-18, the last meeting, when Jonathan risked his life to go and encourage his friend. 5. 2 Sam. 1: 17-27, David's lament over Jonathan. The beauty of this touching episode in Bible history will not be seen unless the whole story be sketched, from the beginning to the end. Let us see how Jonathan shewed his friendship for David.

I. JONATHAN WAS AN UNSELFISH FRIEND. This was manifested in three ways. (1) In the exploit that awakened his friendship (1 Sam. 18: 1). Jonathan was the idol of the people because of a similar act of bravery (1 Sam. 14: 45). Now he sees David supplanting him. If Saul was jealous we would expect that Jonathan would be more so, yet it was for this very deed he loved him. (2) In his willing surrender of his birthright to David (1 Sam. 20: 15; 23: 17). He was not only submissive to God's will, but "loved David as his own soul." (3) In braving his father's anger for David (1 Sam. 19: 1-7). Another might have been tempted to keep silence rather than incur danger, or even to take advantage of the king's hatred to advance himself. But Jonathan "spoke good of David," and succeeded in obtaining his restoration to royal favor.

II. JONATHAN WAS A FAITHFUL AND CONSTANT FRIEND. "The soul of Jonathan was knit with the soul of David." We read of no quarrels between them, not even a passing coolness. He was no mere "fair-weather friend." He was true to David when he became a fugitive and an outcast (1 Sam. 23: 16-18). David had been hiding and wandering a long time when Jonathan sought him out and came from the royal camp to the outlaw's den at the risk of his life to see his friend once more.

III. JONATHAN WAS A GODLY FRIEND. Here is the secret of the origin of his love. He was knit to David because he saw David's simple faith in God. He was one with whom he could take "sweet counsel" and "walk unto the house of God in company" (Ps. 55: 14). Here, too, is the secret of his submission to God's choice of David as king. He made that perilous visit to David in order to "strengthen his hand in God." With all his friendship for David he never was undutiful to his father. He stood by him to the last and died fighting by his side.

BUT A BETTER FRIEND—THE BEST FRIEND—IS JESUS. In him we see *Unselfishness* (John 15: 13, *Constancy* (John 13: 1; Rom. 8: 35) and *Godly Brotherhood* (1 Pet. 3: 18) in perfection. And of whom is he the friend? (Matt. 19: 17). He exchanges garments with them (1 Sam. 18: 4; Isa. 64: 6; Phil. 3: 9). He intercedes with the king for them (Heb 7: 25). Abridged from *Huribul's Notes*.

TWO WAYS TO BE HELPED.

"When a boy," said a prominent member of a church, "I was much helped by Bishop Hamline, who visited a house where I was. Taking me aside, the bishop said: 'When in trouble, my boy, kneel down and ask God's help; but never climb over the fence into the devil's ground and then kneel down and ask help; pray from God's side of the fence.' Of that," said he, "I have thought every day of my life since." Continuing, he remarked: "Sanford Cobb, the missionary to Persia, helped me in another way. Said he: 'Do you ever feel thankful when God blesses you?' 'Always.' 'Did you ever tell Him so?' 'Well, I don't know that I have.' 'Well, try it, my young friend, try it, try it. Tell Him so; tell Him aloud; tell Him so that you will hear it yourself.' That was a new revelation, I found that I had only been glad, not grateful. I have been telling Him with grateful feelings ever since, to my soul's help and comfort."—*Young Men's Era*.

LESSON I—October 6th, 1895.

The Time of the Judges. JUDGES 2: 1-12, 16.

(Commit to memory verses 11, 12 and 16).

GOLDEN TEXT: "The Lord raised up judges, which delivered them." Judges 2: 16.

PROVE THAT: God is merciful to the penitent. Mal. 3: 7.

SHORTER CATECHISM. Review Quests. 1-3.

LESSON HYMNS: *Children's Hymnal*—Nos. 8, 89, 14, 88.

DAILY PORTIONS. *Monday.* The Time of the Judges. Judges. 2: 1-10. *Tuesday.* The Time of the Judges. Judges. 2: 11-17. *Wednesday.* A sad history. Judges. 2: 18-3. *Thursday.* Command and warning. Num. 33: 50-56. *Friday.* Forsaking God. Jer. 2: 4-13. *Saturday.* Folly of disobedience. Ps. 81: 8-16. *Sabbath.* Unfaithfulness. Ps. 106: 34-45. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.

INTRODUCTORY. The book of Judges contains the history of the Israelites from the death of Joshua to the birth of Samuel. It illustrates the sad consequences of not "wholly following the Lord." The Canaanites were not all driven out and those who remained corrupted the people so that they frequently lapsed into idolatry of the grossest kind. When they repented, after suffering divine chastisement, God raised up "Judges," leaders of ability and courage, who delivered them from their oppressors and restored his worship.

LESSON PLAN. I. A Penitent People. vs. 1-5. II. Forgetful Descendants. vs. 6-10. III. A Merciful God. vs. 11, 12, 16.

1. **The Angel of the Lord (R. V.)**—This term is never applied to a prophet, but almost always means "the Angel of the Covenant," our Lord before his incarnation. He appears again in ch. 5: 23; 6: 11; 13: 3. From Gilgal—Here he last appeared (Josh. 5: 13-15) and it was here that the first Passover in the land, and the renewal of the covenant took place. **Bochim**—"Weepers." Probably this is a poetic name for Shiloh, where the people were assembled at one of the great feasts. I said—Gen. 17: 7. He will not be the first to break the covenant. 2. **No league**—R. V. "covenant." Ex. 23: 32; Deut. 7: 2, 3; Josh. 9: 7, 12; 23: 12. They were in "covenant" with God. **Break down their altars (R. V.)**—Ex. 34: 23; Deut. 7: 5; 12: 3. Nothing should remain to tempt them to sin. **Why have ye done this?**—Better, "What is this that ye have done?" An exclamation of sorrow and surprise. They had ceased from their efforts to drive out the Canaanites, and had made treaties with them. 3. I also said—(Num. 33: 55; Josh. 23: 13). The people are reminded of the inevitable consequences of disobedience. **As thorns in your sides**—R. V. Marg. "as adversaries unto you." **A snare unto you**—The attractions of idolatry would overcome their steadfastness. The only safe course is to drive out the temptation altogether. (Ex. 23: 33; 34: 12; Deut. 7: 16; Ps. 106: 36). 4. **Wept**—They had not realized their guilt, and the faithful words of the Angel, so full of love as well as reproof, went to their hearts. But they did not "bring forth fruits meet for repentance," they still allowed the heathen altars to remain. 5. They sacrificed there—Entreating God to pardon them. 6. **Had let the people go**—from the solemn renewal of the covenant. See Josh. 24: 28-31. The history is here resumed in order to show the contrast which a few years disclosed. 7. The elders that outlived Joshua—Probably for about 50 years after entering Canaan they were true to the Lord. 9. **Timnath-heres**—(*Portion of the sun*) called in Josh. 24: 30, Timnath-herah (*portion of abundance*), about 9 miles south of Shechem. The name may have been given to it from some memorial there of the sun standing still at the command of Joshua. 10. **Another generation**—They had not fought for them, and so they did not know the worth of their blessings. Remember at what cost our forefathers kept for us faith and freedom. **Knew not the Lord**—Did not obey and serve him with gratitude for his goodness. 11. **Evil**—R. V. "that which was evil," the regular phrase for falling into idolatry. **Baalim**—Plural of "Baal," meaning false gods in general. Baal was the god of the sun, and his impure worship was a type of all forms of heathenism. 12. God's anger, is his just indignation at wickedness and ingratitude. 16. **Nevertheless**—Here a most gracious word. For all their sin God was ready to forgive them every time. **The Lord raised up**—By endowing them with the necessary qualities, and inwardly prompting them by his Spirit to undertake the work. **Judges**—They were raised up to meet a special emergency. They had no royal or military authority. Their duty was simply to re-establish the law of God.

LESSONS. 1. We should make no compromise with evil. 2. True repentance shows itself in forsaking sin. 3. Remember the blessings we have through the faith of our ancestors. 4. Sin carries with it its own punishment. 5. God is ever ready to pardon and deliver.

LESSON II—October 13th, 1896.

The Triumph of Gideon. JUDGES 7: 13-23.

(Commit to memory verses 19, 20).

GOLDEN TEXT: "Though a host encamp against me, my heart shall not fear." Isa. 27: 3.

PROVE THAT—We should war a good warfare. Eph. 6: 13.

SHORTER CATECHISM. Review Quests. 4-6.

LESSON HYMNS. *Children's Hymnal*—Nos. 130, 110, 120, 117.

DAILY PORTIONS. *Monday.* Triumph of Gideon. Judges 7: 13-23. *Tuesday.* Prayer in danger. Judges 6: 1-10. *Wednesday.* Gideon's commission. Judges 6: 11-21. *Thursday.* Gideon assured. Judges 6: 33-40. *Friday.* Testing for service. Judges 7: 1-12. *Saturday.* Strength in weakness. I Cor. 1: 20-31. *Sabbath.* God the Helper. Ps. 27. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.

INTRODUCTORY. About 200 years have passed since the death of Joshua. Three times the Israelites had lapsed into idolatry and three times they had been punished by subjection to their enemies. On their repentance God raised up deliverers for them. *Othniel* broke the yoke of Mesopotamia; *Ehud* and *Shamgar* that of Moab; *Deborah* and *Barak* that of Jabin and *Sisera*, and our lesson tells of the triumph of *Gideon* over the Midianites.

For seven years the Midianites had oppressed the land. The people were driven off the fertile plains to the hill country where they lived in abject poverty and fear. When they "cried unto the Lord" he sent an angel to Gideon commanding him to "save Israel from the hand of the Midianites." Assuring himself of the divine character of the call, Gideon gathered an army, which was reduced, by instructions from God himself, to 300, and prepared to attack the host of Midian which was "as the sand beside the seaside for multitude."

LESSON PLAN. I. God's Message. vs. 13-15. II. God's Army. vs. 16-20. III. God's Victory. vs. 21-23.

13. When Gideon was come—He went in the dark to the camp of the Midianites, accompanied only by his servant. God had told him that if he would do this he would hear something to encourage him. A cake of barley bread—the coarse food of the poor. An apt symbol of the impoverished Israelites. Tumbled—rolled like a wheel. The tent (R. V.)—*i. e.* of the commander. It was completely overthrown and laid flat. 14. This is nothing else—"This means that Gideon is going to overcome us." Both the dream and the interpretation were from God, but the Midianites were evidently afraid of Gideon. See Ex. 15: 14, 15; 23: 27; Deut. 2: 25; 11: 25; Josh. 2: 9-11; 5: 1. 15. He worshipped—In the soldier's words he heard the promise of God to give him the victory, and so lifted up his heart in silent and adoring gratitude. 16. Trumpets—Collected from the whole army. Joshua seems to have planned this *ruse* from the first. Empty pitchers—Earthenware jars for drawing water. Lamps—R.

V. "torches." These would smoulder dimly in the confined space in the jar ready to flare up when wanted. 17. Look on me—No word of command would be given, for that might rouse some wakeful Midianite who would alarm the camp. 19. The middle watch—From 10 p. m. to 2 a. m. 20. They stood in companies of 100 each at intervals around the camp of the Midianites. The sudden crash of the breaking pitchers would awaken the sleeping foe with vague terrors, and the sudden flare of the torches with trumpets sounding the onset, would give the idea that a very great army was upon them. 22. All they had to do, was to stand and sound the charge while the enemy destroyed one another, being unable, in the darkness, to distinguish friend from foe. Compare 2 Kings 7: 7; Josh. 6: 4. Ex. 14: 13; 2 Chr. 20: 17-23; 1 Sam. 14: 20; Isa. 30: 15; 2 Cor. 4: 7. 23. The men of Israel—Gideon's disbanded army, vs. 4-8. (Judges 8: 28; Isa. 9: 4; 10: 26; Ps. 83: 9).

LESSONS. 1. God is ready to deliver us from all our enemies. 2. However wisely and prudently, and bravely we may act, we must rely upon God's blessing for success. 3. We need fear nothing if we are on God's side. 4. The enemies of God will be overthrown.

LESSON III—October 20th, 1895.

Ruth's Choice. RUTH I: 14-22.

(Commit to memory verses 16, 17).

GOLDEN TEXT: "Thy people shall be my people, and thy God my God" Ruth I: 16.

PROVE THAT—We should make a good choice. Luke 10: 22.

SHORTER CATECHISM. Review Quests. 7-10.

LESSON HYMNS. *Children's Hymnal*—Nos. 39, 84, 92, 138.

DAILY PORTIONS. *Monday.* Ruth's choice. Ruth 1: 14-22. *Tuesday.* Preceding events. Ruth 1: 1-10. *Wednesday.* Finding favor. Ruth 2: 1-12. *Thursday.* Kindness of Boaz. Ruth 2: 13-23. *Friday.* Christ's Friends. John 15: 12-19. *Saturday.* The greatest Love. Eph. 3: 14-21. *Sabbath.* Inseparable Love. Rom. 8: 33-39. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. During the time of the Judges, probably in that of Gideon, there was a famine in Canaan. On account of this Elimelech and his wife Naomi, with their two sons, emigrated from Bethlehem to the land of Moab. There Elimelech died, and his sons married Moabite women, Orpah and Ruth. After ten years the sons also died, and Naomi resolved to return to her old home. Her daughters-in-law accompanied her a part of the way, but when the time came to say a final farewell, Ruth refused to leave her.

LESSON PLAN. I. Naomi and Ruth. vs. 1, 18. II. Naomi and Bethlehem. vs. 19-22.

14. Kissed her mother-in-law—bade farewell. Ruth clave unto her—Orpah loved Naomi, but she loved her country and her false gods better. Ruth chose Jehovah as well as Naomi. 15. Her people and her gods—She would resume the old life amongst friends. No reproach is intended in the words although Chemosh was the "abomination of the Moabites" (Judges 11: 24). Return thou—It would be better to return than to come with her and be sorry for it afterwards. Naomi wished Ruth to be quite sure that her mind was made up and was putting her to the test (Josh. 24: 15, 19; 2 Kings 2: 2; Luke 24: 28). 16. Entreat me not—A beautiful and touching appeal of a brave and loving daughter. She had counted the cost and her heart's desire was to live and die a worshipper of the true God. The piety of Naomi had won her affections and commended to her the God whom she worshipped (Matt. 5: 16; 2 Cor. 3: 2, 3; 1 Cor. 11: 1; Phil. 3: 17; 4: 9; 1 Pet. 2: 12). 17. The Lord do so to me—This was the common form of a solemn appeal to God. The "so" implies all the penalties of perjury. By using these words Ruth shews that she was already a worshipper of Jehovah. 18. Steadfastly minded—It was no mere decision of the moment under the influence of grief at parting, but a deep and calm resolve that would never be repented of (Rom. 14: 7, 8; Isa. 44: 5). 19. Bethlehem—They had journeyed fully 50 miles. This was the early home of Naomi, and here she had a small estate (4: 3). All the city—Naomi was recognized by the women of the place although ten years full of sorrow had aged her. Probably they had heard nothing about her and her family during all that time. 20. Naomi—The name means "pleased" or "gracious." Mara—"Bitter" (Ex. 15: 23). Naomi was not murmuring against God, but old associations and the memory of happy days long ago revived her grief and her heart was heavy. 21. Full * * * empty—She went away with husband and sons and property, but returned a childless heart-sore widow and in poverty. Testified against me—Naomi regarded all her afflictions as marks of God's displeasure against her for going away to Moab (1 Kings 17: 18, 20; Job 1: 21). 22. Barley harvest—About the middle of April. Ruth was afterwards married to Boaz, and became the great-grandmother of David.

LESSONS. 1. Ruth's choice. 2. We should so exhibit our religion as to commend it to others. 3. True heroism is shewn by Ruth. 4. God will make all things work together for good to those that love him. 5. Poverty in God's service is better than riches in the service of the world.

LESSON IV.—October 27th, 1895.

The Child Samuel. I SAM. 3: 1-13.

(Commit to memory verses 1-4).

GOLDEN TEXT: "Speak, Lord; for thy servant heareth." I Sam. 3: 9.

PROVE THAT—We should listen to what God says. Ps. 119: 130.

SHORTER CATECHISM. Review Quests. 11-13.

LESSON HYMNS. *Children's Hymnal*—Nos. 136, 135, 212, 141.

DAILY PORTIONS. *Monday.* The Child Samuel. I Sam. 3: 1-13. *Tuesday.* Growing in favor. I Sam. 3: 15-21. *Wednesday.* Lent to the Lord. I Sam. 1: 21-28. *Thursday.* His mother's joy. I Sam. 2: 1-11. *Friday.* Judgment on Eli. I Sam. 2: 30-36. *Saturday.* Judgment completed. I Sam. 4: 10-18. *Sabbath.* Youthful knowledge of Scripture. 2 Tim. 2: 1-8. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. Samuel was born probably during the time of Sampson. Dedicated to the service of God by his pious mother, Hannah, he attended upon the aged high priest and judge, Eli, at Shiloh, where the tabernacle stood. At the time of our lesson he was about 12 years of age.

LESSON PLAN. I. Samuel Ministering. vs. 1-6. II. Samuel Called. vs. 7-13.

1. Samuel—(*Heard of God*) (ch. 1: 20). His father belonged to the tribe of Levi (I Chr. 6: 22, 23, 28), so that he had a right to serve about the temple. Ministered—performed such services as his age permitted, such as lighting the lamp (verse 3) and opening the doors (verse 15), that is, arranging the curtains. Before Eli—He was Eli's personal attendant, and was ready to answer his call by night or day. The word of the Lord—Not the written Word, but direct revelations by inspired men. Was precious—"Was rare." Besides Deborah (Judges 4: 4), we read of but two prophets during the whole period of the judges (Judges 6: 8; I Sam. 2: 27). This may have been owing to the sinfulness of the people (Amos. 8: 11; Ps. 74: 9). No open vision—"No vision published abroad." No publicly recognized prophets. But from the time of Samuel on to the time of Malachi we find a succession of them. The order begins with Samuel, (verse 20, 21). 2 To wax dim—His eyesight began to fail through age. Both Samuel and Eli were sleeping within the precincts of the tabernacle, but not in the holy place itself. Eli's infirmities would sometimes require Samuel's attendance during the night, hence his prompt response to the supposed call of the aged priest. (See Gen. 27: 1; 48: 10; I Sam. 4: 15). 3. The lamp of God—The seven branched golden candlestick (Ex. 25: 31-37; 2 Chr. 13: 11). It was lighted every evening (Lev. 24: 2-4) and would burn till near morning. The temple of the Lord—Not a solid structure of stone, but the sacred tent set up by Moses at Sinai. (Ex. 40: 2). David calls it a temple in Ps. 27: 4, 5. The ark of

God—The box of acacia wood overlaid with gold which contained the tables of stone given to Moses. Its lid was called the Mercy Seat and over it bowed the cherubim. Here God manifested his presence. (Ex. 25: 10, 21, 22). It is mentioned here as if the voice that called Samuel proceeded from the Most Holy place where the ark stood. 4-6. Three times Samuel heard the voice calling his name. On the first two occasions his words to Eli are exactly the same each time. He feels no fretful irritation at the untimely summons. Notice the gentle and affectionate answers of Eli. 7. Did not yet know the Lord—He had never received a personal communication from him. No doubt he knew God in his heart and loved and revered him. 8. At the third call Eli perceives that it is no fancy of a nervous child but a voice from God and he instructs Samuel how to answer becomingly. 10. Stood—"presented himself." There was a visible manifestation of God, perhaps in a human form. (Gen. 18: 2, 33; Josh. 5: 73-75). 11. Shall tingle—Something so dreadful that the news of it will be like a blow upon the ears. (2 Kings 21: 12; Jer. 19: 3). 12. Which I have spoken—See ch. 2: 27-36. When I begin I will also make an end—I will go through with it from first to last. It was 20 years before God did this. He gave ample time for repentance and amendment. 13. I will judge his house forever—The sentence was final and irreversible. He restrained them not—He ought to have rebuked and punished them instead of feebly chiding them. (ch. 2: 23-25). He should have stripped them of their office and publicly disgraced them.

LESSONS. 1. The youngest may minister unto the Lord. 2. How beautiful is cheerful obedience. 3. We should listen to God's call. 4. Disobedient and wicked children "make themselves vile."

LESSON V—November 3rd., 1895.

Samuel the Judge. I Sam. 7: 5-15.

(Commit to memory verses 12 and 13.)

GOLDEN TEXT: "Hitherto hath the Lord helped us." I Sam. 7: 12.

PROVE THAT—God delivers us when we ask him. Ps. 50: 15.

SHORTER CATECHISM: Review Quests. 14-16.

LESSON HYMNS. *Children's Hymnal*. Nos. 108, 151, 99, 133.

DAILY PORTIONS. *Monday*. Samuel the Judge. I Sam. 7: 5-15. *Tuesday*. An upright judge. I Sam. 12: 1-5. *Wednesday*. Daniel's intercession. Dan. 9: 8-19. *Thursday*. Prayer answered. Ps. 99. *Friday*. Remembering God. Ps. 20. *Saturday*. God's compassion. Joel 2: 12-17. *Sabbath*. Prayer for others. I Tim. 2: 1-8. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. The judgment pronounced against the house of Eli had fallen upon it. The Ark of God was captured by the Philistines and the two sons of Eli were slain. On hearing the news of the disaster, the aged priest, now 98 years old, fainted, and in his fall his neck was broken. Samuel succeeded him as judge and by his faithful words succeeded, after twenty years longer, in awakening the nation to repentance.

LESSON PLAN. I. Israel Penitent. vs. 5-8. II. Israel Protected. vs. 9-12. III. Israel Prosperous. vs. 12-15.

5. Mizpah—(*The Watch Tower*), a place in Benjamin, a short distance north of Jerusalem. (Judges 20; I Sam. 10: 17; 2 Kings 25: 23). I will pray for you—Samuel's prayers were remarkable. (ch. 8: 6; 12: 17-19, 23; 15: 11; Ps. 99: 6; Jer. 15: 1). 6. Drew water and poured it out—This was symbolical of penitence (Lam. 2: 19); of helplessness (Ps. 22: 14; 2 Sam. 14: 14); earnest supplication (I Sam. 1: 15); consecration (Ps. 62: 8). Fasted on that day—As on the great day of atonement. (Lev. 16: 29, 31). A mark of humiliation and penitence. (Neh. 9: 1; Dan. 9: 3-5; Joel 2: 12). They also made a public confession of their sins. (Judges 10: 10; 1 Kings 8: 47; 1 John 1: 9), Samuel judged—He not only led a religious reformation as prophet, but he effected a political reorganization as judge, and got them ready for the coming struggle for freedom. 7. The Lord of the Philistines—The five chiefs of the confederated cities of Gaza, Askelon, Ashdod Ekron and Gath. (ch. 6: 16, 17). They regarded the destruction of the idols and the assembly at Mizpah as a revolt and hastened to crush it at once. Were afraid—As they might well be, but they were not cowards for they went out bravely to fight them. 8. Cease not to cry—Compare Ex. 17: 11; Isa 37: 4. Their confidence in God gave them courage. (2 Chr. 20: 15; 32: 7, 8; Isa 43: 1, 2). 9. A burnt offering—This denoted entire consecration of the people to God. (Lev. 22:

27; Rom. 12: 1). Heard him—R. V. "answered him." (Isa 65: 24). 10. The Lord thundered with a great thunder—lit. "with a great voice," (compare Ps. 29: 3, 4; Josh. 10: 11; ch. 2: 10; 2 Sam. 22: 14, 15). Terrific peals of thunder accompanied doubtless with strokes of lightning, created a sudden panic, "discomfited them." This expression usually denotes a supernatural defeat. (Ex. 14: 24; Josh. 10: 10; Judges 6: 15; 2 Sam. 22: 15). 11. Bethcar—(*House of a Lamb*). On a commanding height overlooking the road to Philistia. 12. Ebenezer—(*The stone of help*). The exact spot is unknown, but it was here that the Philistines had gained their great victory 20 years before. (4: 1). Other examples of memorial stones will be found in Gen. 28: 18; 31: 45; 35: 14; Josh. 4: 9; 24: 26. 13. All the days of Samuel—When Samuel was aged and his sons, like those of Eli, misgoverned, the Philistines again intruded themselves. (13: 19). 14. The Israelites recaptured the towns that had been annexed to Philistia up to the very borders of the nearest large cities of the enemy. The Amorites—The unsubdued remnant of Canaanites dwelling in the mountains. (Josh. 10: 5; Judges 1: 34, 35). 15. In his old age Samuel made his sons judges (8: 1), and Saul was elected king a considerable time before Samuel's death, but up to the end of his life he was held in the highest reverence.

LESSONS. 1. God pardons the penitent. 2. We should ask others to pray for us. 3. We should not forget God's answers to prayer. 4. He will help us in the future as effectually as he has in the past. 5. How much the happiness of a country depends upon the character of its rulers.

LESSON VI—November 10th, 1895.

Saul Chosen King. I Sam. 10: 17-27.

(Commit to memory verses 24, 25).

GOLDEN TEXT: "The Lord reigneth, let the earth rejoice." Ps. 97: 1.

PROVE THAT—God's kingdom is a spiritual one. Rom. 14: 17.

SHORTER CATECHISM. Review Questions. 17-19.

LESSON HYMNS. *Children's Hymnal*—Nos. 11, 62, 56, 69.

DAILY PORTIONS. *Monday.* Saul Chosen King. I Sam. 10: 17-27. *Tuesday.* The people's desire. I Sam. 8: 1-10. *Wednesday.* Saul indicated. I Sam. 9: 15-22. *Thursday.* Anointing of Saul. I Sam. 10: 1-9. *Friday.* Samuel's exhortation. I Sam. 12: 6-19. *Saturday.* Laws for the king. Deut. 17: 14-20. *Sabbath.* Christian loyalty. I Pet. 2: 11-17. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. When Samuel grew old he made his sons judges. But they proved corrupt and took bribes. Feeling the need of a leader and seeing little prospect of a worthy successor to Samuel, threatened too by powerful enemies on the east and south, the people desired to end the uncertainty attached to the office of Judge and organize a united nation under a king like the communities around them. This indicated distrust of God's providence and ingratitude towards Samuel. Nevertheless God permitted them to have their own way and directed Samuel to privately anoint Saul the son of Kish as king.

LESSON PLAN. I. A Sorrowful Reproof. vs. 17-19. II. A Divine Choice. vs. 20-23. III. A Loyal Reception. vs. 24-27.

17. Samuel called the people together—This was the national assembly, or "congregation." It was composed of all Israelites over 20 years of age (Num. 1: 3). **Unto the Lord**—It was a specially solemn convocation. The matter concerned their relation to God as their real King, and therefore it was brought before Him. **18. Thus saith the Lord**—The people are reminded that God had always been able to take care of them without the help of a king. **18—Although their motives were wrong yet God will graciously, by the familiar method of the lot, indicate His choice** (Prov. 16: 33). **Your thousands**—The tribe was divided into families, called "thousands" (Ex. 18: 25; I Sam. 23: 23; Judg. 6: 15; Josh. 22: 14). **20 He could not be found**—With modest bashfulness he had concealed himself. He felt the responsibility of the position to which he was elevated. **22. Inquired of the Lord**—Through the High Priest as directed in the law (Ex. 28: 30; Num. 27: 21). **The stuff**—The baggage (17: 22). Many of the people had come a long distance, with waggons and provisions, prepared to camp out for a time. **23. Ran and fetched him**—Shewing their enthus-

iasm. Most of them perhaps, had no idea what his personal appearance was, for he was of an obscure family (9: 21) and an almost extinct tribe (Judges 20). Compare ch. 9: 2. **24. God save the king**—lit. "let the king live" (I Kings 1: 25, 34, 39; 2 Kings 11: 12; 2 Chr. 23: 11). **25. The manner of the kingdom**—The constitution of the new kingdom. Saul was not to be an unrestrained oriental despot (Sam. 8: 11-18). He received his crown from God and he was to regulate his authority by divinely ordained principles (Deut. 17: 14-20). **In a book**—R. V. marg. "the book". The book of the law kept by the side of the ark (Deut. 31: 26). See Josh. 24: 26. **26. A band of men**—R. V. "the host." Brave and distinguished men. They are contrasted with those who rejected Saul. God picked out his body guard and counselors. **27. Children of Belial**—"Children of worthlessness", the Hebrew way of saying emphatically "worthless fellows." They refused to bring the customary gifts in token of homage. Saul shewed his strong good sense in taking no notice of this studied insult. In a very short time his first victory over the Amorites silenced all opposition.

LESSONS. 1. We are apt to forget what God has done for us in the past. 2. God overrules our mistakes and our wilfulness, for our good. 3. He sometimes punishes us by letting us have our own way. 4. Sincere modesty is often a mark of real worth. 5. It is wisest to take no notice of those who insult us, but let our character speak for itself.

LESSON VII—November 17th, 1895.

Saul Rejected. I Sam. 15: 10-23.

(Commit to memory verses 10 and 11):

GOLDEN TEXT: "To obey is better than sacrifice." I Sam. 15: 22.

PROVE THAT—There can be no substitute for obedience. I John 3: 24.

SHORTER CATECHISM. Review Quests. 20-22.

LESSON HYMNS. *Children's Hymnal*—Nos. 76, 130, 78, 104.

DAILY PORTIONS. *Monday.* Saul Rejected. I Sam. 15: 10-23. *Tuesday.* A previous sin. I Sam. 13: 5-14. *Wednesday.* Result of disobedience. I Sam. 15: 24-31. *Thursday.* The sentence confirmed. I Sam. 28: 15-20. *Friday.* The Lord's requirement. Micah 6: 1-8. *Saturday.* Judgment on disobedience. Prov. 1: 22-33. *Sabbath.* Obedience better than sacrifice. Isa. 1: 10-20. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. Saul had now reigned for ten years. Under his command the army had been victorious over the Ammonites of the eastern desert and the Philistines of the western plain. With an army of 200,000 men he proceeded to execute vengeance upon the fierce marauders of the south, the Amalekites, the ancient foe of the nation. At first Saul gave promise of being a king after God's own heart, but he lacked the "one thing needful," a heart filled with the fear of the Lord. He became soon imperious, impatient, vindictive and disobedient to the divine commands.

LESSON PLAN. I. The Rejected Word. vs. 10-15. II. The Rejected King. vs. 16-23.

11. It repenteth me—God changes his plans for Saul when Saul changes his conduct towards God. The heart of God throbs with all holy and tender affections (Gen. 6: 6, 7; 2 Sam. 24: 16). This was his second offence (13: 13; 15: 3, 9). **It grieved Samuel**—He was disappointed in Saul whom he seemed to have loved and of whom he had hoped so much. He pleaded with God for him and for the nation. See ch. 7: 8, 9; 12: 18; Ex. 32: 11-13; Luke 6: 12. **12. Carmel**—Seven miles south of Hebron (ch. 25: 2). **Set him up a place**—R. V. "a monument," commemorating his victory. **Gilgal**—Near the Jordan (13: 7, 13, 14). **14. What meaneth**—These sounds certainly were suspicious. **15. They have brought**—Like Aaron at Sinai (Ex. 32: 22) he tries to shift the blame upon others (vs. 9, 21). **To sacrifice**—He pleads that the object was good. **16. Stay**—"Leave off excusing your conduct by these hypocritical pretenses." **This night**—Gilgal was only 15 miles from Ramah. **17. When thou wast little**—(1 Sam. 9: 21; 10: 22; Jer. 6: 15). He is reminded that his elevation is due solely to the undeserved favor of God and therefore his disobedience is the more ungrateful. **19. The sinners, the Amalekites**—They were doomed to destruction for their sin (Ex. 17: 6-15; Deut. 25: 17-19). This should have warned Saul that if he resisted God he too would be punished. **Fly upon the spoil**—Samuel brushes aside the flimsy excuse and gives the real motive for sparing the cattle, namely, avaricious greed. This was the sin of Achan repeated. **20. I have obeyed**—Saul persists in asserting that what he has done is no violation of the spirit of his orders. **Agag**—The title of the kings of Amalek, like "Pharaoh" among the Egyptians, or "Caesar" among the Romans. **21. The chief of the devoted things** (R. V.)—Like Jericho, the Amalekites had been placed under the ban and therefore they and all they had were to be destroyed utterly (Deut. 13: 16, 17), the cattle, therefore, could not be sacrificed (Lev. 27: 29). **22. To obey**—Nothing can be a substitute for obedience. This is the soul of every sacrifice (Ps. 50: 8, 9; Prov. 21: 3; Isa. 1: 11, 16; Jer. 7: 22, 23; Micah 6: 6-8). **23. Witchcraft**—All kinds of divination by means of evil spirits. This is severely condemned (Ex. 22: 18; Lev. 19: 16-31; Deut. 18: 10) and Saul had been very zealous in executing these laws (1 Sam. 28: 3), yet he was now as guilty as any diviner (Ecc. 5: 1; Hos. 6: 6; Matt. 5: 24; 9: 13; 12: 7; Mark 12: 33). **He hath also rejected thee**—These words are a sentence of deposition. Henceforth Saul has no legitimate authority and God's favor is withdrawn. He is left to his own wicked course (1 Sam. 13: 14).

LESSONS. 1. God requires perfect obedience. 2. No service or sacrifice will excuse disobedience. 3. Good intentions will not excuse bad deeds. 4. God rejects no one who does not first reject him. 5. It is impossible to deceive God.

LESSON VIII—November 24th, 1895.

The Woes of Intemperance. ISA. 5: 11-23.

(Commit to memory verses 11 and 13).

GOLDEN TEXT: "Woe unto them that rise up early in the morning, that they may follow strong drink." Isa. 5: 11.

PROVE THAT—Drunkards will be punished. Prov. 23: 21.

SHORTER CATECHISM. Review Quests. 23-26.

LESSON HYMNS. *Children's Hymnal*—Nos. 5, 116, 173, 40.

DAILY PORTIONS. *Monday*. The Woes of Intemperance. Isa. 5: 11-23. *Tuesday*. The mocker. Prov. 20: 1-7. *Wednesday*. Poverty and rags. Prov. 23: 15-23. *Thursday*. The serpent's bite. Prov. 23: 29-35. *Friday*. The drunkard rejected. 1 Cor. 5: 7-13. *Saturday*. Shut out of the kingdom. Gal. 5: 16-26. *Sabbath*. Works of darkness. Eph. 5: 11-21. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. In the chapter from which our lesson is taken Isaiah represents the nation under the figure of a vineyard which God had planted and from which he had a right to expect good fruit, but it produced only "wild grapes," a bitter poisonous berry resembling grapes. Dropping the parable, the prophet denounces in plain and burning words these "wild grapes" of sin.

LESSON PLAN. I. The Drunkard's Danger. vs. 10-17. II. The Drunkard's Degradation. vs. 18-23.

11. That rise up early in the morning—Making dissipation their main business from morning till night. This is what intemperance culminates in (Prov. 23: 29, 30; Eccl. 10: 15). **Strong drink**—Fermented liquor made from dates, pomegranates, apples, honey, barley, &c. Distilled liquors were unknown, nor were those in use adulterated. All the Bible denunciations of drink refer to "pure" fermented liquors, represented by the light wines and lager beer of to-day. **Till wine inflame them**—It kindles every bad passion, destroys self-control, silences reason and shames decency (Prov. 20: 1; 23: 32). **Viol**—A stringed instrument usually called "psaltery." **Tabret**—Tambourine. **Pipe**—Flute. **Regard not the work of the Lord**—Conscience is deadened and the law of God forgotten. God's displeasure is plainly shewn but men will not take note of it (Job 34: 27; Ps. 28: 5; Hos. 4: 11). **13. Captivity**—The prophet sees the future as if it were present. This is the reason why they were about to be carried into captivity. **No knowledge**—They are wilfully blind and ignorant of their true interests (Isa. 1: 3; Luke 19: 44; 2 Pet. 3: 5). **Their honorable men**—No one is so exalted by rank or wealth that strong drink cannot bring him to poverty and disgrace. **14. Hell**—R. V. "sheol" or "the grave." So many perish through strong drink that the abode of the dead is represented as requiring to be enlarged. It lies like a monster with gaping mouth prepared to swallow up every-

thing noble and good in every rank of life. **16. Exalted in judgment**—The holiness of God is seen in his punishment of sin. **17. Then**—When the nation is carried into captivity, strangers shall pasture their flocks on the deserted lands of the once prosperous nation. **18.** This third woe is pronounced against obstinate perseverance in sin. **Draw iniquity**—Their strong desire draws to themselves the wickedness that they wish to indulge in. **Cords of vanity**—The means which they take to secure the gratification of their empty and foolish desires. **A cart rope**—Indicating the strength of their determination to indulge in their depraved pleasures. **19.** They impudently mock at and defy God (Isa. 66: 5; Jer. 17: 15; Amos 5: 18; 2 Pet. 3: 3, 4). **20.** The fourth woe is denounced against those who confound the distinction between right and wrong (Jer. 2: 19; 4: 18; Acts 8: 23; Rom. 3: 14; Heb. 12: 15). They gave wrong names to things, calling temperance legislation, tyranny, and the manufacture and sale of intoxicating liquor an honorable and respectable business. **21.** The fifth woe is directed against those who think that they know better than others who have learnt from experience and the word of God. Those who say "We know when to stop," "We are not to blame if others make fools of themselves" (Prov. 3: 7; Rom. 1: 22; 12: 16). **23.** The sixth woe falls upon drunken judges. One who is the slave of his appetites cannot be trusted to decide justly or wisely.

LESSONS. 1. Intemperance brings nothing but woe. 2. It hardens the conscience. 3. It brings poverty, disgrace and ruin upon its victims. 4. It prevents the moral sense. 5. The only safe plan is to abstain altogether from intoxicating drink.

LESSON IX—December 1st, 1895.

David Anointed King. I SAM. 16: 1-13.

(Commit to memory verses 12 and 13)

GOLDEN TEXT: "Man looketh on the outward appearance, but the Lord looketh on the heart." I Sam. 16: 7.

PROVE THAT—Christ is the king of the church. Acts 5: 31.

SHORTER CATECHISM. Review Qaests. 27-29.

LESSON HYMNS. *Children's Hymnal*—Nos. 156, 235, 164, 113.

DAILY PORTIONS. *Monday.* David anointed king. I Sam. 16: 1-13. *Tuesday.* David and Saul. I Sam. 16: 14-23. *Wednesday.* God's choice. I Chr. 28: 1-10. *Thursday.* Searching the heart. Jer. 17: 5-10. *Friday.* God's omniscience. Ps. 139: 1-12. *Saturday.* Promise for David. Ps. 89: 19-29. *Sabbath.* David's greater Son. Acts 13: 16-23. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.

INTRODUCTORY. After announcing to Saul the final sentence of his rejection Samuel departed to his own house and the two never met again in life. His mourning over Saul was deep and genuine but God called him to rouse himself from it that he might carry out the divine purpose regarding his successor.

LESSON PLAN. I. Man's Choice. vs. 1-10. II. God's Choice. vs. 11-13.

1. How long wilt thou mourn?—There is a reproff conveyed in this sharp recall to duty. If God rejected Saul then, God would take care of the nation and no one need fear for its future. Samuel's only duty was to act as God's instrument in carrying out his purpose. **Jesse**—He was the grandson of Ruth. The distance was 10 or 11 miles. **2. He will kill me**—Saul would regard the anointing as an act of treason, but it was not really so. David never would have usurped the throne or been guilty of a single disloyal act (I Sam. 24: 5). **Say, I am come to sacrifice**—This was true as far as it went, there was no deceit practiced. Neither Saul nor the Bethlehemites had any right to know Samuel's whole motive. To have declared it would have endangered David's life unnecessarily. **4. Comest thou peaceably**—With no hostile intention. His rebukes of evil-doing were dreaded and the elders feared that in some way they had incurred his displeasure, for his appearance was sudden and at an unexpected time. **5. Sanctify yourselves**—By the usual ceremonial purifications (Ex. 19: 10, 14). Samuel apparently went to the house of Jesse and superintended their preparation for the sacrifice. We may suppose that the anointing of David took place after the public ceremonies were over, and before the feast that followed (verse 11). **6. E-li'ab**—(*God is Father*). His noble appearance reminded Samuel of Saul when first chosen (I Sam. 10: 24), but his temper was haughty and overbearing (I Sam. 17: 28). **7. The Lord looketh on the heart**—The people chose Saul for his kingly looks (ch. 9: 2), but God chooses David for his royal nature (Luke 16: 15; Ps. 147: 10, 11; I Kings 8: 39; I Chr. 28: 9; Ps. 7: 9; Jer. 17: 10; Acts 1: 24). **11. All thy children**—Lit. "all thy lads." Some one had to remain in charge of the sheep and David as the youngest would be least missed (2 Sam. 7: 8; Ps. 78: 70). He would have been then about 16 years of age. **Not sit down**—To the feast at which the peace-offerings were consumed (Lev. 3). **12. Ruddy**—A fair complexion and light hair were considered marks of beauty in the east where sallow faces and dark locks were the rule. **A beautiful countenance**—Lit. "beautiful-eyed and goodly in appearance" (Gen. 39: 6; Ex. 2: 2; Acts 7: 20). **13. In the midst of his brethren**—In their presence. It is doubtful whether any of them, or David either, understood all that the act meant. They may have thought that he was simply chosen as a young prophet, or disciple of Samuel. David's special preparation by the Holy Spirit for his coming greatness began from that hour. From henceforth he was under the tuition and training of Samuel.

LESSONS. 1. Sorrow is excessive when it makes us neglect present duty. 2. We should esteem others for their character rather than their appearance or wealth. 3. God often calls young people to important places. 4. He prepares men for their special work.

LESSON X—December 8th, 1895.

David and Goliath. I SAM. 17: 38-51.

(Commit to memory verses 44 and 45).

GOLDEN TEXT: "The battle is the Lord's." I Sam. 17: 47.

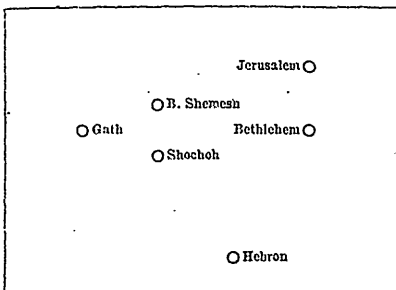
PROVE THAT—A crown awaits the Christian warrior. 2 Tim. 4: 8.

SHORTER CATECHISM. Review Quests. 30-32.

LESSON HYMNS. *Children's Hymnal*—Nos. 117, 120, 124, 132.

DAILY PORTIONS. *Monday.* David and Goliath. I Sam. 17: 38-44. *Tuesday.* David and Goliath. I Sam. 17: 45-51. *Wednesday.* The defiance. I Sam. 17: 1-11. *Thursday.* David hears the challenge. I Sam. 17: 17-27. *Friday.* David's trust in God. I Sam. 17: 28-37. *Saturday.* The Deliverer. Ps. 144: 1-10. *Sabbath.* The Christian conflict. Eph. 6: 10-18. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.



38. Armed David—E. V. "Clad David with his apparel," the soft garments made for wearing under armor. Coat of mail—Made of thin metal scales overlapping one another like those of a fish. For Goliath's armor see verses 5-7. His coat of mail weighed 157 pounds and his spearhead 19 pounds, all were of polished bronze. His height was about 10 feet. **39. Assayed**—Attempted. Proved them—He was not accustomed to such armor. He preferred to fight with weapons in whose use he was skilful. **40. Five smooth stones**—fitted for the sling. He was ready to repeat the shot if the first had not succeeded. **Sling**—A weapon against which the size and strength of Goliath were of no avail. He fought with him on more equal terms than if clad in Saul's armor. It was a favorite weapon in war. Judges 20: 16; 1 Chr. 12: 2. **41. The Philistine**—Goliath. He may have been of the race of the Anakim (Num. 13: 32, 33). **42. Disdained him**—Felt contempt for him. This doubtless made him careless regarding his defence of his face (Prov. 16: 18; 1 Cor. 1: 27, 28). **43. By**

INTRODUCTORY. Soon after his anointing David became minstrel and armourbearer to Saul but his attendance at court was not constant and Saul seems to have taken little notice of him except when his services were required. Another invasion of the Philistines took place and David retired to his home while his older brothers joined the king's army. As an introduction to our lesson read the first part of chapter 17.

LESSON PLAN. I. The Weapons. vs. 38-40. II. The Challenge. vs. 41-47. III. The Conflict. vs. 48-51.

his gods—whom he thus deliberately pitted against Jehovah. **45. Thou comest to me**—relying upon your weapons and your false gods. But I come to thee—With no reliance upon myself, trusting only in Jehovah, the God of Israel, whom thou hath defied in defying his army (Ps. 124: 8; 125: 1; 2 Cor. 10: 4; Heb. 11: 33, 34). **46. Will the Lord deliver thee**—No braggart boast but an expression of faith in God's help. **A God in Israel**—One worthy of the name and able to defend his people (Josh. 4: 24; 1 Kings 8: 43; 18: 36; 2 Kings 19: 19; Isa. 52: 10). **47. This assembly**—Both armies who were spectators of the duel (ch. 14: 6; Ps. 44: 6, 7; Hos. 1: 7; Zech. 4: 6; 1 Cor. 1: 27, 28; 2 Chr. 20: 15). **48. Ran toward the army**—The array of the Philistines. He thus shortened the range as much as possible before the giant could grasp his shield, hurl his spear, or draw his sword. **49. In his forehead**—Visors, or protection for the face were not invented at that time. **51. Took his sword**—The sword was laid up as a trophy in the tabernacle (1 Sam. 21: 9; 2 Sam. 23: 21).

LESSONS. 1. Boastful words are foolish. 2. If you can do but one thing learn to do it well. 3. The mightiest giant can be overcome by faith, courage and the use of the means God has given us. 4. The battle against evil is the Lord's let us be found always on the right side.

LESSON XI—December 15th, 1895.

David and Jonathan. I SAM. 20: 32-42.

(Commit to memory verses 41 and 42).

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

PROVE THAT—A greater than David calls us friends. John 15: 14.

SHORTER CATECHISM. Review Quests. 33-35.

LESSON HYMNS. *Children's Hymnal*—Nos. 155, 144, 39, 40.

DAILY PORTIONS. *Monday.* David and Jonathan. I Sam. 20: 32-42. *Tuesday.* The friendship began. I Sam. 18: 1-5. *Wednesday.* Jonathan's care for David. I Sam. 19: 1-7. *Thursday.* David in danger. I Sam. 20: 1-10. *Friday.* The covenant. I Sam. 20: 11-23. *Saturday.* Saul's anger against David. I Sam. 20: 24-31. *Sabbath.* David's lament for Jonathan. 2 Sam. 1: 17-27. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. The friendship between Jonathan, Saul's eldest son, and David dates from their first meeting after the victory over Goliath and the Philistines, and continued unbroken until the death of Jonathan. Saul's regard for David soon changed to bitter hatred. Five times he attempted his life as narrated in chapters 18 and 19. At last David appealed to Jonathan to ascertain for him whether his father's conduct was the indication of a fixed purpose against him or merely the insane antipathy of a madman. The plan he proposed was followed and our lesson opens with Jonathan reply to his father's declaration of his reason for seeking to destroy David.

LESSON PLAN. I. The Danger. vs. 32-34. II. The Warning. vs. 35-39. III. The Farewell. vs. 40-42.

32. Wherefore shall he be slain—Saul had just told Jonathan that David would supplant him as heir to the throne if allowed to live, but Jonathan saw in that no reason why he should be murdered. If God chose to place him there and his life was blameless he deserved no injury. Jonathan was brave, unselfish and magnanimous (ch. 19: 5; Matt. 27: 23). **33. Cast a javelin—**rather "brandished," lifted it in a threatening manner (ch. 18: 11). **34. He was grieved for David—**The insult to himself had been shameful, but the generous-minded Jonathan feels far more keenly the wrong done to his friend, in charging him with treasonable intentions (verse 31). **35. At the time appointed—**R. V. marg. "to the place appointed." (See verses 18-24). A little lad—Who would not suspect the hidden meaning of Jonathan's acts and words. **37. Is not the arrow beyond thee—**The signal agreed upon with David. **38. Make speed—**Spoken to the lad but intended for David's ears also. **The arrows—**Shewing that several had been shot, as agreed upon. **40. Artillery—**His bow and quiver. This term was applied to all kinds of weapons for shoot-

ing stones, arrows, &c., long before the invention of gunpowder. **Go carry them to the city—**He sent away the lad that he might be alone with David. **41. Toward the south—**His hiding place was on the south side of the stone Ezel. **Fell on his face—**Whatever dignity God might have in store for him, Jonathan was still his king's son. They who would command respect must shew respect. With beautiful and touching affection the two friends embraced each other. Both felt it to be, what it really was, save for one stolen interview (I Sam. 23: 16-18), a long and last farewell. Henceforth David was an exile and an outlaw until the death of both his persecutor and his beloved friend opened up for him the way to the throne. **David exceeded—**Broken down, completely mastered by his grief. **42. Go in peace—**"Good-bye," the usual word of farewell. **Forasmuch—**The sentence is broken and incomplete, as if Jonathan's voice choked while he was speaking and he could not complete it with, "let us abide by it," or some similar words. **My seed and thy seed—**David remembered this to Mephibosheth, the lame son of Jonathan (2 Sam. 9).

LESSONS. 1. A true friend is unselfish. 2. We should choose only the good and true as our friends. 3. A true friend will not forsake us in adversity. 4. Our friendships should be "in the Lord"—religion should sanctify them. 5. Jesus is the best Friend.

LESSON XII—December 22nd, 1895.

The Birth of Christ. LUKE 2 : 8-20.

(Commit to memory verses 9-11).

GOLDEN TEXT : "Behold I bring you good tidings of great joy." Luke 2 : 10.

PROVE THAT—Our new born King is great. Isa. 9 : 6.

SHORTER CATECHISM. Review Quests. 36-38.

LESSON HYMNS. *Children's Hymnal*—Nos. 17, 20, 233, 22.

DAILY PORTIONS. *Monday*. The birth of Christ. Luke 2 : 8-20. *Tuesday*. Prophecy of Christ. Isa. 9 : 1-7. *Wednesday*. The wise men. Matt. 2 : 1-10. *Thursday*. Herod thwarted. Matt. 2 : 11-18. *Friday*. Simeon's blessing. Luke 2 : 25-35. *Saturday*. The Word. John 1 : 1-14. *Sabbath*. The Gift of Love. 1 John 4 : 7-14. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.

INTRODUCTORY. We now interrupt our course of lessons in Old Testament history to review once more the Gospel story. Beautiful as was the love of David to Jonathan, that of "David's greater Son" is infinitely more beautiful. Our studies for the next six months should help us to understand and love Christ better than ever.

LESSON PLAN. I. The Angel's Song: vs. 8-14. II. The Shepherd's Visit. vs. 13-20.

8. Shepherds abiding in the fields—In December, in Palestine, the weather is warm and the fields are covered with fresh green grass. Farmers are then plowing and sowing. **9. An angel of the Lord stood by them** (R. V.)—Came suddenly upon them. **The glory of the Lord**—The bright symbol of the divine presence. Ex. 24 : 16; Acts 7 : 55. **Sore afraid**—lit. "feared a great fear," a fear that caused agony. **Fear not**—conscious guilt makes men afraid, but Christ came to take away such fear. 1 John 4 : 18. **I bring you good tidings**—This is one word in the Greek and from it comes "to evangelize" or "preach the gospel." The angel was the first evangelist. **To all the people** (R. V.)—Not for the rich, or the learned only, but for all. **11. A Saviour**—Matt. 1 : 21. **Christ**—Same as Messiah, and means "the anointed One." Matt. 16 : 16; Acts 2 : 36. **The Lord**—The angel gives him the title by which God was known to these shepherds, thereby asserting his divinity. **12. A sign**—This was "a new-born babe cradled in a manger." The only infant in all Bethlehem so feeble and so humbly provided for. **14. In the highest**—This may mean (1) in the highest heaven, or, (2) in the loftiest strains, or, (3) in the highest degree. **Peace**—between man and God, between man and man, within the heart of man. John 14 : 27. **Goodwill toward men**—This was the angelic prelude to John 3 : 16. God's "goodwill" led him to send his Son. The Revised

Version here reads "Peace on earth to men of goodwill," or "among men in whom he is well pleased." But this interpretation of the words is not generally accepted as correct. **15. They did not say "let us go and see whether the news is true or not."** They believed at once and went to seek the Saviour. Is Jesus waiting still for you to come? **16. With haste**—In their eagerness they lost no time. **Found**—"Discovered" after searching. Read Matt. 7 : 7; Isa. 55 : 6; Luke 18 : 1. **17. They made known abroad**—They were the first to tell the world about Jesus. If, as is supposed, they were the keepers of the temple flocks, the news would be proclaimed very soon in the temple itself and there would be great excitement in Jerusalem (Acts 4 : 20; 1 John 1 : 1, 2). **18. Wondered**—They did not doubt the truth of it, but they did not hasten to Bethlehem to worship him. Many will hear the Christmas chimes next Wednesday and join in all the rejoicings of the day but will not let Jesus into their hearts because they love other things more than they love him. **19. Pondered**—Mary did more than wonder. She kept thinking about her babe and trying to learn all that God would teach her about the way of salvation. **20. The shepherds returned**—They did not know nearly so much about Jesus as we do. How much greater reason we have to glorify and praise God and how great our guilt if we do not shew our gratitude and love by accepting Christ as our Saviour.

LESSONS. 1. Christ was born a Saviour for all men. 2. We should spread the good news of his birth. 3. He came to give peace on earth and manifest God's love to man. 4. He became a child in order that he might die for sinners. 5. Only through faith in him can we be saved.

LESSON XIII—December 29th, 1895.

REVIEW.

GOLDEN TEXT: "Thy Kingdom come." Matt. 6: 10.

PROVE THAT—The Old Testament points to Christ. 1 Pet. 1: 11.

SHORTER CATECHISM. Review Quests. 1-38.

LESSON HYMNS. *Children's Hymnal*—Nos. 16, 21, 24, 25.

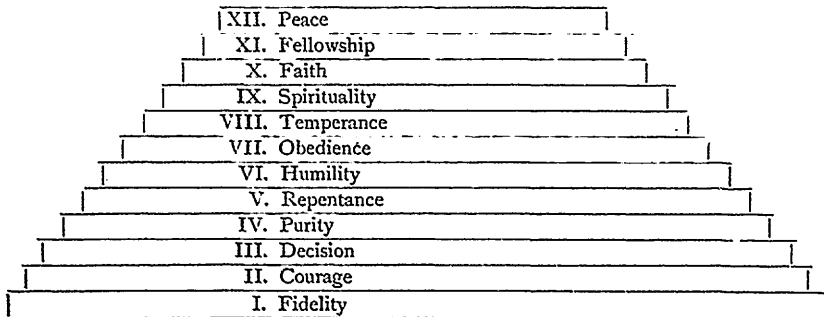
DAILY PORTIONS. *Monday.* Triumph of Gideon. Judges 7: 13-23. *Tuesday.* Ruth's choice. Ruth 1: 14-22. *Wednesday.* The birth of Christ. Luke 2: 8-20. *Thursday.* The child Samuel. 1 Sam. 3: 1-13. *Friday.* Saul chosen king. 1 Sam. 10: 17-27. *Saturday.* David anointed king. 1 Sam. 16: 1-13. *Sabbath.* David and Goliath. 1 Sam. 17: 38-51. (*The I. B. R. A. Selections*).

REVIEW CHART - THIRD QUARTER.

LESSON.	TITLE.	GOLDEN TEXT	LESSON PLAN.	CENTRAL THOUGHT.
I. Judges. 2: 1 12, 16	T. J.	The Lord raised up	P. P.—F. D.—M. G.	Sin and punishment are inseparable.
II. Judges. 7: 13-23	T. G.	Though a host	G. M.—G. A.—G. V.	One with God is a majority.
III. Ruth. 1: 14-22	R. C.	Thy people...	N. R.—N. B.	Choose God's service and people.
IV. 1 Sam. 3: 1-13	C. S.	Speak Lord...	S. M.—S. C.	Listen for God's voice.
V. 1 Sam. 7: 5-15	S. J.	Hitherto hath	I. P.—I. P.—I. P.	Repentance and deliverance.
VI. 1 Sam. 10: 17-27	S. C. K.	The Lord reigneth...	S. R.—D. C.—L. R.	Trust in God rather than in man.
VII. 1 Sam. 15: 10-23	S. R.	To obey is....	R. W.—R. K.	Good intentions are no excuse.
VIII. Isa. 5: 11-23	W. I.	Woe unto them	D. D.—D. D.	Abstain altogether.
IX. 1 Sam. 16: 1-16	D. A. K.	Man looketh..	H. C.—G. C.	Character worth more than looks.
X. 1 Sam. 17: 38-51	D. G.	The battle is..	W.—C.—C.	We have giants to slay.
XI. 1 Sam. 20: 32-42	D. J.	There is a....	D.—W.—F.	Jesus is the best friend.
XII. Luke. 2: 8-20	B. C.	Behold I bring	A. S.—S. V.	Worship Jesus.

The Golden Text for the Quarter is "Thy kingdom come." This suggests a topic for the treatment of those twelve lessons in the General Review. One answer to the following question is found in each lesson, reading from the bottom upwards.

WHAT DOES GOD'S KINGDOM DEMAND FROM ITS SUBJECTS ?



LESSON I—October 6th, 1895.

The Time of the Judges. JUDGES 2: 1-12, 16.

TEST QUESTIONS.

Why is this called the Book of Judges? How long a period does it cover? How many Judges were there and what enemies did they overcome respectively? What is meant by the "Angel of the Lord"? How did it appear that he came from Gilgal? What made it appropriate that one who reminded them of a broken covenant should come from that place? Where was the tabernacle set up at this time? Where was the other Gilgal? What threats does the angel refer to? Why were the Canaanites to be driven out slowly? (Deut. 7: 22, 23) Why was it necessary to drive them completely out? What had the Israelites done instead? (ch. 1). How far was the weeping of the Israelites commendable? What was wanting to it? How old was Joshua when he died? Where was he buried? How long did the people remain faithful? What explanation can you give of the apostasy of succeeding generations? Who were the Judges? Name one who was a woman.

LESSON II—October 13th, 1895.

The Triumph of Gideon. JUDGES 7: 13-23.

TEST QUESTIONS.

Who was the first oppressor of the Israelites after the death of Joshua? What Judge delivered them? Who was the second oppressor? Who was the second deliverer? Who was the third oppressor? What prophetic aroused the people? Who commanded the army? Under what circumstances was the leader of the Canaanites slain? Who was the fourth oppressor? What was Gideon doing when the call came to him? What "sign" did the angel give of his supernatural character? What proof of his zeal and courage did Gideon immediately give, and what name did he receive for it? What "sign" did he ask from God? How large an army did he gather? Why did God think it too large? How was it first reduced? How were the final three hundred chosen? How was their mode of drinking an index of their character? What message of encouragement did God send to Gideon? Had Gideon ever given proof of his military ability? Shew that a cake of barley bread appropriately represented Gideon and the Israelites. What stratagem did Gideon employ? About what hour did he come to the camp? What did they shout? Who pursued the fugitives? What was the effect of this defeat upon the Midianites? What tribe murmured at Gideon, and why? How did Gideon shew his true patriotism after the victory? What weakness did he betray? How long hid he judge Israel? How old was he when he died?

QUESTIONS TO BE ANSWERED IN WRITING.

- 1—Where was Gilgal, and what memorable events took place there? (5)
- 2—Why were the Israelites commanded to make no covenant with the people of the land? (5)
- 3—How long did the people remember their promise to Joshua? (5)
- 4—What led subsequent generations to forsake God? (7)
- 5—How did God shew himself ready to forgive? (3)

Name.....

QUESTIONS TO BE ANSWERED IN WRITING.

- 1—Relate the dream whose narration Gideon overheard? (4)
- 2—How did this encourage Joshua? (6)
- 3—How did he arrange his army? (4)
- 4—Explain the reason for the panic which seized the Midianites? (6)
- 5—What effect did this defeat have upon the subsequent history of the Midianites? (5)

Name.....

LESSON III—October 20th, 1895.

Ruth's Choice. RUTH I: 14-22.

TEST QUESTIONS.

When did the events in the book of Ruth occur? Why did Elimelech and his family emigrate? What dangers did they incur by doing so? How long did they remain in Moab? Why did Naomi wish to return? Who proposed to return with her? Why did Orpah turn back? What virtues did Ruth manifest in her decision? Where did Ruth find employment? What kindness did Boaz shew to her? Why did Boaz bring Naomi's kinsman before the elders of the city? Read the whole book of Ruth at one sitting.

LESSON IV—October 27th, 1895.

The Child Samuel. I SAM. 3: 1-13.

TEST QUESTIONS.

Where was the tabernacle first erected? (Ex. 25: 21, 22) Where was it located in the time of the Judges? (Josh. 18: 1). From whom was Eli descended? What is the meaning of the name Samuel? Was he a priest? In what respects did his life resemble the Saviour's? (1 Sam. 2: 26). Who paid him an annual visit? (ch. 2: 19). Who prophesied in the time of the Judges? Why were there so few? Why were prophets more necessary in early times than now? What were some of Samuel's duties about the temple? How is his obedient and docile disposition shewn? Why did God communicate with Samuel and not with Eli? What warning had Eli already received? How long before the threatened calamity fell? How might Eli have averted this calamity? Does God's pardon stop all the consequences of sin?

QUESTIONS TO BE ANSWERED IN WRITING.

- 1—Why did Naomi urge Ruth to return? (5)
- 2—Shew that Ruth was influenced by religious motives as well as by affection for Naomi. (6)
- 3—How long had Naomi been away from Bethlehem? (4)
- 4—What did Naomi think that God meant by afflicting her? (6)
- 5—At what time of the year did they come to Bethlehem? (4)

Name.....

QUESTIONS TO BE ANSWERED IN WRITING.

- 1—How did Samuel come to be a temple attendant? (6)
- 2—What is meant when it is said that “the word of the Lord is precious”? (6)
- 3—About what time and how often did God call Samuel? (4)
- 4—What did God say he was going to do? (4)
- 5—Why was he about to punish Eli? (6)

Name.....

LESSON V—November 3rd, 1895.

Samuel the Judge. I SAM. 7: 1-15.

TEST QUESTIONS.

What superstitious use was made of the Ark of the Covenant? (4: 3). What effect did this have upon the Philistines? What was the result of the battle? How did the news reach Eli? What was the effect of it upon him? What did the Philistines do with the ark? Why did they send it back? How did they send it? To whom did it come? Where was it lodged? How long did it remain there? To what place did Samuel summon all Israel? What other assemblies were held there? What evidence did the people give of genuine repentance? What other instances of priestly functions performed by persons who were not priests? (Judges 8: 27; I Sam. 6: 14; I Kings 18: 19; 16; 2 Kings 9: 6). By what reason could this be justified? Give other victories obtained by supernatural means?

LESSON VI—November 10th, 1895.

Saul Chosen King. I Sam. 10: 17-27.

TEST QUESTIONS.

What was the character of Samuel's sons? What revolutionary movement did the Elders of Israel propose to Samuel? What reasons led them to do this? Why was Samuel displeased? What answer did God give him? What solemn warning did he give the Elders? How is Saul described? What led him to the house of Samuel? How did Samuel entertain him? What did Saul say to Samuel when he hinted to him of the kingship? What proof did Samuel give that what he did was by God's command? What is meant by the proverb "Is Saul also among the prophets?" Mention some other occasions on which the people assembled at Mizpah. What proof had God given of his power to deliver the people from their enemies? On what condition alone, however, did he do this? Give other instances of persons chosen by lot. (Josh. 7: 14; Judges 20: 9, 10; I Sam. 14: 42; I Chr. 24: 5; Luke 1: 9; Acts 1: 26). Also of its use for other purposes. (Josh. 18: 10; Lev. 16: 8, 10). Give other instances of Saul's modesty. Why did some refuse to render him homage? How did he display his wisdom in regard to them? (11: 12, 13).

QUESTIONS TO BE ANSWERED IN WRITING.

- 1—Under what circumstances did Eli die? (5)
- 2—Why were the people assembled at Mizpah? (5)
- 3—How was the worship interrupted? (5)
- 4—By what means were the Philistines defeated? (5)
- 5—How was the victory commemorated? (5)

Name.....

QUESTIONS TO BE ANSWERED IN WRITING.

- 1—Show that the people had really rejected God as king? (6)
- 2—To whom had God already pointed out Saul? (5)
- 3—Why did Saul hide himself? (5)
- 4—Why were the people so pleased at his appointment? (5)
- 5—How did Saul treat those who refused to receive him? (4)

Name.....

LESSON VII—November 17th, 1895.

Saul Rejected. I SAM. 15: 10-23.

TEST QUESTIONS.

What noble record could Samuel point to? (12: 3). What evidence did God give that he was angry at the people for asking a king? What comfort did Samuel give them? What test of his faith and obedience was laid upon Saul at Gilgal? (13: 11, 12). What judgment was pronounced upon him then? What hint was given that his successor was already selected? Describe the wretched condition of the oppressed people. What gallant exploit did Jonathan perform at Micmash? What rash vow did Saul make? (14: 24). How did Jonathan violate it? How did God shew that even such vows ought to be kept? How was Jonathan rescued? Why were the Amalekites doomed to destruction? Why were the Kenites warned? What relationship had they with Moses and Israel in the desert? Why was Agag spared? Did Saul really think that he had obeyed? How do you reconcile the statements in verses 11 and 29?

LESSON VIII—November 24th, 1895.

The Woes of Intemperance. ISA. 5: 11-23.

TEST QUESTIONS.

Give some instances from Bible history of the evils of intemperance. (Gen. 9: 21; 19: 33; I Sam. 25: 36; I Kings 16: 9; 20: 16; Esth. 1: 10, 11; Dan. 5: 1-6). What two kinds of intoxicating liquor are referred to in verse 11? Compare the beverages of Bible times with those in use now? What are the effects of strong drink, as described in the lesson, upon national prosperity? upon the human body? upon the mind? upon the moral sense? What connection between Intemperance and Crime? Between intemperance and disease? Between intemperance and pauperism? Between intemperance and missions? What is the remedy? Are you doing your duty?

QUESTIONS TO BE ANSWERED IN WRITING.

- 1—What previous act of disobedience had Saul committed? (4)
- 2—Why were the Amalekites punished? (5)
- 3—On what pretext were the cattle spared? (4)
- 4—Give reasons for suspecting that this was only a hypocritical pretence? (6)
- 5—What proofs had Saul given that he was unfit to reign over God's people? (6)

Name.....

QUESTIONS TO BE ANSWERED IN WRITING.

- 1—Of what are those who indulge in strong drink regardless? (5)
- 2—How will the Lord be exalted in judgment? (5)
- 3—How is the strong desire of the drunkard described in verse 18? (5)
- 4—What effect has strong drink upon the moral sense? (5)
- 5—Why should we elect none but sober men to positions of trust and influence? (5)

Name.....

LESSON IX—December 1st, 1895.

David Anointed King. I SAM. 16: 1-13.

TEST QUESTIONS.

Why did Samuel mourn for Saul? Wherein was his mourning wrong? When may sorrow displease God? What did God tell Samuel to do? Was Samuel afraid to go? Why would Saul seek to kill him? Was his proposed action treasonable? Why did not God tell him which of Jesse's sons he was to anoint? How was he to explain his visit to Bethlehem? Why were the elders afraid? How many sons had Jesse? Which one was absent from the feast? Describe David's appearance? Did any of those present understand the meaning of Samuel's act? Contrast David and Saul in regard to their preparation for the kingship.

LESSON X—December 8th, 1895.

David and Goliath. I SAM. 17: 38-51.

TEST QUESTIONS.

What malady afflicted Saul? Was this supernatural? How did he find relief? What evidence that David had already distinguished himself by his bravery? Of what brave acts does he himself afterwards make mention? If he had performed exploits previously in battle is it likely he would not have mentioned them, or that they would not have been referred to? What rank was conferred upon David? How do you reconcile this with Saul's apparent ignorance of David after his battle with Goliath? Who was the Philistine champion? Describe his weapon and armor? What were the terms of his challenge? What brought David to the camp? What enquiries of his aroused the scorn of his brother? How did he reply? What brave words did he speak to Saul? What induced Saul to entrust such a grave issue to the hands of such a youth? Shew what soldierly qualities David manifested in the whole affair.

QUESTIONS TO BE ANSWERED IN WRITING.

1—Why would Saul be angry with Samuel for anointing David? (5)

2—Why were the elders of Bethlehem afraid at Samuel's visit? (5)

3—By what was Samuel misled in judging of the sons of Jesse? (5)

4—How is David described? (5)

5—How was he prepared for his work? (5)

Name.....

QUESTIONS TO BE ANSWERED IN WRITING.

1—Why did David refuse Saul's armor and choose other weapons? (5)

2—Why was David so sure that the Lord would deliver him? (6)

3—What advantage did he gain by running to meet Goliath? (6)

4—Describe the battle? (4)

5—What afterwards became of the sword? (4)

Name.....

LESSON XI—December 15th, 1895.

David and Jonathan. I SAM. 20 : 32-42.

TEST QUESTIONS.

By what act did Jonathan shew his friendship for David immediately after his victory over Goliath? What first excited Saul's jealousy of David? Did Saul ever find out that David had been anointed as his successor? (ch. 18: 12-16, 29, 30). What was Saul's first device for getting rid of David? By what slight did he seek to provoke him? How did he then proceed? How did David shew his modesty and courage in the matter concerning Michal? Who reasoned with Saul regarding his conduct to David, and with what result? What again aroused Saul's jealous hatred? How did Michal succeed in saving David? How did God interpose to save him? What is the meaning of "Is Saul also among the prophets"? When did this phrase originate? (ch. 10: 10-12). Had Saul told Jonathan of these attempts on David's life? To what did David attribute them? What plan was agreed upon by which Jonathan was to learn his father's intentions? Was David's excuse for absence from court a reasonable one? In what way would Saul's reception of it reveal his true feelings? Under what circumstances did David and Jonathan again meet? (23: 16-18).

LESSON XII—December 22nd, 1895.

The Birth of Christ. LUKE 2 : 8-20.

TEST QUESTIONS.

In what country were these shepherds? (Luke 2: 4). Why was this announcement made to such humble people? (Matt. 20: 27). What in their occupation would make them fit recipients of the great tidings? At what time of the year did this event occur? What was the nature of this "glory of the Lord?" (Ex. 24: 17). Why has God so often manifested himself in light? (John 1: 4, 7, 9; 12: 35, 36, 46). How do we know that "all people" means the world? (John 10: 16; Matt. 28: 19; Gen. 12: 3). Why was Bethlehem called "the city of David?" (1 Sam. 17: 12). What is the meaning of the word "Jesus?" (Matt. 1: 21). What does "Christ" mean? Why is "the Lord" added? What sign was given to the shepherds? Are there angels around us although we do not see them? (2 Kings 6: 17; Heb. 12: 1). What is meant by "in the highest?" In what two ways may the last part of verse 14 be translated? Which do you prefer and why? How did Christ manifest God's good-will to men? (John 3: 16). What new truths did the angels sing? What is an eastern manger like? How did the babe happen to be laid in one? What did the shepherds do when they had seen the child? On what other occasion did Mary ponder in her heart our Saviour's words? (Luke 2: 21). How can we praise and glorify God for the Babe of Bethlehem?

QUESTIONS TO BE ANSWERED IN WRITING.

1—Why did Saul hate David? (6)

2—How did Jonathan discover his father's real reason for persecuting David? (6)

3—How did he shew his grief and indignation? (4)

4—By what means did he inform David of the result of his interview with his father? (5)

5—What higher proof of friendship has been shewn than even that of Jonathan for David? (4)

Name.....

QUESTIONS TO BE ANSWERED IN WRITING.

1—Where was the home of Joseph and Mary? (5)

2—Why did they go to Bethlehem? (6)

3—In what kind of a place was Jesus born, and what was his cradle? (4)

4—What happened on the plains outside of Bethlehem on the night of Jesus' birth? (5)

5—What did the shepherds do? (5)

Name.....

LESSON XIII—December 29th, 1895.

REVIEW.

- 1—Why was Bochim so named? (4)
- 2—Who were the “judges?” (4)
- 3—What was the Midianite’s dream? (4)
- 4—Describe Joshua’s attack upon the camp? (4)
- 5—What did Ruth sacrifice by going with Naomi? (5)
- 6—What did she gain? (5)
- 7—How was Samuel employed about the tabernacle? (4)
- 8—Why did God “judge the house of Eli?” (4)
- 9—For what purpose did Samuel assemble all Israel at Mizpeh? (4)
- 10—What supernatural aid did they receive in the battle? (4)
- 11—How was the selection of a king made? (2)
- 12—How did Saul shew his modesty and forbearance? (4)

13—Why was Saul rejected? (4)

14—What excuse did he make for his disobedience? (4)

15—What do drunkards neither regard nor consider? (4)

16—Describe the effects of intemperance upon the moral nature? (4)

17—For what purpose did Samuel go to Bethlehem? (4)

18—On what principle does God choose his agents? (4)

19—Why did David refuse Saul's armor? (4)

20—What made him sure of victory? (4)

21—Why did Saul hate and persecute David? (4)

22—How did Jonathan inform David of the result of his interview with Saul? (4)

23—What was the angel's message to the shepherds? (4)

24—By what sign were they to recognize the Babe? (4)

25—What reasons were there for gratitude and joy at the birth of Christ? (4)

Name.....

EXCUSE FOR ABSENCE.

Dear Teacher, — Please excuse my absence from Sabbath School to-day, I cannot come because I have read the "Daily Portions" and answered the questions as well as I could. I have committed to memory verses in addition to the Golden Text, and Questions in the Catechism and have recited them to I was at church I send with this my Weekly Offering of cents.

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