

PAGES

MISSING

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 29.]

NOVEMBER, 1895.

[No. 11.]

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SUNDAY SCHOOL BARRER

for

TEACHERS

AND

YOUNG PEOPLE.

VOL. XXIX.]

NOVEMBER, 1895.

[No 11.

Jesus Only.

BY ANNIE CLARK.

JESUS only! Do I ever
Truly mean the words I say?
Can I live them out, and never
When He calls me, answer "nay";
Let Him all my portion choose,
Glad all unblest gain to lose.

When my cup is brimmed with gladness,
Emptied to be filled again—
And I know no thought of sadness,
Is it "Jesus only" then?
When life-joy flows full and free,
Is He more than all to me?

Jesus only! Jesus only!
Can I follow and be brave,
When the way is dread and lonely,
And for human help I crave,
Earth-light past and earth-love flown,
Satisfied with Christ alone?

Jesus only! Service holy—
Purpose high and work begun—
Is it for His honour solely,
Is it for His praise alone?
Do I cast all self away,
Seek His glory day by day?

When the shades of death enfold me,
And I face the dark unknown,
Jesus only can uphold me,
Well He loves and guards His own!
Death is but a shadow drear
Flung by light that shineth clear.

When I pass the gleaming portals,
Kneel before the great white throne,
All my mortal clothed immortal,
Not for merit of my own—
Lo, I bring no other plea,
Only—Jesus died for me!

—Central Christian Advocate.

The Model Teacher.

1. Is always in his place a few minutes before the time.
2. Uses his Bible in the class.
3. Does not lecture or scold.
4. Encourages questions.
5. Sees that his pupils are saved; that they have an experimental knowledge of Christ rather than intellectual knowledge about Christ.
6. Is prepared with the lesson one week in advance, and gives his pupils something to do.
7. Loves God's Word.
8. Teaches his pupils how to love the Book.
9. Loves his pupils.
10. Prays for them by name.
11. Looks after the sick and absent.
12. Attends the teachers' meeting, and comes prepared to give as well as to receive.
13. Knows his class in their home life; their games, companions, studies, occupations and peculiar temptations.
14. Is an active enemy of those institutions that tempt boys and girls.
15. Never indulges in any amusement which might by any possibility injure another.
16. Is a living embodiment of all that he teaches; for "young eyes are sharp to see flaws," and he should always be able to say, "The things which ye have seen in me, do."—*The Illustrator.*

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Sunday School Banner.

W. H. WITHROW, D.D., EDITOR.

TORONTO, NOVEMBER, 1895.

Sunday-school Progress.

THE statistical report of our Sunday-schools, prepared by the Rev. Dr. Cornish, will be found very instructive. There is, it will be observed, an increase of 61 schools, 1,232 teachers and officers, 3,341 scholars and an increase of 2,893 scholars who are members of the Church. These increases in some respects are not so large as the average in previous years, but in other respects that average is surpassed, especially the increase of teachers and officers. It is only by looking at a longer period the steady increase of the growth of our Sunday-schools can be shown as during the last two quadrenniums.

The number of Sunday-schools in 1890 was 2,977; in 1894, 3,251; increase, 274; increase of previous quadrennium, 348. Total increase in eight years, 622.

The number of teachers in 1890, 28,411; in the number in 1894, 30,807; increase of previous quadrennium, 4,024. Total increase in eight years, 6,420. Number of scholars in 1890, 226,050; number in 1894, 252,546; increase, 26,496; increase of previous quadrennium, 34,865. Total increase in eight years, 61,361.

Number of teachers and scholars in 1894, 283,020.

The entire amount raised in the school for all purposes is the very large sum of \$143,670. We suppose that the financial stringency of the times has something to do with the very considerable decrease in the missionary givings. For the first time collections have been taken for the educational and superannuation funds amounting to \$607. This is a small beginning, which, we have no doubt, will grow to a very handsome sum.

We regret that the collections for the Sunday-school Aid and Extension Fund amount to only \$2,622, or \$308 less than the previous year. To this should be added the amounts contributed in part payment to poor schools for grants. This in 1894 was \$1,572, and we presume it will not vary much from that this year. The growth of this fund, computing contributions from both sources, has been very rapid.

During the first four years of its existence its income averaged \$524 per year; during the second four years, \$785; during the third quadrennium its income averaged \$2,044 per year, and during the last quadrennium its income has averaged \$4,430 per year.

It is exceedingly important that the Sunday-school Aid collections be largely increased. Heretofore the expense of administration has been almost nothing, amounting to only a few dollars for postage and the like; every penny of the income of the fund, with this exception, going directly in grants to poor schools. The appointment by the General Conference of a special Sunday-school and Epworth League Secretary to devote his whole time in these two departments requires that his salary and traveling and office expenses be met by the Sunday-school Aid Fund and Epworth contributions. This will demand largely increased subscriptions to the Sunday-school Aid Fund. So urgent have been the claims on this fund for the aiding of poor schools and planting new ones that it has been already overdrawn. The grants for schools in remote and destitute places along the stormy coasts of Newfoundland and in the mission districts and frontier parts of our work must be withdrawn unless this fund is largely increased, as it cannot go any further into debt and must as speedily as possible reduce its indebtedness. But in view of the large amount raised by our schools there should be no difficulty in at once raising all that may be required. An increase of only one per cent. to the aggregate of \$143,670 raised by our schools would be ample to meet the increased claim upon the Sunday-school Aid Fund and in a short time to wipe out its indebtedness. All that is needed is that schools should recognize the obligations placed upon them by the late General Conference and increase their givings to the Sunday-school Aid Fund accordingly.

OUR SUNDAY-SCHOOLS.

REPORT FOR THE ENTIRE CHURCH, FOR THE YEAR ENDING JUNE, 1895.

NAMES OF CONFERENCE.	OFFICERS AND TEACHERS.				SCHOLARS.										MONEYS CONTRIBUTED BY SCHOOLS.									
	Number of Preaching Appointments.	Number of Schools.	Average Attendance.		In Primary Classes.	Intermediate Classes.	Adults Classes.	In Home Department.	Total.	Average Attendance.	Number who have united with the Church during the year.	Members of Church.	Learning Catechism.	Number who have taken Total Abstinence Pledge.	For Missions.	For Educational Society.	For Superannuation Fund.	For S.S. Aid and Extension Purc.	For School Purposes.					
			Number.	Percentage.																				
Toronto	521	465	3,933	12,449	17,005	13,939	365	41,769	38,354	2,187	9,079	2,906	11,500	6,538	90	27.5	10	35	818	55	323,551	106		
London	511	470	4,383	12,656	18,029	13,939	215	44,829	30,726	2,857	11,274	2,953	10,546	11,500	2,907	48	67	96	31	368	31	20,730	171	
Hamilton	449	421	4,038	11,859	16,481	12,857	137	41,354	28,170	2,281	12,693	2,785	13,883	13,883	3,246	65	129	63	11	386	72	21,011	63	
Bay of Quinte	624	569	3,798	10,577	13,215	12,285	641	37,828	25,383	1,949	10,780	3,189	8,828	8,828	2,474	19	62	51	22	37	357	65	17,288	72
North York	523	483	4,038	11,859	16,481	12,857	137	41,354	28,170	2,281	12,693	2,785	13,883	13,883	3,246	65	129	63	11	386	72	21,011	63	
Nova Scotia	405	1,543	4,517	5,653	3,671	3,671	330	13,832	9,345	457	2,243	3,126	4,387	4,387	1,217	13	10	34	1	154	50	14,029	33	
New Brunswick and P. E. I.	394	235	1,808	4,397	5,100	4,197	135	13,604	9,655	613	3,106	2,304	4,807	4,807	1,538	04	14	12	1	159	02	4,801	73	
Newfoundland	324	178	1,836	4,241	5,050	2,827	135	12,233	7,594	690	1,715	5,134	3,331	3,331	1,588	04	30	20	1	182	55	1,365	32	
Ontario and Northwest	153	219	1,339	4,249	4,335	4,405	43	13,235	9,476	612	2,981	853	3,382	3,382	1,184	09	1	00	1	102	55	7,589	45	
British Columbia	153	191	391	1,423	1,363	49	4	4,235	3,014	130	361	488	1,454	1,454	136	32	1	00	64	95	2,901	05		
Japan	65	70	157	186	186	49																		
Total this year	4,557	3,312	32,639	75,632	100,180	77,313	1,856	255,887	174,107	12,412	62,316	26,891	70,708	70,708	\$41,473	47	\$498	37	\$109	10	\$2,622	48	\$118,468	95
Total last year	4,567	3,251	30,397	75,010	101,554	75,049	1,836	232,546	172,692	12,412	59,423	31,272	76,124	76,124	\$35,361	32	\$498	37	\$109	10	\$2,591	37	\$115,371	87
Increase	10	61	1,242	622	1,626	2,264		23,341	1,415		2,893	4,411	5,421	5,421	3,887	85								
Decrease																								

* Not given last year.

Sunday-school Supplies for 1896.

THE publishers of Sunday-school lesson helps have to take a long look ahead and arrange for their notes on the lesson about a year in advance. Drs. Hurlbut and Doherty have already brought out their Commentary on the Lessons for 1896, a large volume of nearly 400 pages, with numerous cuts. The Monday Club Sermons for the whole of 1896 are already in the market. Artists and engravers have already prepared their pictures to illustrate the lessons. Our own publishing house, determined not to be behind the leading houses of the world, has placed a large order for these cuts and other illustrative matter to enhance the value of all of our Sunday-school periodicals. The BANNER will, as heretofore, give very full and copious notes on the lessons. It is permanently enlarged in size to 56 or 64 pages, varying with the number of Sundays in the month. A new department of Primary Lesson Helps has been introduced, which is proving exceedingly popular.

Many testimonies have been received as to the great assistance which *Onward* has been in increasing the attendance of the schools, and in many cases keeping the school open throughout the whole winter through the interest created by its general make-up and attractive and serial stories. It has won special commendation for the great help it offers to the better comprehension of the Sunday-school lessons. Its numerous and excellent engravings of the sacred sites and scenes of the lessons, and the careful selection from the whole range of English literature of articles in prose and verse, many of which have been written especially for the pages of *Onward*, have proved especially valuable. No person can have any idea of the amount of labor involved in this research which has not made it a personal task. But so manifold are the advantages that redoubled pains shall be taken to still further improve this important department.

Pleasant Hours, Sunbeam and Happy Days will share the general improvement of our Sunday-school periodicals. Extensive supplies of engravings have been ordered to illustrate the lessons for the coming year. The improvement in the paper and press work which has been so marked will be still further carried on. So great has been the increase in the circulation of *Onward* that it has been found necessary to go to the very considerable expense of making two sets of plates and cuts of the entire paper in order that the large edition may be run off the press in time to reach its many remote subscribers.

The *Methodist Magazine*, now entering on its 43rd volume, will be still further improved and will continue to share the progressive development of all the issues of our house. Many schools have found it an admirable substitute for library books, as being fresher, newer and much more economical. The illustrations of "Every Day Life in Bible Lands," which throw such a flood of light on many otherwise obscure passages of Scripture, will be continued, with a full and varied programme of articles of much interest to Canadian Methodist households, and especially to Sunday-school teachers and Bible students. The *Magazine* will be furnished to schools in quantities of two or more subscribers at the low price of \$1.60 a year.

The *Sunday-School Journal*, speaking of the periodicals of the great Methodist Episcopal Church of the United States, which are of smaller size than our own, and of equal or higher price, says: "The figures at which these papers are sold in quantities for distribution in Sunday-schools are almost ridiculously low. Only the enormous facilities of the publishers and an immense circulation could warrant such prices. If you still doubt, send for samples, for the publishers, having confidence in the self-advertising qualities of their periodicals, will send assorted samples of them to any Sunday-school which desires to see and know the best thing."

All this would apply still more force to the publications of our own Canadian house, which is not behind any in the world in the excellence and cheapness of its issues.

Who Entered Canaan ?

BIBLE statements which seem simple and unmistakable in meaning will often be found to contain implied or inferential truth, when they come to be read in conjunction with other portions of Scripture text. It is this which, to a large extent, makes familiarity with Old Testament history something not to be acquired by the study of detached lesson selections without an equally close study of much that lies between. Such a passage, for instance, is Numbers xxvi. 65, which, taken by itself, would seem to leave no doubt that Caleb and Joshua were the only two of the children of Israel who came out of Egypt and into Canaan. The following letter, from the state of Washington, recalls a discussion on this point in the *Sunday-school Times* twelve years ago.

Some years ago, when the current Sunday-school lessons were being taken from the Book of Joshua, the writer took occasion (in Notes on Open Letters) to call the attention of the *Sunday-school Times* to the very prevalent error concerning Caleb and Joshua, often stated thus: "Caleb and Joshua were the only per-

sons of the children of Israel who left Egypt that were permitted to enter the land of Canaan." As the mistake again appears, in a modified form, in the comments upon the lesson for September 8, it seems not inopportune to review the statements then made. In Numbers i. 1-3, we find that God commanded Moses and Aaron to number the children of Israel, "every male . . . from twenty years old and upward, all that are able to go forth to war in Israel." This was at Mt. Sinai, the second month of the second year after leaving Egypt. In the successive divisions of the chapter (vs. 21, 23, 45, etc.) we are told the number in each tribe, always with the specification that the number referred to those "that were able to go forth to war,"—that is, between the ages of twenty and fifty. In the forty-seventh verse we are distinctly told that the Levites "were not numbered among them;" but in Numbers iii. 14, 15, we find that the males of the Levites were numbered "from a month old and upward." This was when they were taken in exchange for the first-born of Israel. In Numbers iv. 1-3, we find them numbered for tabernacle service,—all between the ages of thirty and fifty; and in the successive divisions of the chapter (vs. 23, 30, 35, etc.) we find these particulars reiterated. In Numbers xiv. 29, 30, God says: "Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, surely ye shall not come into the land,"—save Caleb and Joshua. In Numbers xxvi. 1-4, we find that Moses and Eleazar numbered the men of war, and (vs. 63-65) that "there was not left a man of them" save Caleb and Joshua. In Numbers xxxii. 11, 12, when Moses was warning the children of Reuben and Gad not to renew the sin of the ten spies, he refers to those who died in the wilderness under the phrase, "none of the men that came up out of Egypt," but the added words, "from twenty years old and upward," shows that only the men of war are meant. Not the slightest doubt of this is left by Deuteronomy ii. 14-16, where Moses says, "When all the men of war were consumed and dead from among the people . . . the Lord spake unto me, saying, Thou art this day to pass over Ar," although, did Deuteronomy i. 35 ("not one of these men of this evil generation") stand alone, we might think differently. Is it not plain, then, that many of the priests and Levites who left Egypt, besides Eleazar, may have entered Canaan? Many women, perhaps? Many men who were just under twenty when the host was numbered at the foot of Sinai?—*Sunday-school Times.*

SOME persons, instead of "putting off the old man," dress him up in a new shape.—*St. Bernard.*

Opening and Closing Services.

FOURTH QUARTER.

OPENING SERVICE.

I. Silence.

II. Responsive Sentences. [Psalm 84. 8-12.]
Supt. O Lord God of hosts, hear my prayer: give ear, O God of Jacob.

School. Behold, O God our shield, and look upon the face of thine anointed.

Supt. For a day in thy courts is better than a thousand.

School. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

Supt. For the Lord God is a sun and shield:

School. The Lord will give grace and glory:

Supt. No good thing will he withhold from them that walk uprightly.

School. O Lord of hosts, blessed is the man that trusteth in thee.

III. Singing.

IV. The Ten Commandments, or the Apostles' Creed.

V. Prayer, followed by the Lord's Prayer in concert.

VI. Scriptural Lesson.

VII. Singing.

LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

III. Recitation of Title, Golden Text, Outline and Doctrinal Suggestion by the school in concert.

IV. Review and Application of the Lesson by Pastor or Superintendent.

V. Supplemental Lesson. [Special lessons in the Church Catechism may here be introduced.]

VI. Announcements (especially of the Church service and week-evening prayer-meeting).

CLOSING SERVICE.

I. Singing.

II. Responsive Sentences.

Supt. My God shall supply all your need according to his riches in glory by Christ Jesus.

School. Thanks be unto God for his unspeakable gift.

III. Dismission.

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER: STUDIES IN JEWISH HISTORY.

B. C. 1120.]

LESSON V. SAMUEL THE JUDGE.

[Nov. 3.]

GOLDEN TEXT. Hitherto hath the Lord helped us. 1 Sam. 7. 12.

Authorized Version.

1 Sam. 7. 5-15. [*Commit to memory verses 12, 13.*]

[Study connection in chap. 7.]

5 And Sam'u-el said, Gather all Is'ra-el to Miz'peh, and I will pray for you unto the Lord.

6 And they gathered together to Miz'peh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord. And Sam'u-el judged the children of Is'ra-el in Miz'peh.

7 And when the Phil-is'tines heard that the children of Is'ra-el were gathered together to Miz'peh, the lords of the Phil-is'tines went up against Is'ra-el. And when the children of Is'ra-el heard it, they were afraid of the Phil-is'tines.

8 And the children of Is'ra-el said to Sam'u-el, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Phil-is'tines.

9 And Sam'u-el took a sucking lamb, and offered it for a burnt offering wholly unto the Lord: and Sam'u-el cried unto the Lord for Is'ra-el; and the Lord heard him.

10 And as Sam'u-el was offering up the burnt offering, the Phil-is'tines drew near to battle against Is'ra-el: but the Lord thundered with a great thunder on that day upon the Phil-is'tines, and discomfited them; and they were smitten before Is'ra-el.

11 And the men of Is'ra-el went out of Miz'peh, and pursued the Phil-is'tines, and smote them, until they came under Beth'-car.

12 Then Sam'u-el took a stone, and set it between Miz'peh and Shen, and called the name of it Eb-en-e'zer, saying, Hitherto hath the Lord helped us.

13 So the Phil-is'tines were subdued, and they came no more into the coast of Is'ra-el: and the hand of the Lord was against the Phil-is'tines all the days of Sam'u-el.

14 And the cities which the Phil-is'tines had taken from Is'ra-el were restored to Is'ra-el, from Ek'ron even unto Gath; and the coasts thereof did Is'ra-el deliver out of the hands of the Phil-is'tines. And there was peace between Is'ra-el and the Am'o-rites.

15 And Sam'u-el judged Is'ra-el all the days of his life.

Revised Version.

- 5 And Sam'u-el said, Gather all Is'ra-el to Miz'pah, and I will pray for you unto the Lord.
- 6 And they gathered together to Miz'pah, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord. And Sam'u-el judged the children of Is'ra-el in Miz'pah.
- 7 And when the Phil-is'tines heard that the children of Is'ra-el were gathered together to Miz'pah, the lords of the Phil-is'tines went up against Is'ra-el. And when the children of Is'ra-el heard it, they were afraid of the Phil-is'tines. And the children of Is'ra-el said to Sam'u-el, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Phil-is'tines. And Sam'u-el took a sucking lamb, and offered it for a whole burnt offering unto the Lord: and Sam'u-el cried unto the Lord for Is'ra-el; and the Lord answered him. And as Sam'u-el was offering up the burnt offering, the Phil-is'tines drew near to battle against Is'ra-el: but the Lord thundered with a great thunder on that day upon the Phil-is'tines, and discomfited them; and they were smitten down before Is'ra-el.
- 11 And the men of Is'ra-el went out of Miz'pah, and pursued the Phil-is'tines, and smote them, until they came under Beth'-car. Then Sam'u-el took a stone, and set it between Miz'pah and Shen, and called the name of it Eb-en-e'zer, saying, Hitherto hath the Lord helped us. So the Phil-is'tines were subdued, and they came no more within the border of Is'ra-el: and the hand of the Lord was against the Phil-is'tines all the days of Sam'u-el. And the cities which the Phil-is'tines had taken from Is'ra-el were restored to Is'ra-el, from Ek'ron even unto Gath; and the border thereof did Is'ra-el deliver out of the hand of the Phil-is'tines. And there was peace between Is'ra-el and the Am'o-rites. And Sam'u-el judged Is'ra-el all the days of his life.

TIME.—B. C. 1120. **PLACE.**—Mizpeh, in the tribe of Benjamin. **RULER.**—Samuel; probably the only one of all the "judges" whose control extended over most of the land. He was one of the purest and wisest rulers this world has ever seen. **INTRODUCTORY.**—Samuel was still a young man. As soon as he found the reins of the nation in his hands he sought to bring

about a great reformation. He first urged a revival of personal religion; then gathered a public assembly. **DOCTRINAL SUGGESTION.**—The efficiency of prayer.

HOME READINGS.

- M.* Samuel the judge. 1 Sam. 7. 5-15.
Tu. An upright judge. 1 Sam. 12. 1-5.

- W. Daniel's intercession. Dan. 9. 8-19.
 Th. Prayer answered. Psalm 99.
 F. Remembering God. Psalm 20.
 S. God's compassion. Joel 2. 12-17.
 S. Prayer for others. 1 Tim. 2. 1-8.

LESSON HYMNS.

No. 49, New Canadian Hymnal.

In the secret of his presence how my soul
 delights to hide!
 Oh, how precious are the lessons which I
 learn at Jesus' side!

No. 218, New Canadian Hymnal.

Come, thou Fount of every blessing,
 Tune my heart to sing thy grace.

No. 130, New Canadian Hymnal.

Come, ye that love the Lord,
 And let your joys be known.

QUESTIONS FOR SENIOR STUDENTS.

1. Penitence, v. 5, 6.

Study the geography of this lesson.

What preceded this public consecration?

What duty had Samuel insisted upon? (See verses 1-4.)

What incentive had he presented?

How had his advice been received?

Why did the people assemble at Mizpeh? (*Answer.* This was their religious center after the loss of the ark and the fall of Shiloh.)

What symbolic act of humiliation accompanied their confession?

What are we to understand by "Samuel judged the children of Israel?"

2. Prayer, v. 7-9.

What did the lords of the Philistines do?

How did the Israelites feel when they heard this news?

What did they say to Samuel?

What was symbolized by the "burnt offering" of a sucking lamb?

What intercession was made by Samuel?

Find five other incidents of prayer for others that God answered?

What intercession is now made for God's people? (Rom. 8. 27.)

3. Power, v. 10-15.

How were the Philistines routed?

What memorial was set up, and what was its purport?

What did Samuel say? (GOLDEN TEXT.)

What was secured by this deliverance?

Under whose supervision were the people?

What were the leading traits of Samuel's character?

Practical Teachings.

Where in this lesson are we taught the duty of—

1. Sincere repentance?
2. Humble confession?
3. Earnest prayer?
4. Grateful remembrance?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Penitence, v. 5, 6.

Where did the gathering occur at Mizpeh, and for what purpose?

What acts of devotion did the people perform?

What confession did they make?

What is promised to the true penitent? (Prov. 28. 13.)

2. Prayer, v. 7-9.

Who heard of the gathering at Mizpeh, and what did they do?

How did this movement affect the Israelites?

What appeal did they make to Samuel?

What offering did Samuel make?

To whom did he cry, and with what effect?

What gracious promise of answer does the Lord give? (Isa. 65. 24.)

3. Power, v. 10-15.

What danger threatened as Samuel sacrificed?

Whose power saved Israel, and how?

How far did Israel pursue the Philistines?

What memorial of victory did Samuel set up?

What did the memorial mean? (GOLDEN TEXT.)

How long had Israel rest from the Philistines?

What cities were restored to Israel?

With what people had Israel peace?

How long did Samuel judge Israel?

Teachings of the Lesson.

Where in this lesson are we taught—

1. That God demands penitence?
2. That God hears prayer?
3. That God defends his people?

QUESTIONS FOR YOUNGER SCHOLARS.

What did Samuel become?

Why did God bless and help him? **Because he was true to God.**

Who troubled the Israelites?

How?

Why did the Lord allow these things?

What advice did Samuel give the people? (1 Sam. 7. 3.)

What did they do after a while?

What did Samuel tell them?

What did he promise them?

Where was a great meeting held?

What did the people do?

Who heard of it?
 What danger threatened Israel?
 What did Samuel do?
 How did the Lord answer his prayer?
 What did Samuel set up as a memorial?
 How long did Samuel judge Israel?

Remember—

It is the Lord who saves us from our enemies.
 He wants us to serve him only.
 There ought to be memorial stones in our lives.

EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT R. DOHERTY, PH.D.

General Statement.

The ark of God remained for less than a year in the hands of the Philistines, but for many years was in seclusion and separated from the tabernacle. During almost a generation there was no regular service and no organization of the nation; the people were without the emblem of God's presence and crushed under the power of their enemies. Yet there was one strong heart that remained faithful and sustained the faltering hope of Israel. From his home in Ramah Samuel went quietly throughout the land, calling upon the tribes to unite, urging them to cease from the service of the false gods, and promising them God's help if they would become his people as of old. His labors were successful. Everywhere the heart of the nation responded to his appeal, the idols were forsaken and destroyed, and the face of the people was turned toward their fathers' God. The next step in the reformation was to summon a great assembly of the people at Mizpah, a central location in the land of Benjamin. They met to express their sorrow over the past and their vows of consecration to God's service. But the inevitable result followed this awakening of the national and religious life. Their Philistine oppressors marked the gathering, feared its result, and marched to disperse the throng and bind the shackles more securely upon the nation. The terror of the people only made them turn to their God and his prophet in despairing faith. Samuel was just offering a lamb, the token of Israel's consecration, and lifting up his interceding cry when the Philistine host appeared in sight. The Almighty answered with a thunderstorm of hail and lightning upon the faces of the foes. They were seized with a sudden panic and fled, pursued by the rejoicing Israelites. A signal victory was wrought, long kept in mind by the monument raised upon the field, and called "Ebenezer—the stone of help." The vigor of Samuel made the victory a permanent freedom to Israel. Everywhere the Philistines retired, and the Israelites pushed forward their borders. The whole land was now united under the wise rule of the prophet, and Samuel passed from city to city executing justice and imparting instruction. At Ramah arose a new altar, making it the religious capital of the people and gathering all the tribes for worship, while peace and order reigned throughout the land.

Verse 5. Gather all Israel. The next step in the revival and reformation was to hold an assembly. Not all the Israelites were present, but representatives from all parts of the land. The design was to inspire the people with a new enthusiasm in God's service. **To Mizpah.** "The watchtower," a place in the tribe of Benjamin, not far from Jerusalem. **I will pray for you.** There was a general confidence in the power of prayer dwelling in one who lived in such intimate communion with God. (1) *We have an Intercessor nearer the throne than even Samuel.*

6. They gathered. Elders and people from all Israel, the women and children being left at home. **To Mizpah.** This was the religious center of the people after the loss of the ark and the fall of Shiloh. Here the great assemblies were held and here Saul was inaugurated king. **Drew water, and poured it out.** A token either of their sorrow and humiliation before God, or of a vow, which was thus shown as irrevocable as the water spilled upon the ground. **Fasted.** As a sign of their abasement on account of sin. **Said**

there. (2) *The open and audible confession of sin will be a help in renouncing it.* **Samuel judged.** Though he had been looked upon as the national leader and prophet for many years, this was the commencement of his official career. He now assumed authority as God's representative, judged between man and man and between the people and their God, and prepared to undertake the duties of a military leader. (3) *The revival of God's work demands purity and righteousness on the part of his workers.* (4) *God's cause requires organization and leadership for its success.*

7. Philistines heard. Such a gathering could not escape notice, and would forebode danger of insurrection. **The lords of the Philistines.** The Philistines were not yet organized into a monarchy, but were ruled by an aristocracy of their five affiliated cities. **Went up.** From their cities on the lowlands to the seat of the Israelites in the mountain region. **Against Israel.** (5) *The immediate result of a revival of God's work is to arouse the bitter opposition of all its enemies.* **They were afraid.** They were un-

organized, without arms, and thoroughly cowed under their masters by a generation of servitude.

8. Said to Samuel. They had no confidence in themselves, but great faith in their leader's influence with God. **Cease not to cry.** "Be not silent from us from crying." The language here and elsewhere would indicate that the prayer of Samuel was probably a loud, piercing cry, like a shriek, kept up for a long time. **Unto the Lord our God.** They claim now an interest in Jehovah as their God, for they had renounced the service of idols. **That he will save us.** They had no arms and no power; if saved at all, it must be by the hand of God. (6) *Often the very exigency of trial promotes faith in God.*

9. A sucking lamb. A lamb a few days old, representing a people young, helpless, and dependent upon their God. **Offered it.** Either by his own hand, as prophet, or by the hand of the high priest, Ahitub, who may have been present as a young man. **Burnt offering.** The sacrifice was wholly consumed upon the altar, and represented entire consecration to God. **Cried unto the Lord.** Praying for the people while the sacrifice lay on the altar. **The Lord heard.** "Answered" is more accurate. The answer was given in the thunderstorm, as the voice of the Lord.

10. Philistines drew near. About to rush in upon the almost defenseless throng. **The Lord thundered . . . discomfited.** The thunder, with lightning, in a land where such storms are rare, and accompanied with hail beating on the faces of the Philistines, wrought upon their superstitious fears and threw them into confusion. **Smitten before Israel.** They fled, casting their arms away in their haste to escape. Such sudden panics are not rare, even in the thorough discipline of modern warfare.

11. The men of Israel. Encouraged by the voice of their leader and by the token of God's help. **Went out.** Left the shelter of the city in pursuit of the flying foes. **Smote them.** Using such arms as they possessed, and taking those of their enemies. **Beth-car.** An unknown place

between Mizpeh and the plain, probably on the edge of the mountains of Benjamin.

12. Took a stone. According to the ancient custom, still prevalent in oriental countries, of setting up monuments of great events. **Shen.** The word signifies "a tooth," and doubtless refers to some projecting crag then well known, but now not identified. **Eben-ezer.** "The stone of help"—a monument reminding Israel that the victory came not by their own prowess, but by the help of God. It stood on the very field where the ark had been captured twenty years before (1 Sam. 4. 1), and was full of humbling, grateful suggestions. **Hitherto.** "Up to this point of time."

13. Philistines were subdued. Thoroughly beaten and repelled. **They came no more.** Not during the period of Samuel's rule did they successfully make inroads upon the land of Israel. **Hand of the Lord was against.** This would indicate that they made attempts to regain their lost supremacy, but failed. **All the days of Samuel.** Not during his life, but his government, for after the accession of Saul to the throne their aggressions were successfully renewed.

14. Cities . . . taken . . . restored. The small cities and villages along the foothills of the maritime plain, on the borders between Israel and Philistia. **From Ekron.** The most northerly of the Philistine cities, now called *Akir*. **Unto Gath.** Probably *Tell-es-Saqeh*, fifteen miles south of Ekron. These places, Ekron and Gath, were not conquered, or certainly not held, for Gath appears afterward as the leading Philistine city. **The coasts.** The places bordering on Israel, between the two cities named above, but not including them. **Peace . . . Amorites.** This is a general term for the Canaanite races in and around Israel, who were now overawed by the Israelite power under Samuel's vigorous leadership.

15. Judged Israel. Probably he was the only judge whose authority was recognized by both Judah and Ephraim and by all the tribes on the west of the Jordan. **All the days of his life.** Even after the coronation of Saul Samuel was recognized as possessing supreme authority and held in the highest reverence.

CRITICAL NOTES.

BY PROFESSOR W. W. DAVIES, D.D.

Verse 5. Gather all Israel. This must not be taken too literally, for it is more probable that it was a representative council of the elders and chief men from the several tribes, rather than a general assembly of all male Israelites over twenty years of age (see 1 Sam. 8. 4). The object of the meeting was to arouse enthusiasm and patriotism, to bind the people in a common bond of unity, as well as to bring them into closer communion with Jehovah. Agitators and reformers

have always taken advantage of such gatherings. **To Mizpah.** This word is sometimes written "Mizpeh." It means "watchtower," or "fortress." It is always written with the definite article. This, like many Palestinian geographical terms, being a common, not a proper, noun, is applied to several places. We know of at least three in Gilead (see Gen. 31. 49; Josh. 11. 8; Judg. 10. 17), one in Meab (1 Sam. 22. 3), another in Judah (Josh. 15. 35). The Mizpah mentioned here was

in Benjamin, generally supposed to have been five or six miles northwest of Jerusalem and not far from Ramah, the home of Samuel. It has been identified with Nebi-Sam'el. It was famous for its great assemblies, made so, doubtless, by its central location and natural fortification (see Judg. 20, 1-3; 21, 1-5, 8; 1 Sam. 10, 17). It was strengthened by Asa, and became the residence of Gedaliah (2 Kings 25, 23), governor of Judea under the King of Babylon. It was here that Saul was made king. Many centuries later Judas Maccabæus gathered a large army at this ancient sanctuary against Antiochus Epiphanes (1 Macc. 3, 42, ff.). Thus Mizpah was celebrated for centuries, and, in common with Bethel, Shiloh, Shechem, and Gilgal, was one of the sacred places during the times of the judges. According to the law, there was only one place where the Lord could be acceptably worshiped (Deut. 12, 11), but these were troublesome times and the people were disorganized. **I will pray for you unto the Lord.** "I will intercede in your behalf." Intercessory prayer was very common among God's people in Bible times (Gen. 18, 22, f.; 1 Kings 18, 36; Ezra 9, 15). Samuel was famous for his prayers (see 1 Sam. 8, 6; 12, 17; 15, 11). His fame continued long after his death (Psalm 99, 6; Jer. 15, 1). "The supplication of a righteous man availeth much" (James 5, 16). Every child of God has the assurance not only that his heavenly Father hears his prayer, but that Christ ever liveth to make intercession for him (Heb. 7, 25).

6. And drew water. This is the only place in the Old Testament where such a rite is mentioned. It is, therefore, not easy to determine its exact symbolical signification. Some think that here it symbolizes the pouring out of the heart in humility and prayer before God. The Targum paraphrases as follows: "And they poured out their heart in repentance before Jehovah." The water once poured on the ground, so Israel makes a complete surrender, irrevocable, to God. Compare the words of our Saviour in John 7, 37. **And fasted on that day.** Fasting has ever been regarded as a means of grace, especially in seasons of distress, sorrow, and calamity (2 Chron. 20, 3; Jer. 36, 9; Neh. 9, 1). Though only one fast is prescribed in the law of Moses, that on the great day of atonement (Lev. 16, 29), there are not less than twenty-eight given in later Jewish law. **We have sinned.** Solemn rites and symbolical worship are good in their place, but public and sincere confession of sin is also necessary. Sin, then as now, was the source of most all their sorrows. **Samuel judged.** This is the first mention we have of the great prophet acting in the capacity of judge. From that it has been inferred that this was the beginning of his judgeship. Be that as it may, he is now in full control and enters upon his duties as reformer in great earnest. Samuel was one of the

great men of the ages. He united in himself the offices of priest, prophet, ruler, and military commander.

7. The Philistines. The word means "emigrants," or "wanderers." They were probably of Semitic origin, though many would make them descendants of Ham. They were in Palestine as early as Abraham's time (Gen. 26, 1). So also when Joshua entered Canaan we find a strong confederation of them (Josh. 13, 3). They were always the natural enemies of Israel, and many are the battles recorded between them and the Hebrews. In the early days of Samuel they ruled with cruel sway over a large portion of the land, but their power was broken at the great battle of Eben-ezer, and their dominion was broken, at least in the territory around Mizpah, though they continued to oppress God's people in the southern portions of the country. Even during the reigns of Saul, David, Jehoram, and Ahab they inflicted severe losses upon Israel. And, strange to say, Philistia showed its old hatred and "perpetual enmity" down to the Babylonian captivity (Ezek. 25, 15). **The lords of the Philistines.** There were five of these, and they ruled over as many different cities, with the territory around. The towns were Gaza, Ashdod, Askelon, Gath, and Ekron (Josh. 13, 3; 1 Sam. 6, 4). **Went up against Israel.** They suspected the assembly at Mizpah, and determined to nip the contemplated rebellion in the bud. **They were afraid of the Philistines.** They went to Mizpah to pray, not to fight. Thus they were probably unprepared for war.

8. Cease not to cry. They depended upon Samuel's prayer more than they did on their own prowess. How often has prayer accomplished miracles! Mary, Queen of Scots, was wont to say: "I fear John Knox's prayers more than I do an army of ten thousand men."

9. Samuel took a sucking lamb. Literally, "a milch lamb." The word is only used twice in the Bible—here and in Isa. 65, 25. No lamb under seven days old could be offered (Exod. 22, 30). **A whole burnt offering.** It was entirely consumed, symbolizing complete consecration of the entire nation in a holy covenant to God (Rom. 12, 1). It was a fast, not a feast; thus no portion of the sacrifice fell either to the officiating priest or to the one offering (see Lev. 1, 10-13). Samuel was a Levite, and had a right to officiate at the altar, as he often did (see 1 Sam. 9, 12; 10, 8; 11, 15; 16, 2). We do not know that either the ark or the tabernacle was at Mizpah; if not, the irregularity must be explained by the disorganized state of religion. **Samuel cried unto the Lord.** Not simply spoke, but cried in a loud voice; not sacrifice alone, but contrition of heart as well. **The Lord answered him.** Not simply heard, as in the Authorized Version, but answered; not only received the petition, but sent a reply.

10. And as Samuel was offering . . . the Philistines drew near. They thought it was a good time to surprise the Israelites. They had but little idea of the value of intercessory prayer. This incident should teach us that we are not free from the attacks of Satan, even while at church or performing our devotions. It should also impress upon us the value of prayer. Do we pray as much, as often, and as sincerely as it is our privilege? **Thundered with a great thunder.** Better, "with a great voice." Both Philistine and Hebrew recognized the voice of God in the fierce storm. Thunder is repeatedly called the voice of Jehovah. Let everyone read that exquisite little psalm which describes God's power and the safety of the good man in the storm. I refer to Psalm 29. **Discomfited them.** The verb used in Hebrew is onomatopoeic—like "hum," only much stronger, in English. It signifies "to terrify greatly," "to drive into confusion." It is often used of calamities brought about by some immediate divine agency (Exod. 14. 24; 23. 27).

11, 12. Beth-car means "house of a lamb," or "pasture." It is nowhere else mentioned in the Bible. **Shen**, written with the definite article, means "the tooth"—that is, some pointed rock or crag. **Eben-ezer**, "Stone of help." None of these three places has been identified. Eben-ezer is one of the most familiar words in the language of devotion. It is significant that at this very spot, twenty years before, the ark was captured by the Philistines (1 Sam. 4. 1). The custom of setting up stones or pillars is very old, and common to all nations. One of the most famous ever discovered is that of Mesha, King of Moab, which records his victory over Israel (see 2 Kings 3. 4).

13. The Philistines were subdued. The verb translated "subdued" is very strong, and denotes to bend or to humble one's self, and then sue for peace. **They came no more.** That is, for the time being. **The hand of the Lord was against the Philistines all the days of Samuel.** Their power was broken at Eben-ezer; their sway henceforth was only partial and local. They were by no means utterly defeated, for we read that they oppressed Israel (1 Sam. 9. 16), had a garrison at Gibeah (10. 5), had disarmed Israel and captured the blacksmiths (13. 19); see also 17. 1 and 23. 27. The armies of Israel were utterly routed at Gilboa (see 31. 1, ff.), and thus the Philistines regained their power once more.

14. From Ekron even unto Gath. The Hebrews captured many places on a line between Ekron and Gath. Whether these two cities were included is not clear. Ekron, once held by Israel (Judg. 1. 18), was the most northerly of the five strongholds of Philistia. It is now called Akkaron, or Akir. The site of Gath is not so well known; some identify it with modern Dikrin, and others with Tell-es-Safeli. **The border thereof.** The

adjacent territory or land around. **There was peace between Israel and the Amorites.** The evident meaning of this clause is that these two nations acted together as allies to overthrow the yoke of the Philistines. The word Amorites signifies "mountaineers." They were very powerful people, and occupied much territory in the highlands or hilly districts on both sides of the Jordan (see Num. 13. 29; 21. 23, f.; Josh. 10. 5).

15. And Samuel judged Israel all the days of his life. Samuel, though not the sole judge, yet continued to exercise judicial functions till his death. Though his sons were appointed judges in his old days, they served merely as deputies under him; and though Saul was made king years before Samuel died, it is evident that his principal work was commander in chief of the army, at least while Samuel lived.

Analytical and Biblical Outline.

Traits of a True Revival.

I. SORROW FOR SIN.

Lamented after the Lord. v. 2.

Godly sorrow worketh repentance. 2 Cor. 7. 10.

Render your heart. Joel 2. 13.

II. RENUNCIATION OF SIN.

Put away the strange gods. v. 3.

Wicked forsake his way. Isa. 55. 7.

Turn from their wicked ways. 2 Chron. 7. 14.

III. CONFESSION OF SIN.

We have sinned. v. 6.

Confesseth and forsaketh. Prov. 28. 13.

If we confess our sins. 1 John 1. 9.

IV. PRAYER TO GOD.

Cry unto the Lord for us. v. 8.

Seek ye the Lord. Isa. 55. 6.

Nigh unto all them that call. Psalm 145. 18.

V. WORK WITH GOD.

Men of Israel went out. v. 11.

Work . . . God worketh. Phil. 2. 13.

Laborers together with God. 1 Cor. 3. 9.

VI. GRATITUDE TO GOD.

Hath the Lord helped us. v. 12.

Delivered . . . yet deliver. 2 Cor. 1. 10.

Will bless . . . at all times. Psalm 34. 1.

Thoughts for Young People.

One Man's Power for Good.

1. One man can have power with God by his prayers in behalf of his people and the cause of God. (Verses 5, 9.)

2. One man can lead the people in their repentance from sin, their turning toward God, and their consecration. (Verses 5, 6.)

3. One man can give his people an example of trust in God which shall encourage them in an hour of adversity. (Verses 7-10.)

4. One man can so encourage the confidence of others and direct their efforts as to give them victory over adversaries by God's power. (Verses 10, 11.)

5. One man can show to others God's hand in their history and God's care over them. (Verse 12.)

Lesson Word-Pictures.

BY REV. E. A. RAND.

O, it is good to come together for prayer, to deepen the sense of sin and grieve the sense of God, and in the days of storm turn to the divine hiding place. And word has gone out to all Israel that if they will come to Mizpeh Samuel will pray for them. Poor Israel, in bondage to the Philistines, but breaking out of its bondage to strange idols, welcomes the thought that Samuel's prayers will go up for the better life of Israel, and that the deliverance of Israel as a nation may be accomplished. So they have come by highways, by cross paths, down the hill slopes, along the valleys, all to Mizpeh. With what interest they gather about Samuel, the one man rising up as Israel's prophet, judge, leader!

There is a star of hope shining in this Philistine night, so long blackening the land. The people are turning from idols and turning to prayer, and they are gathering about a man who is filled with the spirit of God. Tremble, Philistia! The hour for the solemn service has begun. Water is brought. It is poured out in sacred oblation. The people fast. They bewail their sins. They are putting up hands of supplication to God. Samuel steps forward to give counsel and judgment.

But look away from Mizpeh. Who are gathering? What power is massing itself in threatening array? There is a multitude coming up over the hills like a storm cloud, that rolls over their crests and down into the valleys.

The Israelites look on in dread. They know the meaning of that storm cloud. The Philistines, the Philistines are coming! Yes, the news went through Philistia that Israel had gathered at Mizpeh. These wretched servants, these craven-hearted Hebrews have dared to hold a great meeting. And why held? The Philistines have come up to see. With rattling, rumbling chariots have they come, with sharp spears and keen swords and arrows that look to the marks of Hebrew eyes.

Israel looks at the storm cloud rolling down the hills and shakes with fear. It turns to Samuel, pressing closer, closer, and makes its trembling plea, "Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines."

What a time of solemn awe! Samuel drawing nigh to the altar, Israel shrinking up to him, and the dreaded Philistines coming!

Samuel, though, is praying.

The flames have been kindled upon the altar.

The smoke ascends.

The burnt offering "wholly unto the Lord" is upon the altar.

Israel, trembling, fearing, comes closer to the altar, for the Philistines are coming!

Samuel, though, is praying!

In battle array, threatening, shouting, defying, the Philistines press on, their chariots rumbling, their arms clanking; but Samuel is praying!

Hark! God is answering!

The heavens have been blackening, and a peal of thunder swells and booms and echoes across the heavens. The Philistines are coming nearer, but Samuel keeps on praying.

God is looking down in the lightning, and the thunder grows louder and louder and crashes in a deafening uproar through the heavens. The rain smites down. The wind bellows. Down upon the Philistines breaks the awful tempest.

What terror!

What confusion!

What helplessness!

It is Israel now that is coming, the whirlwind in its furious charge upon the idolaters, and away they go in flight and shame. Out of Mizpeh they flee, and Israel presses after them, smiting and scattering as when the harvest flail descends upon the stalks upon the threshing floor.

It is God's awful flail!

O, day of the Lord, day of the olden times, when God led out his people to battle!

But what is Samuel doing between Mizpeh and Shen? Samuel, the suppliant, is now Samuel, the monument builder. He is setting up a stone of remembrance, and he calls it Eben-ezer, stone of help. As it looks toward Israel it faces a land of triumphant rejoicing. Fronting Philistia and the blue sea washing its sandy rim, this stone overlooks a land defeated and bowed in shame.

Orientalisms of the Lesson.

BY J. T. GRACEY, D.D.

Verse 6. "Samuel drew water, and poured it out before the Lord." This by commentators is passed over as without any recognizable significance, having no parallel in the Old Testament, and they quote the rendering of the Targum as the spiritualized text: "They poured out their heart in repentance before Jehovah." Without attempting now the work of the expositor, it may be borne in mind that libations of wine were well known among very ancient nations, but the Hindoos pour out water before their gods as a part of many of their religious services. Whatever of the three hundred and thirty millions of objects of worship rhetorically recognized by the Hindoo pantheon a Hindoo may or may not worship, he

is sure to make offerings to his deceased ancestors. These are balls of rice and the pouring out of water. Standing in some sacred tank or river, the worshiper will place his hands together and dip up water, which he then pours out before his god. On other occasions he may strew marigolds or other flowers on the ground, and pour out water upon them as an offering, the acceptance of which he explains is manifest when the sun rises, absorbs the water, and the dried and withered flowers are in evidence that the god has consumed the spirit of the offering.

Verse 9. Samuel offered a sucking lamb, which the law required should be at least seven days old, as a whole burnt offering. The distinction between partial and whole sacrifices, so clearly prescribed among the Israelites, is well recognized among oriental nations and those of Africa also. Men, whether gradually or not, have come to offer parts of the victims only, such as, in the case of a man who was to be sacrificed, his little finger only, or one ox out of a herd dedicated to some god; and finally this has been in some cases refined to make paste images of the object to be sacrificed. There is diversity of distribution of the sacrificial victim or offering. The writer has seen Brahmans quarreling over a division of the offering among themselves. In the Israelite usage, in some sacrifices the shoulder fell to the officiating priest, the breast to the priests in general, but in the whole burnt offering nobody got any part. It was wholly burnt up, to show the absolute surrender of the whole person or nation to God's service, without any reservation whatever.

Verse 12. After all that we have written of Phœnician idolatry, Rawlinson says they were not idolaters in the ordinary sense of the word; that is to say, they did not worship images of their deities. Some were only conical stones, *betyli*, dedicated to various deities regarded as possessed of certain mystic virtue. Occasionally they appear to have been displaced by pillars set in front of temples, to which sacrifices were offered. These were of metal and stone, but commonly of wood.

In early times rude stones were symbolic of divine power. *Betyli*, or Bethel, were among the earliest objects of religious regard in Asia. The Venus of Paphos, the Cybele of Pessinus, according to Kenrick and others, were of this character. The Moslems before Mohammed's day worshiped Venus under the form of a stone with head rudely carved on it.

Memorial stones. The center of the Mohammedan world is the Black Stone which Mohammed built into the Kaaba at Mecca. This stone was an object of worship long before Mohammed's day by the tribes of Arabia. Remove the Kaaba, and you destroy the communal center of Islam; remove

the Black Stone, and you destroy the Kaaba. Thus the most iconoclastic monotheism of the world has its pivotal center in a survival of the old stone age of religious worship. Millions of Moslems from every quarter of Europe, Asia, and Africa make the pilgrimage to Mecca to touch or kiss this stone, which is possibly an aërolite, as tradition says it fell from heaven. It is worn by the touch of the millions who for centuries have touched it as they marched round the Kaaba.

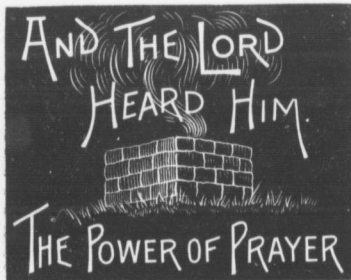
Verse 13. "The hand of the Lord was against the Philistines." This was not merely a political contest. It was a religious and moral contest. Lenormant says: "Round this religious system gathered in the external and public worship a host of frightful debaucheries, orgies, and prostitutions in honor of the deities, such as accompanied all the naturalistic religions of antiquity. The Canaanites were remarkable for the atrocious cruelty that stamped all the ceremonies of their worship and the precepts of their religion. No other people ever rivaled them in the mixture of bloodshed and debauchery with which they thought to honor their deity." Others declare that terror was inherent in the system of worship, and all ceremonies were bloody. There were voluntary tortures, sacrifice of living children in arms, and the total result was the stifling or destruction of the best feelings of human nature, mental degradation of the gloomiest superstition, cruel and profligate usages, till the depth of moral degradation supplies a reason and justification for the determination of Jehovah that they should be destroyed.

Rawlinson's *Religions of the Ancient World* declares that, "Altogether the religion of the Phœnicians, while possessing some redeeming points, as the absence of images and deep sense of sin, which led them to sacrifice what was nearest and dearest to them to appease the divine anger, must be regarded as one of the lowest and most debasing of the forms of belief and worship prevalent in the ancient world, combining, as it did, impurity with cruelty, the sanction of licentiousness with the requirement of bloody rites, revolting to the conscience and destructive of any right apprehension of the true idea of God." In every place where the Canaanites carried their trade and their arms, their fanaticism celebrated these horrible sacrifices. In verse 3 Samuel commanded them to put away the strange gods Baal and Ash-toreth, the female principle of deity, worshiped as Ishtar in Babylon and among the Philistines. The religious crisis appears in this victory from the fact that to Ishtar were devoted all spoils of war. The symbol was Asherah, a wooden column or image resembling the sacred tree of the Assyrians, the worship of which they commonly linked with that of Baal. Israel began this wor-

ship in the wilderness at Baal-peor, and it was never thoroughly eradicated during the time of the judges.

Blackboard.

BY J. T. HARTNAGEL, ESQ.



BY GEORGE W. PEASE, ESQ.

FROM PENITENCE

SIN ACKNOWLEDGED
ACRIFICE OFFERED
ALVATION SOUGHT



THROUGH PRAYER

SAMUEL | JESUS

PRAYING FOR

THE

ISRAELITES | WORLD

"CRIED UNTO THE LORD." | "FATHER, FORGIVE THEM."

THE LORD HEARD.



TO POWER.

PEOPLE SUCCEED | SATAN CONQUERED
PHILISTINES SMITTEN | SIN CAST OUT

"Hitherto hath the Lord helped us."

By Way of Illustration.

BY JENNIE M. BINGHAM.

Verses 5-8. *Prayer.* Look at the incredible ease of prayer. Every time, place, posture is fitting. Talent is not needed. Eloquence is out of place. Our want is our eloquence, our misery is our recommendation. Thought is quick as lightning, and quick as lightning can it multiply effectual prayer. Actions can pray; sufferings can

pray. The whole function is expressed in a word; it is simply this: The child at his father's knee, his words stumbling over each other from very earnestness, and his wistful face pleading better than his hardly intelligible prayer.—*F. W. Faber.*

Wonders of prayer. Abraham's servant prays, Rebekah appears; Jacob prays and prevails, and Esau's mind is turned from the revengeful purpose he had harbored for twenty years; Moses prays, Amalek is discomfited; Joshua prays, Achan is discovered; Hannah prays, Samuel is born; David prays, Ahithophel hangs himself; Jehoshaphat cries to God, God turns away his foes; Isaiah and Hezekiah pray, one hundred and eighty-five thousand Assyrians are dead in twelve hours; Daniel prays, the lions are muzzled; Daniel prays, the seventy weeks are revealed; Nehemiah darts a prayer, the king's heart is softened in a minute; Elijah prays, a drought of three years succeeds; Elijah prays, rain descends; Elisha prays, Jordan is divided; Elisha prays, a child's soul comes back; the Church prays ardently, Peter is delivered from prison by an angel.—*Ryland.*

Verses 9-11. *Swift help.* I had a friend who stood by the rail track at Carlisle, Pa., when the ammunition had given out at Antietam, and he saw the train from Harrisburg, freighted with shot and shell, as it went thundering down toward the battlefield. He said that it stopped not for any crossing. They put down the brakes for no grade. They held up for no peril. The wheels were on fire with the speed as they dashed past. If the train did not come up in time with the ammunition, it might as well not come at all. So, my friends, there are times in our lives when we must have help immediately or perish. O, is it not blessed to think that God is always in quick pursuit of his dear children?—*Talmage.*

Verses 12. The word Eben-ezer means "stone of help." The Book of Psalms contains about fifty references to help. Two thoughts are prominent: "Vain is the help of man" (Psalm 60. 11); sufficient is the help of God (Psalm 46. 1). The earnest cry for speedy help should be noted. "Make haste to help me." "Make no tarrying." "God shall help her, and that right early (Psalm 46. 5). The Lord Jesus is the "Mighty One," chosen to be our helper (Psalm 89. 19); "able to succor" (Heb. 2. 18), to help them that have "no helper" (Psalm 72. 12), just as he so graciously helped the impotent man at the pool (John 5. 7, 8).—*Bowes.*

Many a school and asylum and charitable home has been erected as Samuel set up his stone, to memorialize the Lord's help. And a blessed and becoming Eben-ezer it is. We should more often make public and monumental the Lord's goodness and help.

Verses 15. The authoritative power of a strong, continuous character is a fact familiar to us all. The difference between a character that has grown up into a matured strength from early goodness and purity and that which results from some sudden and violent conversion after years of weakening excesses is like the difference between the stalactite and the icicle; they look much alike, they are formed by the same forces of nature, but the one is many years forming and the other grows in a nighttime. Keep the icicle under right conditions of temperature, and it remains like the stalactite, solid and beautiful; but change these conditions, put the two together under the burning heat of the sun, and the creation of a nighttime will melt away, while the deposit of many years will be strong and solid still. Those whose early years have been filled with excesses may be converted in a nighttime, but with what anxiety and fear we watch them. Kept under right conditions of moral temperature, they stand firm, but too often, when subjected to the burning heat of temptation, their Christian purpose melts away.—*Dickinson.*

The Teachers' Meeting.

Draw a map of Palestine, showing the Philistine plain and the mountain region occupied by Israel and locating Mizpeh, Aphek, Beth-el, Gilgal, Ramah, etc.... Show the condition of Israel when Samuel arose to power as an illustration of a people in need of revival, without ordinances, organization, or power, subject to the world, and in sin, etc.... Show the steps which Samuel took to bring about a revival.... Show the results of a revival: (1) Reformation; (2) Opposition of the world; (3) Power over the world; (4) The favor of God; (5) Strength in God's cause.... The character of Samuel as here shown.... Practical duties for us all: (1) Trust; (2) Repentance from sin; (3) ———; (4) ———.

B. C. 1095.]

LESSON VI. SAUL CHOSEN KING.

[Nov. 10.]

GOLDEN TEXT. The Lord reigneth; let the earth rejoice. Psalm 97. 1.

Authorized Version.

1 Sam. 10. 17-27. [*Commit to memory verses 24, 25.*]

[Study connection in chaps. 9 and 10.]

17 And Sam'u-el called the people together unto the Lord to Mizpeh;

18 And said unto the children of Is'ra-el, Thus saith the Lord God of Is'ra-el, I brought up Is'ra-el out of Egypt, and delivered you out of the hand of the E-gyp'tians, 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

References.

FREEMAN'S HANDBOOK. (With connecting verses.)
Ver. 3: Ashtaroth, 304. Ver. 4: Baalim, 222.
Ver. 12: Monumental stones, 49.

OPTIONAL HYMNS.

No. 1.

Come and Worship.
Lord, we come before thee now.
How firm a foundation.
Fear not.
Jesus, Lover of my soul.

No. 2.

Hear thou my prayer.
Father, to thee my soul I lift.
Whenever trials press my soul.
Forth to the fight.
Go forward, Christian Soldier.

The Lesson Catechism.

[For the entire school.]

1. For what did Samuel gather the people to Mizpeh? **For a service of confession.**

2. What was the great lesson which in substance Samuel here taught them? **"Cease to do evil; learn to do well."**

3. What was the result of this new consecration? **A victory for Israel.**

4. In what words did Samuel recognize this divine help? **GOLDEN TEXT: "Hitherto hath the Lord,"** etc.

CATECHISM QUESTIONS.

64. What is worship?

The service of adoration, praise, thanksgiving, and prayer, which intelligent creatures owe to God.

65. What do you mean by adoration and praise?

The reverent acknowledgment of the Divine majesty and perfections and works.

17 And Sam'u-el called the people together unto
18 the Lord to Miz-peh; and he said unto the children of Is'ra-el, Thus saith the Lord, the God of Is'ra-el, I brought up Is'ra-el out of Egypt, and I delivered you out of the hand of the E-gyp'tians, and out of the hand of all the kingdoms that oppressed you: but ye have this day rejected your God, who himself saveth you out of all your calamities and your distresses; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before

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 Sam'u-el had caused all the tribes of Is'ra-el to come near, the tribe of Ben'ja-min was taken.

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

22 Therefore they inquired of the Lord further, if the man should yet come thither. And the Lord answered, Behold, he hath hid himself among the stuff.

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

24 And Sam'u-el said to all the people, See ye him whom the Lord hath chosen, that *there is none like him among all the people?* And all the people shouted, and said, God save the king.

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

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

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

the Lord by your tribes, and by your thousands. So Sam'u-el brought all the tribes of Is'ra-el near, and the tribe of Ben'ja-min near by their families, and the family of the Ma'trites was taken: and Saul the son of Kish was taken; but when they sought him, he could not be found. Therefore they asked of the Lord further, Is there yet a man to come hither? And the Lord answered, Behold, he hath hid himself among the stuff. 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. And Sam'u-el said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king.

25 Then Sam'u-el told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord. And Sam'u-el sent all the people away, every man to his house. And Saul also went to his house to Gib'e-ah; and there went with him the host, whose hearts God had touched. But certain sons of Be'li'al said, How shall this man save us? And they despised him, and brought him no present. But he held his peace.

TIME.—B. C. 1095. **PLACE.**—Mizpeh, in the tribe of Benjamin, a "holy place," which shared with Gilgal and Beth-el the reverence of the people. **RULERS.**—The "period of the judges" was now drawing to its close. Down to this date the social order of the nation had been preserved primarily by the priesthood and hereditary "elders," chiefs of clans. Now and then a "man of God" appeared to call idolatrous backsliders to the true worship. And now and then a strong-willed hero liberated some portion of the Holy Land from cruel invaders, whom God had used as instruments of punishment. But there was yet "no king in Israel," and "every man did that which was right in his own eyes." **DOCTRINAL SUGGESTION.**—The kingdom of God.

HOME READINGS.

- M.* Saul chosen king. 1 Sam. 10. 17-27.
Tu. The people's desire. 1 Sam. 8. 1-9.
W. Saul indicated. 1 Sam. 9. 15-22.
Th. Anointing of Saul. 1 Sam. 10. 1-9.
F. Samuel's exhortation. 1 Sam. 12. 6-15.
S. Laws for the king. Deut. 17. 14-20.
S. Christian loyalty. 1 Peter 2. 11-17.

LESSON HYMNS.

No. 277, New Canadian Hymnal.

Father, bless our school to-day;
 Be in all we do and say.

No. 317, New Canadian Hymnal.

Jesus shall reign where'er the sun
 Doth his successive journeys run.

No. 6, New Canadian Hymnal.

Oh, worship the King all-glorious above!
 Oh, gratefully sing his power and his love!

QUESTIONS FOR SENIOR STUDENTS.

1. **God rejected**, v. 17-19.

What had taken place at a former gathering of the people at Mizpeh?

Why were the people called together again?

Of what did the Lord remind them?

Of what ingratitude did he accuse them?

To what did he summon them?

What is the GOLDEN TEXT?

2. **Saul chosen**, v. 20-27.

How was the choice of a king made?

On what other occasion was the same course taken? (Josh. 7. 16-18.)

On whom did the lot now fall?

Why was Saul absent when chosen?

Where was the new king discovered?

What especially distinguished him from his brethren?

How did Samuel introduce him to the people?

What was their response?

What instruction was given by Samuel in regard to the new government?

How was Saul received by the people?

Practical Teachings.

Where in this lesson are we taught—

1. The claims of God's goodness?
2. The sin of ingratitude?
3. The long-suffering patience of God?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. God rejected, v. 17-19.

What assembly did Samuel call?

Whose message did he give to Israel?

What had the Lord done for them?

How had they treated him?

When had they first rejected the Lord? (1 Sam. 8, 4-7.)

What were they commanded to do?

What King now rules the earth? (GOLDEN TEXT.)

2. Saul chosen, v. 20-27.

What tribe of Israel was chosen?

Out of this tribe what family was chosen?

What person was selected at last?

How had Saul been before pointed out? (Verses 1-6.)

What inquiry was made of the Lord?

Why?

What answer was given?

What was Saul's personal appearance?

What said Samuel to the people?

What was their answer?

What record did Samuel make?

Who went home with Saul?

How did the sons of Belial treat him?

Of what would gifts have been a proof? (1 Kings 4, 21.)

What did Saul do?

Teachings of the Lesson.

Where in this lesson are we taught—

1. That government is ordained for God?
2. That civil rulers are God's servants?
3. That we should honor those in authority?

QUESTIONS FOR YOUNGER SCHOLARS.

What did the Israelites ask of Samuel?

Why was this wrong?

To whom did Samuel turn for wisdom?

What did the Lord tell him to do?

What did Samuel tell the people?

Did they still want a king? Why?

Whom did the Lord send to Samuel?

What had he chosen Saul to be?

Where did Samuel call a meeting?

What was to be done at this meeting?

Whom did Samuel solemnly choose to be king?

What did the people cry when they saw him?

What did Samuel write in a book?

Where did Saul go after the meeting?

Were all the people pleased?

Remember—

If we will have our way we shall have trouble—
God's way is the only right and safe way.

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

The king for Israel had been chosen by the Lord, and anointed by his prophet, in the person of a young man of Benjamin, Saul the son of Kish, and now follows the public recognition of the new monarch. An assembly of the people is called at Mizpeh, a place of sacred memories, both of disaster and of deliverance, and there, with the "stone of help," Eben-ezer, before them, the people meet with their God and his faithful prophet. They are reminded of all God's mercies and his care, of Egyptian waves rolling asunder in their path, of Canaanite scepters broken over them, of God's constant watchfulness, and of their own ingratitude. Then they are bidden draw near and witness God's grace in giving them what they now desire, a king. The princes of the twelve tribes approach, the lot is cast, and Benjamin, the least of all the tribes in influence, is chosen. The elders of Benjamin come forward, the lot is again taken, and the tribe family of Matri is selected. Thus the choice is narrowed down, amid the increasing interest of the throng, until at last the name of Saul, the son of Kish, is called forth as the chosen king of Israel. While all are eager for his coming, he sits in seclusion, with sincere modesty and alarm that he, the young farmer of Gibeah, should be called upon to direct a nation in the crisis of its history. By divine direction his hiding place is discovered, and he is brought forth unwillingly. Standing before the host, he looms up like a giant with broad shoulders and mighty frame, with all the majesty of a king in his appearance. As the venerable prophet, representing the nation's past, takes the hand of the youthful sovereign, whose face is turned toward its future, the air rings with the cry, "God save the king!" The principles of the new government are proclaimed and the constitution of the realm is recorded, and then the memorable assembly closes. A company of followers, touched with the enthusiasm of the hour, accompany King Saul back to his home at Gibeah, but a larger number utter their murmurs of displeasure at the choice, and hold themselves aloof from offering the tokens of loyalty. But Saul passes over the murmurings, as if he heard them not, and calmly awaits his hour.

Verse 17. Samuel. In this lesson the prophet-judge appears in the noblest attitude—as one who assists in the revolution which is to take from himself the supreme power and bestow it upon another. **Called the people.** The king had already received a private appointment, but the divine choice was now to be publicly indicated and the king to be accepted by his people. **Unto the Lord.** It is not necessary to suppose that the ark was present; but the assembly was in a peculiar degree in God's presence, and its result under his direction. **Mizpeh.** As the place where God had already met his people and given them victory, and also because it was in a central location. (1) *It is well for any people when the Lord is present at their political gatherings.*

18. Said unto the children of Israel. It was partly a representative body, with the elders and heads of the tribes; partly popular, many of the people being present, encamped, and to some extent armed. **Thus saith the Lord.** Samuel spoke with direct inspiration and with the authority of God's representative. (2) *He speaks with power who can speak in God's name.* **I brought up Israel.** The exodus from Egypt is everywhere referred to as the birth of the nation and as the first great exhibition of God's peculiar interest in Israel as his own people. **Delivered you.** The deliverance was wholly divine; no human statesmanship or courage could have brought it to pass. **Out of the hand of all kingdoms.** The Amalekites in the wilderness, the Moabites and Amorites east of Jordan, and the Canaanites, in whose land they were then dwelling. **Them that oppressed you.** The Syrians, Midianites, Philistines, and other surrounding tribes, who had at various times oppressed Israel during the period of the judges. From all these foes God had given them deliverance by raising up men like Ehud, Gideon, and Samuel. (3) *Every nation can show God's hand in its history.*

19. Rejected your God. By rejecting God's plan of self-government, which would have trained the nation up to individual character and personal godliness. **Ye have said.** Though the kingdom was the choice of the people, not of God, yet God would give them their desire and still overrule their error to the interest of his cause. **Present yourselves.** Arrange in systematic order for the casting of the lot. **Before the Lord.** Not necessarily before the ark, but in the presence of the prophet Samuel as his representative. **By your tribes.** These were represented by their twelve princes, among whom the lot was first cast. **Your thousands.** The division of the tribes, according to the sons or families of the tribe father. **20, 21. To come near.** The representatives passed in order, and in some way—probably through the medium of the high priest—the choice

of God was manifested. **Benjamin.** This was the smallest of the tribes, having its home between the territory of Judah and that of Ephraim. **By their families.** The heads of the clans of Benjamin next appeared, and that of **Matri,** a new family, which perhaps arose after the tribal war (Judg. 20), was chosen. The successive steps are passed over, until, in the family of Kish, **Saul . . . was taken.** He had already been anointed king in private, and knew what the result of the public choice would be. **Could not be found.** He had hidden, out of diffidence and modesty, embarrassed at the sudden summons to so high a position. Perhaps, too, he was alarmed as he saw the tokens of God's displeasure at the people's desire for a king. (4) *Modesty well becomes those who are called to important stations.*

22. Inquired of the Lord. Perhaps through the high priest, by the means provided in the law. **If the man,** etc. Literally, "has there yet a man come hither?"—that is, is there any other person (meaning Saul) present besides those "before the Lord?" It was an inquiry whether Saul was present or was to be sought for at home. **Among the stuff.** In the baggage of the assembly, which was generally placed in the center of the camp.

23. Ran and fetched him. The whole proceeding was in haste and with enthusiasm. **He was higher.** A young man of noble presence, just such a one in appearance as they would choose for a king. It was an age when leaders stood in the forefront of the battle, and a giant would be conspicuous before his friends and strike terror to his foes. In the Mohammedan traditions Saul is known only by the name Thalüt, "the tall."

24. Whom the Lord hath chosen. God had chosen indeed, but chosen according to their idea of a king, not according to his own; for if God had selected a man according to his own will, he would have failed to meet the popular desire. **None like him.** In majesty of appearance, giving instant popularity. He had also at that time humility of character and nobleness of mind, and when the opportunity came he showed energy in action. But he was a creature of impulse, and soon became dominated by evil passions. **God save the king.** Rather, "Let the king live!" (5) *Popular applause is easily won and as easily lost.* (6) *Better the abiding favor of God than the transient regard of man.*

25. Told the people. In a public address. **The manner of the kingdom.** The principles of the new kingdom, with the respective duties of king and people toward each other and toward God. Thus this was a limited monarchy; and, indeed, the Israelite throne was never despotic in its theory, like most of the oriental monarchies. **Wrote it in a book.** This might be called the constitution of the state. It has, of course, been

lost, and no copy of it is known. But its principles can be traced in the after history. **Before the Lord.** Not in the ark, but among the archives of the nation, in the care of the priests. **Sent all the people away.** It would appear that before the dismissal the rulers and elders brought their presents to the new-made king.

26. Saul also went home. He did not assume the royal state and power, but wisely waited for circumstances to demand his action. In this he doubtless acted by advice of Samuel, and so conciliated the favor of the people. (7) *Let us not be in haste to demand all our rights and privileges* (Phil. 4. 5). **To Gibeah.** A hill four miles north of where Jerusalem afterward stood; the home of Saul's family. **Band of men.** Voluntary followers, giving their service as a guard of honor, and the nucleus of an army. **Whose hearts God had touched.** They were filled with the enthusiasm of the hour, and followed the new king under a noble impulse of loyalty. (8) *The best workers in a cause are those whose hearts God has touched.*

27. Children of Belial. This should not be taken as a proper name, but is a Hebrew expression for "worthless people," generally referring to the wicked and unbelieving. They are here named in contrast with the "band" of the previous verse. **How shall this man.** They represented a large and powerful minority, probably from the haughty and turbulent tribe of Ephraim, who resented the appointment of a king from the insignificant Benjamites. **Despised him.** Looked upon him with contempt. **Brought him no presents.** The customary gift, as the token of homage and acknowledgment of a higher authority over the possessions and service of the subject. **He held his peace.** Literally, "he was as being deaf." He took no notice of the malcontents, not from scorn, but from prudence; passing by the slight that he might win the allegiance of the scorners. It is evident that there was a widespread disaffection, a reaction from the enthusiasm of the assembly, that seriously threatened the stability of the new government.

CRITICAL NOTES.

Verse 17. And Samuel called the people together. He had been urged to this step by the elders of Israel (1 Sam. 8. 4). It is probable that all voters were invited to this general assembly—that is, all males over twenty years of age (see Num. 1. 3). We need not think that everybody who had a right to vote attended. Saul had been anointed already (1 Sam. 10. 1), but that was privately, and now the time had come for a formal public ratification. David was anointed three times (1 Sam. 16. 13; 2 Sam. 2. 4; 5. 3), and Solomon twice (1 Chron. 29. 22). Saul was chosen, it seems, by lot; some other kings by a direct vote of the people, as Jeroboam (1 Kings 12. 20) and Josiah (2 Kings 21. 24). **Unto the Lord to Mizpah.** This implies that Mizpah had a sanctuary, that Jehovah met his people at this place. Even if the ark was not at Mizpah, it is evident that, like Beth-el, Gilgal, Shechem, and Shiloh, it was a sacred place, where priestly functions were performed. For the location of Mizpah see last lesson.

18. I brought up Israel out of Egypt. There is emphasis on the pronoun "I." It is not usual to write the personal pronouns in Hebrew, as the person is sufficiently indicated by the form of the verb. Notice, therefore, the use of "I" and "ye." "I brought up, but ye have this day," etc. As much as to say: "I the Lord have done all for you that could be done, more than any earthly king unaided by me could possibly do. Why, then, do you desire this change?" It was a clear case of unbelief—lack of faith in the invisible Ruler. **And I delivered you out of the**

hand of the Egyptians. "From the powerful hands of the mightiest king on earth. Why, then, should you fear the petty kings of Canaan?" **Out of the hand of all the kingdoms that oppressed you.** "It is therefore strange that you want to be like the nations whose kings you, kingless as you are, have defeated." This bitter irony must have touched them, by reminding them of the source of their power; their request must have appeared ridiculous.

19. Rejected your God. "You have plainly said, 'We will not have Jehovah rule us [see 1 Sam. 8. 6], but we will have a military leader who can go in and out before us' " (1 Sam. 8. 20; 12. 12). The same unbelief has been common all through the ages. How deceitful sin is! What a blinding influence it has over man! Have we also not rejected the heavenly King often? **But set a king over us.** Some one more warlike and vigorous than Samuel; some one more just and capable than his wicked sons. This demand for a king does not at first sight appear unreasonable, but it has in it unmistakable evidences of ingratitude and unbelief. They forget what Jehovah had done for them, and seem to doubt his ability to lead them in the future. God did well for the Hebrews as long as they lived near unto him; is it possible that they fancied that a king could bring prosperity to Israel even if they lived far from Jehovah? In any case, they deliberately selected the bad, not the good. Do not fail to read Samuel's picture of an oriental despot (1 Sam. 8. 10-15). What an awful portrait! But have we always coveted the best? **Present**

yourselves. Since you must act unwisely, make ready for the election **before the Lord.** That is, at his sanctuary. **By your tribes.** Each tribe was divided into thousands, hundreds, fifties, and tens, over which there were captains (see Exod. 18. 25). **By your thousands.** Thousands and families, or group of families, are used synonymously (see 1 Sam. 10. 21; 23. 23).

20. And the tribe of Benjamin was taken. Benjamin was naturally the smallest of all the tribes (Num. 1. 37); besides, it had been almost annihilated in war (Judg. 20. 46). The selection of Benjamin would therefore not be as liable to arouse jealousies as if it had been one of the more important and larger tribes. The selection was most probably by lot. The custom of determining by lot was very ancient, not only among the Hebrews, but among other nations, as we learn from Homer, Herodotus, Cicero, Tacitus, and many others. Indeed, it was commanded in the selection of the scapegoat (Lev. 16. 8), and was divinely guided and approved on other occasions (Prov. 16. 33; Acts 1. 26). The land of Canaan was divided by lot (Josh. 18. 10); Achan was thus discovered (Josh. 7. 14); so was Jonathan (1 Sam. 14. 42). The manner of casting or drawing lots differed; sometimes lots were drawn from a vessel (Num. 33. 54). The Urim and Thummim (Num. 27. 21) and the ephod (1 Sam. 23. 6) were used like lots, to find out the will of the Lord.

21. Family of the Matrites. This family is nowhere else mentioned, though the chiefs of Benjamin are given in Num. 26. 38, ff. It is possible that the text is corrupt, and that we should read "Bikrites," that is, the descendants of Becher, instead (see 1 Chron. 7. 6). **Saul . . . was taken.** There is evidently an ellipsis here. The German new version, following the Septuagint, reads thus: "So he brought the family of the Matrites one by one; so Saul was taken." The process seems to have been as follows: Tribes, thousands, heads of families, then the entire family. **He could not be found.** Though man may hide, he cannot escape the all-seeing eye of God. Saul was aware of what was coming, but, diffident by nature, conscious of the great responsibility about to fall upon him, and fully aware of his own weakness, he instinctively dreads the duties more than he desires the honors inseparably connected with royalty, and would fain refuse the crown with all its glory. Great natures never crave high offices. Happy the land where men have to be urged to accept high offices, whether in Church or in State, and where the office seeker is rejected; but woe be to the man who will not do the work which the Lord puts upon him.

22. Therefore they asked of the Lord further. How, we know not. Perhaps by the Urim and Thummim or the ephod (see above), or

Samuel, the seer, might have made direct use of his prophetic gifts, as in the case of the strange asses (1 Sam. 9. 6, 20). **Is there yet a man to come hither?** Are all the sons of Kish present, or is there one at hand? **Among the stuff.** The carts and the articles usually taken on journeys. Such trappings or baggage would be piled in one place, and for greater safety in the center of the camp.

23. He was higher than any of the people. A commanding figure, conspicuous everywhere, well calculated to inspire his subjects with respect and to fill his enemies with terror and dismay. The ancients were very fond of selecting men of gigantic stature and strength as their rulers. Homer, speaking of Ajax, says: "He towers over all with head and shoulders broad." Compare also the following line from the Latin poet: "Outtops the foremost chieftains by a head."

24. Whom the Lord hath chosen. The Lord always selects the very best man he can find. He has done so all through the ages; he does so still. The very best men in the world are in our churches. Though not always perfect, they are greatly superior to those on the outside. If the church be low in a community, what of those outside of it? The fact, however, that Saul was divinely selected for his office did not insure his continuance in God's favor. New duties arise every day. Only those who perform them manfully can hope to please God and continue in his favor. The diffident, timid Saul becomes a disobedient, irritable monarch. He disregards the heavenly voice and fails ignominiously. Lack of faith in God and disobedience to his commands will result in the same dismal failure to-day. **All the people shouted.** The applause seemed universal. We know, however (verse 27), that there were some malcontents. **God save the king.** Or, more literally, as in the margin, "Let the king live." This was a current phrase (see 1 Kings 1. 25; 2 Kings 11. 12; 2 Chron. 23. 11).

25. The manner of the kingdom. The charter or the constitution of the kingdom. **And wrote it in a book.** Rather, "in the book." It is supposed that this was a copy of Deut. 17. 1-20. **And laid it up before the Lord.** The book of the law was kept "by the side of the ark of the covenant" (Deut. 31. 26). New covenants and important documents would be deposited, perhaps, in the same place.

26. Gibeath. Gibeath means "hill," and is so rendered in verse 5. It was the home of Saul, and situated five miles northeast of Jerusalem and two miles from Ramah, the home of Samuel. **And there went with him the host.** The soldiers, or mighty men of war, his bodyguard. **Whose hearts God had touched.** Men who recognized the election of Saul as directed by the Lord.

When the Lord has a great work for some one to do, he never fails to touch hearts to sympathize with and help that one.

27. Sons of Belial. Belial is not a proper name, and should have been translated everywhere in the Old Testament. The revisers have been singularly inconsistent in regard to the word. It means "a trifler" or "a worthless person," one notoriously wicked and degraded. In the New Testament it is a synonym of Satan. **They . . . brought him no present.** This was virtual rebellion and refusal to recognize his authority (see 2 Sam. 8. 2-6; 1 Kings 10. 25). **He held his peace.** Literally, "he was as one deaf." Great men can always afford to be patient. The foreign enemy will soon come, then Saul will unite all Israel and by his prowess will justify the divine selection, ratified by the people at Mizpah.

Analytical and Biblical Outline.

The Two Kings of Israel.

I. THE REJECTED KING.

- 1. Personal.** *The Lord God.* v. 18. I am the Lord thy God. Exod. 20. 2. No God but me. Hos. 13. 4.
- 2. Gracious.** *Brought up.* v. 18. Plentiful in mercy. Psalm 103. 8. Keepeth covenant and mercy. Deut. 7. 9.
- 3. Almighty.** *Delivered you.* v. 18. Lord God omnipotent. Rev. 19. 6. This is the greatness. 1 Chron. 29. 11.
- 4. Omniscient.** *He hath hid.* v. 22. Eyes of the Lord. Prov. 15. 3. Naked and open. Heb. 4. 13.

II. THE CHOSEN KING.

- 1. Origin.** *Benjamin.* v. 20. Smallest of the tribes. 1 Sam. 9. 21. Little in thine own sight. 1 Sam. 15. 17.
- 2. Appearance.** *None like him.* v. 24. Outward appearance. 1 Sam. 16. 7. Not your thoughts. Isa. 55. 8.
- 3. Limitations.** *The manner.* v. 25. A copy of the law. Deut. 17. 18. Meditate therein. Josh. 1. 8, 9.
- 4. Tact.** *Held his peace.* v. 27. As a deaf man, heard not. Psalm 38. 13. Be not rash with thy mouth. Eccles. 5. 2.

Thoughts for Young People.

God's Relation to His People.

1. As God spoke to his people through the medium of his own appointed prophet, so God speaks to us through his written word. (Verse 17.)
2. God is ever present at the gatherings of his people, so that every meeting of his Church is before the Lord. (Verse 17.)
3. God has, in every age, shown a peculiar in-

terest in, and care over, his people, delivering them from enemies and guiding them in their way. (Verse 18.)

4. God's interest in his people has not been because of their worthiness, but in spite of their faithlessness toward him. (Verse 19.)

5. Even when his people have shown themselves unworthy, God still cares for them and adapts his plans to their imperfections. (Verses 19, 20.)

6. God sometimes permits his people to follow their own ways, that by experience they may learn to submit the more willingly to his counsel. (Verse 24.)

Lesson Word-Pictures.

A king of Israel is to be chosen this day!

All Israel is gathered for this very purpose. From beyond the fords of the Jordan, from the south country, from Esdraelon's plain, from the hill slopes of Ephraim, the people have rallied. It is a very serious gathering. "Present yourselves before the Lord," was Samuel's command. In the presence of God, that solemn presence, the choice of a king will be made.

What excitement attends this solemn mass meeting! Where is the man to be picked out as king? In what tribe, what family? People are looking round, looking at the first families, thinking what a fine king some well-known, famous man would make.

And how many well-known mighty men from the first families of the land may swell with a sense of their importance as they think that the choice may come their way, and how fitting it would be!

As the choice is by lot, and there is such a possibility as this, that the lot may slip over the noted men and drop down on the head of some unknown person, the occasion is all the more interesting.

First, a tribe will be taken. Which one? Judah, that lender, or—how great is the suspense! Every eye is turned toward Samuel. He casts the lot, and Benjamin is taken. Now let Benjamin alone mass its families before Samuel. Of course, the leading family will be noticed. This, though, is a lot to be cast, and no one can say where the choice will fall—and it falls upon—speak louder, Samuel!

Matri!

Who is Matri?

What a buzzing there is every where!

But, hush!

The end is not reached yet. Samuel soon reaches it, though; the king is Saul, the son of Kish! Louder, Samuel! Names are not familiar.

Saul, the son of Kish? Who is Kish? Who is Saul? Anybody know about Saul? Bring him out! Find him!

He cannot be found!

A nobody has been chosen, and he is nowhere! Has anyone seen King Saul, the son of Kish? Perhaps he is on some kind of throne already, his father's family, his neighbors bowing to him. No, he is found in "the stuff!" People have made a collection of the baggage they brought with them, and the new king is hiding there.

It may take some time to get King Timidity out of the stuff, for his arms are long and his legs are longer—why, what a magnificent physique he has! And when he is hurried before the people waiting so anxiously to see their king, he is "higher than any of the people from his shoulders and upward!"

Everybody struggles up to get as near a view as possible, the taller and the stronger having the preference, but the king overtops everybody.

Samuel points at him. None like this chosen of the Lord! What a shout goes up, rolling on like a wave, gathering size and strength, rolling grander, the applauding cry of a vast multitude, the huzzah of a nation, "God save the king!"

Such a day!

Samuel instructs the people about the kingdom that now has a head, writes down these instructions, and then lays the roll before the Lord. Then he dismisses the people to their homes; King Saul goes home also. Loyal hearts make a bodyguard and go with Saul. There are hearts of Belial, though, that sneer, that bring no gifts to the king.

O, wise Saul!

He was to all this as a deaf man. If he had been always as wise, not only deaf, but dumb too, and blind! O for these three window-shutters against many things said and done!

Orientalisms of the Lesson.

Samuel called the people together at Mizpeh. The religious unity of the nation had been destroyed. Samuel held circuit court at Bethel, Gilgal, and Mizpeh. He lived at Ramah. He now proceeded to organize the nation, and this national assembly was called, composed of Israelites not under twenty years of age who had not forfeited their privileges, and also of foreigners, who had the right of representation under certain conditions. He directed them to come by tribes and by thousands. This was after the political divisions of Moses. The natural tribal line was one of consanguinity of tribes, families, clans, and individuals. Moses made a numerical division by thousands, like the theoretical number of a regiment in our military organization.

The selection was made by lots, a common form of reaching decisions among orientals. One mode was for the judge to sit with an urn or cap in his lap, into which the lot was cast. The Hebrews accepted this as a solemn ordeal, fully believing that God gave the decision. The people were called to sanctify themselves before this method

was resorted to. On the day of atonement two he-goats were selected, and then two tablets made of boxwood were used to select by lot which one of the two should be offered. The several tribes were distributed in Palestine by lot, and men were selected as warriors by this method. Various other matters were determined by lot, such as settlement of disputes, detecting criminals, and choosing priests from among twenty-four families. Yet they inquired of the Lord further for the individual to be made king. This is the technical phrase when the resort was had to the Urin and Thummim placed inside the high priest's breastplate. They were distinct from the twelve stones in the breastplate, being placed within the folds of the double *choshen*. Egyptian judges used to wear two figures—truth and justice—and a symbol of light has been found over the heart of mummies. The Hebrews were not allowed to use any images of anything, not even on their banners. The substitute was a white diamond, or white crystal, on which was inscribed "Jehovah." The high priest, wearing two such stones, named "lights" and "perfections," went before the Lord, and, gazing at these, became absorbed in devout contemplation, which enabled him to reach an ecstatic condition in which he was supposed to ascertain the mind or will of Jehovah in the special case.

Verse 25. Samuel told the people the manner of the kingdom. This suggests the contrast between this limited monarchy, wherein the king was restrained by a constitution, and the usual oriental despotic rule, wherein the property of all his vassals or retainers is liable to be seized for his own pleasure without compensation, and all their servants and cattle subject to be impressed into royal service with or without pay. Thus, too, all the military officers, all the cultivators of royal estates, all the employees in the royal arsenal, all the *attachés* of the royal household, and many other classes have no personal or political rights, but are all at the mercy of the whim of the king. Life itself is subject to the royal command, without any forms of trial or justice. Few persons can fancy, without protracted study, the chicanery, the plots and counterplots of those connected with the civil and political life of the individuals connected with it, as a consequence of this absolute despotism. All this obtains in our day in the Turkish Empire and in all royal households among the remnants of the despotic governors of India. According to *Smith's Dictionary* it was the custom of Israel to keep greatly important documents and records and historical narratives by the side of the ark, and it is suggested that this charter limiting the kingly power was placed there.

Verse 27. The children of Belial brought no presents. No oriental, at least in India, goes into the presence of a superior in any formal way without carrying some gift. It may be only a basket

of fruit or vegetables; it may be coin, which he presents on a cloth or handkerchief. Europeans got into the habit of declining the money, merely touching it and making a *salam*, the usual gesture of salutation. This applies to all presents of value, except on state occasions, partly or mainly because the courtesies of the case require that a more valuable present be given in return. The writer was present on the greatest state occasion of all modern times, at Agra, India, when after the mutiny the country was taken under the direct control of the British crown and the old East India Company dissolved. All the native princes of the land were summoned to the presence of the newly appointed viceroy, Sir John Lawrence. The pageantry and pomp of the occasion could not be described in a volume. One feature of it consisted in the presentation of gifts from the new viceroy in return for those already made to him by these representatives of royalty, some of whom occupied thrones on which members of their blood line had sat in unbroken succession back to a point beyond the history of the British isles. What their "presents" were had no means of knowing, but the first present in complimentary return of Sir John Lawrence consisted of six elephants, seven Arab steeds, Cashmere shawls worth fabulous sums, gold clocks, and a vast array of other valuables. This was the gift to but one of these, and there were eighty-four of them, each of whom in order received handsome gifts.

When these sons of Belial refused to bring presents, they announced thereby their revolt against the new regency. They were not a tribe or clan, but merely a worthless lot, a devilish set, as one might say, as Belial is not a name belonging to any political or civil class. There was none such. But there was this bad element, and it is quite characteristic of the oriental civil and social order that there should be an outbreak of insubordinate classes on just such a state occasion as this was.

The Teachers' Meeting.

Notice the connecting events with the last lesson, the choice of Saul; tell the story, or call it out from the scholars.... Mizpeh, its location and the previous events occurring there.... The purpose of this gathering.... How God showed himself as Israel's King.... The relations between God and his people.... The manner of Saul's appointment.... His reception by the people.... His friends and his foes.... His conduct and early character....

... Note (1) God's grace in this lesson; (2) Samuel's spirit; (3) Saul's character; (4) The people's feeling.... Samuel as the model of a public man, showing (1) Fidelity to God; (2) Love for his people; (3) Submissiveness and unselfishness; (4) Loyalty to the king; (5) Spirit of order, showing

mutual relations of king and people.... What duties in public affairs are here shown?

Blackboard.



THE LORD REJECTED.

ISRAELITES | MEN TO-DAY
WISH TO
FOLLOW THEIR OWN WAYS
AND
REJECT
THE PROPHET. | THE SAVIOUR.

GOD SAYS:

"Protest solemnly
unto them."

"There is none other
name... whereby we
must be saved."

"Neither are your ways my ways."

THE LORD REIGNETH.

YESTERDAY.

"In the beginning God created."

TO-DAY.

"The kingdom of heaven is within you."

FOREVER.

"Every knee shall bow."

References.

FREEMAN. (With connecting verses.) Chap. 9—
Ver. 7: Presents, 64. Ver. 11: Wells, 31. Ver. 13:
Thanks at meals, 670. Ver. 16: Coronation cere-

monies, 346. Ver. 25: Dwelling on the housetop, 464. Ver. 26: Sleeping on the roof, 201; early rising, 21. Chap. 10—Ver. 1: Oil vessel, 341; kissing as an act of homage, 427. Ver. 5: The pipe, 290; schools of the prophets, 326; the psalter, 432.

By Way of Illustration.

Verses 17-19. There is a verse in Psalms which says: "He gave them their request, but sent leanness into their souls." The Lord teaches his children sometimes by letting them have their own way. John Ruskin says he learned obedience in this way when he was very young. The steaming tea urn was brought in one night, and he cried for it. His mother said he must not touch it, but still he called and screamed for the pretty thing. "Let him touch it," said the mother to the nurse; and he did. "It was the best lesson in obedience I could possibly have had," said Ruskin. Hezekiah, the king, when he received word that it was the Lord's will that he should die, besought him earnestly that it should not be so. God lengthened his life fifteen years, and a son born three years after this prayer came to the throne when twelve years old, and for fifty-five years he ruled. He was an exceedingly wicked man, as was his son after him, so that for fifty-seven years Israel had wicked rulers who "seduced them to do more evil than the nations which the Lord destroyed." This was the result of Hezekiah's will being done instead of the Lord's will being done.

Verses 20-25. The hiding of good men grows increasingly difficult. Sooner or later, in the most unexpected sort of way, the lot falls on the qualified man, and the search among the stuff begins. It is better that he should be there than almost anywhere else, for there is where the world has learned to look. The best preparation for higher things is always the faithful performance of the things that lie nearest. The member of the House of Commons who sneered at an opponent, "You blacked my father's boots!" received an answer that may well have been given with honest pride, "Yes; and did it well." Far from disqualifying him, the humble work qualified him for the higher service.—*Barton.*

Verse 26. Goethe said: "Tell me with whom you associate, and I will tell you what you are." Saul's heart must have been pure, or he would not have sought such companions. A business man, in refusing a young man as applicant for a place in his office, said: "I know nothing against him, except that his chosen companions are wild, reckless fellows; and I learned long ago that it is safe to judge a young man by the company he keeps."

Verse 27. Saul's way of treating his enemies is suggestive. "He held his peace," or, as the margin says, "He was as though he had been deaf."

The minister or politician who is wisely blind and deaf concerning those who despise him has disarmed them at the outset. Says Bishop Thoburn: "We are never offended at one whom we consider inferior to ourselves. We never take offense at a child. To be sensitive to the slights of one is to acknowledge his superiority. It is like saying that we care very much for his opinion. The best way is never to know that one is slighted."

OPTIONAL HYMNS.

No. 1.

O for a thousand tongues to sing.
Come, thou almighty King.
Praise for his greatness.
Child of a King.
Jesus shall reign.

No. 2.

Jesus, thou everlasting King.
Praise, my soul, the King of heaven.
Prince of peace.
The Triumph Song.

The Lesson Catechism.

[For the entire school.]

1. Who was the first king of Israel? **Saul, the son of Kish.**
2. By whom was he appointed king? **By the Lord.**
3. By whom was he anointed? **By the prophet Samuel.**
4. Where was his appointment made known? **At an assembly of the people.**
5. What was his appearance? **He was the tallest among the people.**
6. What did the people say when they saw him? **"God save the king."**
7. Repeat the GOLDEN TEXT: **"The Lord reigneth,"** etc.

CATECHISM QUESTIONS.

66. What is prayer?

Prayer is an offering up of our desires to God, in the name of Christ, for things agreeable to His will.

Psalm lxxii. 8.

Daniel ix. 18 19.

67. What must always accompany prayer?

Confession of our sins, and thankful acknowledgment of God's mercies.

B. C. 1079.]

LESSON VII. SAUL REJECTED.

[Nov. 17.]

GOLDEN TEXT. To obey is better than sacrifice. 1 Sam. 15. 22.

Authorized Version.

1 Sam. 15. 10-23. [Commit to memory verses 10, 11.]

[Study connection in chap. 15.]

10 Then came the word of the LORD unto Sam'u-el, saying,

11 It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Sam'u-el; and he cried unto the LORD all night.

12 And when Sam'u-el rose early to meet Saul in the morning, it was told Sam'u-el, saying, Saul came to Car'mel, and behold, he set him up a place, and is gone about, and passed on, and gone down to Gil'gal.

13 And Sam'u-el 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'u-el 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 Am'a-lek-ites: 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'u-el 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'u-el 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 Am'a-lek-ites, and fight against them until they be consumed.

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

20 And Saul said unto Sam'u-el, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought A'gag the king of Am'a-lek, and have utterly destroyed the Am'a-lek-ites.

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

22 And Sam'u-el 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 iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.

Revised Version.

- 10 Then came the word of the LORD unto Sam'u-el, saying, It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And Sam'u-el was wroth; and he cried unto the LORD all night. And Sam'u-el rose early to meet Saul in the morning: and it was told Sam'u-el, saying, Saul came to Car'mel, and, behold, he set him up a monument, and is gone about, and passed on, and gone down to Gil'gal.
- 13 And Sam'u-el came to Saul: and Saul said unto him, Blessed be thou of the LORD: I have performed the commandment of the LORD. And Sam'u-el said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Am'a-lek-ites: 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. Then Sam'u-el 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. And Sam'u-el said, Though thou wast little in thine own sight, wast thou not made the head of the tribes of Israel? And the LORD anointed thee king over Israel; and the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Am'a-lek-ites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst that which was evil in the sight of the LORD? And Saul said unto Sam'u-el, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought A'gag the king of Am'a-lek, and have utterly destroyed the Am'a-lek-ites. But the people took of the spoil, sheep and oxen, the chief of the devoted things, to sacrifice unto the LORD thy God in Gil'gal. And Samuel 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. For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.

TIME.—B. C. 1079; but exact chronology is impossible. **PLACE.**—Gilgal, in the Jordan valley; the military headquarters of the nation. **RULER.**—Saul had been king for at least ten years. But Samuel, though never a priest, and not now a judge, was evidently the strongest govern-

ing power in the land. He was "the father of prophecy," and had the confidence of the people as the recipient of "the word of the Lord;" but his political influence was altogether unique. **DOCTRINAL SUGGESTION.**—God's judgment upon sin.

HOME READINGS.

- M.* Saul rejected. 1 Sam. 15. 10-23.
Tu. A previous sin. 1 Sam. 13. 5-14.
W. Result of disobedience. 1 Sam. 15. 24-31.
Th. The sentence confirmed. 1 Sam. 28. 15-20.
F. The Lord's requirement. Micah 6. 1-8.
S. Judgment on disobedience. Prov. 1. 22-33.
S. Obedience better than sacrifice. Isa. 1. 10-20.

LESSON HYMNS.

No. 98, New Canadian Hymnal.

Depth of mercy, can there be ?

No. 67, New Canadian Hymnal.

Not all the blood of beasts.

No. 100, New Canadian Hymnal.

With broken heart and contrite sigh.

QUESTIONS FOR SENIOR STUDENTS.**1. The Rejected Word, v. 10-15.**

Study Saul's reign from the time of Samuel's farewell to this lesson.

Why did God repent having chosen Saul to be king ?

What is meant by God's repenting ?

What had been Samuel's relations to the king through these years ?

Why did Samuel grieve so over God's message ? Learn and tell all that you can about the Amalekites.

What false assurance did the king give the prophet ?

What sign showed Samuel that this assurance was false ?

What was the commandment to which Saul referred ? (1 Sam. 15. 3.)

Had Saul broken the commandment in the letter or the spirit ?

Make a sketch-map and trace the journeys of Saul and Samuel. Study the geography carefully. Why were the Amalekites doomed to destruction ?

Turn the entire dialogue between Samuel and Saul into modern language.

2. The Rejected King, v. 16-23.

How did Samuel interpret Saul's action ?

How did Saul show that he knew that he had disobeyed in spirit ? (Verse 21.)

With what service is God well pleased ?

To what is rebellion compared ?

What was the penalty of Saul's disobedience ?

What is the **GOLDEN TEXT** ?

Read the rest of this chapter and study it in its relation to this lesson.

Practical Teachings.

Where does this lesson teach—

1. That there is no hidden transgression ?
2. That obedience is essential to acceptance with God ?
3. That God's rejection of us is based on our rejection of him ?

QUESTIONS FOR INTERMEDIATE SCHOLARS.**1. The Rejected Word, v. 10-15.**

What was Saul bidden to do ? (Verse 3.)

How fully did he obey ? (Verses 7-9.)

Whose word came to Samuel ?

What was the message ?

How was Samuel affected thereby ?

What did Samuel hear about Saul in the morning ?

What was Saul's greeting to Samuel ?

What question did Samuel ask ?

What was the king's answer ?

What is better for a sinner than making excuses ? (Psalm 32. 5.)

2. The Rejected King, v. 16-23.

Whose word did Samuel give to the king ?

What question did Samuel ask Saul ?

What command had been given him ?

What did Samuel then ask ?

What did Saul say for himself ?

Whom did he charge with disobedience ?

What question did Samuel ask ?

What is better than any sacrifice ? (**GOLDEN**

TEXT.)

To what did he liken rebellion ?

What sentence did he pronounce on Saul ?

Why was this a just sentence ? (See 1 Sam. 2. 30.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. That sin cannot be hidden from God ?
2. That God demands whole-hearted service ?
3. That to reject God is to be rejected by him ?

QUESTIONS FOR YOUNGER SCHOLARS.

What did Saul at first feel that he needed ?

Where can we find wisdom ? (James 1. 5.)

What change came over him by and by ?

How did Saul's life look on the day of his coronation ?

How did it finally end ?

What was the cause of his failure ?

Whom did the Lord send Saul to fight against ?

What did he tell him to do ?

What did Saul win ?

How did he disobey the Lord ?

Was this wise ?

Why not ?

Who went to see Saul after the battle ?

What did Saul tell him?
 Could he deceive Samuel?
 How did he try to excuse his sin?
 What did Samuel tell him?
 What did he say God would do?

Remember—

All that God says we must do,
 If we would to him be true;
 For we see with baby eyes—
 God alone is great and wise.

EXPLANATORY AND PRACTICAL NOTES.**General Statement.**

Saul has now ruled over Israel for about ten years. The kingdom has been organized, a court is assembled around the house of Saul at Gibeah, a standing army is arranged under command of Abner, Saul's uncle, and the twelve tribes are all united under his throne. Outwardly the state is prosperous, for the Philistines have been repelled, the Ammonites have been driven back to their deserts, and the frontiers on every side are protected. But Saul has not fulfilled the early promise of his reign; he has grown arrogant, independent in his spirit, and no longer submits to the guidance of the prophet. The hour has now come to avenge the wrongs of Amalek upon Israel and to execute the fierce wrath of the Lord. Two hundred thousand armed men rally at the summons and fall upon the accursed people. But, instead of obeying God's command, they spare the king as a token of triumph and the best of the spoil under pretext of an offering. Saul has revealed his disloyalty to the God of Israel and his purpose to act henceforth according to his own will. Samuel is bidden to utter the sentence of the true King upon his recreant representative. All night long the aged prophet wrestles with his duty, but with the morning he enters upon his sorrowful task. He meets the victorious army, driving before them vast herds of cattle and flocks of sheep, the spoils of conquest. Soon the king appears, effusive in his words of honor to the prophet and of congratulation to himself. A few words of stern rebuke, and his mantle of self-righteousness falls. He is revealed as the hypocrite, the rebel against the God of Israel, the seeker after selfish rewards. In a burst of prophetic wrath Samuel proclaims the high principle that obedience to God's command is more acceptable than sacrifices upon his altar. Saul, who has forfeited his privilege as the anointed of God, hears the solemn sentence which sets him aside as the representative of Jehovah, and shall soon uplift a worthier possessor to his throne.

Verse 10. The word of the Lord unto Samuel. Either by a vision or a dream. Compare Num. 12. 6 and the statement of 1 Sam. 3. 21; 4. 1. Often had Jehovah's word come to him before. It is notable that the first word of the Lord to Samuel was concerning the doom of Eli's house, and the last word was concerning the downfall of Saul.

11. It repenteth me. Or, "It grieves me." This word reveals to us an affecting view of the divine nature. It represents Jehovah as tender and emotional, and does not therefore accord with the stern theology which teaches the absolute impassibility of God. The emotion of indignation or grief or pity no more implies imperfection in any intelligent being than does the emotion of love. But verse 29 of this chapter teaches that God is not subject to the fitful changes which are often seen in men. The divine emotions of love and of anger are essentially holy and righteous, and when a man changes his relation to God, God's relationship toward him will change. God's holy affection in every case is grounded in immutable righteousness, and therefore cannot err. **For he is turned.** Here is the reason of God's changed attitude toward Saul. **It grieved Samuel.** Literally, "it burned" him. It became like a fire shut up in his bones. **He cried . . . all night.** We have noticed the power of Samuel's intercession (see 1

Sam. 7. 5, 8). He was conspicuously a man of prayer. Compare our Lord Jesus continuing all night in prayer to God (Luke 6. 12).

12. Samuel rose early. After a night spent in supplication with God in behalf of Saul. **To meet Saul.** Saul was now on his return from the slaughter of the Amalekites, having spared their king and the valuable part of the spoil in disobedience to God's express command. **Came to Carmel.** Not Mount Carmel by the Mediterranean, but a city in the mountains of Judah south of Hebron, now called *Karmul*. **Set him up a place.** Rather, a "trophy" or "monument," in honor of his victory. The word in the original means "a hand." **Gone about . . . passed on.** Expressions which indicate a stately and pompous march. **Gone down.** From the mountains into the valley of the Jordan, a descent of three thousand feet in thirty miles. **Gilgal.** The place where the fortified camp of Israel stood during the conquest under Joshua, and during the period of the judges a sort of military capital for the nation. It was in the Jordan valley, near the head of the Dead Sea, and equally accessible to the tribes on both sides of the river.

13. Saul said. With an evident consciousness of guilt endeavoring to hide itself. **Blessed be thou.** An over-trained courtesy, as if by compliment to anticipate criticism. **I have per-**

formed. He was endeavoring to hide his disobedience under the general measure of his obedience, as if obeying one command would cover a disobedience of another. **The commandment.** God had ordered the utter destruction of the Amalekites, because of their general wickedness, of their injury to Israel (see Deut. 25, 18), and because the southern frontier was open to their ravages. The destruction was to be complete, and no plunder was allowed, since the cause was the Lord's, and not their own.

14, 15. Samuel said. He spoke as the messenger of the King of kings to the unfaithful servant. **What meaneth then.** The sound of the oxen and the sheep was a sign that God's command had been violated. (1) *The sinner's guilt is sure to find a voice in heaven.* **Saul said.** His answer shows a mean, cringing spirit, ashamed to assume the responsibility of his act, and willing rather to admit himself no king, but the slave of his people. **The Amalekites.** A tribe of unknown origin, dwelling south of Israel, that had harassed the Israelites during their wandering in the wilderness, and, as a consequence, had been laid under the ban forever. The interests of the whole world, waiting as it was for a religion from Israel, made the preservation and purity of this one people an absolute necessity for the race. **The people spared.** (2) *Sinners are ever prone to excuse themselves by criminating others.* **The best.** A pretense of piety which was but a cover for covetousness. **To sacrifice.** The sacrifice was accompanied with a feast upon the slain victims, in which the people shared, so that there was a selfish motive, even if Saul spoke the truth. **Thy God.** A word to propitiate Samuel, as especially God's servant. **We have utterly destroyed.** "They spared; we destroyed." It was the people who were responsible for the disobedience, the king who obeyed, in his account of the transaction.

16, 17. Samuel said. Stripping away the disguise of piety, and laying bare the true motive of Saul's conduct. **Stay.** As if the king were about to leave the place. **Lord hath said.** He had given the human view; now let him hear the divine. (3) *Men's opinion of conduct is of very little account beside God's.* **When thou wast little.** A contrast between his present boastful, arrogant spirit and his earlier humility. **Made the head.** This elevation had come from the Lord's will, and in no sense by his own abilities. **Anointed thee.** A special honor, since the holy oil was that made by Moses in the wilderness, and he had been set apart by its use in a peculiar way as one consecrated.

18, 19. On a journey. On a war so easy as to become a mere triumphal march. **Utterly destroyed.** The destruction of the idolatrous and abominably wicked tribes in and around Canaan was a necessity if the world was ever to receive the

Gospel. **The sinners.** Their crimes made the Amalekites fit only for the sword. **Be consumed.** It was not a war of ambition or for plunder, and Israel was but the officer executing sentence. **Fly upon the spoil.** The prophet saw the eagerness for plunder in the hearts of the king and the people, and how easily they had perverted a crusade into a raid. **Didst evil.** (4) *There is equal crime in doing evil and in leaving undone God's command.*

20. I have obeyed. He recites the things done as his own, and refers to the things left undone as the people's. (5) *Even disobedience can be made to wear the garb of loyalty.* **Brought Agag.** Perhaps the hereditary title of Amalekite kings (Num. 24. 7). He was evidently brought to grace the triumph of the conqueror. **Utterly destroyed.** Yet not so utterly but that they afterward smote Israel, and required the power of David to punish them (1 Sam. 30).

21. The people took. Still trying to throw the blame on others. **The chief of the things,** etc. "The chief of the devoted things." As things devoted, they could not be properly sacrificed, because already God's property. (6) *There is little merit in robbing from God, and then giving back to him what is his own.*

22. Samuel said. He spoke in the exalted thought of a seer, and in language which, like much of prophecy, is in poetical form; for verses 22 and 23 form in Hebrew four pairs of poetic lines. **Delight in burnt offerings.** The forms of service were less acceptable to God than the reality of obedience. **Burnt offering** here refers to the holocaust, or offering entirely consumed. **As in obeying.** The eternal principle of all moral duty to God is here presented. All the outward services were to be an aid to obedience, not a substitute for it. (7) *Let no man think to deceive God with a show of worship while disobeying him in life.*

23. Rebellion is as . . . witchcraft. Perhaps an allusion to Saul's zeal in extirpating the crime of witchcraft (1 Sam. 28, 3), and a warning that his own sin was as great as that which he had condemned in others. Witchcraft was the dealing with evil spirits, either real or pretended, somewhat after the manner of so-called Spiritualism at the present time, which invariably corrupts its votaries. Saul's disloyalty to the God of Israel was shown as clearly as if he had sought after idols. **Stubbornness.** Self-will shown in resistance to God's commands. **Rejected . . . the Lord.** Saul had deliberately set aside God's commands, and thus shown himself unfit to accomplish his will for Israel. **Rejected thee.** He was set aside as God's representative, but not at once dethroned. (8) *Only those who are willing to obey are fit to command.*

CRITICAL NOTES.

Verse 10. Then came the word. Possibly in a vision, as at Shiloh (1 Sam. 3. 21; 4. 1). According to Keil this was ten years after the formal anointing of Saul.

11. It repenteth me. In the Old Testament God is often spoken of as repenting. The primary meaning of the verb rendered "repent" in this place is to be sorry, to grieve, or vex. It has been well said that the emotion of pity, grief, or displeasure implies no more imperfection in God than that of love. In verse 29 we read that God will not lie nor repent, which is an apparent contradiction of this passage, and not easily reconcilable unless we give two meanings to the word repent. Those who believe in the absolute omniscience of God experience great difficulty with passages of this kind. Those, on the other hand, who, with the venerable Dr. McCabe, teach the nescience of God explain this and similar verses by simply declaring that the Lord did not foreknow that Saul would turn out rebellious. The discussion of such subjects should be discouraged in Sunday schools. For now we know in part; a million years hence, when admitted into the freshmen class of the great university above, we hope to see many hidden things in a clearer light. Two things are, however, certain. If we love God, as all of us may, he will love us; and if we continue in his love, there will be no change in his feelings toward us. **He is turned back from following me.** This explains the change predicated of Jehovah. Saul turned back; God remained holy and good. God's feelings toward the good and bad cannot be the same. **And Samuel was wrath.** Literally, "it burned to Samuel." He was angry, not merely grieved, as in the Authorized Version. **Cried unto the Lord all night.** He had a difficult task to perform; it required great courage to undertake it. If, as some suppose, he prayed God to forgive Saul and to avert his overthrow, he was not heard. Good men's prayers cannot save bad men without effort on the part of the latter (compare Exod. 32. 11-13).

12. Samuel rose early. A night in communion with God made him bold as a lion. He starts early to meet the dread sovereign and to pronounce judgment upon him. **Saul came to Carmel.** Carmel means "the garden of God," that is, any fertile place. This was not Mount Carmel, but a town in the hills of Judah some seven miles southeast of Hebron (Josh. 15. 55). Nabal dwelt in this region (1 Sam 25. 2). **A monument.** Literally, "a hand," "a pointer," that is, a shaft or a pillar to commemorate his victory. The erection of such monuments was common. The Moabite stone—B. C. 900—is one of the most noted yet discovered. **Gone down to Gilgal.** The Septuagint inserts after the word "Gilgal" the following: "And Samuel came to Saul, and behold he was

offering a burnt offering to the Lord, the first fruit of the spoil." It is a singular coincidence that Saul was deposed at the very place where he had been proclaimed king.

13. Blessed be thou of the Lord. A current formula of greeting among the Semites, corresponding to our "God bless you" or "Be welcome." **I have performed the commandment of the Lord.** This was partially true; half truths, however, are often worse than falsehoods. It was an effort to justify his disobedience and to deceive Samuel, and as such it was base hypocrisy to talk as he did. Do not fail to read the Lord's command in verse 3.

14. What meaneth then this bleating of the sheep? All living animals had been put under the ban, and were to be utterly destroyed (see verse 3). The very animals gave the lie to his boasting.

15. They have brought them. Like cowards in all ages, he tries to shift the blame. It is the old story, "The woman thou gavest me." Aaron acted in the same way (Exod. 32. 22). Saul was king; his word was law. He might have compelled obedience. Under no circumstances can anyone disobey the Lord. How could Saul sacrifice to Jehovah that which had been already devoted (see Lev. 27. 28, f.)? **The people spared the best.** The people did as they were commanded by the king. Mean indeed is the man who will shift the blame from himself to his subordinates. **To sacrifice unto the Lord.** The desire for plunder outweighed devotion to God. It might be that Saul intended to have a very great holocaust or burnt offering, but much more probable that the spared cattle and sheep were intended as a booty, or at best for peace offerings or general feasting. **The rest we have utterly destroyed.** Notice the *we*. It stands in bold contrast to the *people* above.

16. Stay. Say no more; God cannot be deceived. **I will tell thee.** I, the one who anointed thee; I, thy best friend; I, who have followed thee like a father. **What the Lord hath said to me.** And therefore the truth, and what must happen (see verse 10). **This night.** Not at Gilgal, but at Ramah, twelve or fifteen miles distant, where Samuel lived. **He said . . . Say on.** The hardness of Saul's heart appears at every step. He boldly maintains his integrity in the very presence of God.

17. Though thou wast little. To appreciate the pointedness of the prophet's words the scholar must read 1 Sam. 9. 21. The tribe of Benjamin was always small, and was almost utterly cut off in the fearful slaughter recorded in Judg. 20. 46. **In thine own sight.** His timidity and modesty when selected king were very remarkable

(see last lesson, verse 21). His degeneration was rapid and complete. The prophet's argument seems to be this: Since God has done so much for thee, thy duty is to obey to the letter at all times.

18. Sent thee on a journey. On a way mapped out, on a special expedition. **Go and utterly destroy.** The verb used means to put under ban, to separate for sacred purposes, to devote to God's special service, and to utterly destroy. The command seems exceedingly harsh; nevertheless, the Judge of all the earth cannot err or command anything that is not just. When we know more, we may be able to explain passages of this nature to the satisfaction of all. We should remember one thing: The God of nature and the God of the Bible, even of the Old Testament, are one and the same. This utter destruction takes place in the pestilence, famine, cyclone, etc., when good and bad, young and old, men and brutes are utterly destroyed without discrimination. It would be as reasonable to find fault with God for sending or permitting the famine, tempest, or earthquake as to doubt his goodness and justice in his dealings with the Canaanites. From all we know they were utterly depraved, and they must be destroyed, lest they teach the Hebrews "to do after all their abominations which they have done unto their gods" (Deut. 20. 18). There are times when great severity is necessary. Criminals must be deprived of liberty and often of life. Better execute one murderer than to allow him the chance of murdering a dozen, or even one, more. The cruelty to infants is only apparent. Better far for a child to die in infancy and be eternally saved than to be brought up in sin by wicked parents and at last go to eternal ruin.

19. Didst fly upon the spoil. This implies inordinate greed on Saul's part. Thus avarice, not devotion, was the leading motive.

20. Yea, I have obeyed. Agag. What persistency in justifying himself! **Agag.** This is a proper name, and not a title, like Pharaoh or Cæsar. It is not clear why Saul spared Agag; possibly to humiliate him in a triumphal march. **Amalekites.** Amalek was of Edomitish origin (Gen. 36. 12; see also Gen. 14. 7). These people were nomads, dwelling south of Palestine (Num. 13. 29), somewhere between Philistia and Egypt, Edom and Sinai. They showed great hostility to the Israelites, first in the wilderness near Rephidim (Exod. 17. 8), again on the borders of Canaan (Num. 14. 45). During the times of the judges we find them once more allied with other nations against the children of Israel. They were repeatedly defeated under several kings—by Saul (1 Sam. 14. 48), by David (1 Sam. 27. 8; 30. 17), and by Hezekiah (1 Chron. 4. 43).

21. Unto the Lord thy God. Saul, in saying "thy God," does not intimate that he no longer worships Jehovah, but rather that he adores the

same God as the prophet; as much as to say, "Unto thy God, which is mine also."

22. To obey is better than sacrifice. This was the burden of the preaching of the prophets of Israel (see Isa. 1. 11; Jer. 6. 20; Hosea 6. 6; Amos 5. 21; Micah 6. 6). "If ye love me, keep my commandments." There is no substitute for piety, and no piety without obedience.

23. Rebellion is as the sin of witchcraft. Witchcraft was punished by death (Exod. 22. 18). Those practicing it professed communion with evil spirits, and thus could not commune with God. **Stubbornness is as idolatry.** The word rendered "stubbornness" usually means perversity or apostasy, and vanity is the same as iniquity. **Teraphim.** These were small idols, something like the *penates* of the Romans. Rachel, like Æneus, carried them with her on her journey to her new home (Gen. 31. 19). We read of them in the times of the judges (Judg. 18. 17-20). They were made of wood, and human shaped (1 Sam. 19. 13-16), and were used as amulets and charms (Zech. 10. 2). The prophet emphasizes the gravity of Saul's disobedience. It is equal to witchcraft—that is, renouncing the true God—and the worshiping of idols. **Because thou hast rejected the word of the Lord.** This is not arbitrariness on God's part, but the natural result of disobedience. God could not use a disobedient subject in the time of Saul, nor can he to-day.

Analytical and Biblical Outline. Seven Sins.

I. VANITY.

Set him up a place. v. 12.

Let another . . . praise thee. Prov. 27. 2.

II. FALSEHOOD.

I have performed. v. 13.

Covereth his sins. Prov. 28. 13.

III. HYPOCRISY.

The best . . . to sacrifice. v. 15.

Sacrifice of the wicked. Prov. 15. 8.

IV. DISOBEDIENCE.

Didst thou not obey. v. 19.

Rebel . . . the Lord against you. 1 Sam. 12. 15.

V. GREED.

Fly upon the spoil. v. 19.

Beware of covetousness. Luke 12. 15.

VI. DISLOYALTY.

Rebellion . . . witchcraft. v. 23.

Rebelled against me. Isa. 1. 2.

VII. SELF-WILL.

Stubbornness . . . iniquity. v. 23.

Chosen their own ways. Isa. 66. 3.

Thoughts for Young People. Disobedience to God.

1. Those who have been disobedient to God are very apt to vaunt their own deeds. (Verses 12, 13.)

2. Disobedience to God is sure of discovery, even when under the deepest veil of concealment. (Verse 14.)

3. Disobedience to God is often hidden under a show of submission and honor. (Verse 15.)

4. Disobedience to God is all the more wicked because of the mercies which God has bestowed upon the sinner. (Verse 17.)

5. Disobedience to God may be shown in not doing God's will as well as in actually doing evil. (Verse 19.)

6. Disobedience to God is generally inspired by selfish desire for what God has forbidden. (Verses 19, 21.)

7. Disobedience to God cannot be concealed under a show of service and the forms of worship. (Verse 22.)

8. Disobedience to God springs from self-will, which is disloyalty and rebellion. (Verse 23.)

Lesson Word-Pictures.

There is an old man bowed to the ground and crying in the dark unto God. It is Samuel pleading for Saul, for the big king whom Samuel anointed, but whom God purposes to reject.

As you think of that prostrate form, you wonder how long Samuel will pray there. You look up to the heavens to catch some sign among the stars as to the time of night. Midnight, and still Samuel prays. The hours drag slowly by. In the east there is a faint flushing of the sky. "It is the dawn," you say. The gray, growing light creeps into Samuel's retreat. Will he not arise now? O weeping, pleading, praying Samuel, arise now! In your thought, however, plead every moment for Saul.

Israel's first king, how he enchains our interest!

You admire some things in Saul. If at some wave of a magician's wand he could stand before you tall, erect, shapely, muscular, he would be an object of our praise and an idol of an age of physical prowess. Thus coming before our thought, imagine him brought before Israel the day he was elected king by lot, when he had been "hiding in the stuff." As he towers in his magnificent proportions above the people, do you wonder at the scene of the enthusiastic reception they give their king? Then think of his going into battle. Like himself, great must have been his armor, and you see his armor-bearer bringing it out and arraying his master in it. He lifts to Saul's brow his shining helmet, binds his coat of mail, sees that his greaves are in proper place, fastens his keen-edged sword, hands him his trusty, weighty spear, and then, bearing Saul's shield, accompanies his great master to the fight. What a shout of admiration goes up from the army as its great captain comes before them to lead them on!

You praise Saul's undoubted courage. You see

him at the head, not in the rear, of Israel's host, plunging forward, cutting his way to right and left through the thickest opposition like the mower swinging his scythe among the grain stalks, rallying the faltering, encouraging the timid, giving a leader to the rush of all daring fighters.

As he gathers the warriors about his person, masses, fires, and impels them, you think of a thunderbolt driving resistlessly through the ranks of the Canaanites.

"Yes, he has courage," you say of this fighting king. To-day, though, when he meets Samuel, he is not the great, manly king. He cringes, he hides the truth. On one side is the big, brawny soldier-king, in helmet, in coat of mail, with his sword. On the other side is the prophet and judge, white-haired, stern, immovable, and yet you feel that he mourns over the king sincerely.

Samuel faces Saul. The king says he has done as commanded by Samuel.

What?

Hark!

O, that unmistakable "Bah, bah!" It is the bleating of many sheep.

And O, that "Moo, moo!" It is the undoubted lowing of many oxen.

You wish that the big king were more manly, that he would deal in no equivocation. The judge will have no compromise. He refuses to bend. The kingdom is declared rent that very day from Saul. The big king and the white-haired judge part. Samuel no more comes to worship with Israel's stately king, but in the separation how he mourns over Israel's rejected head.

Orientalisms of the Lesson.

The independence of the religious teacher or prophet of the incumbent of the throne is a marked feature of many portions of oriental history. This is not so much seen in the mere consultations of oracles before deciding whether to engage in warfare or enter upon any public venture as in the constant presence of a religious guide and the freedom accorded him, by public demand or reverence, to chide a king or direct his policy. This is not so much an organized official relation as an inherent acknowledgment that the government only represents the secular interests of the people, while it needs a privy counselor in the form of some representative of religion. This has ever served as a check on the despotism of oriental monarchs. The religious representative was supposed to deal faithfully with the monarch in the interests of morals, justice, humanity, and religion. As a rule, in an oriental court his person was sacred as his religion, and a king might as soon defile a temple as touch one of these religious representatives. Should the monarch harm this religious representative, he might anticipate a revolt, as in

some vague way religion has ever been held to be above the king. A disturbance would instantly occur if the State power and privilege were used to injure the person of such a privileged character. There was no written law that required the reigning sovereign to be just or humane, but the unwritten law allowed the religious saint to chide or correct abuses in these directions.

What is more peculiar in India is that these may not be priests or in any wise officially created religious guides. The fakir is not a priest; he is, however, a devotee and esteemed holy by the populace, and he represents what has always been present in some guise, as in the West the friar, something between the established religious officary and the recognized State authority—an element representing holy living and with large privileges and undefined powers. The prophet of the olden time was much after this third order. Samuel himself was neither priest nor king, yet he was intermediary between God and either priest or king. He established an order of prophets, to some of whom was given this power and duty to rebuke or correct. Samuel announced the divine order and deposed or anointed kings. He now announces to Saul that his kingship is at an end. All this is very natural to one familiar with the unwritten history of oriental society. Samuel is a strictly oriental representative of the everywhere recognized higher element of a divine interposition on ethical lines in the government of rulers. It is a feature not wholly absent from governments in modern Europe, but absolutely undiscoverable and unappreciated in America.

Verse 12. Saul "set him up a place," a triumphal pillar or arch, memorial of his victory, as Napoleon set up the Arch of Triumph in the city of Paris. If Jerome's surmise be correct, it was only "an arch of martyres, palms, and olives." Ahab set up a pillar, or "hand," as the literal rendering would be. Such memorials are very common in Eastern lands.

Verses 20, 21. Saul destroyed the Amalekites, but spared the spoil and the king of that people. God intended an utter destruction. The cruelties of Eastern wars are represented as "bringing the threshing wheel" over the enemy, it not being unusual to condemn prisoners of war, when specially obnoxious, to be cut into small pieces by driving over them the threshing sledge, which had rows of sharp spikes or iron teeth, thus tearing their flesh into morsels (see Geikie's *Holy Land and the Bible*, vol. i, page 149). It seems to have been not unusual with Syrian warriors, and it is suggested that David thus treated some Ammonite prisoners captured at Rabbah (2 Sam. 12. 31).

Sparing the spoil seems to have been done with the connivance of Saul, though he says "they" did it. It is extremely difficult for an oriental captain to prevent soldiers from "looting," and the word has

come to find a place in our language. The indiscriminate seizure of whatever they might find as their personal property is one of the unwritten privileges of the soldier in the East, and even the severe discipline of modern European armies has often proved inefficient to stay this general scramble and stealing. It is distinguished from theft, and often acknowledged as the portion of the private soldier, sometimes being allowed as an incentive in the battle.

But here everything was "devoted," or *cherem*. The Hebrew, unlike heathen nations, did not confound "devoted" as meaning under ban, with "devoted," as meaning set apart for sacrifice as a voluntary offering. What was devoted to destruction belonged to God by the very edict of destruction, and was in no sense within the disposition of the individual as his gift. Hence Saul or the people sinned by counting as "loot" the property of the Amalekites taken in battle, and as proposing to sacrifice what God already had "devoted" as his own.

Verse 23. Opposition to the will of God is deflection, the same as abandonment of his worship by resorting to divination by evil spirits or teraphim. The latter were household images of the Israelites, still used in spite of the opposition of Jehovah to this remnant of idolatry. They were as much an idol or vanity as any African or Asiatic fetish or charm used for divining good or bad luck, though not strictly idols which received ceremonial worship. They were sometimes, it would appear, life size and in human form, and thus were large images. They are found at intervals in Hebrew history, from Genesis with Rachel to Judges and the later kings, and Zechariah and Ezekiel both refer to them (*Cambridge Bible*, 1 Sam. 19. 13). The Persians use talismans akin to these teraphim. The Babylonians put these on the gates of their cities, the compound-figured gods being on the outer surface of the gates and the hidden teraphim, or secret charms, on the inside surface. Daniel sat in such a "gate" as ruler over Babylon.

The Teachers' Meeting.

Sketch briefly the events of Saul's reign; the exploit of Jonathan; the wars of Saul, etc.; and show how the sin of this lesson might have been anticipated from Saul's previous conduct (1 Sam. 13. 9-14)... Draw the map and show the location of the Amalekites, Carmel, Gilgal, etc.... Why were the Amalekites condemned to destruction?... Saul's conduct with reference to them and its motives.... A word-picture of the interview between Samuel and Saul.... The spirit of Saul as indicated in this lesson.... Teachings concerning disobedience to God.... Dwell on sins of omission, sins of evasion, sins of deception, etc. . . The results of Saul's sin. God's character as here shown:


- (1) Notice of men's acts; (2) Wrath at disobedience; (3) Omniscience, seeing motives, character, etc.; (4) Requirement of obedience, etc.

References.

FREEMAN. Ver. 23: Witcheraft, 578; teraphim, 60.

Blackboard.

DISOBEDIENCE



RESULT = REJECTED

FORMS VS. SPIRIT.

SAUL		MAN
OFFERS TO GOD		
SACRIFICES		
OF		
SHEEP		MONEY
SPOIL		DEEDS
BUT		
DISOBEYS HIS COMMANDS.		
REJECTED		
FROM		
KINGSHIP.		SONSHIP.

TRUE RELIGION.

OBEDIENCE		FAITH
NOT		NOT
SACRIFICE.		WORKS.
OBEDIENCE AND FAITH		
INCLUDE		
SACRIFICE AND WORKS.		

By Way of Illustration.

Verses 10-15. "I have performed the commandment of the Lord," so Saul says; and while he speaks his sentences are punctuated by the lowing of oxen and the bleating of sheep. Whenever and wherever Peter tells a lie, there is a cock near by ready to crow. Abel's blood will cry even from the ground. The sheep in their innocence bleated out Saul's guilt. The universe is so constructed that a guilty man cannot hide his sin. "And Samuel said, What meaneth then this bleating of the sheep in mine ears?" This is an embarrassing question for a sinner to answer. You assert your innocence, and yet my senses take knowledge of your guilt. You say you do not drink too much; what meaneth then this reddening of the eyes and trembling of the hand? You say you are an honest man; what meaneth then this style of living far beyond your income? "And Saul said, They have brought them," etc. Mark that word "they." When a man is driven into a corner, the most convenient trapdoor through which to escape is that little word "they." "For the people spared the best of the sheep and of the oxen." The people! That trick is old as Eden. There was just one of the people present in Eden on whom it was possible for Adam to saddle his sin, and he promptly made use of that one, though she was his wife. The increase of population enables us to substitute "the people" for our wife. Circumstances change, but the human heart never changes.—*Jefferson*.

Verse 17. One of the college buildings at Cambridge, England, has three gateways in succession. The first is named Humility, the second Virtue, and the third, which opens toward the Senate, is named Honor. This is an illustration of the proverb, "Before honor is humility." The child who realizes its own littleness and reaches up to take hold of father's hand walks very safely. The danger comes when the child thinks he has grown too large to need father's help and advice, and so ventures on alone, confident and boastful.

Verses 18-25. Obedience. An officer who had received his orders from the Duke of Wellington urged the impossibility of executing them. Wellington replied: "I did not ask your opinion; I gave you my orders and expect them to be obeyed." Implicit obedience is required of every soldier of Christ.

"Ours not to reason why,
Ours not to make reply;
Ours but to do or die."—*Foster*.

The end of life is not to do good, although many of us think so. It is not to win souls, although I once thought so. The end of life is to do the will of God. That may be in the line of doing good or

winning souls, or it may not. The maximum achievement of any man's life after it is over is to have done all the will of God.—*Drummond.*

OPTIONAL HYMNS.

No. 1.

Hasten, sinner, to be wise.
Pleading with thee.
Keep thou my way.
Dare to do right.
Will Jesus find us watching?

No. 2.

Hear my prayer.
Saviour, I come to thee.
By faith alone.
I want a heart to pray.
Whenever trials press my soul.

The Lesson Catechism.

[For the entire school.]

1. What did God command Saul to do? **To destroy the Amalekites.**

2. Who were the Amalekites? **A very wicked people.**

3. What did Saul do? **He disobeyed God.**

4. How did he disobey God? **In sparing the best of the spoil.**

5. For what purpose did he say that it was spared? **To sacrifice to the Lord.**

6. What did Samuel say to him? **GOLDEN TEXT: "To obey is better than sacrifice."**

7. What was Saul's penalty for his disobedience? **God rejected him as king.**

CATECHISM QUESTION.

68. What is confession?

Penitently acknowledging to God our sinfulness, and our special sins, so far as we can remember them.

Psalm xxxii. 5.

B. C. 760.] LESSON VII. THE WOES OF INTEMPERANCE. [Nov. 24.]

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

Authorized Version.

Isa. 5. 11-23. [Commit to memory verses 11-13.]

11 Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!

12 And the harp and the viol, the tabret and pipe and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands.

13 Therefore my people are gone into captivity, because they have no knowledge: and their honorable men are famished, and their multitude dried up with thirst.

14 Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

15 And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:

16 But the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.

17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:

19 That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!

20 Woe unto them that call evil good, and good

Revised Version.

11 Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame

12 them! And the harp and the lute, the tabret and the pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither have they considered the operation of his

13 hands. Therefore my people are gone into captivity, for lack of knowledge: and their honorable men are famished, and their multi-

14 tude are parched with thirst. Therefore hell hath enlarged her desire, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that

15 rejoiceth among them, descend into it. And the mean man is bowed down, and the great man is humbled, and the eyes of the lofty are

16 humbled: but the Lord of hosts is exalted in judgment, and God the Holy One is sanctified

17 in righteousness. Then shall the lambs feed as in their pasture, and the waste places of the fat

18 ones shall wanderers eat.

19 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:

19 that say, Let him make speed, let him hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!

20 Woe unto them that call evil good, and good

evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto them *that* are wise in their own eyes, and prudent in their own sight!

22 Woe unto them *that* are mighty to drink wine, and men of strength to mingle strong drink:

23 Which justify the wicked for reward, and take away the righteousness of the righteous from him!

evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto them that are wise in their own eyes, and prudent in their own sight!

22 Woe unto them that are mighty to drink wine, and men of strength to mingle strong

23 drink: which justify the wicked for a reward, and take away the righteousness of the righteous from him!

TIME.—About B. C. 760. **PLACE.**—Probably Jerusalem. **RULERS.**—Azariah, king of Judah; Pekah, king of Israel. **INTRODUCTORY.**—Isaiah was the most eloquent of the prophets; of royal blood, probably. **DOCTRINAL SUGGESTION.**—The righteousness of God.

HOME READINGS.

M. The woes of intemperance. Isa. 5. 11-22.

Tu. The mocker. Prov. 20. 1-7.

W. Poverty and rags. Prov. 23. 15-23.

Th. The serpent's bite. Prov. 23. 29-35.

F. The drunkard rejected. 1 Cor. 5. 7-13.

S. Shut out of the kingdom. Gal. 5. 16-26.

S. Works of darkness. Eph. 5. 11-21.

LESSON HYMNS.

No. 332, New Canadian Hymnal.

There's a demon in the glass—dash it down!

No. 333, New Canadian Hymnal.

The army of temperance is gathering its men.

No. 335, New Canadian Hymnal.

Homes there are of want and sorrow.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Drunkard's Feast**, v. 11-16.

On whom does God's prophet pronounce a woe?

What sin in modern life is followed most nearly uniformly with immediate temporal punishment?

What reason can be given for the fact that men who drink intoxicants as a rule do not regard the work of the Lord?

What were some of the social conditions of Hebrew life at the time of this prophecy?

Why did God permit the Israelites to be taken into captivity?

What is meant by "honorable men" and "multitude"?

What is the meaning of the awful image, in the fourteenth verse, of the mouth of hell?

2. **The Drunkard's Woe**, v. 17-23.

What is the meaning of the seventeenth verse?

What class of people are characterized in the eighteenth verse?

Put the "woes" of the last four verses of the lesson into modern phraseology; then discuss them.

Is it right to indulge in the use of intoxicating liquors?

If that be wrong, is it right to sell them?

If that be wrong, is it right to grant permission to other people to sell them?

If that be wrong, is it right to vote for men who when in office will grant that permission?

Find cases in the Bible of men whose success in life was thwarted by their habits of indulging in strong drink.

Gather together all the reasons that you can think of for maintaining that the drinking habit now is morally much worse than it was in Bible times.

Practical Teachings.

Wherein does this lesson teach—

1. That the beauty and splendor of social feasts cannot blind God to the odious sin of intemperance?

2. That no false argument concerning liquor drinking or selling can alter fact?

3. That those who will not listen to reason in regard to this evil will hereafter reap an awful punishment?

4. That it is a sin to license sin—"to justify the wicked for reward?"

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Drunkard's Feast**, v. 11-16.

Upon what early risers is a woe pronounced? (GOLDEN TEXT.)

What music have they at their feasts?

For whose work have they no regard?

What doom awaits all such? (See Psalm 28, 5.)

Why had the people been taken captive?

What had become of the men of honor?

Into what pit had their glory gone?

Who would be humbled in that day?

Who would be exalted?

Why do God's judgments exalt him? (See Psalm 19, 9; 119, 75.)

2. The Drunkard's Woe, v. 17-23.

What is said of the waste places?
 What is said of vain and bold sinners?
 What was their challenge to the Almighty?
 Upon what perverters of language will woe rest?
 What is in store for the conceited?
 What warning does a wise man give to such?

(Prov. 3. 7.)

Upon what mighty men is a woe uttered?
 Of what injustice were they guilty?
 How does God regard such people? (Prov. 17. 15.)
 What is the most terrible woe to the drunkard?
 (1 Cor. 6. 10.)

How can we escape the drunkard's woe? (Prov. 23. 31.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. That liquor drinking is a curse?
2. That drunkenness leads to other vices?
3. That God will surely punish the drunkard?

QUESTIONS FOR YOUNGER SCHOLARS.

What does "woe" mean?
 How many times is the word found in this lesson?

When do we know that a thing is true?
 What has God told us about strong drink?
 Why do so many go to destruction through strong drink?

Upon whom does God pronounce a woe?
 What is it to "follow strong drink?" **To make a business of it.**

Into what does this lead? Into captivity.

In what does it end? (Verses 14, 15.)

What is said of those who are proud of their sin? (Verse 18.)

How are such people described? (Verse 20.)

What do they think themselves? **Very wise.**

What does God know them to be? **Very foolish.**

What is the last "woe" in this lesson?

Why should we never drink wine or strong drink? **Because it causes so much woe.**

Remember—

That God wants us to be happy and useful.
 That he warns us against things that would harm.
 That it is very unwise to disobey God.

EXPLANATORY AND PRACTICAL NOTES.**General Statement.**

These words were probably uttered about B. C. 760. Pekah was king of Israel, and Azariah king of Judah. Both nations had sadly declined in religious force and good morals; but Jerusalem was still the stronghold of the sacred priesthood. The spirit of prophecy (or, in plain modern English, of divine guidance) was not now so often shown in miraculous deeds, startling their beholders into a recognition of the presence of the invisible God, as in bold, straightforward appeals for reform and distinct threats, and promises of God's management of public and private affairs. No voice rang out in warning or cheer with such eloquence as that of Isaiah. Himself related to the kings whose wickedness he denounced, he stood forth for years as the incarnation of aggressive righteousness in the midst of "a crooked and perverse generation," and no statesman of ancient or modern times has risen to sublimer oratory than his. The passage from which our lesson is taken is full of suggestion. The prophet, in superb poetical diction, describes himself as walking out from the crowded thoroughfares of Jerusalem into the "vineyard of the Lord." There he observes "wild grapes" where choicest clusters should have grown, and these wild grapes "he catalogues into a series of woes." Avarice and drunkenness were the besetting sins of ancient Israel, as they are of modern America. Settle the "drink question" and the "land question" righteously, and the nation will prosper.

Verse 11. Woe. We are so accustomed to regard God's "woes" as threats and anathemas that we are apt to forget that they are also statements of the steady working of what is often called "natural" law. He who does the misdeeds here mentioned always as a consequence has the woe. **Rise up early.** Showing that in them intoxication was not merely a degrading incident of revelry, but an end which was sought after. **Strong drink.** In Bible times there were no distilled liquors and no systematically corrupted liquors. **Continue until night.** Set aside all duties for the purpose of "getting drunk." The world has turned around a good many times since Isaiah's day, and no men could now hold their position

long in good society and habitually run to such excess; no individual could, and, so far, there is improvement. But nations to-day are immeasurably more guilty in their support of the drink habit than ever before. **Till wine inflame them.** Burn them up. Even the purest wines and beers are destructive flames, consuming body and soul.

12. Harp . . . viol . . . tabret . . . pipe. The commonness of music at ancient feasts is seen from chap. 24. 8, 9; Amos 6. 5, 6. The harp is one of the most ancient of instruments. The viol was something like the lyre, but with twelve strings. The tabret was probably a kettledrum or tambourine. The pipe may have been a flute

or flageolet. These musical instruments stand for the dance and other light-hearted amusements with which the banquets were enlivened. The people enjoyed these luxuries, but regarded not God's work. **Regard not the work of the Lord.** No pampered man does. **Neither consider.** God always regards lack of consideration as a crime. Nothing kills conscience like the steady drinking of intoxicants. **Operation.** Workings.

13. Therefore. Because of their systematic ignorance of truth. **Are gone.** The prophet sees the future as if it were the present. **Into captivity.** Their captors are wine and strong drink. **No knowledge.** They learn neither by their own experience nor by that of others. **Honorable men.** Aristocrats. **Multitude.** Common people. All alike are brought into distress. And yet it is questionable if these sinners suffered more than those who habitually drink intoxicants now, whose physical torments pass description; or if the misery which these drunkards brought upon the innocent people of Samaria because of their excess was as great as the unspeakable misery brought to thousands of innocent hearts to-day by relatives whose appetites turn them temporarily into idiots and lunatics.

14. Hell. The unseen realm of spirits, rather than the place of torments. **Hath enlarged herself.** As if the power of darkness were not prepared for such a wholesale turning to evil. It is one of the strongest possible figures of speech. Death and hell are throughout the Scriptures represented as yawning ferociously for the souls of men; but in this case the frenzied sinners of Israel are trooping so eagerly to destruction that the very appetite of hell has to be enlarged for the consumption of the unanticipated spoils of drink. "When our judges tell us from the bench that nine tenths of pauperism and crime are caused by drink, our physicians that if only irregular tipping were abolished half the current sickness of the land would cease, and our statesmen that the ravages of strong drink are equal to those of the historical scourges of war, famine, and pestilence combined, surely to swallow such a glut of spoil the appetite of 'hell' must have been still more enlarged, and

the mouth of 'hell' made still larger."—*G. A. Smith.*

15. The mean and mighty alike are humbled. The scene in verses 14 and 15 needs only to be pictured clearly to our classes to produce a lasting effect. Death rapidly enlarges its bottomless pit for the unwonted harvest of souls, while they with insane revelry indulge in their glory, their multitude, their pomp, and their song, dancing in merriment into destruction.

16. Exalted. In the view of mankind the righteous judgment of God will be indorsed. **Sanctified.** Regarded as holy. We could not revere God in our hearts if he tolerated sin.

17. After their manner. At their own will. The fences are all down, the rich gardens and farms are all desolate, and the lambs, grown wild, are heedlessly permitted to feed among the vineyards and orchards and gardens of those who have been deported as chained captives to Nineveh. **Waste places of the fat ones.** The deserted lands of the rich. One of the incidental evidences of the awful condition of poverty of the masses in the antique world is found in the Bible and in profane writings by the constant allusions to the richer classes as the fat ones and to the peasantry as men lean and poor in visage, the fact being that the millions under the sway of Nineveh and Egypt and Rome lived and died in hunger.

18. Draw iniquity. It should be "draw punishment." They harness themselves like horses to a cart—a cart loaded with punishments for themselves—and eagerly drag it along. They strain every nerve in sin.

19. A verse full of defiance to God.

20. This woe is directed against those who confound the distinction of right and wrong.

21. A woe against those who, nerved by strong drink, assert themselves in state affairs. One cannot help longing for an Isaiah to speak out in our Senate halls.

22, 23. Intemperance, like every other sin, is but a link in the chain. These rich revelers are sordid bribe takers, justifying the wicked—for they are paid to do so—and tempting the righteous to do wrong by offering a bribe to him.

CRITICAL NOTES.

Verse 11. Woe unto them that rise up early in the morning. Drunkenness has been the curse of the ages. It is not a modern sin. Though very common in Christian lands, it is absolutely at variance with the spirit of our holy religion. To drink in the morning was ever regarded as debauchery by the different nations of antiquity (Eccles. 10. 16, f.); it was evidence that one was a slave to his passions. **May follow strong drink.** Make a regular business of it, de-

vote one's energies and life to it. "Strong drink" was a general term, like our word "liquor," for intoxicants, for beverages made out of grain, honey, dates, and many other fruits other than the grape; sometimes wine seems to be included (Num. 28. 7). Wine, however, was the common drink of the people, while strong drink was indulged in by the more degraded. **Into the night.** Rather, "until the twilight." Thus all day long. Let the youthful reader remember that no drunk-

ard commenced drinking in this way, but was first a moderate drinker. Why is the saloon the first place open in the morning and the last place to close at night? **Till wine inflame them.** Till heated by passion so as to incapacitate them for reasoning and right-doing. The two great sins of Judah at this time were the pursuit of wealth and pleasure—greed of gain and indulgence of the appetite. It is a sad comment on modern civilization that the more advanced a nation the greater is its liquor bill. The future will, however, condemn the use of ardent spirits and alcohol as the present does stealing and murder; and why not? for it leads to more crime and misery than any other agency.

12. The harp . . . lute. These two were stringed instruments, the exact character and form of which, as of most musical instruments mentioned in the Bible, are not known. **The tabret.** This word is from a verb meaning to beat or strike; hence some kind of a drum or tambourine. **Pipe.** This is from *chalal*, "to perforate," "to hollow out;" thus it must have belonged to the flute family. Those interested in this subject will do well to examine our Bible dictionaries or cyclopedias under the several words or "musical instruments," where much information may be gained and pictures of ancient instruments, taken from the monuments of Egypt, Babylon, and Assyria, may be seen. From many references in the Bible it is clear that the Hebrews were a musical people, and made use of both vocal and instrumental music in worship as well as in social life. The prophets often thundered against carousals where music and drunkenness went hand in hand (Isa. 24. 8, *f.*; Amos 6. 5, *f.*; and often). **They regard not the work of the Lord.** "The work of the Lord" in this clause and "the operation of his hands" in the next parallel, after the style of Hebrew poetry, refer to one and the same thing; that is, to the judgments which God was executing upon the land (see Isa. 10. 12; 28. 21), to the divine visitations sent upon the people in order to lead them to repentance. So engrossed were they in their indulgences, so deluded by passion, so blinded in their mad race for pleasure, as not to recognize the hand of Jehovah in the impending evils and calamities about to befall them. There is nothing that dulls the moral nature, sears the conscience, and makes one blind to his best interests more than the habitual indulgence in strong drink. Woe be to the land where the social cup is respectable. Woe be to the national assembly that tolerates a saloon in the very building where its laws are made.

13. Therefore. Because of their indulgence and disregard of God's solemn and repeated warnings. This, therefore, is very emphatic, as much as to say, "It is wine and strong drink that reduce you to slavery." **My people are gone**

into captivity. How pathetic! "My people," my own peculiar people. So in our day the most degraded drunkard is the child of the living God, created in his very image for eternal bliss, not for woe and misery, both now and hereafter. Let us do our part in rescuing our brothers who are weaker than we are. It is not necessary to think that this is a prophetic vision of what was to happen but rather something that had already taken place. The prophet was referring to the partial captivity of the northern kingdom by Tiglath-pileser II and Sargon between B. C. 734-721. **For lack of knowledge.** Or, perhaps, "without [their] knowledge;" that is, unexpectedly or unawares. Drunkards and the devotees of pleasure are not wise, and yet it is not so much ignorance as a neglect of the knowledge they have. It is an unreasonable refusal of the light. **Their honorable men.** More literally, "its glory" or "honor;" that is, its nobility, its aristocracy (see Isa. 3. 1-5). **Are famished.** Literally, "are men of hunger," or, in common English, "hungry men." They are owned by hunger. This is a Hebraism, like "man of sin," equivalent to "sinful man."

Multitude. This word primarily means noise, then, by accommodation, a noisy crowd; the common people, in contradistinction from the honorable men, the genteel select few mentioned above. What the prophet wishes to say is that the sieges and war about to befall Judah will reduce all classes and conditions to the same level, or it may refer to hunger and thirst endured by captives while being led to exile. Be that as it may, the drink evil is ruthless, and reduces all classes to degradation.

14. Therefore hell hath enlarged her desire. Hell, as understood in modern English, is the place of eternal torture for lost sinners. Here, however, it means the underworld, or the place of all departed spirits. The Hebrew word is *sheol*, corresponding in many regards to the Greek word *hades*. *Sheol* should never be translated. "Death" or "grave" would be a good translation for this place, where *sheol* is personified and compared to a ravenous beast, eager to swallow its prey. For similar personification see Isa. 28. 15; Job 28. 22. The grave is very greedy; it ever swallows, but never gives back. How much like death is the monster intemperance! How many are its victims! How many does it lead captive every year! **Opened her mouth without measure.** This is figurative language, but how awfully true! For according to the best testimony the ravages of liquor are far greater than the combined destruction caused by famine, war, and pestilence. The liquor traffic is a monster a million times more cruel than the captors of Israel and Judah. How ravenous, how soulless and heartless the man who drinks liquor when his father or mother suffer untold agonies, when wife and child shiver with cold and

hunger! How vile the wretch who for a little gain will sell an immortal soul that which he knows will ruin his soul and body, as well as torment those dependent upon and related to him! **And their glory.** The possessive "their" refers to Judah and Israel, and more especially to the inhabitants of Jerusalem (see verses 3 and 7). This clause is very strong; it portrays conditions the exact opposite of the gloomy darkness and silence of the grave. For a beautiful description of sheol read Job 10, 21, 22.

15. All conditions were carried captive; so in our day King Alcohol spares neither class nor even sex.

16. Lord of hosts is exalted in judgment. God, the source of all right, is exalted when right triumphs, when evildoers are brought to justice. **Sanctified in righteousness.** Since God is good, sin must be punished and every violation of law must be satisfied.

17. Then shall the lambs feed. This verse should be read immediately after the tenth, where it belongs. The towns of Judah will be so wasted by the ravages of war as to utterly disappear from the face of the earth. They will be turned into pasture lands for sheep. How literally this has been fulfilled is known to every student of ancient geography. How many a flourishing city has disappeared so that its very site is no longer known! **The waste places of the fat ones.** The ruins of the palaces and pleasure grounds of the Hebrew aristocracy. **Shall wanderers eat.** The wanderers are the nomadic shepherds who drive their flocks from pasture to pasture. The once proud palace is now leveled with the ground, so as to be of no value except to produce scanty feed for the roving flocks. Some read "sheep" or "kids" for "wanderers."

18. Draw iniquity with cords of vanity. Like a beast of burden the sinner harnesses himself to his excesses. Cords of vanity are lying promises and false pleasures. They are so entangled in the meshes of sin as to drag their heavy burdens as with cart ropes. The word used for "cart" in this place is that clumsy vehicle for carrying freight and heavy loads.

19. This is the language of the scoffer, of the one trifling with sacred things, of the one so far under the influence of liquor as to defy the God of heaven himself.

20. Call evil good. To be in such a state is the greatest calamity that can befall a mortal. Bad enough to be the victim of appetite; but to deliberately say that wickedness is goodness is devilish. Those who advocate moderate drinking as conducive to health and sobriety, those who claim that the saloon is a public necessity, and who rent houses for liquor selling are dangerously near calling evil good. If, as our Discipline says, "the

liquor traffic cannot be legalized without sin," what of those who vote to license or tax it?

21. Them that are wise in their own eyes. Such are all those who refuse to repent of sin and turn to the Lord. Those blinded by pleasure of any kind, and, as this is a temperance lesson, we might say everyone who loves his party and office more than he does country and God.

22, 23. Mighty to drink wine. These two verses naturally go together. The reference is to those in power, to judges who are drunkards or who favor drunkenness—mightily in the barroom, but weak on the bench. **Mingle strong drink.** Not with water, but with spices or sweet substances, so as to make it more palatable and to enable them to indulge more freely. **Which justify the wicked for a reward.** "Bribe" would be better than "reward." Had Isaiah been describing Tammany Hall in its palmiest days, or many a modern mayor, police judge, or politician, he could not have drawn a more perfect picture.

The following has been quoted many times, but it is well worth repeating: "A saloon can no more be run without using up boys than a flouring mill without wheat or a sawmill without logs. The only question is, Whose boys—yours or mine? our boys or our neighbors'?"

Analytical and Biblical Outline.

Seven Results of Intemperance.

I. APPETITE.

Rise up . . . follow strong drink. v. 11.

Be not drunk with wine. Eph. 5. 18.

Take heed to yourselves. Luke 21. 34.

II. IMPIETY.

Regard not . . . the Lord. v. 12.

My lord delayeth. Luke 12. 45, 46.

Fear of the Lord . . . knowledge. Prov. 1. 7.

III. ENSLAVEMENT.

Gone into captivity. v. 13.

Servant of sin. John 8. 34.

His servants ye are. Rom. 6. 16.

IV. RUIN.

Glory . . . shall descend. v. 14.

Way . . . to destruction. Matt. 7. 13.

Live after the flesh . . . die. Rom. 8. 13.

V. WICKEDNESS.

Iniquity with cords. v. 18.

Last days scoffers. 2 Peter 3. 3.

Their conscience seared. 1 Tim. 4. 1, 2.

VI. FALSEHOOD.

Call evil good. v. 20.

Loved darkness . . . deeds . . . evil. John 3. 19.

Light . . . be not darkness. Luke 11. 25.

VII. SELF-CONFIDENCE.

Wise in their own eyes. v. 21.

More hope of a fool. Prov. 26. 12.

Let no man deceive himself. 1 Cor. 8. 18-20.

Thoughts for Young People.

On God's Punishment of Sin.

1. *There can be no law without penalty.* The evil results of sin are as truly its natural consequences as broken limbs are consequent on violent falls.

2. *Fate cannot be ignored by blinding one's eyes.* These merry-hearted revelers who danced into destruction were as really destroyed as if they had mournfully moved thither in funeral robes. There is no iniquity hidden from God. These bribe givers and bribe takers, these underhanded as well as outspoken sinners, were all under the immanent eye of their almighty Judge, and so am I, and so are you.

3. *God's love is shown in punishing iniquity as really as in rewarding good.* Were there no divine court of appeals to which we could turn with confidence, had we not as full faith in God's justice as in his love, the moral universe would be turned into chaos.

4. *In the midst of all scenes of sorrow we may look up to God with confiding love.* He takes no pleasure in the death of him that dieth. He hates sin, but loves sinners. His judgments are always measured, but his mercy is immeasurable.

Lesson Word-Pictures.

What a morning scene! A man, rising up early, steals to his pantry or sneaks out to the saloon that he may smack his lips over the intoxicating cup. Does he hear no voice of warning crying, "Woe, woe?" He may hear, but he will not consider. He is warned, but he despises the warning. There is the look of a low, beastly purpose on his face.

It may kill him; what matter? He must drink. His wife and children are in rags; what matter? He must drink. There is no fire in the stove, no wood in the shed, no food on the table; what matter? He must drink. He chases after something that drives him. Woe, woe to one beginning the day when such a purpose is his companion. It may be a young man starting out in the morning. He is not a drunkard; he does not dress as a drunkard; he has not the empty pockets of a drunkard. There is the flush of health in his cheeks; he has good clothes on his back; money clinks in his pocket; the sun smiles upon him and he is prosperous, but—he must drink. It is a young people's rally for sport in which he is interested, a picnic off on an early train or boat, and he drinks for the fun of it, the smartness of it, the sociability of it. He must drink again and again.

Follow up the course of one in the foolish, mad pursuit after alcohol.

Night has come.

It is now the scene of an after-dark debauch. It may be in the saloon. There is the sound of

music, the quick stroke of the violin, the roll of the harp, the blare of the cornet. There is a ring of drinkers; wine is in the midst of them. Home, family, business—all things like duties are forgotten. Everything seems to be forgotten save that the throat is a spout down which something maddening may be poured. The old drinker of the morning is here; the young man of the picnic is at the round of merriment in a house closing up the day. Amid the blandishments of beckoning eyes, honeyed voices, glittering goblets, sparkling wines, soft music, the young man forgets everything like a restraint. When midnight drops its black folds on the noise of the revelry and hushes it, what an idiot staggers out into the cool dark!

An idiot and a captive!

"Gone into captivity," is the solemn cry of the word of God, "because they have no knowledge." The young man at those picnic festivities and the evening banquet has thrust his hands deliberately into chains.

O, he can stop, he claims; but he never does stop.

He laughs when he is treated; O, he can stop—but he drinks.

He smiles at the marriage collation when wine is handed him; O, he can stop—but he drinks.

He jokes when at his club a social glass is passed; O, he can stop—but he drinks.

In chains!

And every glass is another link.

Every swallow is another link.

Every sip is another link.

The links multiply; the chains thicken. He is more and more of a bondman. He is more and more like the drunkard whose slavery is confessed before all the world, who has just liberty enough, loose chain enough, to get to the saloon. That is the place where he is tied up. O, "the honorable men famished" and the "multitude dried up with thirst," as cries the word of God!

How many live on the street called "Leanness and Hunger?"

Poverty in the pocket.

Poverty in the home.

Poverty in the shop.

Poverty in the soul.

Leanness and hunger and poverty everywhere.

And thirst, what thirst!

The drunkard lives in a house with one room, and that house is a furnace. He lives in Furnace House, on the street of "Leanness and Hunger."

He burns in the morning, he burns at noon, he burns at night. He puts out the fire with that which makes more fire. All through his body rages the horrible fire. He is burning up and burning out. Nothing but a body fire-eaten, just a cinder laid in the coffin at last.

And then how "hell hath enlarged herself" to

receive the drunkard! Room, more room, alas, for a great army is staggering down!

Woe, then, to those "mighty to drink wine!"

Woe to the "men of strength" that "mingle strong drink!"

Woe to those that go on!

Woe to those that begin!

Blackboard.



"WOE UNTO THEM"

STRONG DRINK'S

CAPTIVES.

RICH
POOR
BRAINY
WEAK

MEN

ALL
FOOLISH.
NO
WISE MEN.

CONSEQUENCES.

GODLESSNESS.

SHAME
SLAVERY

POVERTY

DISEASE
DEATH.

BEWARE
OF THE
FIRST GLASS.

BE NOT ONE OF THOSE
"THAT . . . FOLLOW STRONG
DRINK."

Orientalisms of the Lesson.

The "strong drink" of the East, *shechar*, was not only made of grapes. Pomegranates were used to produce an intoxicating beverage. Lupine, skirret, and some other herbs, and barley also, were used,

mingled with spices, to make a strong beer. The Mishna mentions an apple wine, possibly of the nature of cider. Another compound was made of honey and pepper, known as honey wine. *Debash* is still made by Syrians, as it was anciently, from the grape, with milk and water added. The modern name is *dibs*. A wine was made in Egypt from dates. In India the palmetto tree furnishes an intoxicating juice. Throughout the most ancient prehistorical times in the central plateau of Asia known as Iran, a portion of Persia, intoxicants were freely used in public religious ceremonies. The most ancient Hindoo scriptures, the Vedas, as well as the most ancient Zoroastrian literature, speak in loud praise of the Soma, or Homa, juice. It was not only used, though grossly intoxicating, in many religious ceremonies, but itself became an object of worship, if we may judge from the hymns of praise composed to it, which have survived to our time, and are translated by learned Sanskritists, as Haug, Wilson, Müller, and Muir.

The custom of accompanying banquets or *bacchanalia* with music and dancing has never been absent from the festivities of the East. The bagpipe now used differs from that of Europe in having one or more pipes besides the main one. This instrument belongs to western Asia chiefly, not having been known in Egypt or Arabia. There are, besides, several kinds of flute; a shrill flute or flageolet was used in Egypt. The tabret or tambourine, a combination of drum and cymbal, was a favorite musical instrument found in most houses, and much used in social and religious festivals to accompany dancing. It is as old as Miriam's day, and older, for it figures in Assyrian and Egyptian monuments.

Such a combination of music, dancing, and drunkenness as is described here, supplemented by other forms of voluptuous rioting, was common among oriental princes and rich persons, and was more or less imitated among the masses on prescribed occasions.

By Way of Illustration.

TEMPERANCE LESSON.

Intemperance is a food destroyer. Brewers and distillers destroy more than fifty million bushels of grain annually in this country. We are told that that amount would furnish three hundred one-pound loaves of bread to each family in the United States. These loaves would pave a street thirty feet wide nearly across the continent, and it would be better to do that, or throw them into the Mississippi, than to turn the grain into a curse. It is a sin to destroy food, and no nation will prosper long that favors such a waste. I have read that in the year of the great famine in Ireland, when so many died of starvation, enough grain was distilled in

whisky on Irish soil to have saved every life and to have given all enough to eat, had it been made into bread.—*Jennings.*

Will you not give up a poor tickling of the palate, an unwholesome tingling of the brain to rescue your nation from a blighting degradation? Not long ago there was an explosion in a colliery, by which four hundred miners were suddenly hurled amid shattered ruins into horrible death. It was caused by a single miner who had opened his safety lamp to light his pipe. To that pipe were sacrificed four hundred precious lives of fathers, husbands, and sons. The social atmosphere around us is full of the explosive fire map of intemperance. Total abstinence is our safety lamp.—*Farrar.*

Here is a wise Greek proverb: "The wine press is the fountain of insanity." It is the fountain, also, of all sorts of crime. There are just as many policemen in London as there are grogshops—fourteen thousand of each. If there came next year an increase of five thousand grogshops, there would have to be five thousand additional policemen employed. But suppose there was an increase, instead, of five thousand bakeries, or groceries or dry goods shops; not a single additional policeman need be employed in consequence, except to protect them from burglars and sneak thieves who steal money to spend in grogshops.

There are to be found in various places in our country large communities where they have no paupers and no crimes. It is not necessary to say that those are the places where dramshops are unknown. A few years ago there was a county in Minnesota, containing several thousand inhabitants, where they had been so successful in banishing rum that for several years they had built no jail and no courthouse, and for years had not had a session of court in the county.—*G. F. Wright.*

The Teachers' Meeting.

Draw from the class facts concerning Isaiah, his family, his rank, his place of residence, the character of his prophecy, the men with whom he had to deal....Date of this lesson. Who were kings of Judah and Israel? What was the relative strength of the neighboring powers? How was the destruction here threatened to be brought to pass?...Prevalent iniquity of Israel and Judah nobles. The land question and the liquor question.... Enumerate the woes of the lesson. Strong drink, defiance of God, the obliteration of the distinction between evil and good. Self-conceit and bribery....Trace the historic fulfillment of this prophecy....Draw application to modern life.

References.

FREEMAN. Ver. 5: The pipe, 290; the psaltery, 432. Ver. 22: Mixed wine, 460.

OPTIONAL HYMNS.

No. 1.

Yield not to temptation.
Rescue the perishing.
No compromise.
We'll help the cause along.
The sparkling rill.

No. 2.

Soldiers of the cross, arise.
Lift up the Gospel banner.
I am the way.
Temperance rally.
Help the erring.

The Lesson Catechism.

[For the entire school.]

1. On whom does the prophet pronounce a woe?
On those that will follow strong drink.
2. On whom is a second woe pronounced? **On those that will justify sin.**
3. On whom is a third woe pronounced? **On those who will not be taught their duty.**
4. On whom is a fourth woe pronounced? **On those that justify wickedness for a reward.**
5. Repeat the GOLDEN TEXT: "**Woe unto them,**" etc.

CATECHISM QUESTIONS.

69. Where are prayer and thanksgiving joined together?

Philippians iv. 6.

70. Where should we offer our prayers and thanksgivings?

We are required to offer up our prayers and thanksgivings publicly in the assembly of God's people, and privately in our chambers.

The Drunkards' Looking-Glass.

[From an ancient manuscript.]

THE DRUNKARDS' LOOKING-GLASS;

Or, a short View of their Present Shame and Future Misery.—Published in Love to those concerned, and recommended to them as a tender Caution, to avoid the same excess.

You that are not professed Atheists, but professed Christians, and yet are guilty of so loath-

some a vice as excess and Drunkenness is, pray be enticed and persuaded, at the most sober seasons, to consider your present states, and the sad and lamentable Effects that will and do certainly attend and follow such practices, viz.:

FIRST, SOME GENERAL EFFECTS THEREOF! Drunkenness makes a man unfit for Good. Drowneth and Infatuate the senses. Depraveth the Reason. Besots the Understanding. Causes Error in Judgment. It is hurtfull to the mind. Defiles the Conscience. Hardens and steals away the Heart. Brings a spiritual Lethargy. It is a work of Darkness. An Annoyance to Modesty. A Gate to Debauchery. A Discloser of Secrets. A Betrayer of trust. A Depriver of Honesty. A forerunner of Misery. It Cracks men's credits. Empties their Purses. Consumeth their Estates. Violates the rules of Temperance. Perverts the order of Nature. Causes Profane, scurrilous and cursed speeches. Ranting, Swearing and Blasphemy. Quarreling, fighting and Murder. It is the Mother of Mischief. The father of vice and pride. The nurse of Riot and Fury. The School of Lying and Slander. A Discoverer of folly. An Oppressor of Nature. An Impairer of Health. It Deformeth the Visage. Corrupteth the Breath. Stupefies the spirits. Intoxicates the Brain. Decayeth the Memory. Begets unnatural Thirst. Inflameth the Blood. Causes Stammering of Speech. Reeling and Staggering to and fro. Filthy and Loathsome Vomiting. Dropsies, surfeits, Fevers, etc. It is a voluntary madness. A Deceiver of Fools. It Decays the Moral Virtues. A Bewitching Poison. An Invited Enemy. A Flattering Devil. Causes forgetfulness of God. A Provoker of his Judgments. Hastens (and often brings untimely) Death. And at last destroys the Soul.

SECONDLY: Some particular Characters of a Drunkard; A Drunkard in that state is indisposed to Virtue. Is a Licentious person. Makes his Belly his God. Is worse than a Brute. A Companion of Riot and Revelling. A Game and Sport to Profane people. A Ridiculous object. His own Sorrow, Woe and Shame. His Wife's Grief. His Children's Disgrace. His Neighbour's Contempt and Derision. His family's Ruin. A thief to himself. A Scandal to Christianity. A Reproach to Religion. A Dishonour to God. Unfit for civil society. An abuser of God's mercies, and good Creatures. A Loser of his precious time. A Destroyer of his reputation, Parts and Credit. Is subject to many Dangers. A Slave to the Devil and his own Lust. A Trav-

eller to Destruction. A transgressor of the Laws of God and Man. Against whom woes are pronounced. His own soul's enemy. A Human Monster. And at last will be excluded God's Kingdom. Also, there have been many signal, dreadful and amazing examples, that Divine Vengeance hath suffered to overtake some Health Drinkers, and quaffing, carousing Drunkards, as History relates.

Thoughts for the Quiet Hour.

— We thank thee, then, O Father,
For all things bright and good,
The seedtime and the harvest,
Our life, our health, our food!
Accept the gifts we offer
For all thy love imparts,
And—what thou most desirest—
Our humble, thankful hearts.
All good gifts around us
Are sent from heaven above!
Then thank the Lord, O, thank the Lord
For all his love! —*Claudius.*

— Let us give thanks to God upon Thanksgiving Day. Nature is beautiful, and fellow-men are dear, and duty is close beside us, and he is over us and in us. We want to trust him with a fuller trust, and so at last to come to that high life where we shall "Be careful for nothing, but in everything, by prayer and supplication, with thanksgiving, let our request be made known unto God;" for that, and that alone, is peace.—*Phillips Brooks.*

— Not the arms of Israel put the Philistines to flight, but the prayers of Samuel.—*Lange.*

— Goodness hath been ever a stronger guard than valor. It is the surest policy always to have peace with God.—*Bishop Hall.*

— Whatever good there is in us, or is done by us, at any time, it must be ascribed to the grace of God. If the heart bend at any time the right way, it is because he has touched it. One touch is enough when it is divine.—*Henry.*

— The Gospel professed may lift a man unto heaven; but it is only the Gospel possessed that brings a man into heaven.—*Secker.*

— The slightest sorrow for sin is sufficient, if it produce amendment; the greatest is insufficient, if it do not.—*Colton.*

— Man may follow a thousand delusive meteors, but the only true light is the light of God's countenance.—*Farrar.*

— He who sins against men may fear discovery, but he who sins against God is sure of it.—*Joues, of Nayland.*

PRIMARY TEACHERS' DEPARTMENT.

The Child at the Door.

Behold, I stand at the door.—Rev. 3 : 20.

BY MARY A. LATHBURY.

THERE'S a child outside your door,
Let him in.

He may never pass it more,—
Let him in.

Let a little wandering waif
Find a shelter sweet and safe
In the love and light of home,
Let him come.

There's a cry along your street,
Day by day ;
There's a sound of little feet
Gone astray.

Open wide your guarded gate
For the little ones that wait,
Till a voice of love from home
Bid them come.

There's a voice divinely sweet,
Calls to-day ;
" Will you let these little feet
Stray away ?

Let the lambs be homeward led
And of you it shall be said,
" You have done it faithfully
Unto me." "

We shall stand some solemn day
At His door.

Shall we hear the Master say
O'er and o'er—

" Let the children all come in
From a world of pain and sin ;
Open wide the doors of Home,
Children, come." "

—Union Signal.

Primary Paragraphs.

LOCKE says, " He that has found a way how to keep up a child's spirit, easy, active, and free, and yet at the same time to restrain him from many things he has a mind to, and to draw him to things that are uneasy to him; he, I say, that knows how to reconcile these seeming contradictions, has, in my opinion, got the true secret of education."

Just this the successful primary teacher must learn to do, and it is an art that is not speedily learned. Love is the teacher, and love does not tire or give way to discouragement.

There is the restless child. He does not need to be told that you have planned ways in which he may "help" you on purpose to work off a little of his surplus activity, and so make the lesson teaching a restful and pleasant change. Rather leave him free to imagine that his quiet attention is the thing that you might expect.

"Freddie, how do you like the new teacher?" asked a mother of her boy. "First-rate; she never tells me to keep still, nor nothing. And I help her lots, mamma." "What can you do to help her, Fred?" "O, I do different things. Last Sunday I sorted the papers. Once I picked out the pieces of chalk for her, and had 'em all ready to use. It took a good while, 'cause there's so many colors. And say, mamma, she always says 'if you please' and 'thank you,' just as polite."

The tactful teacher will try many ways before resorting to open rebuke. Even if a child is very trying, the quiet word spoken to him alone will, in most cases, be found more effectual than any amount of justly deserved scolding "before folks."

Trying days come to every teacher of the little ones. The spirit of mischief seems to pervade the class. Little eyes and thoughts are everywhere save on the lesson. Then must the teacher turn to the great Father and Mother heart brooding over her and her little charge, and "take" fresh supplies of patience, tact, and love, or the day will be lost.

Points for Primary Teachers.

GARRIE E. SHEPHERD.

THE primary teacher is one of the most important factors in the moral and spiritual training of children, hence the very best teachers should be reserved for this work. Don't try to be a primary teacher unless you can be regular and punctual in your attendance at Sunday-school. Children acquire good habits, as well as bad ones, much more readily by example than by precept. You are perhaps making or marring a life by your example. And you must have much consecrated common sense, a large fund of patience, and a determination to serve the Lord even under difficulties.

They acquired the habit of churchgoing.

It is important that children should go to Sunday school, but it is even more important that they should go to church. Sad indeed is the condition of a young person who imagines himself or herself too old to go to Sunday school and yet perhaps too young to go to church, as they have always been trained to think that the church is only for old people.

Sunday school attendance does not develop church attendance—indeed, it rather works against it if children are not accustomed to attend church as well as Sunday school.

Children as Helpers.

BY M. V. M.

THE most successful Sunday school is the one in which the largest (proportionate) number of children are actively and cordially engaged in helping. No superintendent, however gifted, is able to carry on a school alone. The cooperation of assistants is needed certainly, but quite as certainly the cooperation of pupils. And it may be had. The children are ready and waiting to be taken into partnership and help to carry the school to a successful issue. But it must be a real partnership. The superintendent must really want and appreciate the help the children are able to give, and let them know it. Then it shall be seen how readily and royally these eager young souls will give.

Let the children help in keeping order. An orderly superintendent must have an orderly school or bid good-bye to his peace of mind. This can only be secured by the interested help of the children. It is not difficult to create an *esprit de corps* in a school. "England expects every man to do his duty" worked wonders of daring even in timid souls. The brave, believing superintendent who expects every pupil to help promote order in the school will not be disappointed, provided always that works keep step with faith.

Let the children help in carrying good reading into the homes. In order that they may do this intelligently, and therefore effectively, the superintendent should now and then speak appreciatively of the reading matter which is distributed. In order to do this it is necessary to be acquainted with the quality of it, by no means assuming that it is right and fit because issued by a religious house.

Let the children help to carry on the great mis-

sionary work of the day. It is within the power of little hands to wipe out that wonder of the angels, a missionary debt, and to put new heart and hope into missionary workers. If superintendents and teachers will but unite faithfully and earnestly in leading on the Sunday school host to help as they can, the work will be done.

Children love to be told what to do and how to do it. Urge them to earn money for their own offering, and suggest ways and means by which they may do it. Instruct as to wise methods in the use of collection cards, if they are used, and always aim to make the children feel your own interest in the good cause you commend to them.

"What are you doing with those ugly images?" asked a lady of a primary superintendent.

"O, the children of my class have collection cards, and I am going to make these old idols help to raise money for their own overthrow."

"Do you really think they can help?"

"Why, to be sure they can, and will. My children become interested, and go home to talk of what they have seen and heard. What interests children interests parents, and the cards come back filled. O, yes, the images help!"

But the best result of letting children help is that they are themselves helped. And for this we labor first and always, that the dear children of our love and care may be brought to Christ, and that right early.

INTERNATIONAL BIBLE LESSONS. FOURTH QUARTER.

LESSON V. (November 3.)

SAMUEL THE JUDGE. 1 Sam. 7. 5-15.

GOLDEN TEXT. "Hitherto hath the Lord helped us" (1 Sam. 7. 12).

Primary Notes.

BY MRS. J. H. POLHEMUS.



Many years ago there lived a wise man named Archimedes. The king of the country where he lived once had a new crown made, and when it was finished he thought the goldsmith had cheated him by mixing something with the gold so that it was not pure. He couldn't tell surely himself, so he asked Archimedes to find out. Archimedes didn't know how at first, but he kept thinking about it till, one day (the story says while he was taking a bath), the way

to find out came into his mind and he hurried out, saying as he went, "Eureka!" which means, "I have found it." You see just the one word meant what it took four to tell; since then people often use that one word when they want to say they have found something, so that whenever we hear the word "Eureka," we think of what it means, and know that something has been found. I have told you this story because I want you to know how much a word can mean, and because I want to teach you to-day a word that has a beautiful meaning, a word I hope you will say very often.

The Jews used to think a great deal of what a name meant. Whenever God helped them in some wonderful way they would call the place where they were helped by a name, the meaning of which would remind them of what had happened. [Illustrations: Gen. 22. 14; 32. 30; Exod. 17. 15.] Jewish children's names were chosen for their meaning. What was the title of our last lesson? What was the child's name? [Print "Samuel" at top, left-hand of board.] You remember the sweet story of the mother who prayed so earnestly for a little child, and when God gave her a boy baby she called him Samuel, because Samuel means "asked of God." Well, it was Samuel who used the word we are to learn to-day; it is printed on the board, a long, hard word, but one you will understand by and by. Just now I only want you to say the word. [Repeat till all can say Ebenezer.]

The child Samuel did what all children do; every day he grew a little, and so in time he became a man. While he was growing up he still lived in the tabernacle, and the Bible says—[1 Sam. 3. 19, 20]. Samuel was not only a prophet, but he became a judge [finish printing title] and led the Israelites; they needed a judge very much, for again they were in trouble. [Tell of the war with the Philistines and how the ark was taken from Shiloh, with the sad results (1 Sam. 4. 1-18). Tell what was done with the ark, and show in map the places to which it was taken, and its final resting place (chaps. 5-7, 2). Now give the event found in verses 8-11, making altar with lamb upon it, leaving Ebenezer on front side. Tell of the stone set up by Samuel and called Ebenezer because it meant "Hitherto," etc. Print Golden Text below altar.]

What does Ebenezer mean? You can say your Golden Text in just one word—Ebenezer—and whenever you say Ebenezer you think it means—what?

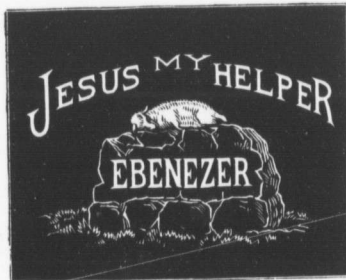
There have been many people since Samuel lived who have been able to say Ebenezer. Why? Because God has helped them. Who loves to help us? Jesus. [Print at left of altar.] That lamb and altar make me think of something Jesus did. What? Because he lived and died for us. We know he is our helper, and if you are his child you can say, "Jesus, my helper." [Print at right of

altar.] There is living to-day a lady who has had great trouble; her husband and four of her children have died, and she is very lonely, but she never complains and is brave and cheerful. If you should ask her how she can be so, she would say, "Ebenezer"—"the Lord hath helped me."

I know a boy who gets angry, O, so quickly! and yet when the angry feeling comes into his heart, and the angry words to his lips, he is able to overcome them and be pleasant and forgiving. If you should ask him how he did it, he would say, "Ebenezer"—"the Lord hath helped me."

Whatever way you need God's help, you can have it, and whenever you are able to overcome or bear trouble and disappointment, I want you to say as Samuel did, "Ebenezer"—"the Lord hath helped me." Suppose you try this week, and whenever you are helped make a round mark on a piece of paper to stand for a stone; then bring it next Sunday for me to see how many times you have said "Ebenezer."

SUGGESTIONS FOR COLORING. Title, yellow; altar, brown; lamb, white; "Ebenezer" and Golden Text, white; "Jesus, my helper," green.



Kindergarten Hints.

BY MARY J. CHISHOLM FOSTER.

KINDERGARTEN DEPARTMENT. Samuel the Judge. 1 Sam. 7. 3-6, 12.

GOLDEN TEXT. "Hitherto hath the Lord helped us" (1 Sam. 7. 12).

AIDS TO THE KINDERGARTNER. Holy Bible, Psalms 20, 99; *Old Testament History* (Smith), pages 371-378; *Cambridge Bible for Schools* (Keil and Delitzsch); *Hours with the Bible* (Geikie), vol. iii; *Scripture Readings* (Chalmers), vol. ii.

ATTENTION STORY.

The little boy Samuel grew strong and large. He still worked away in the temple, serving God by being helpful to the minister and to the people. Everybody knew that he was good, and everybody loved him. By and by he became one of the judges whose work was to tell the people about the law and to help them to be good. He prayed very

often, and asked God to tell him just what to say and what to do, so he could help the people to be good. It was hard work for him to get them to love God and serve him. He loved the children and the youth. At one place he taught them to read and write, and also taught them music, so that they could sing in the church. So you see, little people, what a good man he was and how he was doing good all the time. Do you not think when the minister, the Sunday school superintendent, and the teacher work very hard to help others to be good and happy, that everybody ought to try real hard to be good? Will you all try? Samuel asked all the people who worshiped idols to put them away, that their hearts might be ready to serve God. The people said that they would put away the gods and pray to the true God. Then he said let all the people come together and he would pray for them. They did so, and they said they were sorry for any naughty things they had done, and after that they all prayed together. Then Samuel set up a large stone, which was to be a sign that God had helped them. Let us read about it. [Read 1 Sam. 7. 3-6, 12.]

Explain unusual words: "Ashtaroth," "Philistines," "deliver," "Baalim," "serve," "Mizpeh," "Shen."

OUTLINE.

Sunday. Attention Story, Bible lesson, and Golden Text.

Monday. Samuel asked all the people to come back to God and to pray to him and to put away the idols. These people did not pray to a calf, but to some other image, and it was just as naughty as it was when the people in the wilderness, years before, worshiped the calf.

Tuesday. Samuel told the people to get their hearts ready to serve God, because he knew their hearts must be pure, loving, and true before there could be good and true service.

Wednesday. The people were obedient, and did as the good judge, Samuel, told them to do, because they believed that his heart was pure and that God would teach him how to help them. Little children trust and obey their parents and teachers in that way.

Thursday. Let the teacher talk of prayer. Samuel and all the people believed that God was their friend and that he would help them. They asked him for help to be good.

Friday. Let the teacher impress a lesson of gratitude, showing that whenever God or people help us we should remember it always. The world is full of people who are helping each other, and God is helping us all. If some one does a helpful, loving act for us, and we cannot serve them in return, we can show our gratitude by serving some one else, for there is always a place and a way for doing good.

NATURE WORK. Leaves may be studied. You have been enjoying the colors of the leaves during the past weeks, and now, little people, can you remember how many colors you saw? Notice how long the oak tree holds its dark-brown leaves after

the red and yellow leaves of the maple trees have blown away.

ART WORK. You may get some autumn scene, where color is prominent enough to reflect itself in the water. The sunset view of an autumn landscape will give a fine color study for the children.

HAND WORK. Let the small children pick up a few stones which they think are pretty, and after washing them they may outline them on their slates or on drawing pads. Here is an opportunity to observe variety and shape, as well as to illustrate individuality, by comparison.

The TRANSITION CLASS may color the stone on the card.

SCIENCE AT HOME WITH MOTHER. Study individuality. No two leaves are exactly alike, either in color or in form, so no two people are alike, either in appearance or expression. How very wonderful it is to see people in the same family look so differently, and think differently about the same things, yet they love each other dearly and agree about most things, living peacefully together. This is the peace which God gives.

LESSON VI. (November 10.)

SAUL CHOSEN KING. 1 Sam. 10. 17-27.

GOLDEN TEXT. "The Lord reigneth; let the earth rejoice" (Psalm 97. 1).

Primary Notes.



There was once in New York city a great procession. There were regiments of soldiers in bright uniforms; there were gay flags and many bands playing fine music. I couldn't begin to tell you all that made the procession so long or so beautiful, but I can tell you what it was for. It was all in honor of a young man who rode in an open carriage, and for whom hats were taken off and handkerchiefs waved as he passed. Are you wondering why he should have this done for him? It was because he was the son of a queen and would some day be a king; the crown [uncover or make] that his mother was wearing would some day be his, and he would reign [print on crown]—that is, be the ruler of a great country. I suppose a good many boys who saw him ride by wished they could be in his place and some time be a king, but whether this is so I can't be sure; but I do know of some people who wished they had a king of their own. [Print "king" at top and right of board; the title, when finished, forms an arch.] They saw people living around them who had kings, while they had none, and they thought they would be a great deal better off if they had a king to rule them and lead them in battles. It was true this people had had no earthly

king, but they had had some one better than any king could be. God himself had been their ruler and leader, and had gained many victories for them over their enemies. Can you tell me the name of this people? You remember the Sunday we talked about the judges I told you that ever since the Israelites had been brought out of Egypt Moses, Joshua, the judges, and now Samuel, had only been the men through whom God had led them; they only obeyed God's directions and told the Israelites God's commands. Wasn't it strange they were dissatisfied? But this is what we learn about them to-day—that they wanted a king. [Tell of the visit and message to Samuel (chap. 8. 4, 5), of what Samuel did, his directions, the description given of the king, and the result (8. 6-22).] As the Israelites had never had a king before, one must be chosen [print before "king"]. Who would choose him? Not the Israelites or Samuel, but God; and God told Samuel he would send him a man who should be anointed king. [Tell the story of Saul as found in the ninth chapter, and describe the anointing and Saul's return home (10. 1-16).]

Now the time had come for the people to know who was to be their king, for Samuel had not yet told them as I have told you. What was his name? [Print "Saul" before "chosen," and then give lesson story (10. 17-27).] When the Israelites saw their new king they were very glad. They shouted, and said: "God save the king!" They thought it was a time to be glad and rejoice [print], but I think it was really a sad day. Can you think why? There is a verse in our lesson that tells us [read the first part of verse 19]. They had said, We want a king, instead of having God for our king. O, how sorry they were by and by! You will learn about it when you hear more of their story. Now I want you to think of another time, long afterward, when the Jews made a sad mistake in choosing a king.

I am thinking of a large room, filled with soldiers and men, all gathered around and looking at one Man. He is dressed in a purple robe, and on his head is a crown—not made of gold, but of thorns. Hark! some one speaks. It is the governor, before whom the Man is standing. He says to the crowd, "Behold your King!" and back comes a shout, "Away with him!" "Crucify him!" "Why!" says the governor, "shall I crucify your King?" And some one answered, "We have no king but Caesar." Who was the King in the purple robe? As the Jews in our lesson to-day rejected God, so years after they rejected Jesus. O, sad, sad day!

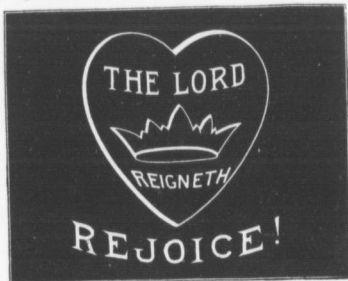
Dear children, as Pilate said that day to the Jews I want to say to you: "Behold your King!" Jesus wants to come into your heart [make a heart around the crown] to-day and reign there. If you accept him and obey him, he will lead and guide you as no other king could; if you accept him you

may indeed rejoice. David said—[repeat Golden Text and finish printing]. If the Lord truly reigns in our hearts and lives, we may sing with great joy,

"We are children of a King."

[Sing first verse.]

SUGGESTIONS FOR COLORING. Heart, white; crown and title, yellow; "The Lord reigneth," white; "Rejoice," red, outlined with white.



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Saul Chosen King. 1 Sam. 10. 17-27.

GOLDEN TEXT. "Upon the harp will I praise Thee" (Psalm 43. 4).

AIDS TO THE KINDERGARTNER. Holy Bible, 1 Sam. 10. 1-9; 1 Peter 2. 11-17; *Old Testament History* (Smith), pages 380-386; *Life and Times of Samuel and Saul* (Dronne), pages 83, 84, 62; *Prophecies and Kings of the Old Testament* (Maurice); *Hours with the Bible* (Geikie), vol. iii; *Judge me, O God*, Psalm 43, eight voices, Mendelssohn.

ATTENTION STORY.

A long time after the prayers and the talks which Samuel and the people enjoyed together, Samuel told them all to come to that place where he had set up the stone, to Mizpeh, and there he talked to them of God, telling them to remember how God had cared for the people in the wilderness. He said that he was sorry to know that they wanted a king now, because he thought God's care was enough. If they thought they must have a king who would wear a crown and sit on a throne, he said that they might choose one. Who should be chosen? God sent a young man to Samuel one day to ask a question of him. Everyone knew that Samuel was very wise, and so when they could not find out things themselves they would go to him. So this young man, whose name was Saul, went to Samuel, and—what do you think!—Samuel said to him: "Go up before me unto the high place, for ye shall eat with me to-day; and in the morning I will let thee go, and will tell thee all that is in thine heart." Saul was very much surprised to have the prophet speak to him in that manner, and he was much more surprised to have the holy oil poured on his head, which meant that he was chosen to be king. After this there was a

public choice, and all the people came together, and they passed before Samuel family by family. By and by a family came in which was this young man, and the people thought he would be just the one to be their king, and they chose him. The first thing he did was to run away and hide, but some of the people ran after him and brought him back. When he stood beside the people he was taller than any of them, and they shouted, "God save the king!" Then Samuel wrote in a book all the rules for a kingdom, and then almost all the people went home to their own houses, but a few men went home with the new king. Here in the Bible is the story written. [Read 1 Sam. 10. 17-27.]

Explain unusual words: "Delivered," "oppressed," "adversities," "tribulations," "tribes," "Matri," "Kish."

OUTLINE.

Sunday. Attention Story, Bible lesson, and Golden Text.

Monday. Samuel tried to teach gratitude to the people, and he was sorry that they wanted some one besides God to be their ruler. He reminded them of the way by which God had led them.

Tuesday. The teacher may talk of families and tribes of that time being like the families and towns we have now. Explain simply that the family was the first of all institutions. It was, and it is, first to receive God's blessing.

Wednesday. Saul must have been very modest and quiet to run and hide where they kept the baggage. Perhaps he thought that if he ran off some one else would be chosen, and perhaps he thought it was wrong to have a king, as he had heard what Samuel had said to the people about it.

Thursday. Saul came with the men when they found him, and that shows that he was willing to help, or to be their king if it was best to have a king.

Friday. Let the teacher explain how God touched the hearts of some of the men, and they felt that they must help the families and the tribes. Then it will be profitable to talk of our King who is Lord of all the earth, and we are so glad we would like to do as David said in our Golden Text.

NATURE WORK. The earth rejoices in harvest now, and the King over all has given fruits for each season. Now we have quinces and cranberries to learn about. Once a little girl living in the city thought cranberries were little apples. They grow in most sandy soil and need much air and water. (The teacher may find much information on these subjects in the *Encyclopedia Britannica*, vols. vi and xx.)

ART WORK. Let the teacher show some painting of fruit to the children, and let them name the color and variety of each kind represented.

HAND WORK. The kindergarten children may draw pictures of cranberries. Some of the berries are a perfect sphere, while others are a little ob-

long. Some of them are pink, and some of different shades to dark purple.

The TRANSITION CLASS may sew the lesson card.

SCIENCE AT HOME WITH MOTHER. Read and talk of autumn fruits and their uses. Many of them have very beautiful blossoms during the flower season, and afterward the useful fruit. There are some trees and shrubs which are merely ornamental, but thereby they give much pleasure to our senses of sight and smell, while others do this and are useful also, as they bear fruit which gives pleasure to the taste and helps, too, in sustaining life. Some people are beautiful, but some are both beautiful and useful. Many who have not beautiful faces have a beautiful life, and to be good is much better and greater than to be handsome.

LESSON VII. (November 17.)

SAUL REJECTED. 1 Sam. 15. 10-23.

GOLDEN TEXT. "To obey is better than sacrifice" (1 Sam. 15. 22).

Primary Notes.



Does the picture on the board make you think of anything you ever saw? What is it called? Where have you seen scales. For what are they used? If I should put two different things on the two sides of the scales, how would I know which weighed the most? What kind of things can be weighed by scales? There are a good many things we need to know the value of, or what they are worth, for which we cannot use scales. Sometimes there are two things we would like to do, but before doing one of them we want to know which is better, but we can't put such things in scales. No, we have to weigh them in our minds, as we say; that is, think about each and decide which is better.

Sometimes we make mistakes about the value or worth of things, but there is one who always knows just the true worth of everything. Who? Two people are doing what seems to us very good work, but God knows that the work of one is worth much more than that of the other. He sees that one person is doing the work to please God, and the other to make people think well of him. Do you remember the day Jesus was in the temple and saw the people drop their money into the box? I suppose those who saw the widow put in that tiny piece of money didn't think it was worth much compared with the bigger gifts; but what did Jesus say? [Luke 21. 1-4.]

Our lesson to-day tells us what God thinks of two good things—which he thinks is worth the most. To find out we must go back to our story of the Israelites and their new king, whose name

was what? [Print "Saul" at top of board.] At first they were very much pleased with King Saul, for he proved to be a brave man who led them against their enemies and helped them gain a great victory. [1 Sam. 11.] But though Saul was brave he was not like Caleb, who followed the Lord how? Soon after this great victory we read of his displeasing God, and how Samuel said some very sad words to him. [Read 1 Sam. 13. 13, 14.] You would have thought after this Saul would have been very careful to be obedient; but listen while I tell you what he did not long after Samuel's warning.

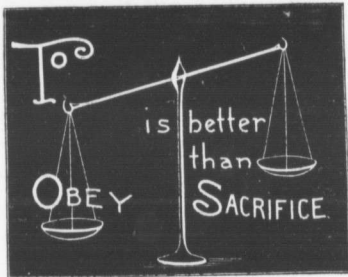
[Tell lesson story, giving God's message to Saul and how it was obeyed, making very plain Saul's disobedience; then tell what God told Samuel, Samuel's grief, and his visit to Saul, picturing the scene as vividly as possible. Close with Samuel's words in verse 26, printing "rejected" after "Saul" and explaining its meaning (15. 1-26).]

What did Saul say was to be done with the sheep and oxen that were saved? [Print "Sacrifice."] Didn't it please God to have his people offer sacrifices to him? Then why was he displeased with them? [Read verse 3.] When these animals were saved Saul and the Israelites did not do what? [Print "Obey."] We all know it is a good thing to obey God, so we have two good things written on the board, and we now want to find out which is of more value in God's sight.

Suppose mamma should say to her little daughter, "Mary, I'm going away to make a visit; while I am gone I want you to hem these towels and put your room in perfect order." Now suppose, when mamma came back, Mary should say, "Dear mamma, I love you so much; see what a beautiful table cover I've made you. I spent all my own money to buy the things of which to make it." What do you think mamma would say, and how would she feel? But suppose, after a little, she should find the towels not hemmed and Mary's room still in disorder, how do you think that would make her feel? Which do you say she would think better, that Mary had sacrificed—that means given her time and money—to make her a pretty present, or that she should have obeyed her? I am sure you will all say it would have been better for Mary to obey, and that was just the way that God felt about Saul. Samuel told Saul so in the words of our Golden Text. [Repeat and finish printing.]

Do you know that God feels in the same way today? He loves to have you give him what you can, but he loves better to have you obey him perfectly. In his sight to obey is better than sacrifice. Will you remember this as long as you live, and try to obey God as you should?

SUGGESTIONS FOR COLORING. Scales, white; title, light brown, outlined with white; Golden Text, blue.



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Saul Rejected. 1 Sam. 15. 10, 11, 16, 17, 19, 23 (last clause).
GOLDEN TEXT. "We will obey the voice of the Lord" (Jer. 42. 6).

AIDS TO THE KINDERGARTNER. Holy Bible, Prov. 1. 22-33; Isa. 1; *Robertson's Sermons*, "Obedience the Organ of Spiritual Knowledge;" *History of the Jews* (Millman); *Shipwrecks of Faith* (Trench).

ATTENTION STORY.

It is too bad that Saul became careless about his life. He did not remember God's word and keep his commandments. It seems as if he became tired of trying to be good, and he was not helpful to the people. They chose him to be king because he was tall and handsome. We wish he had been good too. God's voice said to Samuel that Saul had been naughty, and when good Samuel knew that he was very sorry, and he prayed to God all night. Then Samuel said he would talk to Saul about this; so he did, reminding Saul that when he thought he was not a very great man, even then he obeyed the voice of the Lord. You have been naughty, and because you have not obeyed the Lord's word you cannot be king." Saul tried to excuse himself by saying that the people were to blame for the wrong things for which Samuel reproved him, as he had done what they wanted him to do. Samuel knew that Saul was the only one to say what the people ought to do, for they obeyed and loved their king. Then the prophet said to him that God had been very good to make him king, but because he had not done right some one else would be made king in his stead, and that no one of his family could be made king in his place. You see, little people, that anyone who is naughty hurts himself and also others. We should always try to be good, so we may help other people to live good lives. When it was too late to change his way of being king, and to commence to help the people to be good, Saul said, "I have done wrong." When we know we are naughty we ought to begin to do right before we get into the way of being naughty all the time. [Read 1 Sam. 15. 10, 11, 16, 17, 19, 23 (last clause).]

Explain unusual words: "Repenteth," "performed," "grieved," "anointed," "spoil," "rejected."

OUTLINE.

Sunday. Attention Story, Bible lesson, and Golden Text.

Monday. When Saul did wrong it grieved those who loved him, and through all the past time and now, too, this is true everywhere. One person cannot be naughty without making many people sorrowful. Let us give joy to all who love us, and never give sorrow.

Tuesday. Saul did not obey God's word, and therefore he became unfitted to be a king. This teaches us that no matter how much we have, if we would be happy and peaceful, we must remember God and obey his word. To be good makes people happy. It is not what we have, but what we are, we should think about.

Wednesday. To obey God, our parents, and teachers is pleasing to God. A little girl or boy who is obedient at home is to be trusted, because the parents know that such children will do just what is told them is right to do. Can we all be depended upon?

Thursday. Let the teacher talk of the Golden Text. We say we will obey—that sounds just as if we had thought about it and made up our minds. We know of a strong Helper who will be with us always. Who is he?

Friday. How do we hear his voice? The gentle call in our hearts telling us to be gentle, true, loving, and helpful is the call of God's voice—his Spirit, who speaks to everyone. If the little people obey his voice they will be glad; but if they choose to be naughty sometimes they will be very sorry afterward.

NATURE WORK. We will talk of frost, which is touching everything now. It comes a little at a time, so that we may be prepared for the very cold days by and by. Frost is frozen dew, and is called white frost to distinguish it from the black frost which freezes the leaves and the juices of the herbs. See *People's Cyclopaedia* for good illustrations of frost.

ART WORK. Let the teacher show an interior view of some palace, explaining that while these luxuries may be used for good, they may also cause us to forget what is best in life unless we are willing to follow in God's way, as well as to pray, "Show me thy way, O Lord!"

HAND WORK. The kindergarten children may make a throne and palaces with the fourth or sixth gift.

The **TRANSITION CLASS** may outline the words on the lesson card.

SCIENCE AT HOME WITH MOTHER. Talk of frost. A little girl's mother said to her these frosty days, and the first snowflakes say to us, "Get out the warm clothes now, for winter is coming!" How nice that faithful winter is coming! God's word gives this promise, and says: "While the earth remaineth, seedtime and harvest, and cold and

heat, and summer and winter, and day and night shall not cease" (Gen. 8. 22).

LESSON VIII. (November 24.)

THE WOES OF INTEMPERANCE. Isa. 5. 11-23.

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

Primary Notes.



How many ever read fairy stories? Are they true stories? No, but often they are very interesting. I think we all have liked to read about fairies and giants; even reading about giants makes us almost afraid, and we are always glad when what happens to them? When they are dead. There is a very old fairy story called "Jack, the Giant Killer." The giant in this story was very big and savage; he lived in a cave on the very top of a mountain, and when he wanted something to eat he would stride over the country to hunt for it. When he came near a village the people would run away, while the giant stole their cattle and carried their sheep and oxen back to his den. He had been doing this many years, making the people from whom he stole very poor and unhappy. At last a brave little fellow called Jack resolved to kill him. One night Jack dug a big hole in the ground near the giant's home, covering it with straw so it could not be seen; then he blew so loudly on a horn that the giant awoke and came out very angry to kill Jack, and walking right over the hole fell in. Before he could get out Jack struck him such a blow with a pickaxe that he died at once.

Now, this is not a true story, and there are no giants such as Jack killed; he and his story were made up to entertain children; but there is a giant who lives in our land who in many ways is like this make-believe one. He is strong and cunning, and makes, O, so many poor and sad. He not only steals from them, but he makes them sick and often kills them. No one has yet been found to kill him, though many have tried. I wonder if there are not some "Jacks" in this class who will resolve to-day that they will fight and kill this giant?

But you want to know his name and where he lives. I've brought him with me, but you needn't be afraid, for I have him safely in one of his homes, and while he is there he can't hurt anyone. [Unwrap a bottle with something in it that looks like wine.] This is the giant who is so strong and cruel; he has many names; to-day we will call him by one that is very long. [Print "Intemper-

blessing to our earth. Every blessing we have is a visit of our loving heavenly Father. Water makes the earth rich.

Wednesday. David says that God prepares the corn, and he sends soft showers to water the ridges and furrows. Let us talk of them and then make them in the sand table. They are like little deep paths where corn is planted. God blesses them with sunshine and with rain while they are springing above the ground.

Thursday. David said that the whole year was crowned with God's blessing. Why! it is just so now—all this year has been like a crown, a golden crown, too, because now we have the golden corn and grains in the storehouses. We began the spring with the pussy willow and the green things, and with the white and yellow flowers coming from the bulbs that had been planted, and now the harvest has been gathered. The valleys sing with the blessings of God, and the waters running through them make a glad noise.

Friday. We may talk of the Golden Text, and of how we may show that we are thankful. When people are very thankful they try to do something to show this, and that means service for others. We may show that we really thank God for his gifts by giving some of them to others. What are we willing to give? We may make a happy Thanksgiving Day for somebody.

NATURE WORK. The teacher may have inventions and original work, as this psalm is fertile with nature topics.

ART WORK. Get a picture of a harvest field or of fruit pieces, and explain how these harvests are the result of the seed-sowing of last spring.

HAND WORK. Let the kindergarten children make water troughs for animals. They may use the fourth gift building blocks. They may make well houses also with blocks, and in the sand table dig wells and make brooks and rivers, ridges and furrows. On their cards they may sew windmills, and talk of mill streams and of the uses of water, which is one of God's greatest gifts.

The **TRANSITION CLASS** may sew the words, "I will give them water," upon the lesson card.

SCIENCE AT HOME WITH MOTHER. The uses of water may be enumerated, and this combined with a writing lesson. All children like to write. Let some one in the family name these uses and another one write them down, then all talk of them. In a family where a great deal of water is used the people are clean, healthy, and happy. Where strong drink is used the people are always sad and unhappy. Water, air, and light are the great gifts of God given freely to all people. No animal or vegetable life could exist without them. Talk in the home of the different uses of these—water, air, light.

Whisper Songs for November.

FIRST LESSON.

The Lord is good to me;
He helps me day by day,
And I will follow on
To trust him and obey.

SECOND LESSON.

These little hearts, O God,
To thee we gladly bring;
O take and make them thine;
Be thou our Saviour-King.

THIRD LESSON.

We cannot save ourselves;
This is our only part—
To give to God, our King,
A trustful, willing heart.

FOURTH LESSON.

The ugly giant sin
God's little ones must fight;
But God will surely help
To conquer by his might.

Order of Service

FOR THE PRIMARY DEPARTMENT.

Fourth Quarter.

RISING, all repeat, "O Lord, open thou my lips; and my mouth shall show forth thy praise."

SING, or REPEAT IN CONCERT,

"Jesus, Master, we do love thee,
And to prove our love would lay
Fruit of lips which thou wilt open,
At thy blessed feet to-day."

SONG OF PRAISE.

Teacher. O God, thou art my God; early will I seek thee.

Class. O thou that hearest prayer, unto thee shall all flesh come.

ECHO PRAYER, closing with the Lord's Prayer.

HYMN, adapted to lesson.

APOSTLES' CREED.

OFFERINGS, followed by singing.

COMMANDMENTS, PSALM, or BOOKS OF THE BIBLE.

BIRTHDAY SERVICE. (A beautiful service may be found in *Song and Study for God's Little Ones*, page 146.)

REVIEW, from blackboard.

MOTION SONG. "Two Little Eyes," No. 52, *Melodies for Little People*, Hunt & Eaton, New York.

LESSON TEACHING, followed by **CONCERT PRAYER.**

"Shepherd of thy little flock,
Lead me by the shadowing rock,
Where the richest pasture grows,
Where the living water flows.

"By that pure and silent stream,
Sheltered from the scorching beam,
Shepherd, Saviour, Guardian, Guide,
Keep me ever near thy side."

CLOSING HYMN.

MIZPAH.

Boys and Men.

You are boys now, but you will soon be men. You are half as tall now as you ever will be. Soon you will have your own way to make in the world. Do you mean to be idle and fretful, and deceive people, and give them a bad opinion of you? Or do you intend to go to work, and act bravely and nobly, and do your duty, and leave a name behind you when you die which the world will love and respect? Take care—now is the time! Did you ever notice a large tree that grew crooked, and was an ugly eye-sore on that account? Perhaps it stood on the lawn, right in front of the porch, and your father would have liked very much to straighten it. It was impossible to do so. A hundred horses could not have dragged it erect. And yet think of the time when the large tree was a small sapling; a child might have straightened it then, and it would have grown properly, and everyone would have admired it.

Boys ought to grow straight, not crooked. You are young now, as the tree was once. Begin in time, and you will be as straight as an arrow when you are a man. If you wait, it will be too late. The way to make men erect and noble is to take them when they are boys, and to show them that there is nothing in the world so noble as doing their duty.—*Ex.*

"Some First Steps in Human Progress."

ONE of the most charming books in the C. L. S. C. course for the coming year is a volume by Professor Frederick Starr, of the University of Chicago, well known as a teacher and lecturer upon scientific subjects. Professor Starr has the happy faculty of knowing how to present his material in a clear and interesting manner and his story of man's early development, how he learned "fire making," the growth of implements of various kinds, the origin of ideas concerning worship, his first attempts at a written language, etc., are as fascinating as any narrative of romance or adventure.

The C. L. S. C. and the Teachers.

THE Chautauqua Reading Circle has organized a new feature in connection with its four years course, known as the "Teachers' Reading Circle." This is a department of the C. L. S. C., and closely identified with it, but designed to give to teachers the advantage of some study of pedagogical subjects, and at the same time provide a course which may be a help to many busy teachers who feel the need of a plan requiring a little less work and expense than the full C. L. S. C. course. The plan has received the hearty co-operation of educators and promises to meet a genuine want.

Lessons for 1896.

THE lessons for the first half of 1896 will be on the life of our Lord. No lesson help can be more advantageous than the study of that life in the words of the inspired evangelists. For this purpose a Harmony of the Gospels, giving a consecutive narrative of that matchless life, will be found greatly helpful. There are several such Harmonies in existence, most of them, however, are somewhat expensive, from \$1.00 to \$1.50 in price. The Harmony prepared by the editor of the BANNER has been very favourably received, the third addition being nearly exhausted. It will be sent post free from the Methodist Book Rooms, Toronto, Montreal and Halifax, at the low price of 50 cents.

Book Notices.

Ways of Working; or Helpful Hints for Sunday-school Officers and Teachers. By A. F. SCHAFFLER, D. D., formerly superintendent of Olivet Sunday school, New York. Boston: W. A. Wilde & Co. Toronto: William Briggs. Price, \$1.00.

Many of our readers have, doubtless, heard the Rev. Dr. Schaffler expound the lessons at Sunday-school conventions. Those who have will never forget the vivid and realistic manner in which he brought the lesson before the mind. By the keen exercise of historic imagination he first pictured to himself and then made others to see the whole environment of the lesson story. He has been for several years a successful Sunday-school superintendent, and in this volume embodies the result of his experience and observation in Sunday-school work. Among other things he discusses "The Superintendent and His Work," "The Teachers' Meeting—What it Should Be and What it Should Not Be," "Private Lesson Study," "The Art of Questioning," "Object Teaching," "The Blackboard," "School Music," "How to Preserve Order," "Premiums and Rewards," "Entertainments," "The Library and Librarian," "Primary Class Work," and the like. The book will be a great advantage to every earnest teacher or superintendent. It would be well to have a copy in the school library that it might circulate in all the classes.

HINTS for Sunday-school teachers in their teaching work are of real value only as they come from a practical worker. Amos R. Wells has just this sort of experience, and a delightfully clever way of putting it into words. In an article in the *Sunday-school Times* he contrasts what he terms "trigger teaching" with "big-gun teaching," showing how a teacher may and ought to develop a scholar's personality. He shows this, not by mere theorizing, but by many a bit of pointed advice.

TEACHERS

Look Through Your Sunday-school Library

And see if the following recent books from our own presses are on its shelves. If not, kindly do us the favour of showing the list to your Librarian, and recommend those you would especially like to have introduced—or, recommend them all:

<u>A Veteran of 1812.</u>	By Mary Agnes FitzGibbon. Illustrated	\$1 00
<u>At Last.</u>	By Mrs. Mary Elise Lauder. Illustrated	1 25
<u>Pearls and Pebbles.</u>	By Mrs. Catharine Parr Trull. Illustrated	1 50
<u>The Life and Times of Sir Isaac Brock.</u>	By D. B. Read, Q.C. With Portrait and Illustrations	1 50
<u>China and its People.</u>	By Rev. W. H. Withrow, D.D.	1 00
<u>The Native Races of North America.</u>	By Rev. W. H. Withrow, D.D.	0 75
<u>A Lost Ideal.</u>	By Annie S. Swan. Illustrated	1 00
<u>Elizabeth Glen, M.B.</u>	Miss Swan's latest book. Illustrated	1 00
<u>Only Ten Cents.</u>	By "Pansy." Illustrated	0 70
<u>What They Couldn't.</u>	"Pansy's" latest. Illustrated	0 70
<u>Miss Dexie: A Romance of the Provinces.</u>	By Mrs. W. J. Dickson (Stanford Eveleth)	1 00
<u>Motley's Verses Grave and Gay.</u>	By J. W. Bengough. Illus.	1 00
<u>Japan, the Land of the Morning.</u>	By Rev. J. W. Saunby. Illus.	1 00
<u>Forest, Lake and Prairie.</u>	Twenty Years of Frontier Life in Western Canada. By Rev. John McDougall. Illustrated	1 00
<u>Etchings From a Parsonage Veranda.</u>	By Mrs. E. Jeffers Graham. Illustrated. By J. W. Bengough	1 00
<u>Practical Talks on Important Themes.</u>	By Rev. H. T. Crossley. Second edition	1 00
<u>Lion, the Mastiff.</u>	A Humane Story. By Annie G. Savigny	0 50
<u>Oowikapun; or How the Gospel Reached the Nelson River Indians.</u>	A new book by Rev. E. R. Young. Illustrated	1 00
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<u>Old Man Savarin, and Other Stories.</u>	By Edward William Thompson. Illustrated	1 00

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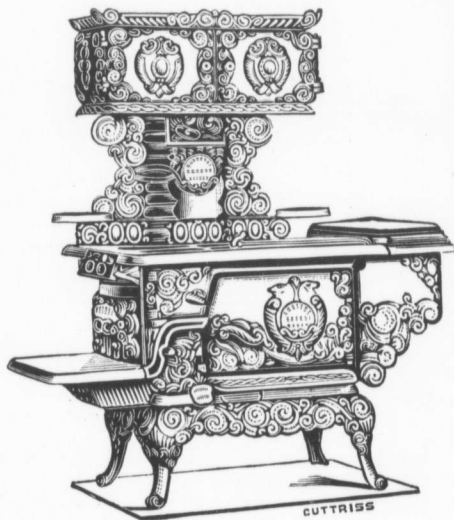
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