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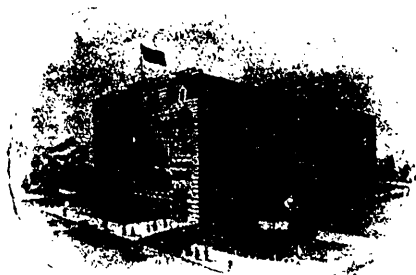
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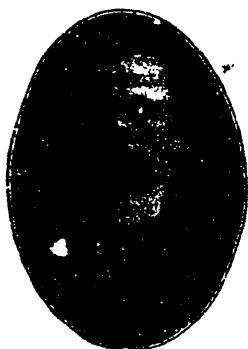
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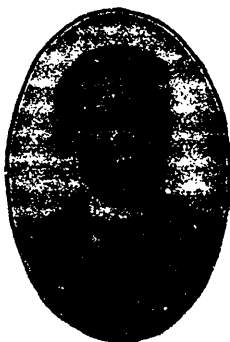
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(HOME STUDY QUARTERLY)

The Home Study Quarterly

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

Vol. XIV.

July, August, September, 1908

No. 3

Every one of the reasons given on page 95 is a good reason, why you should sign the pledge against intoxicating drinks, and why you should do it now. We sell the pledges at 50c a 100, but there is no need to wait to send for one. You can use the copy given on that page for signature.

"Spotless Men"

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

It was the custom in ancient Rome, when men sought to be elected to public office, that they appeared before the voters clad in a white robe, the symbol of purity. Hence they were called "candidates", which means, literally, "spotless men". It often happened, however, that one who entered office with no spot on his character, left it soiled with deeds of dishonesty and greed.

But Samuel, the noble old judge of Israel, could put on the white robe when he was laying down his office, as well as when he took it up. The keenest eye could detect no stain.

To be "spotless men",—that is the highest earthly ambition we can cherish. To reach it will give us more satisfaction than all the wealth and honors in the world.

The Mistakes of a King

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

It is not hard for a king to make mistakes, especially if he be young, and strong, and handsome, and self-reliant, and a favorite, as King Saul was, and live in a time when a king's word is law to all his people.

His first mistake was his jealousy. He was jealous of David, the young shepherd lad who had slain the giant. Jealousy is a

bad weed. It springs from self-esteem; and more quickly, almost, than anything else, it unmans a man.

Saul's jealousy found vent in temper. He let himself go. Innocent David was the object of his fury. It was David's nimbleness of foot alone that saved Saul from becoming a murderer. Temper is like dynamite, always perilous.

He made a great mistake, when he forsook the advice of Samuel. He must surely be a very wise young man, who can afford to scorn the counsel of those older and more experienced than himself.

The greatest mistake of all was, when he turned his back on God, took his own way, instead of the way God had commanded. What else could even a merciful God do with this king, who would have his own will, or none,—and not God's will at all, than to take his kingdom from him, and give it to another?

Giving in the Adult Bible Class

By Dr. Richard C. McLaughlin

That the prosperity of a Bible Class is not measured by the number of members on its roll or by its average attendance, but rather by its increasing ability and willingness to help needy men and women, is an axiom which, through some fifteen years of Bible Class work, I have endeavored to keep constantly before the members of my class.

The class which I have the privilege of leading is a class of young men and women, with an average attendance of about 50 members. We have a separate organization, elect our own officers, make our own plans, and handle our own funds.

In order to stimulate our members in the grace of giving, we have sought, at the beginning of each year, to have before us some important work or mission, which would become our special charge during that year.

Back in the early history of our class, we endeavored as a special work each year to gather together a small library of suitable books and magazines to be sent to some struggling Sunday School or mission in the North or West. During recent years the splendid work done by the Knox College Students' Missionary Society appealed strongly to the members of the class, and we determined to have a student missionary assigned to us for the summer months. This, for some years, proved to be a popular and profitable special effort. At the same time, through the regular Sunday afternoon offerings, we endeavored to give in proportion to the different missionary schemes of the church.

Last year the total offerings of the class amounted to \$216, which, after paying the necessary expenses, left the net amount of almost \$200. This was distributed as follows:—\$66 to Knox College Students' Missionary Society; \$70 to Foreign Missions; \$50 to Home Missions; and the balance given to Point Aux-Trembles Schools, Social and Moral Reform, and the Children's Aid Society.

This year, we decided on a new move, and have concentrated our energies on the support of a missionary in our own Home Mission field, at a cost to us of \$250. The Secretary of Home Missions was communicated with, and a station was assigned to us in southern British Columbia.

As to the method of giving, we lay special emphasis on the regular weekly offerings. It was not thought wise to introduce the envelope system here, to avoid any possibility of encroaching on the work of the church proper in this respect. But the members were impressed with the importance of placing on the plate each Sunday afternoon an offering, however small. Also, during the early part of each year, we arrange for what we designate, "A Missionary Rally Day" On that day an outside

speaker is invited to give a special address and we ask for a special offering for our special work. This year, we sent, some time previous, a circular letter to each member of the class, making an appeal for our own missionary in British Columbia. Rev. Dr. Shearer was asked to give the address. The members responded to the call, and gave an offering of \$90. We have, therefore, every reason to hope that by the end of the year our givings will total up to the amount aimed at.

Toronto

No Time for Meals

By Esther Miller

As Elizabeth was dusting the pretty things in her bedroom, she paused with a start of dismay. Her Bible, the little one she had promised her Sunday School teacher she would read every day, was the dustiest book on her table. She had tried so hard to get a daily half hour for reading and prayer, but her invalid mother, her crowd of younger brothers and sisters, and her many household duties, demanded all her time. She realized, with a pang of regret, that her spiritual life was declining. She was growing impatient and less considerate.

"What can I do?" she demanded, fretfully, "Mrs. Wayland can't understand how busy I am, or she'd never—", she paused suddenly. Just across the street, sitting on the porch in the October sunshine, was her busy neighbor, Mrs. Walton, her Bible open on her lap, her whole air suggesting quietness and peace.

"Now, how in the world does she do that every morning?" queried Elizabeth; "and she has almost twice as much work to do as I have!" She stood a moment, and then threw down her dusting; "I'm going to ask her, right now!"

Mrs. Walton looked up, smiling a welcome "How do I find time?" she repeated, drawing forward a chair for her visitor. "Let me ask you a question first. How can you, Elizabeth Dale, with all your many duties, find time to sit down quietly for half an hour or more, three times a day, for your meals?"

Elizabeth laughed. "I make time, I

suppose, because my life depends upon it."

"Then, my dear, you have answered your own question." The little woman's face grew very earnest. "We who serve Him, must not forget that our lives depend upon our food. You could not do the noble work you are doing for mother and the rest without eating; and you would never dream of allowing yourself to pine away, saying you had no time for meals."

Elizabeth went home very thoughtful. "No time for meal", that was what she had been saying of her soul, while she took time for her bodily food as a matter of course. At best her devotions had been relegated to the last ten minutes before bedtime, when she was too tired or too sleepy either to read or pray. "I'm going to *make* time, like Mrs. Walton", she declared firmly, "and it's not going to be the wornout end of the day, either, but the morning."

Orillia, Ont.

On the King's Survey

By Rev. Stuart G. Steele, B.A.

An interesting way is this "tote" road of the new line. From camp to camp along the right of way, now turning into the bush, then out into the open over snow-covered hill and dale, across ice-bound lake and river, on into the wilderness, it goes, to the boys on the line.

On the King's Survey, we go, too, and decidedly interesting is the manner of our going. Here, it is with a dog team, dashing down the hills and through the valleys, climbing the slopes where old Compo stops occasionally, turns his head and barks, as much as to say, "Here, you get off". Every now and then we meet a "gang" of teams with loads of supplies for the construction camps. Once in a while, we come out on the right of way, where the men at work stop to gaze curiously. And ever, nearing the line, we hear the clang of steel as the drills are driven down into the rock, or the distant booming of exploding blasts. Sometimes this is a thunderous roar close at hand, and the rocks falling near make you think that you are indeed on the "firing line", and that you had better move. But it is

an interesting way, and teeming with a busy life. Surveyors, station camps, supply depots, cache teams, and the men on the line, they are all here now. In a year or two they will be gone; so now is the time for the King's Survey.

Now is the time; when the short winter day is over, the dogs unhitched enjoying a well-earned rest, and the men through with their supper. Inviting the contractor, the clerk and the others in the office to come, I go out into the clear, star-lit night, and with Bible, hymn books and a "marching-as-to-war" feeling, cross the clearance to the big shanty known as the "sleep camp".

Come with me; we press the big wooden latch, the door opens and we are inside. A long, low, dimly-lighted log shanty, with a double row of bunks, wide board shelves, grey-blanketed, at each side, and at the far end. In the centre is a huge box stove, red with rust, and, above it, the sky line is a miscellaneous assortment of socks hung up to dry. On either side, sitting on the wooden benches which run the whole length of the lower tier of bunks, are the boys, smoking, laughing, talking or playing cards.

I go up to the little group who sit around the table at the end of the shanty. "Boys", I say, "I'm the minister from French River, and would like to speak to you for a little while. Will you listen?" "Sure", says one, and they leave their cards and sit on the bench. Then hymn books are passed around, and an old favorite announced. At first it is almost a solo, but gradually one after another joins in the chorus, until the shanty rings with the refrain. After this we have another, then one more, for the boys like singing. A brief prayer, and the old story of the Saviour's love, a closing hymn, and our service is ended.

Is it any use? Oh, is it? Just stand beside me and note how quiet the men are, read the heart hunger in their eyes, and think of the loneliness, the temptations, the hardships and the dangers of their lives, and then of what God's love for them means. You will realize, as perhaps you never did before, how great is the work on the King's Survey and what a glorious gospel ours is.

Depot Harbor, Ont.

BIBLE DICTIONARY FOR THIRD
QUARTER, 1908

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

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

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

A-hin'-o-am. A woman of Jezreel, a town in the hill country of Judah, and one of David's wives.

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

Ash'-tar-oth. The plural of Ashtoreth, goddess of the Philistines and other Canaanitish nations (the Greek Venus).

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

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

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

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

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

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

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

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

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

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

Gil'-e-ad. A country on the east side of the Jordan. From the mountains of Western Palestine, the entire length of Gilead can be seen, and a large portion of its territory brought under the eye at once. It appears thence like a vast mountain range vary-

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

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

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

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

Ja'-besh-gil'-e-ad. A town of Gilead rescued by Saul from the hands of the Ammonites, whose inhabitants afterwards showed their gratitude by giving an honorable burial to the bodies of Saul and his sons. For this David, after he had become king at Hebron, sent messengers with commendations, 2 Sam. 2 : 5.

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

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

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

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

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

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

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

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

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

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

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

*AN ORDER OF SERVICE : Third Quarter

Opening Exercises

I. SILENCE.

II. THE LORD'S PRAYER (in concert).

III. SINGING. Ps. Sel. 46, Book of Praise
(It is expected that this Psalm from the Supplemental Lessons will be memorized during the Quarter.)

IV. RESPONSIVE SENTENCES. Ps. 43 :
3, 4.

Superintendent. O send out Thy light
and Thy truth:

School. Let them lead me;

Superintendent. Let them bring me unto
Thy holy hill, and to Thy tabernacles.

School. Then will I go unto the altar
of God,

Superintendent. Unto God my exceeding
joy:

V. PRAYER. Closing with the Lord's
Prayer in concert.

VI. SINGING.

Rejoice the Lord is King;
Your Lord and King adore;
Mortals, give thanks and sing,
And triumph evermore:

Lift up your heart, lift up your voice;
Rejoice; again I say, rejoice.

—Hymn 69, Book of Praise.

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

VIII. SINGING. Psalm or Hymn selected.

IX. BIBLE WORK. From the Supplemental
Lessons.

X. READING OF LESSON PASSAGE.

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

Class Work

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

I. ROLL CALL, by teacher.

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

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

IV. LESSON STUDY.

Closing Exercises

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

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

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

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

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

Superintendent. Trust in the Lord with
all thine heart;

School. And lean not unto thine own
understanding;

Superintendent. In all thy ways acknow-
ledge Him,

School. And He shall direct thy paths.

V. SINGING.

Jesus, I am resting, resting

In the joy of what Thou art,

I am finding out the greatness

Of Thy loving heart.

Thou hast bid me gaze upon Thee,

And Thy beauty fills my soul,

For by Thy transforming power

Thou hast made me whole.

—Hymn 313, Book of Praise.

VI. BENEDICTION OR CLOSING PRAYER.

Lesson I.

ISRAEL ASKS FOR A KING

July 5, 1908

THE LESSON SETTING—The last Lesson for 1907 (1 Sam. 7: 1-13) told of Israel's great victory over the Philistines,—God's answer to Samuel's prayer. From that time on Samuel ruled over Israel as judge (see ch. 7: 15-17).

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

Memorize vs. 19, 20. **THE LESSON PASSAGE**—1 Samuel 8: 10-22. Study 1 Samuel, ch. 8. Read Deuteronomy 17: 14-20.

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

11 And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them¹ for himself, for his chariots, and to be his horsemen; and ²some shall run before his chariots.

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

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

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

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

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

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

THE LESSON EXPLAINED

Vs. 1-7 tell of Israel's asking of Samuel, through their "elders", that is, their chief men, the appointment of a king. Samuel receives instructions from the Lord to yield to this request, but to warn the people of the evil results that will flow from their choice.

I. SAMUEL'S WARNING.—10-12. All the words of the Lord; His wise and loving warnings intended to hold back Israel from their folly and sin. **Asked of him a king.** God meant in due time to give them a king (Deut. 17: 14, 15); but, nevertheless, their request was wrong, because behind it there was dissatisfaction with the rule of God their heavenly King. **The manner of the king;** the way—in which he would govern. He would do exactly what Moses, in Deut. 17: 16-20, had forbidden. Most Eastern kings in those days were tyrannical despots, trampling on the rights of the people, to further their own pleasures and ambitions. **Take your sons . . . for himself.** The people were foolishly exchanging God, their unseen King, who gives all things, for a human king who would take and not give. **Run before his chariots.** It was the custom in the East to have runners before a king's chariot, as a bodyguard (compare

2 Sam. 15: 1, 1 Kings 1: 5). **Captains over thousands, and captains over fifties;** the highest and the lowest offices in the royal army. To ear (the old English word for "to plow": Rev. Ver.) . . . and to reap; cultivate the king's estates without pay. **Make his instruments, etc.;** toil in the royal arsenal.

13-18. **Take your daughters;** for the work of the palace kitchen. **Confectionaries;** compounders of sweet-smelling ointments and spices used so commonly in the East. **Take your fields, etc. . . give them to his servants** (courtiers). A picture of the oppression and injustice always too common in Eastern countries (see 1 Kgs. 21: 1-16). **Take the tenth, etc.;** as a tax to keep up the splendor of his court. The tax would be levied on seed, . . . vineyards, . . . sheep (v. 17). **Take your menservants, etc.** Man and beast alike, the grasping king would take for his own uses. **We . . . his servants;** slaves of the king they clamored for, bound by their own hands. **Cry out . . . because of your king . . . chosen.** This will be the sharpest sting in their misery, that they have brought it on themselves. **The Lord will not answer** (Rev. Ver.); but will let them try their



PLOWING IN THE EAST

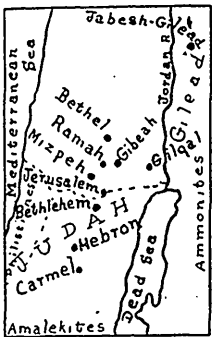
*The Scripture Memory Passages of the Supplemental Leaflets are recommended as a substitute for those here given Sabbath by Sabbath. Their recitation leads to the securing of a beautiful Certificate or Diploma.

own way, and learn its folly by sore experience.

II. ISRAEL'S REFUSAL.—19, 20. **The people refused to obey;** stubbornly forcing their way through the barrier of God's counsel by Samuel. **We will have a king;** eager, in their folly, to put a yoke on their necks, which both they and their children would find so heavy to bear and so impossible to rid themselves of. **Like all the nations.** They must be in the fashion; to them, that mattered more than being in the right. **King may judge us;** settle disputes among them. **Go out . . . and fight;** become their leader in war.

III. JEHOVAH'S CONSENT.—21, 22. **Samuel heard . . . rehearsed . . . in the ears of the Lord;** seeking, as his custom was (see v. 6), divine guidance in prayer. **The Lord said . . . Hearken . . . make them a king.** God lets people have their own way, who will have their own way.

THE GEOGRAPHY LESSON



Samuel's home was at RAMAH, situated probably about 5 miles north of Jerusalem, where there is now a large Christian village, standing on a high ridge, with rock-cut tombs, and overlooking the whole country west as far as the Mediterranean sea. From Ramah, he made yearly circuits for the holding of local courts to settle disputes, to BETHEL northward,

where may now be seen the ruins of a church built by the Crusaders, with other ruins, the so called Castle of Abraham, about a quarter of a mile away; to GILGAL eastward a little way from Jericho, the first camping place of Israel in Canaan; and to MIZPĒH or MIZPAH westward, on a lofty hill with a commanding view. (See 1 Sam. 7: 15-17.)

LESSON QUESTIONS

What did Israel ask of Samuel? Through whom did they make this request? What instruction did Samuel receive from the Lord concerning it? Of what was he told to warn the people?

10-18 Explain "the manner of the king". Why was the demand for a king sinful? For what kinds

of service would the king take the sons of the people? What work would be required of their daughters? Give a scriptural illustration of v. 14. What would be the condition of Israel under the king? To whom would they appeal? How would He treat them? Why? Where is it said that "the way of transgressors is hard"? (Prov. 13: 15.) What description is given of "the path of the just"? (Prov. 4: 18.)

19, 20 How did Israel treat God's counsel? What reasons did they give for desiring a king? In which of our Lord's parables did certain people refuse to have one reign over them? (Luke 10: 11-27.) Where did Joshua call upon Israel to choose between the true God and false God? (Josh. 24: 15.) Which of the prophets placed a like choice before his people on Mount Carmel? (1 Kgs. 18: 21.)

21, 22 To whom did Samuel tell the people's choice? What instructions did the Lord give him? Where is Christ called "King of kings"? (Rev. 17: 14.)

TOPICS FOR DISCUSSION

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

A LESSON FOR LIFE

Luther once pictured himself looking up into the sky and fearing that it would fall, because he could see no pillars to hold it up. But God, though He is unseen, supports the sky by His power; and, if we have Him for our Helper, we need never despair, even if the whole world should be against us.

Prove from Scripture—That we can choose or reject God.

Shorter Catechism—Ques. 94. What is baptism? A. Baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

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

FOR WRITTEN ANSWERS

1. What reasons did Israel give for asking a king?
2. Why was this a sinful request?
3. How did Samuel attempt to turn them from their purpose, and with what result?

Lesson II.

SAUL CHOSEN KING

July 12, 1908

BETWEEN THE LESSONS—To-day's Lesson follows close upon the Lesson for last Sabbath, 1 Sam. 8 : 10-22.

GOLDEN TEXT—He that ruleth over men must be just, ruling in the fear of God.—2 Samuel 23 : 3
Memorize v. 24. THE LESSON PASSAGE—1 Samuel 10 : 17-27. Study 1 Samuel, chs. 9, 10. Read 1 Samuel, ch. 11.

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

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

19 ⁵ And ye have this day rejected your God, who himself ⁶ saved you out of all your ⁷ adversities and your tribulations ; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the Lord by your tribes, and by your thousands.

20 ⁸ And when Sam'uel had caused all the tribes of Is'rael to come near, the tribe of Benjamin was taken.

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

22 Therefore they ¹² enquired of the Lord further,

Revised Version—¹ Mizpah ; ² he : ³ the ; ⁴ Omit and of them ; ⁵ but ; ⁶ saveth ; ⁷ calamities and your distresses ; ⁸ So Samuel brought all the tribes of Israel near, and ; ⁹ And he brought the tribe of Benjamin near ; ¹⁰ and the family of the Matrites ; ¹¹ asked ; ¹² Is there yet a man to come hither ? ¹³ to his house ; ¹⁴ the host, whose ; ¹⁵ certain sons of ; ¹⁶ present.

Daily Readings—(Courtesy, I. B. R. A.)—M.—Saul chosen king, 1 Sam. 9 : 1-13. T.—Saul chosen king, 1 Sam. 9 : 14-24. W.—Saul chosen king, 1 Sam. 9 : 25 to 10 : 8. Th.—Saul chosen king, 1 Sam. 10 : 9-16. F.—Saul chosen king, 1 Sam. 10 : 17-27. S.—Loyalty, Rom. 13 : 1-7. S.—Honor due, 1 Pet. 2, 11-17.

THE LESSON EXPLAINED



ROYAL ASSYRIAN CHARIOT

Saul, the son of a farmer of Gibeah (see Geography Lesson), while seeking the asses belonging to Kish, his father, which had wandered away, comes to Ramah, the home of Samuel. God had made known to Samuel that Saul was to be the king of Israel, and the prophet anoints him. Saul then returns to his home. Read the story in chs. 9 : 1 to 10 : 16.

I. THE LORD REJECTED.—17-19. Samuel called the people together; summoned the national assembly or "congregation of Israel" (see Num. 1 : 2, 3). **Unto the Lord;** to receive from Him the king whom He had already chosen for them, ch. 9 : 16, 17. **And said.. the Lord God of Israel.** Speaking in His name, Samuel makes a last attempt to win back for Him Israel's love and loyalty. **Brought up Israel out of Egypt;** where, but for His love, they might have been slaves, as their fathers had been. Such love ought to have

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

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

²⁴ And Sam'uel said to all the people, See ye him whom the Lord hath chosen, that ⁷ there is none like him among all the people ? And all the people shouted, and said, God save the king.

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

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

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

¹⁷ And of them ; ¹⁸ but ; ¹⁹ saveth ; ²⁰ calamities and your distresses ; ²¹ So Samuel brought all the tribes of Israel near, and ; ²² And he brought the tribe of Benjamin near ; ²³ and the family of the Matrites ; ²⁴ asked ; ²⁵ Is there yet a man to come hither ? ²⁶ to his house ; ²⁷ the host, whose ; ²⁸ certain sons of ; ²⁹ present.

touched their hearts and kept them faithful to the service of God. **Delivered you;** made them free-men, and now they were ready to make themselves slaves again. **Kingdoms.. that oppressed you;** for example, the powerful and warlike Philistines. **Rejected your God.** Willing enough for Him to rescue them, they had soon wearied of having Him rule them. **Who himself saveth you** (Rev. Ver.). Their ingratitude takes on the blackness of night over against the bright sunlight of His goodness. **Ye have said.. set a king over us;** as if He were not Himself the greatest and most gracious of sovereigns. **Present yourselves.. by your tribes, and by your thousands.** The "thousands" were regular subdivisions of the tribes (see Ex. 18 : 21).

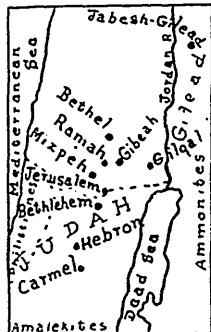
II. THE KING CHOSEN.—20, 21. **Caused.. tribes.. to come near;** by their representatives. **Tribe of Benjamin.. family of Matri** (not mentioned elsewhere) .. **Saul.. taken.** In some way, not told, God made His choice known, as each tribe and family and individual stood before Him. **Sought him, he could not be found.** He had hidden himself, either through modesty, or because he shrank from the heavy task to which God was calling him; it was not to a secure throne that he was being summoned, but to go out and fight Israel's battles, ch. 8 : 20.

22-24. Enquired of the Lord; as to where Saul was. **Among the stuff;** the baggage. **Higher than any.. from his shoulders.. none like him;** a stalwart, strong fighter, who would make a bold and vigorous leader against their enemies.

Israel could learn only by experience that these qualities alone cannot make the true king; he must be God-fearing, God-trusting, God-obeying. God save the king; the people's enthusiastic acceptance of the king chosen of God.

III. THE KING FOLLOWED.—25-27. The manner of the kingdom; the rights of the king and his duties (see Deut. 17: 14-20). Wrote it in a book, etc. Possibly this important document was added to the book of the law kept beside the ark. Deut. 31: 26. The host (or men of valor) whose hearts God had touched (Rev. Ver.), kindling them to willing service of God and of the new king. Children of Bellial (not the name of a person; it means "worthlessness" or "wickedness"); men of no character. Despised him; as a young, unknown, inexperienced man. Brought him no presents. This refusal of the customary offerings to a new king amounted to their rejecting Saul's rule. Held his peace; showing a wise self-control and patience.

THE GEOGRAPHY LESSON



Saul's home was at GIBEAH, a place on a hill not far from the main road between Jerusalem and Ramah. In 1 Sam., chs. 9, 10 we are told of the memorable journey in search of his father's asses. Among the Tartars on the plains of Central Asia such expeditions are frequent. The owner of lost cattle sets out at sunrise, in any direction, as chance may incline him. He rides on till sunset, and then dismounts, fastens his horse and gets his supper of roasted millet, of which he carries in a bag six pounds, enough to last him 30 days. Day by day, he goes on, making inquiries of any person he may meet, until he finds his herd, which he recognizes by his own private mark on each beast.

LESSON QUESTIONS

How did the first meeting between Samuel and Saul come about?
17-19 At what place did Samuel call a meeting

of "the congregation of Israel"? Whom had God already chosen as king? How did Samuel seek to win the people back to the Lord? With what success? What is the great reason why we should love and serve God? (1 Cor. 6: 20, compare 1 Pet. 1: 18, 19.)

20, 21 Why did Saul hide himself? What had Samuel's reply been when God called him to service? (1 Sam. 3: 10.) What did Isaiah say? (Isa. 6: 8). Jeremiah? (Jer. 1: 6.) How did Paul act when he was called? (Acts 26: 19)

22-24 What kind of king had Israel desired? What other qualities must a true king possess? Find a description in the Psalms of the ideal King. (Ps 72: 12-14.)

25-27 Explain the expression, "the manner of the kingdom". Who followed Saul? Who rejected him? What is our duty to earthly rulers? (Rom. 13: 1, 5-7.)

TOPICS FOR DISCUSSION

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

A LESSON FOR LIFE

"Thou can'tst not to thy place by accident; It is the very place God meant for thee."

These lines of Archbishop Trench apply not only to those in high places; they are true as well of those whose position is the lowliest and whose work humblest. They teach us that each task given to us has its part in God's great plan, and cannot be shirked or slighted without loss and injury

Prove from Scripture—That obedience to rulers is a duty.

Shorter Catechism—Ques. 95. To whom is baptism to be administered? A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him; but the infants of such as are members of the visible church are to be baptized.

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

FOR WRITTEN ANSWERS

1. What reasons had Israel for loyalty to God?
2. Why did Saul shun the kingly office?
3. For what qualities did the people admire him?

Lesson III.

SAMUEL WARNS SAUL AND THE PEOPLE July 19, 1908

BETWEEN THE LESSONS—Saul's first exploit as king was a great victory over the Ammonites, a tribe east of the Jordan, who had besieged the town of Jabesh in Gilead, belonging to the tribe of Gad. Samuel, taking advantage of Saul's popularity after this victory, summoned another national assembly at Gilgal, to ratify his appointment as king. This was done with great enthusiasm, ch. 11.

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

Memorize vs. 23, 24. **THE LESSON PASSAGE**—1 Samuel 12: 1-5, 13-25. Study 1 Samuel, ch. 12.

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

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

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

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

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

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

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

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

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

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

THE LESSON EXPLAINED

I. A NOBLE EXAMPLE.—1, 2. Samuel said unto all Israel; assembled at Gilgal, to ratify the choice of Saul as king (see Between the Lessons). Hearkened unto your voice... made a king. The choice had been the people's, to have a king, they must bear the consequences. The king walketh before you. The simile is of a shepherd before his flock (compare Num. 27: 16, 17). I am old and grayheaded; one of the reasons why the people had desired a king, ch. 3: 5. My sons are with you; whose misgovernment had been another reason. I have walked before you; once as young and vigorous as Saul, but now old, and worn-out in his country's service.

3-5. Behold, here I am. Samuel spreads out his life before the people, before the Lord, who could see his heart; and before his anointed, that is, the new king, ch. 10: 1. Whose ox... or whose ass have I taken? These animals were the most valuable possession of a cattle-raising and farming people like Israel. Defrauded?... oppressed? Could any one say that he had wronged the weak,

16 Now therefore stand ¹⁰ and see this great thing, which the Lord will do before your eyes.

17 Is it not wheat harvest to day? I will call unto the Lord, ¹¹ and he shall send thunder and rain; ¹² that ye may perceive and see that your wickedness is great, which ye have done in the sight of the Lord, in asking you a king.

18 So Sam'uel called unto the Lord; and the Lord sent thunder and rain that day: and all the people greatly feared the Lord and Sam'uel.

19 And all the people said unto Sam'uel, Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins this evil, to ask us a king.

20 And Sam'uel said unto the people, Fear not: ye have ¹³ done all this ¹⁴ wickedness: yet turn not aside from following the Lord, but serve the Lord with all your heart;

21 And turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain.

22 For the Lord will not forsake his people for his great name's sake; because it hath pleased the Lord to make you ¹⁵ his people.

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

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

25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.



HEADADDRESS OF KING AND QUEEN (Assyrian)

because he was strong? Received any bribe to blind mine eyes...? Refused to see and to do justice, for pay,—always a common practice with Eastern judges. They said, Thou hast not, Israel's leaders witness that Samuel had spoken truly.

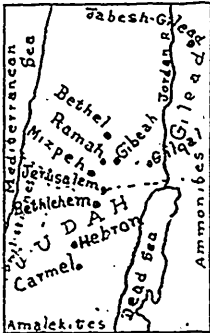
In v. 5, he calls the Lord and the king to witness also. In vs. 6-12, Samuel impresses upon Israel, that they owe all their blessings to God, and that they can prosper only if they are faithful to Him.

II A PLAIN REQUIREMENT.—13-15. Behold the king. They had rejected God, to get him to govern them. The Lord, etc. Yet it was the Lord who had given them a king, and they were no less sacredly bound than before, to obey the Lord as their supreme Ruler. Pick out in v. 14 the five things which are required of Israel. (These are plainer in the Revised Version.) These requirements are laid on the king, as well as on the people. Well (Rev. Ver.). If they did these things, they would prosper and be happy. If...not...hand of the Lord be against you; because no one can side with evil without having God against him.

III. A STRIKING CONFIRMATION.—16-19. See this great thing, etc.; in answer to Samuel's prayer (compare ch. 7 : 9, 10), and to confirm his words. Wheat harvest to day? May or June. Thunder and rain. Usually rain does not fall in Palestine between the end of April and October or November. See that your wickedness is great; because they had (1) rejected the warnings of Samuel, whom the miracle to be wrought would prove to be God's messenger; (2) chosen a human king in place of the Ruler of earth and sky.

Vs. 20-25 tell of the people's terror, their confession of sin and appeal to Samuel to pray for them; Samuel's comforting assurances that all would yet be well with them, if they would only forsake evil and serve God; and his promise to pray for them and instruct them.

THE GEOGRAPHY LESSON



JABESH-GILEAD, on the east side of the Jordan, was connected with two later events of great interest. When Saul and his sons fell in the battle at Mount Gilboa, and the Philistines were ill-treating their dead bodies, it was the men of Jabesh-gilead who recovered the bodies at the risk of their own lives, and saw that they were buried with proper honors, 1 Sam. ch. 31. David, when he became king, remembered this act, and sent to the men of Jabesh-gilead a message of commendation, 2 Sam. 2 : 5. Afterwards the bones of Saul and his

sons were brought thence by David and buried in the territory of Benjamin, the tribe to which Saul belonged, 2 Sam. 21 : 12-14.

LESSON QUESTIONS

- Over whom did Saul win a great victory? For what purpose did Israel afterwards assemble at Gilgal?
- 1-5 What challenge did Samuel throw out? What was the people's reply? To what other witnesses does Samuel appeal? What New Testament judge looked for a bribe? (Acts 24 : 25, 26.) Where does the law of Moses forbid the taking of bribes? (Ex. 23 : 8; Deut. 16 : 19.)
- 13-15 What five things are required of Israel in v. 14? Upon whom besides the people were these requirements binding? What would be the result of fulfilling them? What of transgressing? Show that the prosperity of a nation depends upon its righteousness. (Ps. 33 : 12.) Where is it said that "sin is a reproach to any people"? (Prov. 14 : 34.)
- 16-25 By what sign was Samuel's authority confirmed? What effect had the sign upon the people? What assurances and promises did Samuel give to them?

TOPICS FOR DISCUSSION

1. What God's Word says about the taking of bribes.
2. Examples from the Bible and history of how nations have suffered for their sins.

A LESSON FOR LIFE

Every wise person, before he makes a choice, will take a full, steady look at the consequences. For it is the choice alone that is in his power; the choice once made, the consequences are certain to come, whether he wills or not. Let the start be right, and then the outcome will take care of itself.

Prove from Scripture—That we should serve God. Shorter Catechism—Ques. 96. What is the Lord's supper? A. The Lord's supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth; and the worthy receivers are, not after a carnal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace.

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

FOR WRITTEN ANSWERS

1. What did Samuel say of his own conduct?
2. Upon what condition did he tell the people they would prosper?

Lesson IV.

SAUL REJECTED BY THE LORD

July 26, 1908

BETWEEN THE LESSONS—Even after Saul became king, the Philistines kept their hold on Israel. Two years after he began to reign, Saul raised an army of three thousand men, to drive out these oppressors. The story of the campaign, with its two famous exploits by Jonathan, is told in chs. 13, 14. Note also Saul's disobedience in preparing for battle without waiting for the presence and counsel of Samuel, ch. 13 8-14. The result of the campaign was that the Philistines were, for the time, expelled from Israel.

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

Memorize v. 22. **THE LESSON PASSAGE**—1 Samuel 15 : 13-28. Study 1 Samuel, ch. 15.

Read 1 Samuel, chs. 13, 14.

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

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

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

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

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

18 And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, 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'uel, Yes, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

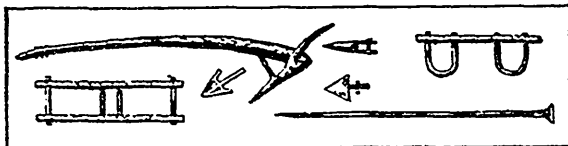
Revised Version—1 Though thou ; 2 that which was evil ; 3 devoted things, to sacrifice ; 4 idolatry and teraphim ; 5 robe.

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

THE LESSON EXPLAINED

When the Philistines had been driven out from Israel's territory the Lord instructed Saul, through Samuel, to go against the Amalekites, a wandering tribe roaming over the wilderness to the south and southeast of Palestine. Saul was commanded to destroy all the Amalekites and all their cattle, vs. 1-3. Instead, he spared Agag, the king, and the best of the flocks and herds. The Lord tells Samuel that He has repented of having made Saul king, because of his disobedience (compare Between the Lessons), and Samuel goes to meet Saul at Gilgal, on his return from the expedition against Amalek, vs. 4-12.

I. SAUL'S DISOBEDIENCE.—13, 14. Blessed be thou of the Lord; a usual salutation. Saul greets Samuel with pretended heartiness, as if all were right. I have performed, etc.; a bold and boastful lie. Samuel said . . . this bleating . . . lowing . . . I hear? The sheep and the oxen were witnesses deserving of belief above Saul.



PLOWSHARE, YOKE AND GOADS

II. SAUL'S EXCUSES.—15. They have brought . . . the people spared. The king shifts the blame from himself to his men. But, if he had kept the

booty at their demand and against his own will, he was not their leader; he was their tool and their slave. If it had been his own doing, he was a coward to put it off on others. The best . . . to sacrifice. Hypocrisy is added to lying. An act of simple greed is represented as done with a religious purpose. The Lord thy God. This was the root of Saul's disobedience: he had forgotten that the Lord was his God, as well as Samuel's. The rest . . . destroyed; as if partial obedience to God were sufficient (see James 2: 10).

16-19. Samuel said . . . Stay. Have done with these flimsy excuses. What the Lord hath said. Before His judgment, Saul's lying defences would be swept away. Little in thine own sight. Once there was in Saul true modesty and distrust of self, chs 9 : 21; 10 : 22. Made the head . . . of Israel;

and therefore he should have controlled his followers. **The Lord anointed thee.. sent thee.. said.. utterly destroy.** The Lord had raised Saul to be king, had sent him on a definite errand, with explicit instructions; his disobedience therefore was without excuse. **Sinners the Amalekites.** For their opposition to God and His people, see Ex. 17 : 8-16.

20, 21. Saul repeats his defence. He had fulfilled his mission and destroyed the Amalekites, he declared, and brought Agag their king as proof. As for the spoil, the people had brought it, not himself, and it was meant not for their own use, but for sacrifice.

III. SAUL'S SENTENCE. - 22. **The Lord.. delight in burnt offerings.. as in obeying?** Outward forms of worship count for nothing in God's sight, unless the heart goes into them. **To obey is better than sacrifice.** A golden sentence, summing up the teaching as to worship of prophet after prophet in Israel (see Isa. 1. 10-17, Amos 5: 21-24; Mic. 6. 6-8, and compare Matt. 9. 13; 12. 7).

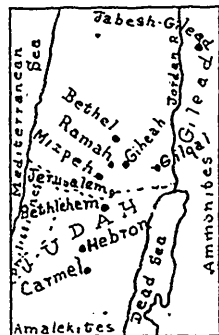
23, 24. **Rebellion.. as.. witchcraft;** that is, seeking to know the future by the help of evil spirits, which is practically forsaking God; refusing to do His will ("rebellion") is no better. **Stubbornness.. as iniquity and idolatry.** Disobedience is practically idolatry, since it exalts self-will into God's place. **Thou hast rejected.. rejected thee.** For Saul's disobedient spirit, see Between the Lessons and on vs. 5-12.

Vs. 25-28 tell of Saul's confession, his anxiety that Samuel shall continue to honor him as king before the people, Samuel's refusal at first (but see v. 31), and the final sentence of rejection.

Read the conclusion of this sad story of a king's downfall in vs. 29-35.

THE GEOGRAPHY LESSON

In the Judean hills, about 10 miles southeast of Hebron, is a ruined town now called Kurmul, which is chiefly noted for the remains of a large square tower built in the 12th century A.D., and for a fine large reservoir. This is the site of the ancient city of CARMEL,—the name means "garden". At



Carmel, king Saul set up a "monument" on his return from the expedition against the Amalekites (see 1 Sam. 15 : 12, Rev. Ver.). Here lived the churlish Nabal, the possessor of flocks and herds, who refused to give David provisions for himself and his men, and his wife Abigail, who secretly furnished the king with the needed supplies, 1 Sam. ch 25

LESSON QUESTIONS

From what expedition had Saul returned? What had been his instructions? How had he disobeyed them? Where did he meet Samuel?

13, 14 What falsehood did Saul tell? How were his words proved untrue?

15-21 On whom did he lay the blame? If Saul had yielded to his men, what did this prove concerning himself? If the fault was his own, what should we say of his seeking to shift the blame upon others? How was Saul guilty of hypocrisy as well as of lying? What story have we of like sins in the New Testament? (Acts 5. 1-11.)

22-28 How did Saul try to prove that he had obeyed? For what purpose did he say the people had kept the spoil? Find a psalm which describes the kind of worshiper with whom God is pleased. (Ps. 15.) Why was Saul rejected of God as king? How is man's duty summed up in Ecclesiastes? (Ecl. 12 : 13.)

TOPICS FOR DISCUSSION

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

A LESSON FOR LIFE

Sometimes, in tropical countries, the doorposts of a house suddenly totter, and the top-piece and rafters come down together with a crash. It is all the work of the white ants, who eat away, unseen, the inside of the timber, leaving at last only an empty cylinder of bark. So, one act of disobedience after another will eat away the habit of loyal fidelity to God, and then downfall is certain.

Prove from Scripture—That without obedience religious profession is vain.

Shorter Catechism—Review Questions 94-96.

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

FOR WRITTEN ANSWERS

1. How did Saul disobey God?
2. What excuses did he offer for himself?
3. How was he punished for his disobedience?

Lesson V.

DAVID ANOINTED AT BETHLEHEM

August 2, 1908

BETWEEN THE LESSONS—The Lord's rejection of Saul as king (see last Lesson, 1 Sam. 15 : 13-28) was soon followed by His choice of David as successor to the throne.

GOLDEN TEXT—Man looketh on the outward appearance, but the Lord looketh on the heart.—1 Samuel 16 : 7. Memorize vs. 11, 12. **THE LESSON PASSAGE**—1 Samuel 16 : 1-13 Read 1 Samuel, ch. 16.

1 And the Lord said unto Sam^uel, How long wilt thou mourn for Saul, seeing I have rejected him from ¹reigning over Is^{ra}el? Fill thine horn with oil, and go, I will send thee to Jes^{se} the Beth^{le}hemite : for I have provided me a king among his sons.

2 And Sam^uel said, How can I go? if Saul hear ²it, he will kill me. And the Lord said, Take an heifer with thee, and say, I am come to sacrifice to the Lord.

3 And call Jes^{se} to the sacrifice, and I will shew thee what thou shalt do : and thou shalt anoint unto me ³him whom I name unto thee.

4 And Sam^uel did that which the Lord spake, and came to Beth^{le}hem. And the elders of the ⁴town trembled at his coming, and said, Comest thou peaceably?

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

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

7 But the Lord said unto Sam^uel, Look not on his countenance, or on the height of his stature ;

Revised Version—¹being king over ; ²city came to meet him trembling ; ³rejected ; ⁴And Jesse ; ⁵upon ; ⁶spirit ; ⁷mightily.

Daily Readings—(Courtesy, I. B. R. A.)—M.—David anointed at Bethlehem, 1 Sam. 16 : 1-13. T.—David brought to Saul, 1 Sam. 16 : 14-23. W.—Heart searching, Jer., 17 : 5-11. Th.—God's thoughts, Isa. 55 : 1-11. F.—God's knowledge, Ps. 139 : 1-12. S.—God's anointing, Ps. 89 : 19-29. S.—God's choice, 1 Cor. 1 : 20-31.

THE LESSON EXPLAINED

I. THE PROPHET'S ERRAND.—1. The Lord said unto Samuel; calling him, an old man now, to a new and important duty. How long..

mourn for Saul? The Lord rebuked Samuel, not for his grief at Saul's rejection, but for his rebellion of heart, even though he had outwardly obeyed in telling Saul that the Lord would remove him from the kingship. (See last Lesson ch. 15: 28.) I have rejected him; and therefore Samuel ought to have been sure that it was best and wisest, that Saul should be set aside and another chosen to fill his place. Fill thine horn with oil; the sacred oil used in setting apart priests and kings to their office, made as described in Ex. 30 : 23-25. Go.. to Jesse the Bethlehemite; an inhabitant of Bethlehem, about 5 miles south of Jerusalem, Ramah, Samuel's home, being 4 miles north of the city. A king among his sons. When one man fails, God always has another to fill his place.

2-4. Samuel said.. Saul.. will kill me; for taking part in a plan to set up a new king in his place. A very natural fear on Samuel's part; yet

because I have ³refused him : for the Lord seeth not as man seeth ; for man looketh on the outward appearance, but the Lord looketh on the heart.

8 Then Jes^{se} called Abin^{ad}ab, and made him pass before Sam^uel. And he said, Neither hath the Lord chosen this.

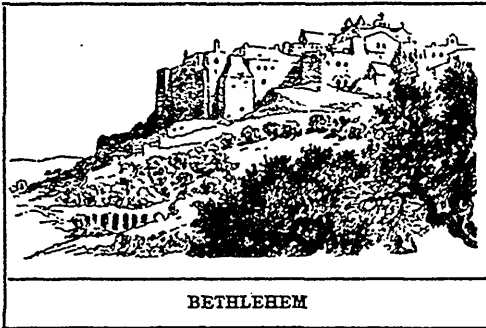
9 ⁴Then Jes^{se} made Sham^{ma}h to pass by. And he said, Neither hath the Lord chosen this.

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

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

12 And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look ⁵to. And the Lord said, Arise, anoint him : for this ⁵is he.

13 Then Sam^uel took the horn of oil, and anointed him in the midst of his brethren ; and the ⁶Spirit of the Lord came ⁷upon Da^{vid} from that day forward. So Sam^uel rose up, and went to Ra^{ma}h.



BETHLEHEM

he should have trusted the Lord as being able to deliver him. Take an heifer.. say, I am come to sacrifice. He would thus be telling the exact

truth, and doing only what he was in the habit of doing. He was not bound to make his other, and more important purpose known. Call Jesse to the sacrifice; and to the social feast that followed. The invitation was to include Jesse's family, as well as himself, v. 5. Anoint.. him.. I name; as he had formerly anointed Saul, ch. 10 : 1. Samuel.. came to

Bethlehem; climbing the hill to the gate of the city, leading the heifer (v. 2) for sacrifice, and carrying the horn of oil in his hand. Elders (chief men).. trembled.. said, Comest thou peaceably? They were afraid that Samuel might have come to punish some sin in themselves, or in the people of the town.

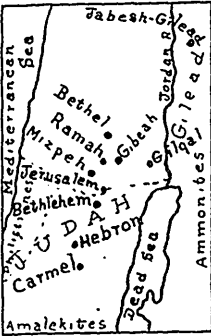
5. Peaceably.. sanctify yourselves; make yourselves ready for the sacrifice, by the washing of the body and clothes, the sign of heart preparation. In the sacrifices, the offerers expressed their repentance of sin their thanksgiving, and the yield-

ing of themselves to God. Parts of the sacrifices were burned or given to the priests, the rest being used in a feast. He sanctified Jesse and his sons. Samuel saw personally to their preparation. This would give him an opportunity of a private interview with the family, before the public services.

II. THE LORD'S CHOICE—Vs. 6 to 10 tell how seven of Jesse's sons passed before Samuel, and were all in turn rejected.

11-13. Samuel . . Are here all thy children ? His errand seemed a failure, and he was sorely puzzled. The youngest . . keepeth the sheep; too young, Jesse is sure, for any important work. Fetch him . . not sit down . . till he come. The sacrifice and the feast following must wait for David. Brought him . . ruddy; with auburn hair and a fair skin, reckoned as marks of beauty among the swarthy people of Palestine. Of a beautiful countenance; literally, "beautiful-eyed". At the Lord's command, Samuel anointed David (vs. 12, 13), though the purpose of the anointing was not made known. The spirit of the Lord came mightily upon David, etc. (Rev. Ver.); imparting to him gifts that would fit him for his future office as king.

THE GEOGRAPHY LESSON



"BETHLEHEM," says Rev. J. P. MacPhie, in, The Homeland of the Bible, "is built on a hill, a rocky ridge about a mile long. On every side, save one, there are higher hills. On the north, south and east the slopes are naturally very steep, but graded and terraced and clothed with gardens of vegetables and flowers, olive yards and vineyards. The grapes that grow about the hill of Bethlehem are as rich and delicate in flavor as those of Spain and Italy. The figs and apricots, pomegranates and olives from its gardens, command the highest prices in the markets of Jerusalem."

LESSON QUESTIONS

- 1 For what did the Lord rebuke Samuel ? What

FOR WRITTEN ANSWERS

- 1. For what purpose was Samuel sent to Bethlehem ?
2. What reason did he give for going thither ?
3. By whom was David qualified for kingship ?

new duty did He lay upon him ? Among whose sons had He chosen a king ? Who was the grandfather of Jesse ? (Ruth 4 : 21, 22.)

2-5 What did Samuel fear ? Why would Saul be likely to seek his life ? What reason did the Lord tell him to give for his visit to Bethlehem ? Show that there was nothing wrong in his giving this reason. What followed the offering of sacrifices ? Whom was Samuel to invite ? Describe his approach to Bethlehem. Why did the "elders" tremble at his coming ? Before what apostle did a governor tremble ? (Acts 24 : 25.)

6-10 What method did Samuel employ to find out which of Jesse's sons God had chosen ? How many were rejected ?

11-13 What followed upon David's anointing ? By whose power is God's work to be done ? (Zech. 4 : 6.)

TOPICS FOR DISCUSSION

- 1. The true remedy for fear.
2. Paths to promotion: good and bad.

A LESSON FOR LIFE

In China, the most polite of greetings is, "How old are you ?" One thing is certain about every reader of these lines. He or she is old enough to take some part in the work of God's kingdom. He will make the smallest ability count, if only it is used faithfully and lovingly. And He will open up the way to higher service to all who do their best in the lowlier tasks.

Prove from Scripture - That God calls the young into His service.

Shorter Catechism—Ques. 97. What is required to the worthy receiving of the Lord's supper ? A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience ; lest, coming unworthily, they eat and drink judgment to themselves.

The Question on Missions—5. How is a minister supported ? The people to whom he preaches are asked to give what they can towards his salary; and usually they give liberally. A grant ranging from \$50 to \$250 a year is given from the Home Mission Fund, so that the missionary may have enough to live on.

Lesson VI.

DAVID AND GOLIATH

August 9, 1908

BETWEEN THE LESSONS David, in his leisure moments, had learned to play skillfully on the harp. This accomplishment led to his being summoned to Saul's court, when an evil spirit, likely a form of melancholy madness, had seized the king. The music of the young shepherd proved able to drive out the evil spirit, ch. 16 : 14-23.

GOLDEN TEXT—In the Lord put I my trust.—Psalm 11 : 1.

Memorize vs. 48, 49. **THE LESSON PASSAGE**—1 Samuel 17 : 38-49. Study 1 Samuel 17 : 1 to 18 : 5.

38 And Saul ¹ armed Da'vid with his ² armour, and he put an helmet of brass upon his head ; ³ also he armed him with a coat of mail.

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

40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in ⁴ a shepherd's bag which he had, even in ⁵ a scrip ; and his sling *was* in his hand : and he drew near to the Philistine.

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

42 And when the Philistine looked about, and saw Da'vid, he disdaind him : for he was *but* a youth, and ruddy, and ⁶ of a fair countenance.

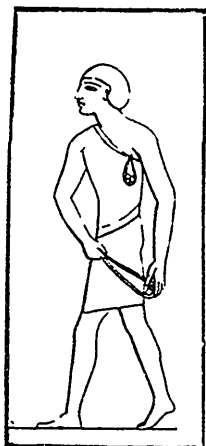
43 And the Philistine said unto Da'vid, Am I a dog, that thou comest to me with staves ? And the Philistine cursed Da'vid by his gods.

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

Revised Version—¹ clad ; ² apparel ; ³ and he clad ; ¹⁰ that ; ¹¹ may ; ¹² hand ; ¹³ hastened ; ¹⁴ and ; ¹⁵ sank.

Daily Readings—(Courtesy, I. B. R. A.)—M.—David and Goliath, 1 Sam. 17 : 1-11 ; T.—David and Goliath, 1 Sam. 17 : 12-27. W.—David and Goliath, 1 Sam. 17 : 28-37. Th.—David and Goliath, 1 Sam. 17 : 38-54. F.—David and Goliath, 1 Sam. 17 : 55 to 18 : 5. S.—The Lord our help, Ps. 124. 8.—The Christian's armor, Eph. 6 : 10-18.

THE LESSON EXPLAINED



AN EGYPTIAN SLINGER

The occasion of David's next appearance was an invasion of the Philistines. It is a familiar story, his coming to the camp of Israel on one slope of a valley facing the Philistine host on the opposite slope, hearing the challenge of Goliath, the giant Philistine, and offering to do battle with him as Israel's champion, vs. 1-37.

I. THE CHAMPION.—38, 39. **Saul clad David with his apparel** (Rev. Ver.) ; probably a special kind of military dress suitable for wearing with armor. **Helmet of brass.** This metal was really bronze, an alloy of copper and tin. Our brass, an alloy of copper and zinc, was then unknown. **Coat of mail;** made of metal scales like those of a fish. **David . . assayed to go ;** tried to walk, clad in the heavy armor. **Had not proved it ;** had not tried wearing armor, and did not know how its weight would hinder him. **Put them off ;** showing his common sense, in not choosing weapons which his foe could

and to the beasts of the field.

45 Then said Da'vid to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield ; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, ⁸ whom thou hast defied.

46 This day will the Lord deliver thee into mine hand ; and I will smite thee, and take thine head from ⁹ thee ; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth ; that all the earth may know that there is a God in Israel.

47 And ¹⁰ all this assembly ¹¹ shall know that the Lord saveth not with sword and spear : for the battle *is* the Lord's, and he will give you into our ¹² hands.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet Da'vid, that Da'vid ¹³ hasted, and ran toward the army to meet the Philistine.

49 And Da'vid put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, ¹⁴ that the stone ¹⁵ sunk into his forehead ; and he fell upon his face to the earth.

Revised Version—⁴ the ; ⁵ his ; ⁶ withal ; ⁷ javelin ; ⁸ which ; ⁹ off ;

handle better than he, and his trust in God as able to give him the victory with his simple weapons.

40. Took his staff. The shepherd's staff was a heavy club, his chief weapon of attack and defence, before firearms were known. **Five smooth stones ;** "smooth" (water-worn), so as to carry straight, "five", so as to have some in reserve, if one should fail. **Out of the brook ;** the stream bed at the bottom of the valley. **Shepherd's bag . . even . . a scrip.** The bag or scrip was made of the skin of an animal, the forelegs being tied together to form a handle. It was used to carry the shepherd's food, while away from home with his flocks. **His sling** (see Illustration) ; in all ages the favorite weapon of Syrian shepherds. (See Judg. 20 : 16 for an example of skill in its use.)

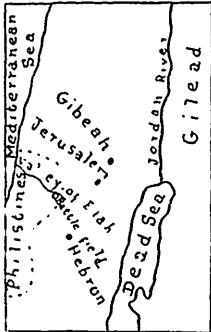
II. THE CHALLENGE.—41-47. **Philistine . . drew near ;** covered with glittering brass from top to toe (see vs. 5-8). **Man . . bare the shield ;** large enough to cover the giant's whole body. **Looked about . . saw David ;** who seems to have crossed the valley and crept close up to Goliath unobserved. **Disdaind him ;** scorned him as a foe utterly insignificant. **Am I a dog ?** A term of contempt in all the East. **Cursed David by his gods ;** Dagon the fish god, and Baal and Ashtoreth. The battle thus became a conflict between these false gods and Israel's God. V. 44 is the threat of a coarse and blustering bully, boasting in his own strength. **Said David . . Thou . . with a sword**

.. spear .. javelin (Rev. Ver.); human weapons. I.. in the name of the Lord **of** hosts; whose heavenly armies fight for the defence of His servants and the victory of His cause. David's answer throughout throbs with faith in God, the unseen Commander, who leads His soldiers to certain victory.

III. THE COMBAT. -48, 49. Philistine arose, .. came and drew nigh; moving slowly and ponderously with his heavy armor. David hastened and ran (Rev. Ver.); eager for the conflict and sure of its result. Took .. a stone, and slang it; with aim all the straighter and flight the swifter, because the slinger's trust in God made his eye sure and his hand steady. Smote .. forehead; somehow unprotected by the helmet. There is no defence against God.

David cut off Goliath's head with the giant's own sword. The flight of the Philistines followed. When the Israelites had returned from the pursuit, David was brought before Saul with Goliath's head in his hand, vs. 50-58. Ch. 18: 1-5 tells of the friendship that sprang up between David and Jonathan, and of David's appointment to a high command in Israel's army.

THE GEOGRAPHY LESSON



It will be remembered, that between the Maritime Plain, where the Philistines dwelt, and the Central range of Palestine, there is a lower and more open range of hills, called the Shephelah. These hills are pierced by several valleys leading up into Judea. The most southerly of these is THE VALLEY OF ELAH. An hour's ride from the Philistine plain up this valley, it branches off towards Hebron in one direction and Bethlehem in the other.

At the junction point, there is a level plain, a quarter of a mile broad, cut by two streams which unite lower down. It was probably on this plain that the encounter between David and Goliath took place.

LESSON QUESTIONS

What accomplishment had David learned? How did this lead to his being summoned to Saul's court? What enemies invaded Israel? With whom did David offer to do battle?

38-40 Describe the various pieces of armor which Saul offered to David. Why did David refuse to wear these? With what weapons did he go to meet Goliath? What is said about weapons formed against God's people? (Isa. 54: 17.) What king of Judah did God enable to vanquish an army double the size of his own? (2 Chron. 14: 8-12.) Where does Paul say that God uses the weak to overcome the mighty? (1 Cor. 1: 27.)

41-47 How did Goliath regard David? Who were the Philistine's gods? In whose name did David fight? Find a Psalm in which God is contrasted with idols. (Ps. 115.)

48, 49 What was the outcome of the battle? With whom did David form a friendship? To what position was he appointed?

TOPICS FOR DISCUSSION

1. Victories won by trust in God.
2. Modern Goliaths, and how to overthrow them.

A LESSON FOR LIFE

During the siege of Leyden by the Spaniards in 1574, the besiegers said scornfully, "As well can the Prince of Orange pluck the stars from the sky, as bring the ocean to the walls of Leyden for relief". But the dykes were cut, and the ocean did flow over the land, bearing vessels laden with food to the starving city. And our prayers bring help from God as resistless as the tides of the ocean.

Prove from Scripture—That Jesus will help us against evil:

Shorter Catechism—Ques. 98. What is prayer? A. Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

The Question on Missions—6. How are churches and manse provided? The first services are nearly always held in private houses or school-houses. But each community is anxious to have its church and manse, and is ready to make sacrifices for such an object. The Church and Manse Building Fund helps with a grant or loan.

FOR WRITTEN ANSWERS

1. What earthly helps did David refuse?
2. Why was his choice of weapons a wise one?
3. To whom did he look for victory, and with what result?

Lesson VII.

SAUL TRIES TO KILL DAVID

August 16, 1908

BETWEEN THE LESSONS—After telling how David was received permanently into Saul's service and how his friendship with Jonathan arose (ch. 17 : 55 to 18 : 5, Lesson VI.), the story returns, in the Lesson, to describe David's welcome when the army of Israel returned after the slaying of Goliath and the rout of the Philistines, ch. 17 : 52, 53.

GOLDEN TEXT—The Lord God is a sun and shield.—Psalm 84; xx.

Memorize vs. 14-16. **THE LESSON PASSAGE**—1 Samuel 18 : 6-16. Read 1 Samuel, chs. 18, 19.

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

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

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

9 And Saul eyed David from that day and forward. 10 And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played

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

Daily Readings—(Courtesy, I. B. R. A.)—M.—Saul tries to kill David, 1 Sam. 18 : 6-16. T.—Saul's cruel spirit, 1 Sam. 19 : 1-12. W.—A sure defence, Ps. 7 : 1-10. Th.—Bitter enemies, Ps. 56. F.—Prayer in danger, Ps. 57. S.—A refuge, Ps. 142. S.—Comfort in persecution, Matt. 10 : 16-28.

THE LESSON EXPLAINED



DAVID AND SAUL: From the Painting of Simeon Solomon (Peloubet)

I. DAVID PRAISED.—6, 7. As they came; when the victorious army of Israel returned (see Between the Lessons), probably to Saul's capital at Gibeah, about three miles north of Jerusalem. The women came out; as they still do among the Arab tribes, to welcome the warriors coming home from their expeditions. **Singing and dancing.** The Oriental dance does not follow any fixed rule, but is varied at the pleasure of the leader, whom the rest imitate. **Tabrets** (Rev. Ver. timbrels); the hand drum still made by the Arabs, consisting of a hoop with a piece of parchment stretched over it. Sometimes pieces of brass are attached to the hoop to make a jingling. **With joy;** that is, with jubilant shouts and songs. **Instruments of musick;** either triangles or three-stringed in-

struments. **Sang one to another in their play** (Rev. Ver.). As the women danced and gesticulated, one company of them sang, Saul hath slain his thousands, while the other answered with, And David his ten thousands (compare Ex. 15 : 20, 21); for Goliath was more terrible to Israel than a whole army. (Compare 2 Sam. 18 : 3)

8, 9. Saul was very wroth; at being overtopped in the eyes of the people, by an unknown stripling. **Unto David ten thousands, . . . to me . . . but thousands;** as if a great general, in our day, coming back from a successful campaign, should find himself outshone by a young and obscure officer. **What . . . more but the kingdom?** Saul likely knew nothing of David's anointing as the future king (ch. 16 : 12, 13), but he had been told that the kingdom would be taken from him and given to one "better than he" (ch. 15 : 28); and he could hardly help seeing in David such a man.

Eyed David; with suspicion and jealousy.

II. DAVID ENVIED.—10, 11. On the morrow . . . an evil spirit (Rev. Ver.). Saul, by his fit of passion (v. 8) had prepared his heart for this messenger of Satan. **From God;** that is, by God's permission. **Came mightily upon Saul** (Rev. Ver.); took possession of him, so that it spoke and acted through him. **He prophesied.** To prophesy is to speak under supernatural influence. Here the influence is that of an evil spirit causing its victim to rave like a madman. The influence that came upon the prophets was of God, and enabled them to make known His will. **David played . . . as at other times** (see ch. 16 : 14-23). Saul had his spear in his hand (Rev. Ver.). "The spear or javelin served as a sceptre, and was the

with his hand, as at other times: and there was a javelin in Saul's hand.

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

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

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

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

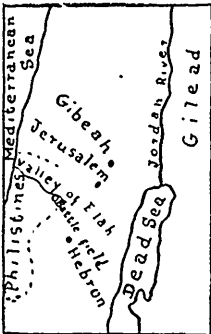
15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

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

symbol of royalty" (compare chs. 19 : 9; 20: 33; 22 : 6; 26 : 7). **Cast the spear** (Rev. Ver.); with the rage and strength of insanity. **Smite David**; pin him to the wall. There was murder in Saul's heart. Into this dreadful fruit had the seeds of jealousy (vs. 8, 9) ripened. **Avoided**; escaped, from an old French word meaning "to empty".

III. DAVID DREADED.—12-16. **Saul was afraid of David**; as it became clear that he was destined to be king in his place. **Lord . . . with him**; the guarantee of growth in greatness and goodness. **Departed from Saul**; because Saul had departed from Him: the sun will not shine upon us if we turn away from it. **Saul removed him**; from personal attendance upon himself. **Captain over a thousand**; the highest position in the army under the commander-in-chief. Saul was afraid to insult the people's favorite, and therefore gave him this post of honor. It was also a post of danger, and perhaps Saul hoped that David would be killed in battle. **Went out and came in**; acted as leader in war. **Behaved himself wisely**; establishing himself still more firmly in the people's affection. **All Israel and Judah loved David**; a result very different from that for which Saul had hoped. Israel and Judah afterwards became separate kingdoms, but from Saul to Solomon they were under one ruler.

THE GEOGRAPHY LESSON



The PHILISTINES were the inhabitants of a strip of territory about 50 miles long and 15 miles broad, along the Mediterranean Sea, west of Judah. The greater portion of this territory is a low lying plain, unhealthy in the autumn, but very fertile, bearing heavy crops of grain, as well as oranges, figs, olives, and other fruits. The Philistines were an exceedingly warlike people, who were able to conquer Israel again and again, and to hold them in subjection for generations. They seem to have fought chiefly as heavy-armed infantry, though their army included chariots and cavalry.

Their treatment of the bodies of their fallen enemies was exceedingly savage.

LESSON QUESTIONS

- 6, 7 What great victory had Israel's army won? Whither were they now returning? Who came to meet them? How did these celebrate the victory? Describe the timbrel. The "instruments of music". What was the manner of the women's singing? Why did they ascribe "ten thousands" to David?
- 8, 9 Why was Saul angry? What did he know about the coming change in the kingship? Where is it said that promotion is of God? (Ps 75 : 6, 7)
- 10, 11 In what sense did the "evil spirit" come from God? What did Saul do under its influence? How did he try to kill David? What is the first recorded case of jealousy leading to murder? (Gen 4 : 1-8.)
- 12-16 How did Saul get rid of David? What may he have hoped? How did David conduct himself? With what result? What are we told of Jesus' growth as a Boy? (Luke 2 : 52)

TOPICS FOR DISCUSSION

- 1. The evil fruit of envy.
- 2. How to overcome injuries.

A LESSON FOR LIFE

It is easy to hold a tiger cub and out its claws. But it is another story when the cub has become a full-grown tiger. The time to crush envy is when it first lifts its evil head in our hearts. Too often, when allowed to have its way, has it shown its power in the cruel word or murderous blow.

Prove from Scripture—That envy is contrary to Jesus' spirit.

Shorter Catechism—Ques. 99. *What rule hath God given for our direction in prayer?* A. The whole word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer, which Christ taught his disciples, commonly called *The Lord's Prayer*.

The Question on Missions—7. How do they get Sunday Schools? In some cases a Sunday School is organized in a private house by some Christian man or woman within a few weeks after the settlement begins. The children being few, there is often only one teacher, and they are badly off for Sunday School papers and libraries.

FOR WRITTEN ANSWERS

- 1. What roused Saul's jealousy of David?
- 2. To what attempt on David's life did this lead?
- 3. How did David win the affection of the people?

Lesson VIII. FRIENDSHIP OF DAVID AND JONATHAN August 23, 1908

BETWEEN THE LESSONS—Ch. 18: 17-19 tells of Saul's treacherous offer of his elder daughter Merab in marriage, and vs. 20-28 of David's marriage to Michal, Saul's younger daughter. Meanwhile, Saul's fear of David increased, while David grew more and more in favor with the people, vs. 29, 30. Saul commands Jonathan his son and his servants to kill David, but Jonathan, for the time, turned his father from this purpose, ch. 19: 1-7. After a great victory won by David over the Philistines, however, Saul again seeks his life, and David fled to Samuel's home in Ramah. Samuel and David together go to Naioth near Ramah, and Saul comes thither, vs. 8-24.

GOLDEN TEXT—A friend loveth at all times, and a brother is born for adversity.—Prov. 17: 17.

Memorize v. 42. **THE LESSON PASSAGE**—1 Samuel 20: 30-42. Study 1 Samuel, ch. 20. Read 1 Samuel 18: 1-5; 19: 1-7; 23: 14-18.

30 Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die.

32 And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done?

33 And Saul cast a javelin at him to smite him; whereby Jonathan knew that it was determined of his father to slay David.

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

35 And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now

Revised Version—¹a; ²shame; ³established; ⁴should he be put to death? ⁵his spear; ⁶put David to death; ⁷Omit out; ⁸weapons; ⁹South (Capital S.); ¹⁰shall.

Daily Readings—(Courtesy, I. B. R. A.)—M.—Friendship of David and Jonathan, 1 Sam. 20: 1-10, T.—Friendship of David and Jonathan, 1 Sam. 20: 11-23; W.—Friendship of David and Jonathan, 1 Sam. 20: 24-33. Th.—Friendship of David and Jonathan, 1 Sam. 20: 34-42. F.—The covenant, 1 Sam. 23: 9-18. S.—A faithful friend, Prov. 27: 1-10. 8.—The best Friend, John 15: 8-17.

THE LESSON EXPLAINED

David returns from Naioth to consult with Jonathan, and the two arrange a plan by which Jonathan is to find out whether Saul is still determined to kill David and let David know, that he may escape, vs. 1-29.

I. A FRIEND'S DEFENCE.—30. **Saul's anger . . . against Jonathan.** The king, with his son and the other members of his household, was observing the festival of the new moon, celebrated on the day after the new moon was first seen (see vs. 5, 18, 27, and compare Ps. 81: 3). Saul had just been told by Jonathan (vs. 27-29) that, with his permission, David had gone to observe the festival with his family at Bethlehem. The king's wrath was kindled against David, because he suspected an attempt on his part to escape from him, and against Jonathan, as being in league with David. **Son of the perverse rebellious woman;** the worst insult that could be offered to an Oriental,—casting a reproach upon his mother. **Chosen the son of Jesse to thine own shame** (Rev. Ver.). Saul charges Jonathan with disgracing both himself and his mother, by his friendship with David.

31-34. Son of Jesse liveth . . . thou . . . not be established, nor thy kingdom. In Saul's eyes David is a rival for the throne, which would naturally

the arrows which I shoot. And as the lad ran, he shot an arrow beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee?

38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not anything: only Jonathan and David knew the matter.

40 And Jonathan gave his artillery unto his lad, and said unto him, Go, carry them to the city.

41 And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

42 And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed forever. And he arose and departed: and Jonathan went into the city.

come to Jonathan, the king's most capable, and probably his eldest, son. **Send and fetch him.** The king rightly guessed that the journey to Bethlehem was a pretence, and that Jonathan knew where David was. **He shall surely die;** literally, "he is a son of death". **What hath he done?** Jonathan braves his father's unjust rage, in defence of his friend.



EGYPTIAN ARCHER

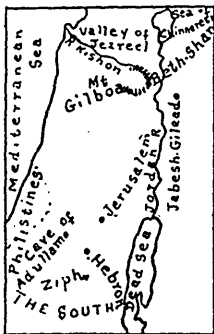
Cast his spear (Rev. Ver.); as formerly at David, chs. 18: 11; 19: 10. **Second day;** the day of the new moon festival (see on v. 30). **Grieved for David, . . . father had done him shame;** insulted and wronged David by his unjust suspicions and unfounded charges.

II. A FRIEND'S WARNING.—35-40. In the

morning; after the festival. Into the field; the country, away from the city of Gibeah where Saul's court was. **Time appointed.** See v. 10. **A little lad with him;** as agreed upon, v. 21. **Run, find... arrows... I shoot.** The three arrows were shot as arranged (v. 20), and the lad was started to find them. **Shot an arrow beyond him;** Rev. Ver. Margin, "to pass over him". **Is not the arrow beyond thee?** Still carrying out the plan formed beforehand, v. 22. **Make speed haste, stay not;** words intended for David's ear, a warning that he must escape without delay. **Lad knew not... Jonathan and David knew.** The sign was the secret of the two friends. **Artillery;** a word used for missile weapons, as bows and arrows, long before gunpowder and cannons were known. **Go... to the city;** that the boy might not be able to tell of David's whereabouts.

III. A FRIEND'S FAREWELL.—41, 42. **Toward the South** (Rev. Ver.). See Geography Lesson. **Fell on his face... bowed himself three times;** a token of his reverence and loyalty towards the king's son. When an Oriental meets a superior, he kneels and touches the ground with his forehead. **Kissed one another.** Another Eastern custom. **Wept... until David exceeded.** Both, and especially David, were completely mastered by their grief. **Go in peace;** the peace of God's care and protection. **The Lord... between me and thee, my seed and thy seed;** watching over both forever. Read ch. 23: 14-18. See 2 Sam. ch. 9 for David's kindness to Mephibosheth, Jonathan's lame son.

THE GEOGRAPHY LESSON



The Revised Version of v. 41 speaks of THE SOUTH. This is the district known as the Negeb, south of Judah. It consists of ridges, running in general from east to west, in a succession of great terraces. Because of its rugged character, no great road ever ran through it, trade and war between Palestine and Egypt flowing along the shore road by the Mediterranean Sea.

The country was always isolated, and formed a natural defence for Judah on the south. No army, especially if it possessed cavalry and chariots, could reach Hebron and Jerusalem in this direction.

LESSON QUESTIONS

Why did Saul seek David's life? Whither did David at last flee? Who followed him? How did David arrange to find out if Saul was still resolved to kill him?

30-34 What festival were Saul and Jonathan observing? What did Jonathan tell Saul about David's movements? Why was the king angry with David? Why with Jonathan? What insulting language did Saul use? What did he bid Jonathan do? Give Jonathan's reply. How did Saul attempt Jonathan's life? Why was Jonathan specially grieved? How can we make friends? (Prov. 18 : 24.) How enduring is true friendship? (Prov. 17 : 17.)

35-40 How did Jonathan make Saul's purpose known to David?

41, 42 Where had David been hiding? How did he greet Jonathan? How did the two friends show their grief? What farewell words did Jonathan use? What is the secret of true peace? (Ps. 34 : 7, 19; Isa. 26 : 3.)

TOPICS FOR DISCUSSION

1. Jonathan as a pattern of friendship.
2. The benefit of hardships.

A LESSON FOR LIFE

Friendship may do us the greatest injury, or bring us the greatest blessing. Many a one has been ruined by bad companions. It is a very common thing for young people to be kept from accepting and confessing Christ by the influence of their friends. But friends of the right sort are our best earthly help. We cannot seek good friends too earnestly, or too determinedly shun the other kind.

Prove from Scripture—That all mankind are brethren.

Shorter Catechism — Ques. 100. What doth the preface of the Lord's prayer teach us? A. The preface of the Lord's prayer (which is, *Our Father which art in heaven*) teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us; and that we should pray with and for others.

The Question on Missions — 8. What does the Superintendent of Missions do? It is his business to look out for places where new missions are needed, to help the people to organize into congregations, and to supervise and encourage the missionaries. He must also now and then visit the cities and towns, and tell what is being done on the frontier.

FOR WRITTEN ANSWERS

1. How did Jonathan show before Saul his friendship towards David?
2. How did he warn David of Saul's purpose to kill him?

Lesson IX.

DAVID SPARES SAUL'S LIFE

August 30, 1908

BETWEEN THE LESSONS—Chs. 21 to 25 picture David's wandering life in the Wilderness of Judah, the country along the Western shore of the Dead Sea. A band of men soon gathered round him, chiefly his own kinsmen. Outstanding incidents in the story are: (1) Saul's pursuit of David, who comes upon the king in a dark cave and cuts off the skirt of his robe and shows it as proof that he might have killed the king, had he so desired, ch. 24. (2) David's demand, at the time of sheep-shearing, of provisions from Nabal, a rich sheep owner of Carmel, south of Hebron, as the price of protecting his property, ch. 25.

GOLDEN TEXT—Love your enemies, do good to them that hate you.—Luke 6: 27.

Memorize v. 21. **THE LESSON PASSAGE**—1 Samuel 26: 17-25. Study 1 Samuel, ch. 26. Read 1 Samuel, chs. 21 to 25.

17 And Saul knew Da'vid's voice, and said, *Is this thy voice, my son Da'vid? And Da'vid said, It is my voice, my lord, O king.*

18 And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the Lord have stirred thee up against me, let him accept an offering. but if they be the children of men, cursed be they before the Lord; for they have driven me out this day from abiding in the inheritance of the Lord, saying, Go, serve other gods.

20 Now therefore, let not my blood fall to the earth before the face of the Lord: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

21 Then said Saul, I have sinned: return, my son

Revised Version—*Omit thus; 2 it be the Lord that hath; 3 it be; 4 that I should not cleave unto; 5 away from the presence; 6 life; 7 spear, O king! let 10 and; 11 put; 12 mightily, and shalt surely prevail; 13 omit on.*

Daily Readings—(Courtesy, I. B. R. A.)—David spares Saul's life, 1 Sam. 26: 1-12; T.—David spares Saul's life, 1 Sam. 26: 13-25. W.—David's kindness, 1 Sam. 24: 1-8. Th.—Saul's acknowledgment, 1 Sam. 24: 9-18. F.—Enemies spared, 2 Kings 6: 15-23. S.—Love to enemies, Matt. 5: 38-48. S.—Good for evil, Rom. 12: 9-21.

THE LESSON EXPLAINED



"BEHOLD THE KING'S SPEAR!"

Saul learns that David is hiding in the Wilderness of Judah, and sets out, with three thousand men to capture him. David and Abishai, his sister's son (see 1 Chron. 2: 15, 16), go down to the royal camp by night, and come to where the king lies sleeping. Abishai counsels David to slay Saul, but David refuses. He takes, however, the king's spear and cruse of water, and at daybreak, from a hill near by, shows these to Saul and his army as proofs that the king's life has been in his power, at the same time taunting Abner, Saul's general, with his lack of watchfulness, vs. 1-16.

I. DAVID'S INNOCENCE.—17, 18. Saul knew David's voice. It was still too dark to see him. Thy voice, my son David? Perhaps the familiar tones kindled anew for the moment Saul's old affection (see ch. 16: 21). My voice, my lord, O

king; loyal still, in spite of the king's injustice and persecution. Wherefore . . . pursue after his servant? So sure was David of his innocence, that he feared no investigation. What have I done? or what evil . . . ? A challenge to Saul to point out any crime done by him.

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

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

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

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

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

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

19, 20. **Let my lord the king hear . . . his servant.** In David's eyes Saul is still his sovereign, to whom he owes submission and obedience. **If the Lord have stirred thee up.** If may be, David thinks, that he has committed some sin against God, who has appointed Saul to punish him. **Accept an offering.** David is ready, if he has done wrong, to seek pardon by offering a sacrifice as a sign of his repentance. **If the children of men;** some slanderers, who had spoken evil of him to the king. **Cursed be they,** etc. Let the curse of God, the issue of which is death, light upon them. **Driven me out . . . from . . . the inheritance of the Lord;** the territory of Israel, where the Lord was worshipped. **Go, serve other gods.** Expelling him from Israel amounts to bidding him worship the idols of the heathen round about. **Let not my blood fall; let me not die.** Away from . . . the Lord. (Rev. Ver.); outside of Israel, the Lord's land. The pious Israelite greatly dreaded dying in a land where Jehovah was not worshipped. **The king . . . come out to seek a flea.** So helpless does David picture himself, against the might of Saul. **Hunt a partridge in the mountains.** Partridges in the East dwell on rocky hillsides, and are hunted by being chased until they are exhausted, when they are knocked down with sticks. The Hebrew name means "caller", from "its ringing call note, which in early morning echoes from cliff to cliff amidst the barrenness of the Wilderness of Judea, and in the glens of the forest of Carmel".

II. SAUL'S PROMISE.—21, 22. Said Saul, I

have sinned. Not true repentance this, because, though the king confessed his sin, he was not ready to forsake it. **No more do thee harm.** A promise, as David well knew, made only to be broken, if Saul should get him into his power. **Played the fool..erred exceedingly.** An outbreak of passionate remorse, with little hope in it of better things in the future. **The king's spear;** the proof of David's loyalty (see vs. 7, 12): the king's life had been in his hands, and he had done him no harm. **One of the young men.. fetch it;** for David would not trust himself in Saul's power.

23-25. **The Lord shall render to every man** (Rev. Ver.), etc.; give to Saul and David what each deserves. **As thy life.. in mine eyes, so .. my life.. in the eyes of the Lord.** David asks that the Lord shall treat him as he had treated Saul. **Blessed be thou.. do great things.. prevail.** Saul knew that he was on the losing, and David on the winning, side, but he went obstinately on in his evil way. In spite of Saul's words, David believed that he was not safe in the king's dominions, and soon left them, ch. 27: 1. Saul and David never met again in life.

opinion is that the Cave of Adullam is the great cave of Khareitun, which is six miles southeast of Bethlehem.

LESSON QUESTIONS

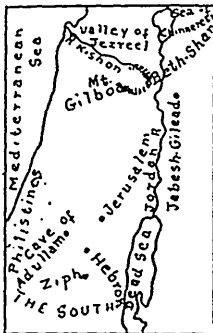
Where was David in hiding? Who came to capture him? What exploit of David is recorded?

17-20 By what did Saul recognize David? How was he affected by the voice? What did David ask? Of what does Paul say the persecution of Christians is a token? (Phil. 1: 28.) What is the first reason that David suggests for Saul's coming against him? For what purpose does the Lord afflict His people? (Heb. 12: 10.) Give the second reason suggested by David. What were his enemies bidding him do? How does he picture his own helplessness in comparison with Saul's power?

21, 22 What confession did Saul make? What besides confession does repentance include? (Shorter Catechism, Ques. 87.) Why did not David himself take his spear and cruse to Saul?

23-25 What does David say that the Lord will do? What does he ask for himself? What did Saul say of David?

THE GEOGRAPHY LESSON



THE WILDERNESS OF JUDAH is an uneven, undulating table-land, with deep ravines separating conical hills and rocky hillocks, between the water-shed of the central Range and the western shore of the Dead Sea.

About 12 miles southwest of Bethlehem rises a steep hill, with a well at its foot, and the shrine of a Mohammedan saint at the top. The hill is called Aid-el-ma, which

reminds us of the ancient name Adullam. Near the summit of the hill there are some large, low caves, partly artificial. One of these may have been the CAVE OF ADULLAM, in which David took shelter from Saul (1 Sam. 22: 1), and from which David's three officers went to break through the lines of the Philistine army and bring him a cup of water from the well of Bethlehem, 2 Sam. 23: 16. Another

TOPICS FOR DISCUSSION

1. Forgiveness.
2. The difference between remorse and repentance.

A LESSON FOR LIFE

Suppose one had power to crush an iceberg into powder; every fragment would still be ice. It is the warm sunshine alone that can melt the ice into water. So, love is the only conqueror of hate. The surest way of overcoming our foes is to treat them so kindly that they become our friends.

Prove from Scripture—*That revenge is wrong.*
Shorter Catechism—Review Questions 97-100.

The Question on Missions—9. What is the next stage after a mission? The mission of the smallest size usually has a student preacher. The larger missions are assigned to ordained missionaries, who are appointed by the Home Mission Committee. Missions of still larger size have the right to choose their own ministers, and are called congregations.

FOR WRITTEN ANSWERS

1. How was Saul affected by David's appeal?
2. What proof of his loyalty did David offer?
3. How did David ask that the Lord should treat him?

Lesson X. SAUL AND JONATHAN SLAIN IN BATTLE September 6, 1908

BETWEEN THE LESSONS—Chs. 27 to 30 tell of the adventures of David amongst the Philistines, of Samuel's death, and of Saul's consulting the witch of Endor.

GOLDEN TEXT—Prepare to meet thy God.—Amos 4: 12.

Memorize v. 6. **THE LESSON PASSAGE**—1 Samuel, ch. 31. Read 1 Samuel, ch. 27 to 2 Samuel, ch. 1.

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

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

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

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

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

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

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

Revised Version—¹ the sons of Saul; ² overtaken; ³ greatly distressed by reason of; ⁴ to; ⁵ his; ⁶ likewise fell; ⁷ beyond Jordan; ⁸ carry the tidings into; ⁹ the; ¹⁰ concerning him that which; ¹¹ they; ¹² the tamarisk tree in.

Daily Readings—(Courtesy, I. B. R. A.)—M.—Saul and Jonathan slain in battle, 1 Sam. 31: 1-13. T.—Tidings to David, 2 Sam. 1: 1-12. W.—David's sorrow, 2 Sam. 1: 17-27. Th.—Saul's sin, 1 Chron. 10: 6-14. F.—Sure retribution, Eccl. 8: 6-13. End of the wicked, Ps. 37: 7-20. S.—Sin and judgment, Rom. 2: 1-11.

THE LESSON EXPLAINED

I. A CRUSHING DEFEAT.—1-3. The Philistines fought against Israel. The Philistine army, mentioned in chs. 28: 4; 29: 1, 11, marched northward along the plains bordering on the Mediterranean, until they came near the mountain range running out to the bold peak of Carmel. Here they turned northeast into the great plain of Esdraelon (see Geography Lesson), and encamped at Shunem, on the southwest slope of the mountain now known as little Hermon. It was in this neighborhood that Gideon defeated and routed the Midianites (see Judg. 7). Men of Israel

fled. The battle probably took place on the plain. Fell . . . in Mount Gilboa (see Geography Lesson). Here, on the northern slope near its foot, Saul's army had encamped. Thus the Israelite and Philistine armies were on opposite elevations, with a valley between them. Philistines followed hard; knowing that their victory over Israel would be certain, if once their leaders were slain. Slew . . . sons; fighting in the king's body-guard hand to hand against the foe. Battle went sore against Saul;



KING AND ARMORBEARERS (Assyrian)

standing alone now, against his surging foes. Sore wounded of the archers; the Philistine infantry, who carried as weapons bows and arrows.

4-7. Saul unto his armourbearer; the attendant, who carried a great shield in front of his chief, slew those struck down by him, and gathered up the arrows aimed at him, to be used again. Lest . . . thrust me through, and abuse me (Margin, "mock"); kill me, and insult my dead body. Armour-bearer would not; . . . sore afraid. His reverence for the king would not permit him to obey. Saul took his

sword (Rev. Ver.), etc.; showing in his death the self-will and lack of submission to God, of which his life had been full. The king's suicide was followed by that of his armorbearer. The other side of the valley; that is, to the north of Esdraelon. Other side Jordan; east of the river. Forsook the cities . . . Philistines dwelt in them; occupied the whole region as conquerors.

II. A BOASTFUL TRIUMPH.—8-10. On the morrow. The battle had likely lasted till

evening. **Cut off his head**; the customary treatment. So David had cut off Goliath's, ch. 17. 51. **Sent**, etc. The head of Saul would be carried about the Philistine country, and shown in their idol temples, as proof of his defeat. **Armour in the house of the Ashtaroth** (Rev. Ver.); plural of Ahtoreth, the chief female deity of the Philistines. The "house" was doubtless a famous temple of this goddess at Ashdod. **Body** (and the bodies of Saul's sons also, see v. 12) . . . **wall of Beth-shan**; a town at the entrance of a wide valley running down from Esdraelon to the Jordan.

III. A HEROIC DEED.—11-13. **Inhabitants of Jabesh-gilead**; grateful for their rescue by Saul from the Ammonites at the beginning of his reign (see ch. 11). Their town, on a round-topped hill, some ten miles away, was in full view from Beth-shan. **Heard concerning him** (Rev. Ver.); learned of the dishonor done to Saul's body. **Valiant men arose . . . took the body**, etc.; braving the wrath of the powerful Philistines. **Burnt them**. This was not a custom in Israel, but was done, probably, to save the bodies from further insult, in case the Philistines should follow up, and re-capture the bodies. **Bones** (ashes of the bodies) . . . **buried them under the tamarisk tree** (Rev. Ver.); an evergreen shrub common in that region. This was probably some well known tree. **Fasted seven days**; the usual period of Hebrew mourning.

with the defeat and death of Saul, but has been of great importance, both in ancient and modern times, as the eastern boundary of Esdraelon, the great battlefield of Palestine.

LESSON QUESTIONS

Mention the chief events between last Lesson and to-day's.

1-7 Who came to fight against Israel? Trace the Philistines' march from their own country. Where did they camp? Where was the camp of Israel? In what direction did the men of Israel flee? Who of Saul's body-guard were slain? By whom was Saul wounded? Whom did he ask to kill him? Why? Did the armorbearer consent? Why not? What did Saul then do? Of what cities did the Philistines gain possession?

8-10 What was done with Saul's head? With his armor? With his body? With the bodies of his sons?

11-13 Who came to take away Saul's body? What reason had they for being grateful to Saul? Why was their deed one of great courage? Why did they burn the bodies of Saul and his sons? Where were their ashes buried? How did the people of Jabesh show their grief?

TOPICS FOR DISCUSSION

1. Saul "his own undoer."
2. What men will do for a leader.

A LESSON FOR LIFE

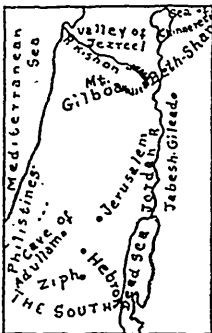
Gideon and Saul—what a contrast! They fought on the same battlefield; but the first gained a glorious victory, while the other met with a crushing defeat and a disgraceful death. And the reason for the difference is plain. Gideon trusted in God; Saul put his confidence in self. The same rule still holds. We conquer when we fight in God's strength; we fail when we go to battle in our own.

Prove from Scripture—That Christ will be the Judge of all.

Shorter Catechism—Review Questions 94-100.

The Question on Missions—10. What missions are there for people who do not speak English? Of the thousands of people now coming to Canada, many would be left entirely without religious services, if some Canadian Church did not help them. So we have services in German, Swedish, Hungarian, Bohemian, Dutch, Danish and Ruthenian.

THE GEOGRAPHY LESSON



GILBOA was the name of a range of hills, forming the arc of a circle, to the east of the Plain of Esdraelon. The highest and steepest part is on the north side. Here the height is more than 2,000 feet above the Valley of the Jordan, that is, about 1,700 feet above the level of the Mediterranean. It was near the foot of Gilboa that Saul and the Israelites were defeated by the Philistines, and on its slopes the fugitives fell down wounded and Saul and Jonathan were killed. Gilboa is mentioned in the Old Testament only in connection

FOR WRITTEN ANSWERS

1. Where did the battle of to-day's Lesson take place?
2. In what manner did Saul die?
3. For what, and by what deed, did the men of Jabesh show their gratitude?

Lesson XI.

DAVID MADE KING OVER JUDAH September 13, 1908
AND ISRAEL

BETWEEN THE LESSONS—David learned of the death of Saul and Jonathan, his son, from a young Amalekite (2 Sam. 1 : 1-16), and uttered a beautiful and touching lament over them, known as, The Song of the Bow, vs. 19-27.

GOLDEN TEXT—David went on, and grew great, and the Lord God of hosts was with him.—2 Samuel 5 : 10. Memorize 2 Samuel 5 : 4, 5. **THE LESSON PASSAGE**—2 Samuel 2 : 1-7 ; 5 : 1-5. Read 2 Samuel, chs. 2 to 5.

1 And it came to pass after this, that Da'vid enquired of the Lord, saying, Shall I go up into any of the cities of Judah ? And the Lord said unto him, Go up. And Da'vid said, Whither shall I go up ? And he said, Unto Hebron.

2 So Da'vid went up thither, and his two wives also, Ahin'om the Jereel'itess, and Ab'igail Na-bal's wife the Car'mel'ite.

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

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

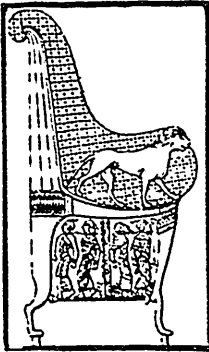
5 And Da'vid sent messengers unto the men of Ja-besh-gilead, and said unto them, Blessed be ye of the Lord, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him.

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

Revised Version—¹ the wife of Nabal ; ² omit That ; ³ Now therefore ; ⁴ strong ; ⁵ Saul your lord ; ⁶ In times past ; ⁷ it was thou ; ⁸ prince ; ⁹ covenant.

Daily Readings—(Courtesy, I. B. R. A.)—M.—David made king over Judah, 2 Sam. 2 : 1-11. T.—Submission of Israel, 2 Sam. 3 : 17-21. W.—David king over Israel, 2 Sam. 5 : 1-10. Th.—David and Saul's son, 2 Sam. 4 : 4-12. F.—Chosen of God, Ps. 78 : 65-72. S.—Promises for David, Ps. 89, 10-33. S.—Thanksgiving, Psalm 21.

THE LESSON EXPLAINED



EGYPTIAN THRONE

I. DAVID, KING OF JUDAH.—1-3. After this; the defeat of Israel, and the death of Saul and Jonathan (see last Lesson, 1 Sam. ch. 31). David enquired of the Lord; asked God's guidance as to what he should do. Shall I go . . . into . . . Judah ? Ziklag, which had been his headquarters, was destroyed (1 Sam. ch. 30 : 1), and it was not safe for him to go among the Philistines, 1 Sam. 29 : 3, 4. His common sense and judgment, prompted him to go to Judah, the home of his own family and tribe, and where, during his wandering life, he had made many friends. The Lord said . . . Go up. His proposal was approved of God. Whither ? He will not choose for himself, but seeks that God shall choose for him. Unto Hebron. Central, easily defended, a place famous since the days of Abraham, this was an excellent capital for a Southern kingdom, the North being in the hands either of the Philistines or of Saul's adherents. His two wives. See 1 Sam. 25 : 42, 43. Cities of Hebron; the towns and villages in the district round Hebron. 4-7. Anointed David king . . . of Judah. The

⁷ Therefore now let your hands be ⁴ strengthened, and be ye valiant : for ⁵ your master Saul is dead, and also the house of Ju'dah have anointed me king over them.

Ch. 5 : 1 Then came all the tribes of Is'rael to Da'vid unto He'bron, and spake, saying, Behold, we are thy bone and thy flesh.

² Also in time past, when Saul was king over us, ⁷ thou wast he that leddest out and broughtest in Is'rael : and the Lord said to thee, Thou shalt feed my people Is'rael, and thou shalt be ⁸ a captain over Is'rael.

3 So all the elders of Is'rael came to the king to He'bron ; and king Da'vid made a ⁹ league with them in He'bron before the Lord : and they anointed Da'vid king over Is'rael.

4 Da'vid was thirty years old when he began to reign, and he reigned forty years.

5 In He'bron he reigned over Ju'dah seven years and six months . and in Jeru'salem he reigned thirty and three years over all Is'rael and Ju'dah.

former anointing by Samuel in private (1 Sam. 16 : 13) indicated his appointment by God, this the choice of the people (compare also 2 Sam. 5 : 3) : Men of Jabesh-gilead . . . buried Saul. See 1 Sam. ch. 31 : 11-13, last Lesson). Blessed be ye of the Lord. Hearty praise of Saul's most devoted followers. It shows how completely David had forgiven the injuries Saul had done him. Shewed . . . kindness . . . unto Saul. This David counted as if done to himself, so free was he from jealousy. The Lord . . . unto you. A generous wish and prayer that the heroic deed shall win its reward from heaven. Be strong . . . valiant . . . house of Judah . . . anointed me king (Rev. Ver.), an invitation to the men of Jabesh to be as brave and devoted in his service as they had been in Saul's.

Abner, Saul's general, set up Ishbosheth, the son of Saul, as king in Mahanaim, not far from Jabesh-gilead, and waged war against David. A great battle was fought at Gibeon, five miles northwest of Jerusalem, in which David's army was victorious. Asahel, however, one of his three famous nephews (1 Chron. 2 : 15, 16), was slain by Abner. At last, Abner quarreled with Ishbosheth, and came to David with a proposal to enter his service. But Joab, who was David's chief general, slew Abner to revenge his brother Asahel's death. Soon afterwards Ishbosheth was slain by two of his officers. (Read chs. 2 : 8 to 4 : 12.)

II. DAVID, KING OF ALL ISRAEL.—Ch. 5 : 1-3.

All the tribes of Israel; seeking to make David their king, as his own tribe of Judah had already done. **Thy bone and thy flesh**; belonging to the same race. **That leddest out, etc.**; their leader in war, even in Saul's time, 1 Sam. 18 : 5. **The Lord said**; the strongest reason of all. **Feed my people Israel**; literally "shepherd" them, a common way of expressing a ruler's care for his people. **Elders . . . came**; as the representatives of the people. **Made a covenant** (Rev. Ver.); an agreement, in which the king promised to rule according to the laws, while the people promised him their loyal obedience. **Before the Lord**; who was thus recognized as Israel's supreme Ruler, David being His representative. **Thirty years old**; the prime of life (compare Joseph, Gen. 41 : 46, and Jesus, Luke 3 : 23), the age at which the Levites entered on their duties, Num. 4 : 3. **In Jerusalem**; whose capture is related in vs. 6 to 10.

spies four centuries before had brought the famous cluster of grapes, Num. 13 : 23, 24.

LESSON QUESTIONS

In what song did David utter his lament over the death of Saul and Jonathan?

1-3 Where had David's headquarters been? Why was he forced to leave this? Whither did he propose to go? From whom did he ask guidance? To what city was he directed to go? Why was Hebron a suitable capital? What promise of wisdom from God is given in James? (James 1 : 5)

4-7 What had David's former anointing indicated? What was indicated by the present anointing? What was David told about the men of Jabesh? How did he show his approval of them? What invitation did he give them? What is the cure for envy? (1 Cor. 13 : 4.)

Ch. 5 : 1-7 Who came to David? What three reasons did they give for making him their king? How long did he reign over Judah? How long over all Israel? Find a passage in the Psalms which describes his elevation from the sheepfolds to the throne. (Ps. 78 : 70-72.)

TOPICS FOR DISCUSSION

1. Divine guidance: what it can do for us; how we may get it.
2. Faithfulness, and promotion.

A LESSON FOR LIFE

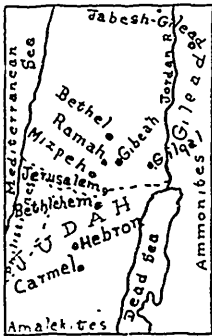
We address our letters to show whither we wish them to go. But before they can be carried in the mails, they must have a stamp on them, with its picture of the king's head. It should be like that with our plans. After we have done our best to plan wisely, we should bring our plans to God and ask Him to mark them with His approval. If He does that, they are sure in the end to succeed.

Prove from Scripture That we should pray over our work.

Shorter Catechism—Review Questions 1-19.

The Question on Missions—11 What is done in these home missions besides giving religious services? In mining camps the churches have reading and recreation rooms, where men may spend their evenings in a useful and quiet way. In some mining camps and some Galician settlements, there are church hospitals for the treatment of the sick.

THE GEOGRAPHY LESSON



HEBRON, David's capital during the seven and a half years of his rule over Judah, is one of the oldest cities in the world. It is situated in a shallow valley 22 miles south of Jerusalem, surrounded by rock hills with abundant springs. It is divided into four quarters, the houses being built of stone, with partially flat and partially domed roofs. The hills and valleys about Hebron are clothed with luxuriant vineyards, which produce some of the best grapes in Palestine. Groves of olive and other fruit trees also abound. Here Abraham, Isaac and Jacob, with their wives, except Rachel, were buried, and the Mohammedans, who now dwell in the town, guard their shrines with great care. The Mohammedan name for Hebron is el-Khulil meaning, "The Friend". The city was easily defended, and was far enough away from the Philistines and Northern tribes to be safe. It was in a region familiar to David in his exile and where he was well known. Near by was the brook Eschol whence the

luxuriant vineyards, which produce some of the best grapes in Palestine. Groves of olive and other fruit trees also abound. Here Abraham, Isaac and Jacob, with their wives, except Rachel, were buried, and the Mohammedans, who now dwell in the town, guard their shrines with great care. The Mohammedan name for Hebron is el-Khulil meaning, "The Friend". The city was easily defended, and was far enough away from the Philistines and Northern tribes to be safe. It was in a region familiar to David in his exile and where he was well known. Near by was the brook Eschol whence the

FOR WRITTEN ANSWERS

1. Why did David propose to go to Judah?
2. What made Hebron a suitable capital?
3. What reasons were given for making David king over all Israel?

Lesson XII.

REVIEW

September 20, 1908

TO MAKE READY FOR THE REVIEW—Read over each Lesson carefully, and see that you know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. Review Ques. 20-38, Shorter Catechism. (As the Quarterly Review comes one Sabbath in advance this Quarter, the Review of the Supplemental Lessons will be given with Lesson XIII. for next Sabbath.)

GOLDEN TEXT—And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.—2 Samuel 5 : 12.

Daily Readings—(Courtesy, I. B. R. A.)—M.—Israel asks for a king, 1 Sam. 8 : 10-22. T.—Saul chosen king, 1 Sam. 10 : 17-27. W.—Samuel's warning, 1 Sam. 12 : 13-25. Th.—David anointed, 1 Sam. 16 : 1-13. F.—David and Goliath, 1 Sam. 17 : 38-54. S.—David and Jonathan, 1 Sam. 20 : 30-42. S.—David spares Saul's life, 1 Sam. 26 : 17-25.

Prove from Scripture—*That real success depends on God's help.*

The Question on Missions—12. What are railway and lumber camp missions like? There is much railway building and there are many lumber camps, and the church sends missionaries who distribute illustrated literature and hold services with these men, not only on Sundays, but on week evenings, after the day's work is done.

REVIEW CHART—Third Quarter

| STUDIES IN THE OLD TESTAMENT : THE UNITED KINGDOM | LESSON TITLE | GOLDEN TEXT | LESSON PLAN |
|---|--|---|---|
| I.—1 Sam. 8 : 10-22. | Israel Asks for a King. | By me kings reign.—Prov. 8 : 15. | 1. Samuel's warning. 2. Israel's refusal. 3. Jehovah's consent. |
| II.—1 Sam. 10 : 17-27. | Saul Chosen King. | He that ruleth over men must be just.—2 Sam. 23 : 3. | 1. The Lord rejected. 2. The king chosen. 3. The king followed. |
| III.—1 Sam. 12 : 1-5, 13-25. | Samuel Warns Saul and the People. | Only fear the Lord, and serve him.—1 Sam. 12 : 24. | 1. A noble example. 2. A plain requirement. 3. A striking confirmation. |
| IV.—1 Sam. 15 : 13-23. | Saul Rejected by the Lord. | The Lord our God will we serve.—Josh. 24 : 24. | 1. Saul's disobedience. 2. Saul's excuses. 3. Saul's sentence. |
| V.—1 Sam. 16 : 1-13. | David Anointed at Bethlehem. | Man looketh on the outward appearance.—1 Sam. 16 : 7. | 1. The prophet's errand. 2. The Lord's choice. |
| VI.—1 Sam. 17 : 38-49. | David and Goliath. | In the Lord.—Ps. 11 : 1. | 1. The champion. 2. The challenge. 3. The combat. |
| VII.—1 Sam. 18 : 6-16. | Saul Tries to Kill David. | The Lord God is a sun.—Ps. 84 : 11. | 1. David praised. 2. David envied. 3. David dreaded. |
| VIII.—1 Sam. 20 : 30-42. | Friendship of David and Jonathan. | A friend loveth at all times.—Prov. 17 : 17. | 1. A friend's defence. 2. A friend's warning. 3. A friend's farewell. |
| IX.—1 Sam. 26 : 17-25. | David Spares Saul's Life. | Love your enemies.—Luke 6 : 27. | 1. David's innocence. 2. Saul's promise. |
| X.—1 Sam. 31. | Saul and Jonathan Slain in Battle. | Prepare to meet.—Amos 4 : 12. | 1. A crushing defeat. 2. A boastful triumph. 3. A heroic deed. |
| XI.—2 Sam. 2 : 1-7, 5 : 1-5. | David Made King over Israel and Judah. | David went on, and grew great.—2 Sam. 5 : 10. | 1. David king of Judah. 2. David king of all Israel. |
| XIII.—Isa. 5 : 11-23. | Temperance Lesson. | Wine is a mocker.—Prov. 20 : 1. | 1. The prophet's warning. 2. The drunkard's mockery. |

A Missionary Lesson

SAMUEL THE PROPHET. It was his work to teach Israel about God. We know more about God than do the heathen nations. Surely it is our duty to share our knowledge with them.

SAUL THE KING. How much care God took in choosing a king for Israel! First Saul was selected, and when he proved a failure, David was chosen. But no human king is perfect. The only King without fault is Jesus. And it is God's purpose that He shall reign over the whole world.

JONATHAN,—who loved David like a brother. The people of heathen lands are our brothers. If we love them, as Jesus loves us, we shall be eager to share the gospel with them.

DAVID, the brave and faithful shepherd, reminding us of Jesus the Good Shepherd, who would have all the wandering sheep of heathen lands gathered into His fold.

FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance on page 96, may be detached, if so desired, by Members of the HOME DEPARTMENT.]

- Lesson I. What reasons did the elders of Israel give to Samuel for desiring a king ?
- Lesson II. Where and by what method was Saul publicly chosen as king ?
- Lesson III. By what miracle were Samuel's words at Saul's coronation confirmed ?
- Lesson IV. Why was Saul rejected by the Lord ?
- Lesson V. In what manner was David selected as the future king of Israel ?
- Lesson VI. What was the secret of David's victory over Goliath ?
- Lesson VII. Why did Saul try to kill David ?
- Lesson VIII. How did Jonathan show his friendship for David ?
- Lesson IX. What command of Jesus is illustrated in David's sparing Saul's life ?
- Lesson X. Where and in what manner did Saul die ?
- Lesson XI. What was David's capital as king of Judah ? What as king of all Israel ?
- Lesson XIII. Give reasons why we should abstain from the use of strong drink.

Lesson XIII. REVIEW, SUPPLEMENTAL LESSONS September 27, 1908

TO MAKE READY FOR THE REVIEW.—Revise your Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism, (Special) The Ten Commandments, and the Question on Missions for the Quarter.

TEMPERANCE LESSON

LESSON SETTING—More than two hundred years after David's time, during the reign of four kings of Judah (see ch. 1 : 1), the great prophet Isaiah lived and prophesied in Jerusalem. The Lesson is from a series of woes which he uttered against his people for their wickedness.

GOLDEN TEXT—Wine is a mocker, strong drink is raging.—Proverbs 20: 1.

Memorize vs. 22, 23. **THE LESSON PASSAGE**—Isaiah 5 : 11-23.

11 Woe unto them that rise up early in the morning, that they may follow strong drink ; that ¹ continue until night, till wine inflame them !

12 And the harp, and the ² viol, the tabret, and ³ pipe, and wine, are in their feasts ; but they regard not the work of the Lord, neither ⁴ consider the operation of his hands.

13 Therefore my people are gone into captivity, ⁵ because they have no knowledge ; and their honourable men are famished and their multitudes ⁶ dried up with thirst.

14 Therefore hell hath enlarged ⁷ herself, and opened her mouth without measure : and their glory, and their multitude, and their pomp, and he that rejoiceth, ⁸ shall descend into it.

15 And the mean man ⁹ shall be brought down, and the ¹⁰ mighty man shall be humbled, and the eyes of the lofty ¹¹ shall be humbled :

16 But the Lord of hosts ¹² shall be exalted in judgment, and ¹³ God that is holy shall be sanctified

Revised Version—¹ tarry late into the ; ² lute ; ³ the ; ⁴ have they considered ; ⁵ for lack of knowledge ; ⁶ are parched with thirst ; ⁷ her desire ; ⁸ among them ; ⁹ are ; ¹⁰ are ; ¹¹ are ; ¹² is exalted ; ¹³ God the Holy One is sanctified ; ¹⁴ as in their pasture ; ¹⁵ wanderers ; ¹⁶ let him hasten ; ¹⁷ a.

Daily Readings—(Courtesy, I. B. R. A.)—M.—Judgment on evil doers (Temp.), Isa. 5 : 11-23. T.—Fruit of sin, Prov. 1 : 20-33. W.—Sinful luxury, Amos 6 : 1-7. Th.—God's judgment, Isa. 24 : 1-12 ; F.—The mocker, Prov. 20, : 1-11. S.—Be ye sober ! 1 Peter 4 : 1-3. S.—Dead to sin, Rom. 6 : 1-14.

THE LESSON EXPLAINED

I. THE PROPHET'S WARNING.—11, 12. **Woe unto them.** A solemn warning of the sure punishment of evil living. **Rise up early**, etc.; at break of day. **Follow**; search for eagerly, so powerful is their appetite. **Strong drink**; intoxicating liquor made of dates, apples, pomegranates, honey, or barley. **Tarry late into the night** (Rev. Ver.); wasting the time for rest as well as the time for work, in drinking. **Wine inflame them**; excite them, so that they are ready for any evil deeds. **Harp..lute** (Rev. Ver.); stringed instruments, the latter resembling the guitar. **Tabret**; tambourine or drum. **Pipe**; flute. **Regard not**, etc. In their drunken orgies, they have no thought of God, who is all the while ruling and guiding His people. **Neither consider**, etc. Their drink-blinded eyes cannot see that God is always at work in the world.

13-15. **Therefore..into captivity.** For their sins Judah will be carried captive to Babylon (see 2 Chron. 36 : 20). **For lack of knowledge** (Rev. Ver.); because drink has prevented their seeing clearly right and wrong, and choosing the right. **Honourable men**; the wealthier and ruling classes. **Famished**; starved. **Multitude**; the common people. **Hell**; the place of the dead. **Enlarged her desire** (Rev. Ver.); her appetite. **Glory..pomp..descend.** All that makes the country great and happy will disappear as though swallowed up in the earth. Drink swallows health,

in righteousness.

17 Then shall the lambs feed ¹⁴ after their manner, and the waste places of ¹⁵ the fat ones shall ¹⁶ 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, ¹⁸ 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 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 ¹⁷ reward, and take away the righteousness of the righteous from him !

Revised Version—¹⁴ as in their pasture ; ¹⁵ wanderers ; ¹⁶ let him hasten ; ¹⁷ a.

Daily Readings—(Courtesy, I. B. R. A.)—M.—Judgment on evil doers (Temp.), Isa. 5 : 11-23. T.—Fruit of sin, Prov. 1 : 20-33. W.—Sinful luxury, Amos 6 : 1-7. Th.—God's judgment, Isa. 24 : 1-12 ; F.—The mocker, Prov. 20, : 1-11. S.—Be ye sober ! 1 Peter 4 : 1-3. S.—Dead to sin, Rom. 6 : 1-14.

happiness, home, peace and life itself. **Mean man**; the poor and obscure people. **Mighty man**; the powerful in the land.

16, 17. **The Lord..exalted in judgment.** Every one will see that His punishment of Judah has been just and necessary. **The Holy One is sanctified in righteousness** (Rev. Ver.). God's righteousness will be clearly seen in the punishment of Judah's sin. **Lambs feed..wanderers** (the Arab tribes of the desert) **eat** (Rev. Ver.); a picture of the desolation that is soon to come upon Jerusalem. "Places of the fat ones" are pastures where the sheep grow fat.

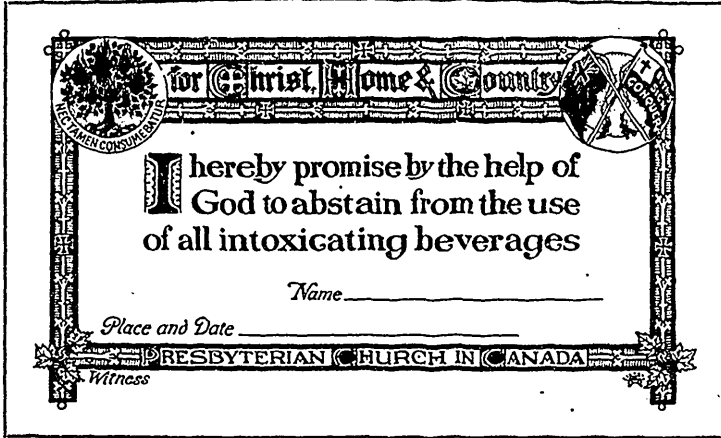
II. THE DRUNKARDS' MOCKERY.—18-21. **Draw iniquity**, etc. Their wicked desires draw towards them all kinds of evil, and punishment is sure to follow. **Let him make speed.** They mock at the idea of judgment, as if it would never come (compare 2 Pet. 3. 3, 4). **Wise in their own eyes.** Their own way, rather than God's, they hold to be wise. They have no fear of Him.

22, 23. **Mighty to drink wine.** Judges are spoken of here. They let the wicked go free, for bribes, which they spend on drink. **Men of strength**, etc. They use their strength only to mix strong drink, but it soon becomes their master. **Take away the righteousness**, etc.; they treat the righteous as though they were wicked,—again for the sake of bribes.

Prove from Scripture—*That drunkenness excludes from the kingdom of God.*

WHY I SHOULD SIGN THE PLEDGE

A pledge is a promise. When we sign the Temperance Pledge, we promise never to drink anything that will intoxicate. Below, on this page is printed an exact copy, somewhat reduced in size, of the new and beautiful Pledge Card for our church. It is very handsomely printed in two colors. In one of the upper corners is our church's emblem, The Burning Bush, and beneath it, the motto, in Latin, "And, for all that, it was not consumed". At the opposite corner is the Union Jack, our country's flag, and a banner, with a white cross, and the words, "By this sign conquer". "By the help of God"—these are great words in the pledge. God can, and will, if we ask Him, make us strong to keep the promise.



WHY I SHOULD SIGN THE PLEDGE—Here are some of the many good reasons :

1. I want to have a strong and healthy body. But drink makes the body weak, and often fills it with disease.
2. I want always to have a clear and steady head. Strong drink dulls the brain, and weakens the will power.
3. I do not want my parents, or brothers and sisters, or friends, ever to be ashamed of me, as they will be, if I indulge in drink.
4. I want to get on in the world. Drink is one of the greatest hindrances to success. It is likely to shut one out from all positions of responsibility.
5. And drink will make me unfit to enter heaven, where nothing vile or unclean can come.
6. It will be great help to me, to sign the pledge. When I am tempted to use strong drink, my promise will come up before me, and keep me back.
7. If I sign the pledge, it may encourage some other person to do so. In this way I may help to save some one else from becoming a drunkard.
8. My signing the pledge will help to stop the selling of drink. For if every one should refuse to buy, there would be no one to sell.
9. The best time to sign the pledge is when I am young. It is so much easier to begin right, than to have to begin over again.
10. Besides, if I sign the pledge when I am young, the habit of not using anything that intoxicates will grow stronger and stronger.

It is a wise thing for me to sign the pledge, and there is no better time for me to sign it than **JUST NOW.**

"For Christ". Look at these words on the Pledge Card. For us He has done more than tongue can tell, and at a cost we can never count. He wants us to give ourselves to Him and His service. But we cannot give ourselves to Him, unless we forsake everything that is evil. And drink is one of the worst of evil things.

"Home and Country". These, we love with all our hearts. Drink is a curse to them both. How we should hate it, shun it, and seek to destroy its power!

SCHOLAR'S REGISTER

July-September, 1908

[This Record, with questions for written answers on page 93, may be detached for Quarterly Report by members of the HOME DEPARTMENT.]

| Name | Address | | | | | | Class | |
|------------|-----------------|-------------|-----------|----------------------|---------------|-------------------|-------------|------|
| DATE | N. S. Att'dance | Mem. Verses | Catechism | Time Spent in school | Contributions | Church Attendance | PREACHER | TEXT |
| 1908 | | | | | | | | |
| July 5 | | | | | | | | |
| July 12 | | | | | | | | |
| July 19 | | | | | | | | |
| July 26 | | | | | | | | |
| Aug. 2 | | | | | | | | |
| Aug. 9 | | | | | | | | |
| Aug. 16 | | | | | | | | |
| Aug. 23 | | | | | | | | |
| Aug. 30 | | | | | | | | |
| Sept. 6 | | | | | | | | |
| Sept. 13 | | | | | | | | |
| Sept. 20 | | | | | | | | |
| Sept. 27 | | | | | | | | |
| Totals | | | | | | | | |

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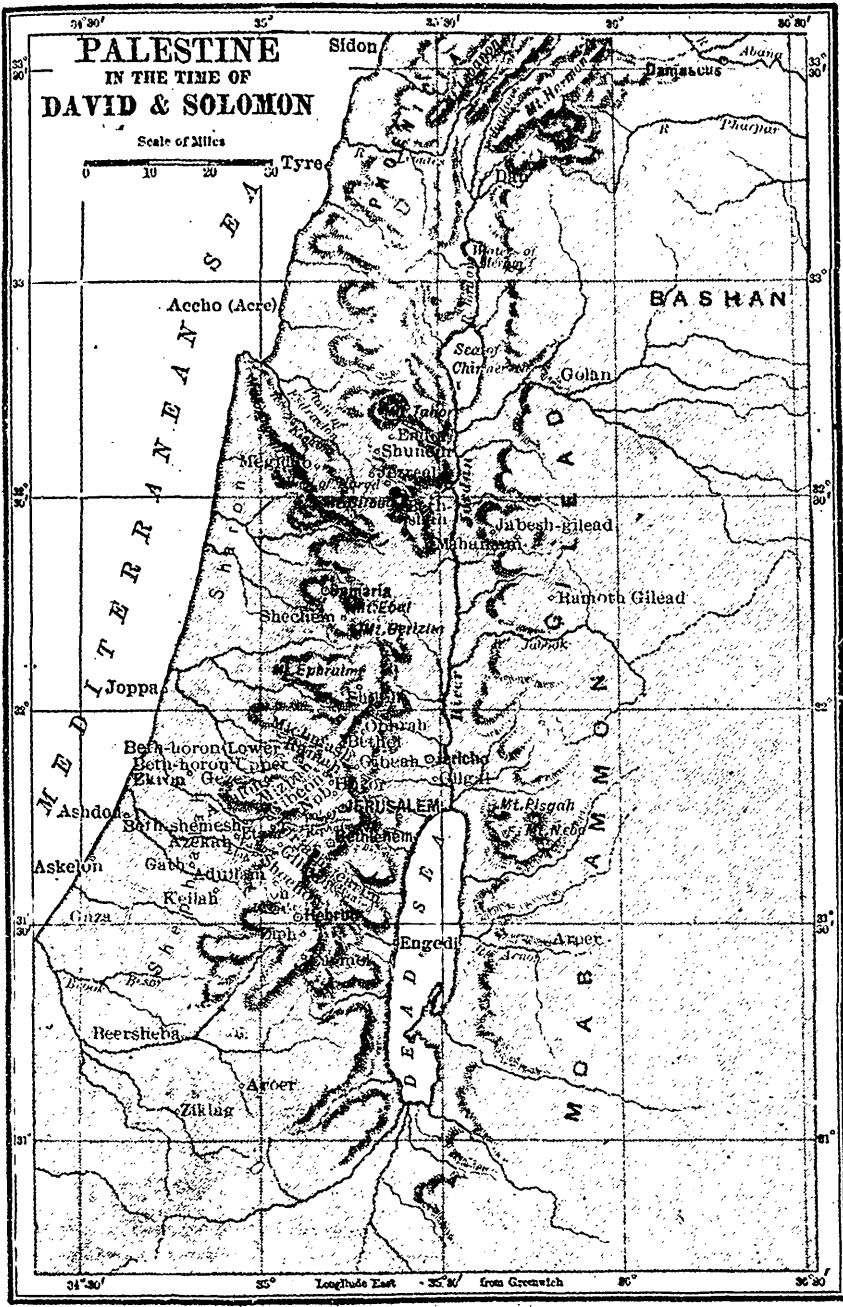
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| | 1907* | 1906† | 1905† | 1904† | 1903† |
|------------------|--------|--------|--------|--------|--------|
| Abstainers' Sec. | 46.04% | 35.90% | 36.95% | 42.47% | 37.39% |
| General Section | 86.84% | 57.33% | 74.23% | 61.90% | 71.13% |

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