

THE SUNDAY SCHOOL.

LESSON III, THIRD QUARTER, INTERNATIONAL SERIES, JULY 19.

Text of the Lesson, I Sam. xii, 13-25. Memory Verses, 23-25—Golden Text, I Sam. xii, 24—Commentary Prepared by Rev. D. M. Stearns.

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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.

In verse 1 we hear Samuel saying, "Behold, I have hearkened unto your voice in all that ye said unto me and have made a king over you." Now he says that the Lord did it, for he was the Lord's representative. If believers would accept the truth that we are here in Christ's stead our lives would tell more for Him (II Cor. v, 20; John xvii, 18). Israel now had a king, like other nations, but they had put a man in the place of God, for Samuel reminded them, "The Lord your God was your king" (verse 12). When we remember Rom. vi, 16, "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey," we should be able to see if we are putting any person or thing in the place of God.

14, 15. If ye will fear the Lord and serve Him and obey His voice. * * * But if ye will not obey the voice of the Lord, but rebel. * * *

Although they have sinned and God has given them their desire, yet here is a way of blessing still left to them. Jehovah must and will be magnified either in blessings upon an obedient people or in judgment upon the unbelieving. He redeemed Israel from Egypt that they might keep His commandments and serve Him and be a peculiar treasure unto Him above all people, a willing and obedient people enjoying His goodness (Ex. xix, 4, 5; Isa. i, 18, 19). Obedient service was the way of blessing, disobedience the way of the hand of the Lord against them. Moses called heaven and earth to witness against them that he had set before them life and death, blessing and cursing, and he entreated them to choose life (Deut. xxx, 19).

15-18. Now therefore stand and see this great thing which the Lord will do before your eyes. * * * So Samuel called unto the Lord, and the Lord sent thunder and rain that day, and all the people greatly feared the Lord and Samuel.

A deep conviction and hatred of sin is a grand thing for any child of God, for otherwise one may lightly tamper with sin and grieve the Spirit. It was a most unusual thing to have rain during wheat harvest, and that the people might hear God's own voice disapproving of their action and not think of it as merely Samuel's disapproval he said he would ask God to speak by sending thunder and rain that day, which he did, and God so answered him, and the people saw Samuel's oneness with God, and they feared greatly. It was something like Elijah's prayer that the Lord would show His oneness with him by sending fire (I Kings xviii, 36-39). We remember also that on one occasion when the Lord Jesus spoke to His Father the Father answered Him by a voice from heaven, but the people said that it thundered (John xii, 28, 29).

19, 20. And Samuel said unto the people: Fear not; ye have done all this wickedness. Yet turn not aside from following the Lord, but serve the Lord with all your heart.

The special manifestation of God in the thunder and the rain at such an unusual time seemed to convince the people that they really had sinned in asking for a king, and they entreated Samuel to pray for them that they might not be punished. The power of the intercession of Moses and Samuel is seen in Jer. xv, 1, where the Lord speaks of a time when even such as they could not avail. That time had not yet come, so Samuel urges them to turn to the Lord and, being forgiven, to serve Him henceforth with the whole heart. What precious words for us are these: "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (I John i, 9).

21, 22. For the Lord will not forsake His people for His great name's sake, because it hath pleased the Lord to make you His people.

When once we become the Lord's redeemed people, no power can pluck us out of His hand (John x, 27-29), and where He begins a work He will finish it (Phil. i, 6; Pa. cxxxviii, 8). He knows us thoroughly before He chooses us, and, having chosen us, He will perfect us, but He may need to chasten us, and that He will not fail to do as He sees that we need it. Consider Amos iii, 2; Heb. xii, 5, 6. He testifies repeatedly concerning His rebellious Israel that all heaven did or will do for them is all for His name's sake (Ezek. xx, 9; xiv, 22, 44; xxxvi, 21, 22). Jeremiah prayed, "O Lord, though our iniquities testify against us, do Thou it for Thy name's sake" (Jer. xiv, 7). For His name's sake we have the forgiveness of sins (I John ii, 12).

23-25. Only fear the Lord and serve Him in truth with all your heart, for consider how great things He hath done for you.

Samuel assures them that it would be a sin for him to cease to pray for them and that he would continue to teach them the good and the right way, but that they must let their minds dwell upon the great things the Lord had done for them and thus be con-

strained to live in His fear and serve Him with the whole heart. In verse 7 he said, "Stand still that I may reason with you before the Lord of all the righteous acts of the Lord, which He did to you and to your fathers." Compare Deut. viii, 2; Josh. xxiii, 14. To us the word would be. Consider the love of God to you in the great redemption He has provided and let His love constrain you to receive Him and yield fully to Him for His service, a reasonable service in which we prove the good and acceptable and perfect will of God (Rom. xii, 1, 2).

PRETTY COSTUMES.

Rose Pink and Pale Green Linen Gowns—Sack Coats.

Rose pink and pale green are leading shades for linen gowns, and these are always dainty and cool looking in summer.

A smart fashion is that of little waistcoats of kid embroidery or old brocade for morning wear over blue or black serge skirts in company of a short sack coat or bolero. These are cut low to admit of a folded scarf or chemisette of soft plaited muslin or chiffon, which comes right up to the neck. The softening effect at the neck takes off any idea of hardness from the brocade or cloth underneath.

The attractive little loose sack or bolero in black net and taffeta has not rebel. * * *



TURBAN OF ROUGH STRAW.

disappeared. It is such a welcome addition in town for wearing over blouses with ordinary black skirts that few of us with a limited number of toilets can afford to dispense with this smart and useful garment.

Very dressy hats are made of satin straw, trimmed with ostrich feathers. Tulle and chiffon hats are not so much used, but are mingled with straw.

Foulard dresses are useful as well as pretty if made in a simple blouse and skirt fashion with fagoting for sole trimming or a little embroidery. The extremely ornate, fussy foulard has given way to the velvety or crepe de chine dress and the foulard is now considered a material for the general utility gown.

Elbow sleeves will not be seen for street wear this season, but will still be popular for dressy occasions.

The turban in the sketch is of rough straw trimmed with red flounces.

JUDIC CHOLLET.

While this country has never paid distinctive honors to Mr. Edison, such as have lately been bestowed on Signor Marconi by Italy, it has paid him royalties with great cheerfulness and regularity, which is perhaps quite as satisfactory to Mr. Edison.

A New York magistrate has decided that a man has a right to scatter money in the streets if he wishes. It is gratifying to know that point is settled. Now the only thing to do is to get the money to scatter.

Governor Bailey of Kansas has announced that no applicant for office will be appointed unless he has a comfortable bank account. What does he suppose people want the offices for anyway?

If Rev. Dr. Charles H. Parkhurst is to continue posing as a high moral reformer and critic of the universe he really ought to stop spelling negro with two g's.

At least it may be assumed that Fisherman Grover Cleveland rather enjoys watching the presidential cork bob up and down.

Footless Men.

A footless race of men is said to live in New Guinea. They live in the midst of lakes, moving about on little canoes and possessing a few cabins built on wood piles. Their feet are so undeveloped as to be practically useless for walking.

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