

kingdom of heaven, (Matt. 18 : 14.) And just before he suffered, to impress the lesson on their minds, so that they would never forget it, he took a towel and girded himself and then took a basin of water and stooped to the humble office of washing the feet of his disciples. Now in these Scriptures he evidently intended to teach the following lessons:

1. That true greatness consists not in being lords over others and having them minister to us, but in becoming a *servant* and ministering to others. "If any man desire to be first the same shall be last of all and *servant* of all. Greatness thus consists in being of use to others. Jesus himself "came not to be ministered unto, but the minister (to serve) and to give his life a ransom for many." Though he was Lord of all he became *servant* of all that might be helpful to our race, and lift poor fallen man up from the ruin into which sin had plunged him. A man then in the church becomes great just in proportion as he ceases to be a self-seeker and is willing to spend and be spent for the benefit of others. How many church troubles would be avoided if all could catch the spirit of the doctrine we are here inculcating! The great difficulty with many church members is that they are always seeking "thier own things," and not the things of others.

2. That the way by which we must reach true greatness is by humbling ourselves instead of trying to exalt ourselves, and demanding that others shall look up to us, as if we were objects of worship. Some men stand so much upon their dignity that they amount to little but figureheads. The Savior demands that all such shall humble themselves. He turns the world with man's view of greatness upside down. He puts the world's great one at the bottom, and poor despised ones who are humbly toiling for the good of others, at the top. What havoc the day of judgement will make with men's views of many things. Many a poor despised one, who lived and died in obscurity will be exalted to positions of honor and glory while others whose fame has been the admiration of the world will be consigned to everlasting ignominy and contempt. M.

One dies twice; to cease to live is nothing, but to cease to love and to be loved is an insupportable death.—*Voltaire*.

OUR REMOVAL TO ALBANY

On last Lord's-day we severed our connection with the church at this place in order to take charge of the work at Albany. The Oak Creek church, only a few miles away, will cooperate with Albany this year, taking one-fourth of our time. The other three Lord's days will be devoted to the Albany church. We have made this change after considerable thought, believing it will be for the good of the cause. Our work will begin on the first of January, 1884.

We have secured competent assistance in the office, so that by being relieved from the book keeping, proof reading and other necessary office work, we will have the more time to devote to the editorial work. Let our readers therefore have no fears at this point, for we hope to give them more solid food in the future than when adding to our editorial labor the business of the office besides preaching regularly for the church here. We will be near enough to Monmouth to drop in occasionally and superintend the work in a general way.

To the sisters, brethren and friends of Monmouth and vicinity, we return our thanks for their interest in us and the many expressions of kindness and brotherly love towards us while living in their midst. Let the good cause grandly move on.

A REVIEW.

Another year has gone out of our lives and we linger for a breathing space, to look backward at what has been done and what left undone, before we start again on the onward journey. Among other things we come to a summing up of the last quarter's Bible lessons. What has been learned in the last twelve weeks that will help us, and help us to help others to lead better, truer lives? Shall we go together swiftly and briefly over that period of the history of Israel recounted for us in the first Book of Samuel and then go out into the sunshine this bright December morning realizing that "there is blessing and cursing; one for sin, the other for righteousness?"

I.—*Eli's Death*.—What a sorrowful vision rises before us as we read of the blind old man sitting by the gate waiting anxiously for news from the battle with the Philistines. The honor had been

taken from his house through the degeneracy of his sons over whom he had cast little restraint; they had even obtained the privilege of carrying the ark of the covenant into the battle, and for it as much as for his sons, Eli's heart trembled. The evil tidings of the messenger, that the people were slaughtered, his sons slain, and the ark of God taken was such a blow that he died in his old age of a broken heart.

II.—*Samuel the Judge*.—The terrible judgments upon Eli and his sons were given by the Lord, through Samuel, who, at Eli's death, was immediately recognized as judge. His was a rare character; he filled the office of judge for sixty years and no blemish touched his public or private life. He banished idolatry, established the schools of the Prophets, and never ceased to bring the people in prayer before the Lord. Shall we follow his example that we may say, "Hitherto the Lord hath helped us?"

III.—*Asking for a King*.—As Samuel grew old he could not well leave his home at Ramah to visit different places and perform the functions of his office, so he appointed his sons judges. These young men did not judge as wisely as their father, and the people complained, asking for a king such as other nations had around them. Samuel advised them to put aside such thoughts, but they persisted, and the last and greatest judge of Israel laid their plea before the Lord. Their desire was granted, and the Hebrews took a place among the people of the world as a kingdom; it was the beginning of the political consequence which culminated in the glories of Solomon's reign.

IV.—*Saul Chosen King*.—And all the people shouted and said, God save the king. "See ye him," said Samuel, "whom the Lord hath chosen for you, there is none like him among all the people." It was Saul, the son of Kish, who ruled wisely for a time, but finally proved unfaithful to his trust.

V.—*Samuel's Farewell Address*.—The voice of the incorruptible judge taking leave of his office in Gilgal, before Saul and the assembled multitude, found a response that any ruler might envy: "Thou hast not defrauded us; thou hast not oppressed us." He beseeches them at the last to fear the Lord and serve him; "for consider how great things he hath done for you.

If ye shall still do wickedly, ye shall be consumed, both ye and your king."

VI.—*Saul Rejected*.—And why? The Lord had commanded him, through the aged prophet Samuel, to utterly destroy the Amalekites, a tribe of robbers that lived south of Canaan. Saul's greed prompted him to bring back sheep and oxen as the spoils of battle. He then tried to deceive Samuel by saying the people brought them back as a sacrifice. "Behold, to obey is better than sacrifice and to hearken than the fat of rams. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king," said the prophet who mourned for Saul, but came no more to see him. Shall we not obey the Lord in the way he has appointed instead of trying to serve him in blind perverseness some other way?

VII.—*David Anointed*.—Samuel mourned for Saul's rejection until sent by the Lord to anoint the son of Jesse, the Bethlehemite, as the future king of Israel. David immediately comes into notice as a sweet singer before Saul, becoming also his armor bearer, gaining knowledge in this way of court life for future use. He was a man after God's own heart, and we have a longer account of his life than of any other in the Old Testament.

VIII.—*David and Goliath*.—Two years passed and David performs the act with which his name is inseparably connected. The warriors of Israel are summoned to battle against the Philistines, and David carrying food to his brethren, heard the challenge of the giant which terrified Saul's army. In the name of the Lord of Hosts he slew the boaster and carried his head back in triumph to the king. "He who can go forth in the name of the Lord will be sure to prevail."

IX.—*David's enemy Saul*.—The enthusiasm which David's exploit in the valley of Elah excited among the people culminating in the song of triumph, caused Saul's admiration to turn to envy and he watched David with jealous eyes. He failed in his attempt to take David's life, but continued to persecute him in every way he could devise. "David behaved himself wisely in all his ways; and the Lord was with him."

X.—*David's Friend Jonathan*.—Side by side with the envy of Saul is related the beautiful friend-