THE SUNDAY SCHOOL.

LESSON III, THIRD QUARTER, INTER-NATIONAL SERIES, JULY 19.

Text of the Leanon, I fam. 211, 13-26. Memory Verses, 23-25-Golden Text, Sam. all, 25-Commentary Propar-ed by Rev. D. M. Stearns.

(Copyright, 1903, by American Press Association.] 13. Now therefore behold the king whom ye have chosen and whom ye have de-sired, and, behold, the Lord hath est 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 zvil, 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 re-member 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 elther 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. 1, 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).

16-18 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 dur-ing 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 be did, and God so answered him, and the ople saw Samuel's oneness with God, and they feared greatly. It was some thing 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 Fa-ther the Father answered Him by a voice from heaven, but the people said beam from the infinite sun of God's nat it thundered (John XII, 28, 29).

RELIGIOUS THOUGHT.

Come Glenned From the Teachings of All Denominations. The final redemption of the world would not be far off if we could only bring Jesus in touch with all mankind. -Rev. Dr. Frank De Witt Talmage.

Presbyterian, Chicago, The Providence of God. Men of today cannot see God's prov-idence. God is angry with the sinner every day, but there is good will behind the anger.-Rev. L. C. Barnes, Baptist, Worcester, Mass.

Appreciating the Divine Meaning. The minds of men in every quarter of the intellectual and moral earth are getting ready to appreciate the divine meaning in man and nature.-Rev. S. C. Eby, Swedenborgian, St. Louis.

True Worship.

God may be worshiped as an abstract, an omnipotent something, and such worship may be only a dreamy and dreary mysticism. The true worship of God is that of the human mind, which lovingly and reverently seizes hold of or broods upon the divine nature. -Rev. Dr. Barrows, Oberlin, O.

Death and Immortality. greater hindrance to progress could possibly come, no greater blight could fall upon human operations, no greater blow could be struck at moral attainment, than to persuade men that there is no hereafter and that death is the final visitor .- Rev. William Robson Notman, Presbyterian, Chicago.

Charm of Homes.

The charm and cement of a home are child life. Landlords deny this boon to the city home of today. The time will shortly be here when the law will compel the owners of apartment houses to provide playgrounds for children and receive them into their buildings.-Rev. Wilson M. Backus, Unitarian, Chicago.

The True Life. We do not die when we leave here. but merely shed our soul of its material incumbrance and depart to another world, where we continue to live out our existence in a sphere of greater activity and without the discomforts of having to attend to any material wants. - Rev. W. E. Bentley, Episcopalian, New York,

The Kingdom of God.

Jesus did not mean the church when he said "kingdom of God." The church is a good thing, but the kingdom is a thousand times better. The church is exclusive and separative, the kingdom unifying and inclusive. The church requires assent to a creed for admission; the kingdom embraces all good of every race and nation .- Rev. J. T. Bradley, Methodist, Atlanta, Ga.

God's Immenaurable Love. One's capacity to love is the measure of possible sufferings. God's love was embodied in Jesus Christ. All human love is but an effect, is but a reflection of God's love, is but a stream from the fountain of God's love or, rather, but a drop out of the boundless ocean of the affection of our Heavenly Father. Com bine all mother love, the love of all mothers of all ages, and raise the sum m from the infinite sun of God's love?-Rev. Dr. W. W. Landrum, Bap-tist, Atlanta, Ga. The One and Only Saviour. God never duplicates his works. He never overdoes. He never exceeds the necessary and the sufficient. He never repeats himself. There is only one Isaiah, only one St. Paul, only one John the Baptist, only one Cromwell, only one Washington, only one Lincoln, and there is only one Christ, only one risen Christ. The world needs no more, and, as I said before, God is the great economist. He is scrupulously exact and just in the use of the eternal forces. The world needs only one Saviour, only one Christ, and God has given us only one Saviour, only one Christ-the risen Lord, who was and is for evermore the resurrection and the life.—Rev. Dr. Jo-seph Milburn, Congregationalist, Chicago



18, 20 And Samuel said unto the people: Fear not; ye have done all this wicked-ness. Yet turn not saide 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 un-righteousness" (I John 1, 9).

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

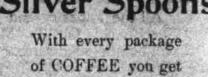
When once we become the Lord's re-deemed people, no power can pluck us out of His hand (John x, 27-29), and where He begins a work He will finish i (Phil 1, 6; Pa. cxxxvill, 8). He knows is thoroughly before He chooses us and, having chosen us. He will pertect us, but He may need to chasten us, and that He will not fail to do as He sees that we need it. Consider Amos III, 2; Heb, zil, 5, 6. He testifies repeatedly concerning His rebellious israel that all henven did or will do for them is all for His name's cake (Exsk. xx, 9; ziv, 22, 44; xxxvi, 21, 22). Jeremish prayed, "O Lord, though our iniguities testify against Us, do Thou it for Thy name's sake ve have the Sorgiveness of sing G John II, 122.

The Only fear the Lord and serve Him truth with all your heart, for consider ow great things He built done for you. Samuel assures them that it would ain for him to cease to pray for and that he would continue to ach them the good and the right way, of their they point let their minds rell upon the great things the Lord d done for them and thus be con-rained to live in His fear and surveim with the whole heart. In yers

What God Desires of Men.

reno. What God Desires of Men. God led his people out of bondage ist and most discoursing hours God people of Moses as friend and guide, they went through many hard and tying experiences, but at last they ar-ived at the end of their destination and entered Cannan. So it is with as, Now we are on our hard and danger wisite. Often we are discoursed; we into additional beauty loads. We may be great leader, wells Christ, until at the end of the journey will come, and we shall enter our heavenly Ca-ing we shall enter our heavenly Ca-ing we shall enter our heavenly Ca-ten and be forever with our God-ten and be forever with our God-by our bound of the sources.

byterian. New York Infatilitie Guidance. We need guidance to know when to speak, when to smile, when to frown, when to direct, when to enter upon public or private enterprises, to whom to trust our hand, our heart, our prop-sty, to know what to believe where there is conflict or doubt. But there is a power than can decide in all these enses. The impulse that so due guides in the common affairs of fife is like, the higher impulse that somes direct from God. The more we have of his spirit the more habitual becomes this



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