

# BUSY RUSSIANS CROSS RIVER ANGER

Approximate certain \$1,250,000, Germany... The Russian army from London... Prussia Broken Down by Invader.

A despatch from London says the Russian army from the west has crossed the River Angerapp and has driven the Germans from the town of Gross Medunishken on the west bank of the Angerapp from the general staff of the passage of the Angerapp and the occupation of Gross Medunishken is the most important news that has been received from East Prussia since the revolution that Tilsit was menaced by the second army of invasion.

The Angerapp was a strong natural defence of which the Germans made effective use in blocking the Russian march toward Insterburg. For many weeks German batteries posted on the west bank of the river defeated every effort by the Russians to force a crossing. Now that it is officially announced that the Germans have been driven from the west bank a rapid advance of the Russian forces may be expected. They have occupied forty miles of the East Prussian territory and have conquered the region north of the Muziarun Lakes.

Simultaneously the Russian advance toward West Prussia has gained momentum, with the capture of Slesow, a town near the border and about 32 miles southeast of Thorn. The Russian line runs from the north bank of the Vistula to the miles of the West Prussian frontier. The main fighting is on the front of Lippo and Biezun, and the resistance in this region is rapidly weakening.

# German Auxiliary Cruiser is Sunk

A despatch from Buenos Aires says: The Buenos Ayres newspaper announces that a German auxiliary cruiser, formerly of the Woodrow Wilson, was sunk on January 7 off the Patagonian coast by the British cruiser Australia. The crew were taken to the Falkland Islands.

# Trawler Hits Mine, Goes Down With Crew

A despatch from Grimby, England, says: The British trawler Howard struck a mine in the North Sea, it was announced on Wednesday, and is believed to have gone down with her crew. Twenty seven sailing ships and twenty six steamers have been lost since January 1.

# ASTURIAS REACHES PORT

Captain's Prompt Action Averted Destruction of Vessel.

A despatch from Southampton says: The British hospital ship Asturias, which narrowly escaped being torpedoed by a German submarine off Havre, arrived here this afternoon. It had some wounded soldiers aboard.

# German Airman Found in Thames

A despatch from London says: Fishermen have found in the Thames estuary the body of a German aviator, with a shrapnel bullet in the lungs. It is supposed that he dropped from an aeroplane which was driven off by British gunfire on Christmas Day.

# Useless Labor

"Dobah, did you wash the fish before you baked it?" "Law, my son, what's de use ob washing 'em?" "Well, de use ob washing 'em is to get de dirt out ob de water."

# Teacher Explains the Justice

The teacher had worked that morning explaining the injustice done by Nero, and believed he had made an impression on the boys. Then he asked questions: "Now, boys, what do you think of Nero?" "Do you think he was a good man?" "No, sir, answered. "Then the teacher singled out a boy, "Chasey, what do you think?" "Do you think he was a good man?" "Well, sir, answered the boy, after a long wait, "he never done nuttin' to me."

# Eight-fisted old man being married

Eight-fisted old man being married. He called to him his three best friends, who were an Englishman, an Irishman and a Scotchman. He reminded them that they each had a share of \$300 and expressed the desire that before he was buried they would discharge their obligation by depositing the money they owed by his side. In his coffin friend died, and when the funeral was over the Englishman solemnly placed \$800 in gold in his late friend's coffin. Beside the gold and the Scotchman then took the \$300 and put it in his place a cheque for \$100.

# The Markdale STANDARD

Published on Wednesday by C. W. RUTLEDGE, Ontario.

Subscription, \$1 a year; copies sent free to the U.S. Agents. Advertising rates: per line per week for 100 words, 25 cents; per line per month, 75 cents; per line per quarter, 2.00; per line per year, 7.00. Single copies, 5 cents. Reading matter sent free. Reading matter sent free. Reading matter sent free.

### Standard Clubbing Rates

Clubbing Rates	\$1.75
Clubbing Rates	2.50
Clubbing Rates	3.00
Clubbing Rates	3.50
Clubbing Rates	4.00
Clubbing Rates	4.50
Clubbing Rates	5.00
Clubbing Rates	5.50
Clubbing Rates	6.00
Clubbing Rates	6.50
Clubbing Rates	7.00
Clubbing Rates	7.50
Clubbing Rates	8.00
Clubbing Rates	8.50
Clubbing Rates	9.00
Clubbing Rates	9.50
Clubbing Rates	10.00

### DR. DE VAN'S FRENCH PILLS

For all ailments of the stomach and bowels. Sold at Stephens' Drug Store.

### THE BARBER'S POLE

The familiar sign of the barber shop is a survival of the old days when the town barber was also a surgeon. In the days when our bodily ailments were supposed to be due to too much blood or to bad blood it was common to resort to blood-letting as a cure, and it was the barber-surgeon who performed the necessary operation. The pole represented the staff which was held by those who were being bled. The red and white stripes represented the bandages which were put on before the blood was taken out and the red one the bandage which was used for binding up the wound after the operation. The gilded ball at the top of the pole was the barber's sign and was supposed to suggest the brass basin they used in the shops.

### YOUR STRONGEST HAND

If you are right-handed then the right hand is stronger than the left. If you are left-handed the left hand will be stronger. If you are truly ambidextrous the strength of both hands will be equal. The advantage of one hand over the other is due to the greater exercise it may receive. All the muscles of our arms and legs are developed by exercise and their respective strength will be in accordance with their use. That the right hand is stronger than the left can be proved by discontinuing the use of the right arm for several weeks by tying it to the side of your body. When you released the arm you will find that much of its strength was gone and that now the left hand is stronger. This applies to a right-handed person and the law would work the other way with a left-handed person. This goes to show that the strength of hands and arms is unconsciously effected by the amount of rational exercise.

### END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

### IF WHAT YOU JUST ATE IS SOURING ON YOUR STOMACH OR LIES LIKE A LUMP OF LEAD, REFUSING TO DIGEST, OR YOU BELCH AND GURGLE, OR HAVE A FEELING OF DIZZINESS, HEARTBURN, FULNESS, NAUSEA, BAD TASTE IN MOUTH AND STOMACH-HEADACHE, YOU CAN GET BLESSED RELIEF IN FIVE MINUTES. PUT AN END TO STOMACH TROUBLE FOREVER BY GETTING A LARGE FIFTY-CENT CASE OF PAPE'S DIAPEPSIN FROM ANY DRUG STORE. YOU REALIZE IN FIVE MINUTES HOW NECESSARY IT IS TO SUFFER FROM INDIGESTION, DYSPEPSIA, OR ANY STOMACH DISORDER. IT IS THE QUICKEST, SUREST, STOMACH DOCTOR IN THE WORLD. IT'S WONDERFUL.

# MARKDALE STANDARD

VOL. 35. MARKDALE, ONT., WEDNESDAY, FEBRUARY 19, 1915. WHOLE NO. 1781

### G. R. MILLER, M.B., M.D., C.M.

Rocklyn, Ont. Graduate of the Medical Faculty of Queen's University, Kingston, Ont. Late House Surgeon in the General and Marine Hospital, Ontario Sound. Phone 2133 and 3133, Rocklyn.

### MARKDALE, L. O. L.

No. 1043. Meets on Sarjant's block on Thursday evening on or before full moon in each month. Visiting brethren made welcome. Bert Brady, W.M., Glen Davis, Secretary.

### PATENTS PROMPTLY SECURED

ADVISORY BOARD: MARION & MARION. 384 Front St. E. Toronto.

### DR. DE VAN'S FRENCH PILLS

For all ailments of the stomach and bowels. Sold at Stephens' Drug Store.

### THE BARBER'S POLE

The familiar sign of the barber shop is a survival of the old days when the town barber was also a surgeon. In the days when our bodily ailments were supposed to be due to too much blood or to bad blood it was common to resort to blood-letting as a cure, and it was the barber-surgeon who performed the necessary operation. The pole represented the staff which was held by those who were being bled. The red and white stripes represented the bandages which were put on before the blood was taken out and the red one the bandage which was used for binding up the wound after the operation. The gilded ball at the top of the pole was the barber's sign and was supposed to suggest the brass basin they used in the shops.

### YOUR STRONGEST HAND

If you are right-handed then the right hand is stronger than the left. If you are left-handed the left hand will be stronger. If you are truly ambidextrous the strength of both hands will be equal. The advantage of one hand over the other is due to the greater exercise it may receive. All the muscles of our arms and legs are developed by exercise and their respective strength will be in accordance with their use. That the right hand is stronger than the left can be proved by discontinuing the use of the right arm for several weeks by tying it to the side of your body. When you released the arm you will find that much of its strength was gone and that now the left hand is stronger. This applies to a right-handed person and the law would work the other way with a left-handed person. This goes to show that the strength of hands and arms is unconsciously effected by the amount of rational exercise.

### END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

### IF WHAT YOU JUST ATE IS SOURING ON YOUR STOMACH OR LIES LIKE A LUMP OF LEAD, REFUSING TO DIGEST, OR YOU BELCH AND GURGLE, OR HAVE A FEELING OF DIZZINESS, HEARTBURN, FULNESS, NAUSEA, BAD TASTE IN MOUTH AND STOMACH-HEADACHE, YOU CAN GET BLESSED RELIEF IN FIVE MINUTES. PUT AN END TO STOMACH TROUBLE FOREVER BY GETTING A LARGE FIFTY-CENT CASE OF PAPE'S DIAPEPSIN FROM ANY DRUG STORE. YOU REALIZE IN FIVE MINUTES HOW NECESSARY IT IS TO SUFFER FROM INDIGESTION, DYSPEPSIA, OR ANY STOMACH DISORDER. IT IS THE QUICKEST, SUREST, STOMACH DOCTOR IN THE WORLD. IT'S WONDERFUL.

# GIRL MURDERED HER EMPLOYER

### Chas. A. Massey Shot Down at His Doorstep by Young Domestic

A despatch from Toronto says: Charles Albert Massey, aged 35 years, nephew of Chester D. Massey, was shot and killed by his servant, a girl, at his home at 103 Walker Road about six o'clock Monday night. Carrie Davies, aged 18 years, the girl who was on the floor of the house, was later arrested by the detective office, where she was charged with murder. Massey was attended by Dr. Mitchell, who drove past a few minutes after the shooting. His efforts to save the man's life proved useless. The bullet having pierced the heart. There was only one eye-witness to the crime. He is Ernest Murphy, a newsboy. About six o'clock he called at Massey's residence for his weekly allowance for papers. The Davies girl answered the door and told him that Mr. Massey was not in. Murphy turned to leave, and as he did he saw Massey approach along the street. He walked toward him and the girl shut the door. Massey gave him the money, and the boy continued north. He had only proceeded a short distance when he heard a shot. He stopped and looked back. He saw Massey standing at the foot of the steps of his house and fired again, and he saw Massey fall on the sidewalk. The girl then re-entered the house. Other residents in the neighborhood who heard the shots and saw Massey lying on the sidewalk notified the police. Sgt. Brown, Patrol Sgt. Follis and Constable Smith at once left for the house. Follis remained on guard at the front of the house. Smith went to the rear and Brokin went in. Brown commenced his search in the basement. There he found Massey's 14-year-old son, who knew nothing of what had happened until Brown told him. Brown continued his search and was on his way to the second storey of the house when the girl who was on the floor called to him to come up. Brown told her to come down. She did so, and they met on a landing on the stairway. The girl had the revolver in her hand, but handed it over to Brown when he asked her for it. Brown refused to say what conversation took place. He followed the girl to her room, where she put on her coat and hat. She was then taken to the Markham and London Streets station and from there to the Detective Department. The girl was absolutely cool and collected, and apparently either did not regret or realize what she had done. She made no attempt to resist arrest, waiting quietly for the officers to take her from the house to the station, from the station to the Detective Department, and from headquarters to the Court Street station, where she was confined for the night. The motive for the crime is a mystery. The girl came to Canada from England two years ago next day. She had practically all the time she had been in the service of the Masseys. As far as can be learned she was well treated and harbored no grudge against any member of the family.

### HOISTED AMERICAN FLAG

#### Lusitania Crossed the Irish Sea Flying the Stars and Stripes

A despatch from London says: The Cunard liner Lusitania, which sailed from New York, arrived at Liverpool on Saturday morning flying the American flag. On Friday, Captain Dow, of the Lusitania, received a wireless from the White Star Line, saying that two submarines had been sighted by that vessel in the Irish Sea, whereupon the captain of the Lusitania hoisted the British flag and the American flag. The Lusitania stopped off Queenstown and was busy for two hours sending wireless messages. Captain Dow's explanation of his action in hoisting the American flag was that he did so in order to save his passengers and the mails owing to the German threat to sink British ships. The captain declared that he had a right to fly the flag of a neutral country for the protection of neutral passengers and mails. The Press Association has issued the following under a Birmingham date: "Passengers from the Lusitania who arrived here Sunday state that when off the coast of Ireland the Lusitania received a wireless message from the Admiralty that it was to hoist the American flag. It did so, and sailed under that flag to Liverpool." The use of the American flag was immediately called to the attention of the Foreign Office by American newspaper correspondents. Neil Primrose, the new Under-Secretary for Foreign Affairs, exemplifying the friendliness felt for America, had previously arranged with the Admiralty to transmit anything by cable that the correspondents might desire. He said: "England desires neither suppression nor compromise. The Foreign Office is ignorant of the Lusitania incident," but the Merchant Shipping Act of 1894 says that if a person hoists the British flag and assumes the British national character aboard a ship wholly or partly owned by persons unqualified to own a British ship, for the purpose of making the ship appear to be British, the ship shall be subject to forfeiture unless the act was done for the purpose of escaping capture by an enemy, or by a foreign warship in the exercise of its belligerent rights. Therefore, if England acknowledged and grants the right of non-English ships to escape capture by England holds that she is entitled to the same privilege. "Uncontestedly Captain Dow, as well as other English captains and ship owners, is familiar with the Act of 1894, which is a perfect answer to the German charge that England is notifying her ships to use neutral flags. No such orders were ever issued by the British Government."

### TURKS RETREAT FROM EGYPT

#### Invasion Has Been Abandoned Because of Invaders' Loss of All Bridging Material

A despatch from London says: 100 of whom were wounded. Deserters continue to come in. The four Turks who crossed the canal have now given themselves up. The Turkish army is in full retreat toward the east, and there is now no force of the enemy within twenty miles from the canal. According to advices received from Constantinople by way of Rome, the Turks were led to abandon the invasion of Egypt by reason of the destruction of material purposely prepared to cross the Suez Canal. A great supply of such material was captured by the British forces in a surprise attack on the Turks at the canal a few days ago.

# THE SUNDAY SCHOOL STUDY

### INTERNATIONAL LESSON. FEBRUARY 14.

#### Lesson VII: Samuel Called To Be a Prophet. 1 Sam. 1: 24-28; 3: Golden Text, 1 Sam. 3: 9.

Verse 1. The child Samuel ministered unto Jehovah before Eli—Samuel, in all probability, was a Nazirite (see 1 Sam. 1: 11). He ministered to the priest in the sense of adding him to the divine services (see Num. 3: 6; 8: 22). His work was distinctly religious. Afterwards we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam. 9: 13), a judge (see 1 Sam. 12), and a prophet (see 1 Sam. 15). Between Eli's and the founding of the kingdom there was none like him. The Jewish historian, Josephus, says we read that he was the seer whom Saul and his servant consulted in a private difficulty (see 1 Sam. 9: 16ff). He was also a priest (see 1 Sam