

# AT THE Churches

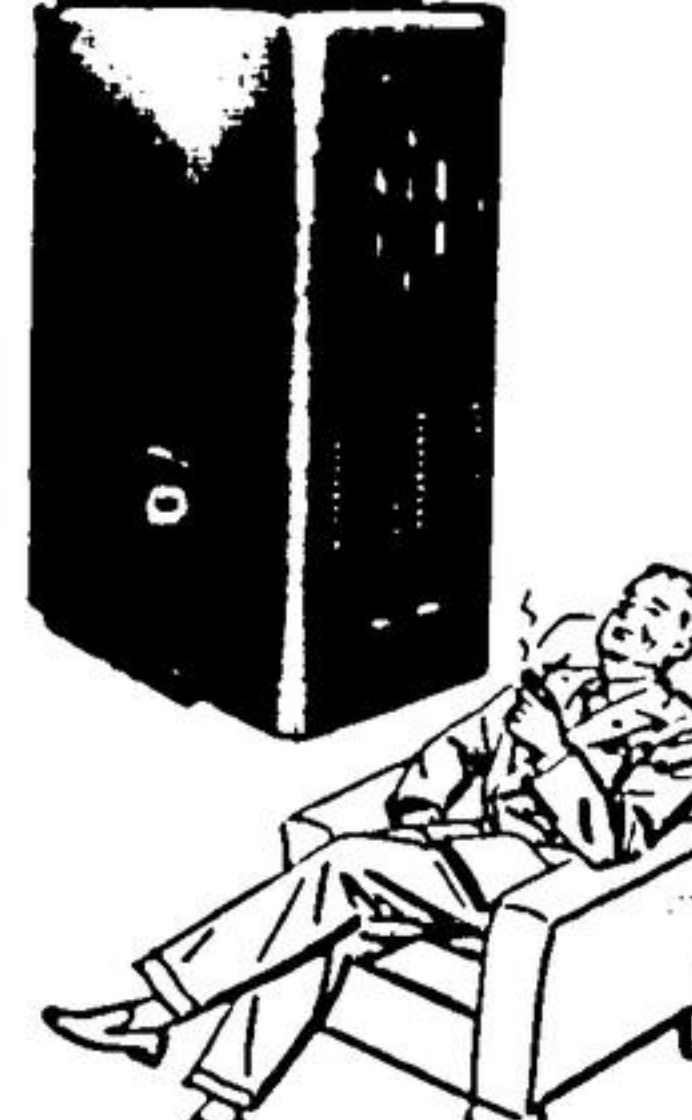
**United Church of Canada**  
Acton, Ontario  
**THE FRIENDLY CHURCH**  
Parsonage—Bower Avenue  
Phone 80  
Rev. E. A. Carvey, M.A., B.D.  
Miss O. M. Lennard, A.V.O.M.  
Organist and Choir Leader

**SUNDAY, JULY 23rd 1950**  
10:00 am—Sunday School  
11:00 am—Divine Worship  
7:00 pm—Union Service  
When we climb to Heaven, 'tis on the rounds of love to men Whittier.

**Baptist Church**  
ACTON  
Rev. CHAR. E. GOWER, Minister  
(Chas. Lamborough, Organist)

**SUNDAY, JULY 23rd 1950**  
10:30 a.m. Sunday School  
11:30 a.m. With us Against Christ  
2:30 p.m. Thursday Prayer Meeting and Bible Study  
8:30 p.m. Friday B.Y.P.U.  
1:30 p.m. Saturday Sunday School and Congregational Service at home of Mr. and Mrs. Thomas McCutcheon, 3rd line

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**Presbyterian Church in Canada**  
**ELNOX CHURCH, ACTON**  
REV. ROBERT H. ARMSTRONG, M.A., Minister

**SUNDAY, JULY 23rd 1950**  
11:00 a.m.—Divine Worship  
7:00 p.m.—Evening Service  
All are Welcome

Sunday School and Congregational picnic Saturday July 22. Hours leave the Church at 2:00 p.m. and 3:00 p.m.

"They that wait upon the Lord shall renew their strength"

**St. Alban's Church**  
(Anglican)  
Rector—Rev. W. G. Linton, B.A.

**SUNDAY, JULY 23rd 1950**  
TRINITY VI  
11:15 a.m. Holy Communion  
7:00 p.m. Evening Service in Knox Church  
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## Sunday School Lesson

**SUNDAY, JULY 23rd, 1950**  
**SAMUEL, THE UPRIGHT JUDGE**  
Guided Text—Samuel grew, and the Lord was with him, and did none of his words fall to the ground. 1 Sam. 3:19.

Lesson Text—1 Sam. 7:3-6, 15-16, 12:1-5  
Exposition—1. Israel's Return to Jehovah, 7:3-6.

During the twenty years that the ark abode in Kirjath-jearim, Samuel seems to have been praying in secret and abiding his time. They were years of bondage and discipline for Israel. At last "Israel languished after Jehovah." This longing for Him was universal. Their sorrows brought them to this place (Luke 15:17, Jer. 2:19, Is. 119:67). The universal longing for Jehovah was a hopeful sign, and Samuel took advantage of it. He got a hearing now. Samuel told them that they could get deliverance from the Philistines if they would return to Jehovah with all their heart (Hos. 6:1). In order to return to Him they must put away all other gods. Putting away all sin and all idols is always the first step in genuine repentance toward God (Isa. 55:7).

When Israel took to Baal worship they had no intention of giving up Jehovah worship. They sought to combine the two. They were liberals in intention and want a congress of religions (Matt. 6:24, 1 Jno. 2:15, Jas. 4:4). Samuel was very narrow, but he was right. The people responded promptly and heartily to Samuel's call to repentance. The reformation was not very permanent (1 Sam. 8:1). Reformation in human society never are. Israel will have a reformation some day that will be lasting (Rom. 11:26). In verses 5-9 we see Samuel as a man of prayer. The fact that he was a child of prayer prepared him to be a man of prayer (ch. 4:27). His chief distinction in God's sight was that he was a mighty man of prayer (Ps. 90:6; Jer. 15:1). We usually think of Samuel as a type of Christ as a prophet, but here we see him as a type of Christ as an intercessor (Heb. 7:25). As a preliminary to praying for Israel Samuel directed them "all" to gather at Mizpeh. It was needful that there be an outward manifestation of the unity of the people of God (Matt. 18:19, 20, Ac. 1:1; 4:24, 12:5).

The putting away of idols preceded and was necessary to the gathering together, it is always necessary in order that there be true union. They were to come together not to discuss nor make war, but to pray, a national prayer meeting. It says to have a man like Samuel pray (1s. 90:6). They first "drew water and poured it out before Jehovah" a symbol of their utter helplessness and the pouring out of their hearts before God (2 Sam. 14:16, 1s. 27:16, Lam. 2:19, 1 Sam. 1:13). They "fasted" as a sign of their humiliation of self and earnest desire to find God (Dan. 9:3, Ac. 13:2, 3). They made confession of their sin (Prov. 28:13, 1 Jno. 1:9). They had the right conception of sin, it was "against the Lord" (Is. 51:4). Samuel judged them. It is always God's order that judgment of sin precede salvation.

11. Israel's Victory over the Philistines, 15-16.  
When God's people return unto Him with all their hearts and are united in prayer the enemies of God will fight them. No wonder that after more than twenty years of defeat and bondage "Israel was afraid of the Philistines." But there was no need of fear now (Deut. 20:1-4). In their extremity they looked to Samuel to be their intercessor.

We have even a better one (1 Jno. 2:1; Heb. 7:25; Rom. 8:34). They felt the need of unceasing prayer (vs. 8, 1 The. 5:17; Ps. 50:15). They speak of Jehovah, to whom they had returned, as "our God". They had a right to say that now. They trusted in His strength and not their own to save them. We too should cry to Him to "save us out of the hand of" all our enemies (Luke 1:11, 74, 75). Samuel offered sacrifice before prayer.

Having found a ground of approach to God, Samuel "cried unto the Lord for Israel" (Jno. 17:9). "The Lord heard him." The practical proof that God heard was that He did what Samuel asked (1 Jno. 5:15). Israel would have had great trouble in discomfiting the Philistines, but Jehovah had none at all. Hannah's prophecy was fulfilled literally (ch. 2:10). In secular as well as Bible history there are many instances of God's using the elements to deliver a praying people. Israel accomplished more by praying than by fighting that day in ch. 40. It was Israel that "was smitten" here their enemies.

Why the difference? Israel carried out the defeat that Jehovah had begun in their victory they came even unto Bethshur (the house of the Lame). Samuel celebrated the victory with a stone of memorial. God's mercies should be held in constant remembrance (1 Cor. 11:24). He ascribed the whole victory to God. So should we always. The Philistines "were subdued" and God can subdue all our enemies so that they will come no more within our borders (vs. 13, Mic. 7:19). It only lasted so long as Samuel lived but our Samuel ever liveth (Heb. 7:25). Read also 12:1-5.

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