

SANDALS. THE SHOES WORN IN BIBLE LANDS.

## SANDALS.

A SANDAL was the article ordinarily used by the Hebrews for protecting the feet. It consisted simply of a sole attached to the foot by thongs. We have express notice of the thong (Authorized Version, "Shoe-latchet" in several passages, notably Gen. 14. 23; Isa. 5. 27; Mark 1. 7. Sandals were worn by all classes of society in Palestine—even by the very poor; and both the sandal and the thong, or shoe-latchet, were so cheap and common that they passed into a proverb for the most insignificant thing (Gen. 14. 23; Eccles. 46. 19). They were dispensed with in-doors, and were only put on by persons about to undertake some business away from their homes. During meal times the feet were uncovered (Luke 7. 38; Exod. 3. 5; Josh. 5. 30). It was also an indication of violent emotion, or of mourning, if a person appeared barefoot in public (2 Sam. 15. 30). To carry or to remove a person's sandal was a menial office, betokening great inferiority on the part of the person performing it (Matt. 3. 11).

## LESSON NOTES.

## FIRST QUARTER.

B.C. 1921.] LESSON V. [Feb. 4.  
BEGINNING OF THE HEBREW NATION.  
Gen. 12. 1-9. Memory verses, 1-3.

## GOLDEN TEXT.

I will bless thee, and make thy name great; and thou shalt be a blessing.—Gen. 12. 2.

## OUTLINE.

1. God's Call, v. 1-3.
2. Abraham's Faith, v. 4-9.

TIME.—B. C. 1921. Population widely spread.

PLACES.—Haran, Land of Canaan, Sichern, Plain (or Oak) of Moreh, Beth-el, Hai.

## CONNECTING LINKS.

1. The descendants of Noah (Gen. 9. 18-10. 32.)
2. The building of the tower of Babel at Babylon (Gen. 11. 1-9).
3. The dispersion (Gen. 10. 1-32).
4. The ancestry and birth of Abram (Gen. 11. 10-32).

## EXPLANATIONS.

"The Lord had said"—The method of giving revelation in these early times we cannot tell. "Thou shalt be a blessing"—A cause of blessing to others besides himself. "All families of the earth"—We know, what Abram could not, that these promises referred to Jesus, the world's greatest blessing. "Departed out of Haran"—They probably had passed there on account of Terah's age and infirmity. "Their substance"—Their property in flocks of sheep and goats, camels, and herds of cattle. "The souls they had gotten"—Their children and servants. "The Lord appeared"—This is the first recorded distinct appearance of God to man. "Canaan"—Southwest of Haran. "Moreh"—Properly, the oak of Moreh. "Canaanite"—Already this land was "possessed." "He removed"—Literally, he pulled up his tent pins. This shows the kind of life they were leading.

## PRACTICAL TEACHINGS.

1. Learn from this lesson that it is better to follow God's call than to dwell in the midst of plenty and power.
2. That it is better to go not knowing where God leads than to walk the surest path human knowledge marks out.
3. That God's promise is better than the world's best performance.

## THE LESSON CATECHISM.

1. For what purpose was Abram called? "To serve God in a strange land."
2. What

was God's promise to Abram in the Golden Text? "I will," etc. 3. To what place did Abram and his family first journey at God's call? "To Haran in Mesopotamia." 4. To what place did he go after his father died? "To the land of Canaan." 5. In what should we try to be like Abram? "In trusting God's care."

DOCTRINAL SUGGESTION.—The foreknowledge of God.

## CATECHISM QUESTION.

How do you describe that exaltation?

It was his victory over death; his rising again on the third day; his ascending into heaven and receiving power to send down the gift of the Holy Spirit; his sitting at the right hand of God the Father; and his appointment to judge the world at the last day.

## JUNIOR LEAGUE.

## DEPARTMENT OF SPIRITUAL WORK—HEART.

Under this department should be held a Junior Epworth League prayer-meeting, in which the members should take some part beside singing. Prayer and personal testimony are to be encouraged. Responsive reading from the Bible, the recital of the Beatitudes, the Lord's Prayer, the Ten Commandments, and the Apostles' Creed can be used in introductory and closing exercises. In some churches it has been found advisable to hold separate meetings for boys, and one for girls, with different leaders, at the same or different hours. In nearly every case, however, it will be found best for boys and girls to meet together.

The Sabbath day is the most fitting time to hold this service. In churches where Sunday-school is held in the morning before public service the devotional meeting can be held in the afternoon, or vice versa.

Many churches hold this meeting in the evening, just before the Epworth League prayer-meeting. We have seen forty-five boys and girls march out of their own meeting into the opening exercises of the Epworth League, take part in the singing and Scripture reading, giving to the meeting a new interest. Some do not encourage the Juniors to stay to the Senior meeting; of course it will not be unduly urged, nor yet restrained. In another church the devotional meeting is held on Wednesday night, an hour before the regular church prayer-meeting.

"The boys and girls for Jesus," should be the watchword of this department. Our little brothers and sisters have a Christian experience; their little trials and temptations are just as real to them and as serious in their effect upon character as our greater cares.

The same evangelistic methods may be used among children as among adults. The raising of the hand for prayer, standing up for Jesus, asking for prayers, signing covenant cards, and other exercises designed to commit them to the Lord and his work may reasonably be used.

Encourage the children to witness for the Lord.

"Though you cannot speak like angels,  
Though you cannot preach like Paul,  
You can tell the love of Jesus,  
You can say, 'He died for all.'"

"Though you cannot rouse the sinner  
With the judgment's dread alarms,  
You can lead the little children  
Safe to Jesus' loving arms."

In a certain devotional meeting we know of, the leader, with profit and delight, uses lessons from Bunyan's "Pilgrim's Progress." Another uses the book, "Talks to Boys and Girls About Jesus." Subjects can be announced in advance, as in the Epworth League, such as, "The Mother of Jesus," "The Birth of Jesus," "Boyhood of Jesus," "Jesus Bringing Dead Children to Life," "The Child in the Midst," "The Children's Church," etc. The work of this department is of the first

importance. If only one department can be worked let it be this one. Use the very best talent in the church for edifying and instructing the children. The spiritual is the basis for all successful work in the church. A pure and worthy character is the objective point of Junior League work, and must never be lost sight of.

As many other departments of work as may be taken up must be made to contribute to the success of this work. Knowledge, sociability, sympathy, and enthusiasm gained in other departments will all add to the interest and success of the prayer-meeting hour.

How it makes the heart glad with anticipation to think of the day drawing nigh when every vein of our church work will throb with life and energy through the fulfilment of the promise "to you and to your children forever!"

The Epworth League movement has its eye open on the near future. Bishop Vincent has eloquently brought out this word-picture. Look at it:

"The Church of to-morrow is here. It is singing at our doors; it is climbing upon the high chairs in our houses; its voice is heard throughout our land. The streets of the city are full of boys and girls playing in the streets thereof. Look at these representatives of the Church of the twentieth century! There are the bishops and elders of twenty years hence; there are the deacons and the stewards, the trustees and the teachers; and there are the rank and file!"

It will add greatly to the interest of the League to publish a Topic Card, giving the name of the League, name of the church, motto, object, officers, departments of work, and prayer-meeting topics for at least six months in advance. The boys and girls will prize these cards highly; they will advertise the League and assist the superintendent of the League in preparing for the meetings.

## FROM FATHER TO SON.

A FEW months ago I was present in Dr. Garnier's consulting room, says a writer in the *London Fortnightly Review*, watching the prisoners from the depot filing past. We were informed that a child had been brought by its parents to be examined. These people were shown in; they belonged to the respectable working class, and were quiet and well-mannered. The man was the driver of a dray belonging to one of the railway stations, and had all the appearance of a stalwart working man. The boy was only six years old; he had an intelligent, rather pretty face, and was neatly dressed.

"See here, Monsieur le Docteur," said the father, "we have brought you our boy; he alarms us. He is no fool; he begins to read; they are satisfied with him at his school, but we cannot help thinking he must be insane, for he wants to murder his little brother, a child two years old. The other day he nearly succeeded in doing so. I arrived just in time to snatch my razor from his hands."

The boy stood listening with indifference and without hanging his head. The doctor drew the child kindly towards him and inquired:

"Is it true that you want to hurt your little brother?"

With perfect composure the little boy replied:

"I will kill him—yes, yes, I will kill him?"

The doctor glanced at the father, and asked in a low voice:

"Do you drink?"

His wife exclaimed indignantly:

"He, sir! Why, he never enters a public house, and has never come home drunk."

They were quite sincere. Nevertheless the doctor said:

"Stretch out your arm."

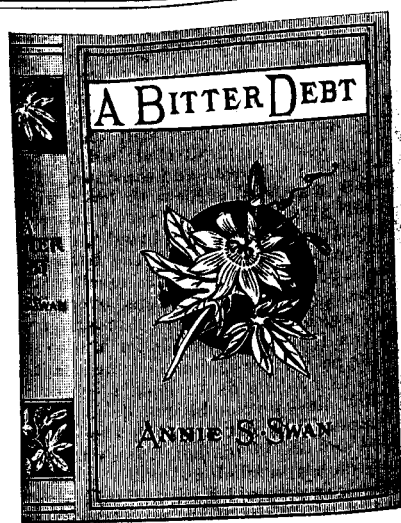
The man obeyed; his hand trembled. Had these people told lies, then, in stating that the man had never come home the worse for drink? No; but all through the day, wherever he had called to leave a package, the people had given him something to drink for his trouble. He had become a drunkard without knowing it; and the poison that had entered his blood was at that moment filling the head of that little child with the dreams of an assassin.

## A SURE WINNER.

THERE is such a difference in boys, and men, too, for that matter. We know a boy who seems to consider it a grievous calamity that he has to work. He takes no special interest in his employer's business. He grumbles when it is time to begin work in the morning, can hardly keep his eye off the clock during the day, and hails six o'clock with joy, as it were the hour of deliverance from some awful imprisonment. A writer in the *Christian Union* tells of a boy of another sort:

"As I write a coal-cart has driven up to the house opposite in charge of a boy perhaps seventeen years old. On the sidewalk a man with gray hair was leaning on his shovel, waiting for the coal to be dumped. The boy backed his cart, went in to have the ticket of delivery signed, hurried out, and drew the pins from the back-board of the cart. He tugged and pulled to dump the cart, at last being assisted by the older man, who did not exert any degree of strength in his effort. At last the cart was dumped, and the man began to shovel the coal. While waiting for the man to get the coal out of the way so that the balance of the coal would run out on the sidewalk, the boy drew from the pocket of his coat a woollen cloth and began to polish and rub the heavy harness on the horse. On the blinders were some ornaments of brass, and for this he used polish that he evidently kept for the purpose. He braided the horse's mane, after combing it with his fingers, and straightened and arranged the harness with evident pride and enjoyment. As I watched I thought, 'I do not believe that boy will shovel coal when his head is gray. He uses his time to the advantage of his employer and the improvement of his employer's property. Somebody who needs service that demands devotion and industry will find this boy out and give him employment that his character fits him for.'"

When the horse was driven away he held his head up and stepped off as if he knew his personal appearance had been greatly improved. The young driver looked at him critically, as if his standard had not been reached.



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