

IV. A MAN OF COMMUNION WITH GOD.

The Lord said unto Gideon. v. 2.

"Gideon said unto God . . . fleece," Judg. 6. 36-40.

"Our fellowship is with the Father."
1 John 1. 3.

V. A MAN OF OBEDIENCE TO GOD.

Bring them down . . . he brought. v. 4, 5.

"Fear God and keep his commandments."
Eccles. 12. 13.

"Prepared his heart . . . to do . . . to teach."
Ezra 7. 10.

VI. A MAN OF FAITH IN GOD.

He sent . . . every man unto his tent. v. 8.

"The sword of the Lord and of Gideon."
Chap. 7. 20.

"Time would fail . . . of Gideon." Heb. 11. 32.

ADDITIONAL PRACTICAL LESSONS.**God's Chosen Warriors.**

1. God's chosen warriors are those who have heard his call, and voluntarily come forth upon his side. (Chap. 6. 35.)

2. God's chosen warriors must be humble, willing to give God all glory. v. 2.

3. God's chosen warriors must be fearless, however powerful may be their enemies. v. 3.

4. God's chosen warriors must be whole-hearted, not divided between God's service and the world. v. 5. 6.

5. God's chosen warriors must be faithful, with no lurking taint of idolatry lingering in their hearts. v. 5. 6.

6. God's chosen warriors must be trusting, having confidence in God, even in the face of seeming impossibilities. v. 7.

7. God's chosen warriors must be submissive, obedient to orders, and ready to follow their leader's will.

CATECHISM QUESTION.

4. How did Christ, being the son of God, become man?

Christ, the son of God, became man by taking to himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and was born of her, yet without sin.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

WHEN we hear a finished musician play upon a very perfect instrument, our admiration is given to both. None but the player we say, perhaps, could have brought such tones out of the instrument; but, on the other hand, no meaner instrument could have produced such tones. But should the instrument be rough and rude, or old and worn-out,

we bestow all our admiration on the player who is able to make it discourse with such wonderful sweetness. I have heard the same player perform upon a lovely American organ and an old and indifferent pianoforte. I much enjoyed the first, but the second gave me a yet higher estimate of the musical powers of the performer. The performance on the poorer instrument did him the most honour. But one thing I must mention. Although the pianoforte was an old one, there were no notes wanting in it; every key answered to the touch of the player. If here and there had been a mute key in the instrument, his musical purpose could not have been carried out.

It is the same with tools. It has been said that only a bad workman complains of his tools; and certain it is that many wonderful works have been accomplished with very rough instruments, doing really more honour to the hand that used them than if they had been finished and perfect.

Our lesson to-day is about instruments—instruments in the hand of the Lord, the mighty Worker. Our Golden Text well introduces the subject: "The sword of the Lord" there is the Worker, "and of Gideon"—there is the instrument.

Of course, there is this great difference between the use of an instrument by man and the use of an instrument by God: Man cannot accomplish his purposes without the aid of instruments; God needs them not. But we find that it is his will and pleasure to work by means of the instruments he has himself created. He could have dispersed the Midianites without the medium of man at all; but he chose to use Gideon and his army. "The sword of the Lord" would have been all-sufficient, but he chose to associate Gideon and his little band in the work of deliverance, and to make of them instruments whereby it might be wrought. And the story shows us what kind of instruments God chooses.

1. The leader called by God from the threshing-floor had gathered around him an army tolerably strong in numbers, though, of course, greatly inferior to the host that lay stretched out below them, "like grasshoppers for multitude." And it may be that Gideon congratulated himself upon the force he had brought together. But God could not use this heterogeneous assembly. He saw that the army, as a whole, was depending upon its own strength, and it may be that the braver spirits were looking forward to win fame and honour by their gallant achievements. If the Lord gave the victory into their hand, they would take the credit to themselves instead of honouring him, the Deliverer. And so the word came to Gideon that the ranks must

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