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April, 1920

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THE TEACHERS MONTHLY

The
Home Study
Series

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* Presbyterian Church in Canada *

Rev. R. Douglas Fraser
Editor & Business Manager

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The Teachers Monthly

R. Douglas Fraser, J. M. Duncan, Editors ; John Mutch, Associate Editor

Vol. XXVI.

Toronto, April, 1920

No. 4

EDITORIAL

Helping Armenia Once More

For a third time the Sunday Schools of Canada are asked to give an offering to help the starving orphans of Armenia.

The number of these orphans who will starve to death unless food is sent to them from America is TWO MILLION, FIVE HUNDRED THOUSAND (2,500,000). Canadian Sunday Schools are asked to provide a year's food for 2,500 of this great multitude. This will cost \$150,000.

Many Sunday Schools have already contributed to the large funds raised by newspaper appeals. But the need is so desperate, that many Schools, who have given already, will feel constrained to give again.

And, of course, the Schools which have not yet sent in their money this year for the help of the Armenian sufferers, will see to it that their gift is a worthy one.

Our Presbyterian Schools did wonders in the Financial Drive of the Forward Movement. They may be counted upon to do their full share towards raising \$150,000 required to feed 2,500 starving Armenian orphans.

The date for the offering should be carefully noted : the SECOND AND THIRD SUNDAYS of this month, APRIL 11TH AND 18TH.

Well Done The Sunday Schools

The Sunday Schools did their part nobly in the great Financial Drive for \$4,000,000 last February. Of the whole National Peace Thank Offering asked from our Church, the large sum of \$300,000 was allocated to the Sunday Schools and Young People. The way in which the Schools faced up to their share was one of the finest things in the whole Forward Movement campaign.

Many specific instances might be given of the enthusiasm with which Schools and classes shouldered their part of the load. One Bible Class, in a School whose objective was \$1,500, gave \$500. Another class of a score of wage-earning young women contributed \$600. Twenty teen age girls took \$100 as the share of their class. And so it went on. The big task appealed to the imagination of our Sunday School scholars, and they responded magnificently.

The Schools may be sure that their money will be well spent. They will be glad to know, too, that it is to be used for helping boys and girls. Part of it will go to the Home Mission Board to help in providing School Homes for boys and girls in the Province of Quebec and Western Canada ; part to the Foreign Mission Board for Schools in Trinidad and British Guiana, Formosa, China, Korea and India ; and \$40,000 of it to the Board of Sabbath Schools and Young People's Societies for the extension of its work.

It is a great debt the Forward Movement owes to the Sunday Schools. But the Sunday Schools owe much to the Forward Movement. What they have been asked to do, and have done so splendidly, has given them a new sense of their power. From this time on, when the Schools are asked to do a large piece of work, they will undertake it with a confidence born of past achievements.

No Sunday School worker will imagine that the Forward Movement is over. Indeed it is only well begun. The coming months should see a great ingathering into the membership of our Sunday Schools and the winning of many young lives to the rule of Christ. Only if this happens will the chief objective of the Forward Movement, so far as the Sunday Schools are concerned, have been reached.

Straight Forward !

"There is only one clear road before us to-day, and that is the way that leads straight forward." These words from the Report of the General Secretary of the Board of Sabbath Schools and Young People's Societies are true and timely. The Forward Movement did not end with the close of the Financial Drive in February ; it only got a good start. This is true of the whole work of the Church ; it is emphatically true of work amongst the young.

For one thing, more adequate financial provision has been made for this work. It is to receive \$40,000 from the National Peace Thank Offering, to be used during the next five years. Authority has been given to the Board to double its annual budget during the same period.

The only way for the Board, to repeat the words of the Secretary, is straight forward. Four clamant demands are noted in the Report : from the isolated families in our Home Mission fields, who are, in large measure, shut off from the Church and Sunday School privileges ; from the boys and girls in unorganized territory, for whose religious training the Church is making no provision ; from the non-Anglo-Saxon homes in Canada, which are to contribute important elements to our future Canadian citizenship ; and from the children and young people of our Foreign Mission fields whose characters are in the making and therefore peculiarly susceptible to Christian teaching.

It is evident from the mere mention of these claims upon the energy of the Board, how fundamental its work is. Every thoughtful person must realize that one of the most powerful factors in determining the character of our future church membership and state citizenship is the training of growing children and young people. Few will now be found to dispute the position that such training is radically defective unless it is permeated by the influence of religion.

No work makes a stronger appeal to the sympathy and prayers and liberality of the Church than that which concerns itself with the religious training of the young. Unless the foundations be well and truly laid, there can be little stability or security for the super-structure.

Getting Ready for the Home Missionaries

During the month of April, a little army of home missionaries will be going to their summer fields all over the Church. No body of workers are facing a more important task than they, or one more fraught with great consequences in the life of the Church and of the country.

The missionary will find the Sunday School one of his chief cares, and, if he is a wise worker, will give it a large share of his attention and thought.

But the missionary will need helpers. These should be at work before he arrives on the field. Preparations should be diligently made for the missionary's coming.

It may be that the Sunday School has not been held during the winter months. In that case those who are specially interested should have their plans fully made for the spring opening. Teachers should be enlisted, supplies ordered, scholars notified,—everything should be made in order that the School may get off to a good start.

Or if the School has been a going concern throughout the winter, full advantage should be taken of the missionary's coming, to give a big push to the work, so that it may go on with vim and enthusiasm all through the summer.

Let local Sunday School workers in Home Mission fields be sure of this,—that much of their School's success for the summer will depend on the thoroughness with which they get ready for the missionary.

Mother's Day

As in former years, many of our Schools will wish to observe Mother's Day on May 9th.

Much of the success of the observance will depend upon having arrangements made well in advance. By the time this issue of the *TEACHERS MONTHLY* reaches our readers, it will not be too soon to begin planning.

THE PUBLICATIONS are doing their part in providing a Mother's Day Service, which can be obtained for 20c. a dozen or \$1.50 a hundred.

With the experience gained in the preparation of previous Services, it is hoped that the one for this year will be better than any of its predecessors.

A "Children's Week"

It is proposed by the Children's Division of the International Sunday School Association, that April 27th to May 4th be observed as a "Children's Week," during which, in every community, special attention shall be directed to the religious education of children.

No subject is of more vital interest to the community than the instruction and training of its children in religion. The highest type of character must have a religious basis, and it is by the character of its citizens, in the last analysis, that a nation stands or falls.

The purposes of "Children's Week" may be furthered by Sunday School workers in various ways: by arranging with ministers to preach suitable sermons; on the Sunday, by holding week day Conferences; by Institutes to which day school, as well as Sunday School teachers should be specially invited; by gatherings of children with special programmes carefully arranged; by a systematic visiting of homes by Sunday School teachers; and by other places which may suggest themselves to local workers.

Sunday School teachers and officers who are keen on their job, will not fail to get out of "Children's Week" all the help which it can give.

Storing the Memory

An interesting announcement from the Board of Sabbath Schools and Young People's Societies states that the total number of Awards for the memorization of Scripture and the Shorter Catechism for 1919 was 4,102. Of these Awards, 1,504 went to the Synod of the Maritime Provinces which, therefore, in this particular, led the Synods of the Church. Of the Sunday Schools in the Maritime Synod, that of Westville, N.S., secured 80 Awards, the largest number for the Synod, while the largest number obtained by any one School in the Church went to Fairbank, near Toronto. Awards to the number of 91 were sent to Foreign Mission fields.

The recognition by the General Assembly, through its authorized Board, is not the chief reward of faithful work by those to whom the Awards have gone. All through the coming years, the passages of the Bible stored up in the memory will be there to be drawn upon for guidance and comfort and inspiration, while the clear, concise and comprehensive statements of religious doctrine contained in the Shorter Catechism will exercise a life-long influence in the building up of a stalwart, intelligent Christian character.

Content and Form in Teaching

The relation of content to form is a philosophical question nearly "as old as the hills." Like all old, persistent questions it is vital. A teacher tells a scholar to "do right." That is the formal side of conduct. The conscience of the scholar responds. He has a sense of right. But it does not point out what the right is. The conscience has to be trained, or filled, or given content. Sunday School teachers should never be content with merely giving general reasons why "we should do right." To this must be added content,—some concrete knowledge of what the right is.

Abolition of slavery was "the right" some years ago; abolition of the bar was "the right" at a recent date. Both have gone. What is the right now? What is the content? One hint may be given. The emphasis and interest to-day is on social and industrial reconstruction. The teacher, as he speaks of and urges "the right" should indicate ways in which it must be applied to such all-absorbing problems. Then he gives it content. Another hint,—the right must always have content which is of actual, every day, practical, living concern in the scholars' lives. It may be a question of help in the home, honest study at school, loyalty to "the bunch." It takes the combination of the form and content to make conduct.

The same combination is necessary in all teaching. General reasons may be given, for example, for the need of foreign missions. The teacher may argue that the heathen are in a deplorable state and therefore should be helped. That is "right;" but is so much form. Add to it a fact or two like there are 1,000 widows in India under one year of age, who in a few years must go to live as slaves in the homes of their "mothers-in-law," and content is added to the form. Add a further piece of content, such as a practical suggestion how the heathen may actually be helped. The resultant mixture sticks. The combination works.

It takes more real study on the part of a teacher to give content to the form than it does to give mere form. The results, however, like those of all hard work, are big and lasting.

Used and Surplus S.S. Colored Pictures and Rolls

Mr. Hugh MacKenzie, one of our mission staff at Weihweifu, Honan, China, in a recent letter to Rev. Dr. R. P. Mackay, Foreign Mission Secretary, says:

"You may always be sure that Sunday School Pictures and Colored Rolls and Colored Cards can be put to very good use in the work here. There is practically no limit to the number that can be used. In a place where so few can read, the picture that appeals to the eye can be used in any crowd whether of old or young and a point of contact is at once established."

Colored Rolls and Colored Cards, as well as other pictures are usually thrown aside after they have served the purpose in the Sunday School, and there is sometimes a surplus of these materials which is also thrown away. Any of these would be a great boon to our missionaries in their work amongst the children in the Foreign fields. The Foreign Mission Board, Room 439, Confederation Life Building, Toronto, will be glad to receive any such material for forwarding to Honan or to any of the other Foreign Missions of our Church. We trust that the Sunday Schools which may have such material available or may be able to collect it, will take this as an invitation to do a very useful piece of work.

Religion in the Home

The conscience of Christian people is aroused by the lack of family religion. The fire on many a family altar has gone out. Religious education, which used to play such a prominent part in family life, is left more and more to the Sunday School. The public school itself, which once did so much for the religious nurture of children, makes little direct contribu-

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tion to this supreme necessity. A revival in home religion must come. The need is only too evident. How will it be achieved?

No one is in a more advantageous position, to help bring about this revival, than the Sunday School teacher. By a visit to the homes of his scholars, by showing the parents the lesson material which their children are supposed to use, by making clear what the children are supposed to do with this material, by asking for the cooperation of the parents so that their children will do this work,—by such means the teacher, if any one can, will start the revival of family religion. A suggestion that the parents question their children Sunday evenings, about the Sunday School lesson and all together after that repeat the Lord's Prayer, will mean the rekindling of the altar of family worship.

The Tokyo Convention

On page 213 of this issue of the *TEACHERS MONTHLY* will be found a statement as to the method by which Canadian delegates are to be appointed to the World's Sunday School Convention at Japan, next October.

Too much stress can hardly be laid upon the importance of obtaining a large delegation and the right kind of a delegation from Canada.

It will mean much to the Sunday School, and other Christian workers in Japan to meet with a body of earnest, consecrated men and women from this Western land. The inspiration and impetus which our brethren in the Orient may receive from such contact and intercourse, should be very powerful and lasting.

Besides, the influence of the Convention on the general public of Japan, much may be expected from the impact of the best elements in our Western Christian civilization,—not that side of our civilization represented by mere pleasure loving tourist upon that of a country so influential and destined to become so much more influential, throughout the whole East.

Canadian delegates have much to take with them to Japan; they should also bring much back. It is hard to estimate the reflex influence on the missionary enterprises of the Churches at home from the visit of so many of their most devoted to so interesting a Foreign Mission field as Japan.

No time should be lost by qualified persons who can arrange to go to Tokyo next October in getting in touch with the proper authorities, in order that arrangements for this long trip may be made as speedily as possible.

Getting Together

It is peculiarly significant that at the very time the Forward Movement presages the larger opportunities and responsibilities that are coming on the Sunday Schools and the young people of Canada, the Canadian Churches have so thoroughly got together in cooperative Boys' Work and Girls' Work, along with the Provincial Sunday School organizations and the Y.M. and Y.W.C.A.'s, and that the Sunday School forces of all the Protestant Churches of this continent are merging with the forces of the International Sunday School Association in a united effort of promotion of religious education and training for service. At its Annual Meeting in St. Louis, Mo., on January 29th and 30th, the Sunday School Council of Evangelical Denominations, representing over thirty denominations in Canada and the United States, approved of a basis of cooperation with the International Sunday School Association. It is practically certain that the International Sunday School Association will give its approval to the basis. Thus, all over the North American continent, the Sunday School forces will face their common task with a united front.

WITH OUR CONTRIBUTORS

The Aim and Means of Religious Education

By Rev. C. A. Myers, M.A.

"The aim of Christian education becomes this:—Growth of the young toward and into mature and efficient devotion to the democracy of God and happy self-realization therein."—Coe.

The aim of religious education is so simple and obvious that the wonder is we should ever be confused about it, and yet a great deal of confusion exists.

Too often means and ends are interchanged. For example, the aim is often thought of as giving instruction in Christian truths, but we know that knowledge, even religious knowledge, cannot be itself the aim since Christianity is not a "series of propositions to be believed," but rather a truth to be lived.

Nor is the aim fully expressed by thought of securing definite decisions for the Christian life and church membership, though these are all-important stages or means in securing the desired end, since religion is not a "series of emotional experiences," but a life rightly lived.

Much less can the aim be thought of as something abstruse or ethereal, "not a way of getting to heaven without character nor escaping the violation of love with impunity."

Lastly, it is not something negative, since "morality is not a series of prohibitions." The great commands of Christianity are positive. "Thou shalt love the Lord thy God and thy neighbor as thyself" is the sum of the law.

The aim is, therefore, simply Christian character—Christ-likeness. By this is not

meant merely blamelessness or personal goodness, but positive social goodness. "For goodness," as Dr. Strong says, "is positive efficiency, not keeping out of things, but getting into them and transforming them." The great menace of our civilization is the "bad citizenship of good men"—good men who do not function. The kingdom of God is, therefore, a society of good people—good

in the home, community, business, state. They are not only good, but good for something in every relationship of life. Nothing less than this then can be our aim, "efficient Christian lives." This ideal is nowhere better stated than by St. Paul in his letter to the Ephesians, ch. 4—"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we . . . may grow up in all things into him, which is the head, even Christ."

The aim thus becomes "devotion to a cause rather than the attainment of a status." When our boys and girls are living in accordance with the loving purpose of God "they are growing up in all things unto Christ." This is vastly different from becoming Christians in a general and unrelated way. A private and individualistic kind of goodness

falls far short of God's desire for his children in the life and teaching of Christ.

What, then, are the means for attaining this great aim?

First. *Adequate instruction in Christian knowledge.* Religious instruction, while not itself the end as we have seen, is, nevertheless, one of the chief means of attaining this end.

SAVED BY THEIR YOUTH

In this new order the nations must be saved by their youth. Old age makes for rigidity and conservatism. Middle age makes for caution and compromise, for "safety first," for "watch your step." Youth makes for adventure, for faith in progress, for courage to set sail, for that kind of unquestioning enthusiasm which will look the Lord in the face and say, "Master, I will go with you wherever you go." The youth of America, Europe, Asia, and Africa, the youth of white races, red races, yellow races, black races, hold the future of those countries and races in their hands and hearts, their minds and wills. The church must master them in the days of their educational development, must train them for leadership and guide them for high service in Christ's name.—Bishop William F. McDowell

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Just because we are thinking beings the mind must be informed if we are to grow in grace as well as in other things. And while, theoretically and traditionally, we have held very strongly to the necessity of religious instruction for the young, practically, we have not succeeded at all adequately in accomplishing this first requisite in realizing our aim.

This failure is no doubt partly due to the tendency to look upon instruction or teaching as telling or imposing truth, as a book of cut and dried doctrine from without, rather than as vital ideas to stimulate the activity of the young to appropriate them for themselves and live them out in their daily life. The essential thing is to get rid of this idea of transferring ready-made ideas and substitute for it, in all our teaching, the idea of so presenting Christian ideals that the young will want these ideals for their own.

Second. *Proper cultivation of the emotional nature.* Not only are we capable of thinking, but also we are capable of feeling. There is a rich emotional nature to be cultivated. It has been the fashion too much to discount the emotions—almost to the point of apologizing for the emotional nature. But we know all too well how helpless any mere intellectual assent is without moral consent. We are now beginning to learn what Christ and the Bible clearly teach, that the affections and sentiments are of the very centre of personality. What could be more central to the religious nature than love, affection, reverence, awe, gratitude, etc. If the heart desires are wrongly directed, we become slaves of passion; if rightly trained, we are

on the road to nobility and goodness. "As a man thinketh in his heart, so is he." "In the near future," says G. Stanley Hall, "education will focus upon the feelings, sentiments and emotions and will do something for the heart out of which are the issues of life." Provision must, therefore, be made for the development of the emotional nature as one of the chief means of attaining the end.

Third. *Provision for training the will to right action and conduct.* Unless the life itself is pushed out into right life habits and Christian social living, little else will matter. The value of right actions and conduct, in developing Christian character, simply cannot be overestimated. "If any man will do his will he shall know of the doctrine," is Christ's own way of stating it. Character building is to be achieved, not chiefly by "learning what is true, but by doing what is right." Hence the "laboratory is everywhere supplanting the library." The workshop and manual training room are everywhere taking their place beside the school and lecture room. The schools are no longer places "to listen and learn," but to act, to build, plant, achieve."

If we are, therefore, ever to achieve our aim in producing effective Christian lives committed to kingdom service, we too must heed this insistent call of youth. "What wilt thou have me to do?" The true religious education is not merely pouring truth into receptive minds; not only inspiring right motives and impulses, but also summoning young lives to act on what they know and leading the way.

Toronto

A Little Girl of My Own

BY ADELAIDE A. WHEELER

Nancy Bryant's father was a fireman. He could never stay at home long with Mother and Nancy because he had to spend so much time at the fire station. But one cold winter night he was able to get away, and after supper Nancy said:

"Oh, Father, let's play parcheesi to-night!"

"All right, I'd like to," Father replied, "if Mother will play, too." So Nancy ran for her parcheesi board and soon Father, Mother and Nancy were having a fine game. All at once they heard a loud "Clang!"

It was the big bell in the living room which always rang when there was a fire.

Father jumped up and hurried for his coat and hat.

"Oh! I'm so sorry that you have to go out again this cold night," said Mother.

"Isn't it too bad," cried Nancy, "when we were having such a good time!"

"Yes," Father replied, "I'm sorry, too, but some one needs me."

Then he opened the door quickly and ran down the street to the fire station as fast as he could go.

Nancy jumped up and hurried over to the window.

"Clang, clang, clang!" There was the hose-cart.

"Clang, clang, clang!" The hook and ladder went whizzing by. Then came the flying sparks of the big engine. Father was on the back, and Nancy peered through the darkness to see him, because she knew he always waved his hand as he passed.

When the firemen reached the fire, they

found that a house was burning. Grabbing their hatchets, they leaped from the wagons, connected the hose, and got to work!

A crowd soon gathered and some one cried, "There is a little girl upstairs!" Father Bryant called out "I will get her!"

The firemen quickly raised a ladder to the window and up went Father Bryant. In the house the smoke was so thick he could not see, so he dropped on his hands and knees, because the smoke is never quite so thick near the floor. Feeling his way as best he could, he crept along from room to room until at last he heard a little girl crying.

"Don't cry, little girl," he said, "I'll take you out all right." Then he wrapped a big blanket around her so that she was safe from the flames, and carried her in his arms back to the window. When the crowd that had gathered saw him bringing his little burden down the ladder, they cheered and cheered.

The little girl's father rushed forward and caught her in his arms and after he had hugged her close, turned to Father Bryant, and said:

"How can I ever thank you enough?"

"That's all right," replied Father Bryant, "I have a little girl of my own at home."

The Backward Child

BY ALFRED WHITE

The backward child is ever with us. He has been studied and investigated by individual teachers and trained experts. Much good has undoubtedly resulted from these investigations. We have come to look upon the backward child from a different point of view.

It is not so long ago that the slow backward child was branded a dunce, and punished for his slowness. Now, this is the exception, let us hope. From the newer point of view, every child is considered as an individual endowed by nature with certain innate capacities, great or small, that are to be developed fully and harmoniously.

It is never safe to assume that an apparently slow child is lacking in mentality. He may merely have a slow developing and late maturing mind. Backwardness may be due to absence of development resulting from sickness, lack of schooling, or other cause.

The first essential in the consideration of this problem is to recognize that every case is an individual one and needs individual study, that is, a study of his all-round development up to the present time. When the cause of the backwardness has in this way been determined with some degree of certainty, it will be time enough to consider a solution.

There are a few general principles, however, that may serve as a guide in considering and dealing with such cases.

First, no pupil should ever be made conscious of slowness by any form of blame or ridicule. The policy of the dunce's cap should be abandoned for ever. The only sensible thing to do is to take children as they are and accept the responsibility of making them something better.

It should be noted, in the second place, that every child has some talent or talents

worthy of development, some gift that can be used. The skill of the teacher is shown in finding and using this gift. Some who are slow mentally are quick with their hands. Some may have a mechanical turn and yet could not memorize a verse without painful effort. Others, while slow to think and reason, may have a talent for music. While by no means ignoring those gifts that have been granted in small measure only, it is surely obvious that use should be made of any notable talent possessed.

In a Sunday School class, with its small membership, the opportunities of knowing the individual and studying each separate case is vastly increased as compared with, say, a public school class of forty. Most classes have one or more who, for their age, are much behind their companions. Nothing good can come of disparaging such individuals for their backwardness. Each case should be investigated with a view to ascertaining why he is backward. Then should begin the efforts to enable him to overcome the handicap.

The general plan would require that the teacher take a sympathetic interest in the scholar's work, and be generous with encouragement that begets confidence. Perhaps there is no greater obstacle to progress than lack of confidence. Confidence gives some degree of power and power is what they especially need to be conscious of. This may be induced by making use of any special talent a child may possess, whether in work or play. Confidence in one's power to do even one worth-while thing really well gives a child a certain self-respect that will react on every phase of his work. This is the first step.

Sympathy, encouragement and confidence are the watchwords for the backward child.

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He should be made thoroughly conscious that he has some talent to a degree that will enable him to hold his own, or even excel, along some line of work. Once that confidence is roused and justified by results, he has made a start in the direction of success.

Nor must we forget to make clear to our

classes the vital truth, that the world needs its one-talented boys and girls, men and women, as well as its five- and ten-talented ones. There is a service each can do, and our Master demands that each honestly uses the powers that have been given.

Brandon, Man.

Masters or Slaves

By REV. JOHN MUTCH, M.A.

Are the Sunday School scholars masters or slaves? Most teachers have had good reason to wish, at some time or other, that some one would arise and really subdue their scholars. Boys and girls do sometimes develop an uncanny and fearful streak of obstreperousness and insubordination.

Scholars, however, may become subdued in ways which are not always noticed, and yet which lead them to become irresponsive, listless and dull. This slavery produces a deadening effect upon any Sunday School class and stops any hope of development in the Christian life.

Scholars have become slaves to the hymns they sing. Many hymns have terms which the scholars do not understand or are effusive of sentiment and experience which are beyond the scholars' experience, or reflect an attitude which is not natural to any normal, Christian boy or girl. Even a few such hymns may make the Sunday School singing "an unknown tongue" to the scholar. He goes through with it, he makes a noise; but he has not the intelligent spontaneity which belongs to all helpful and effective song. Even hymns which he might understand are sung in the same manner, because of the dead effect of those he did not appreciate.

Hymns chosen with a view to the scholar's needs and interests are soon mastered by him. This mastery is still further possible when words which may occur and yet which are unusual in his vocabulary are explained. A touch here and there by a wise hand to bring out the beauty and charm of the expressions and music will further contribute towards making him a master of his singing.

The same thing is true of the class lesson. Scholars have been known to go to Sunday School with no hope and little thought of getting anything out of the teaching session. They have been long used to words which they do not understand, the doings of men whose very names they cannot pronounce, to references to a country or clime which they have never understood. They sit dull and unresponsive throughout a lecture or even a memorized recitation. They have become oppressed and swamped by unknown words.

Sometimes it is far better to let the "main points" of the lesson go by the board altogether, while the teacher spends his time to awaken some interest, some response, on the part of the duller member of the class. It is wonderful to see how a boy and girl who always appeared dull, will brighten up when once they have answered a question which they understood, and which interested them. Step by step they may be led in this way, to master for themselves the lesson material.

Some classes have a fine sense of confidence. They have been led by skilful guidance to master the things of the Sunday School lesson. They are ready to tackle any lesson, knowing that they can grasp and understand any of its essential points. When any particularly difficult problem arises they worry it till they get some kind of a satisfactory solution. Such classes have been led by loving and intelligent Sunday School teachers who have guided their scholars step by step in the way of mastery.



How to Increase Sunday School Attendance

By Elijah Scott

[In response to a request from the Editors for practical suggestions for increasing Sunday School attendance, the following article has been received from a Sunday School teacher of long experience.—EDITORS.]

A leaf from my book may help toward this end. I am a public school teacher. A few years ago, I received an appointment to a rural school. It was three miles from the nearest Sunday School.

One Monday, after religious instruction, in the course of which I found pupils knew very little, I asked for a show of hands who had been at Sunday School the day before. Out of 26 one had. They said it was too far.

During the week I made it my business to see an elder of the Presbyterian Church who lived in my section, with regard to having a Sunday School in my schoolhouse. We held a meeting, made him superintendent and started next Sunday at 10 o'clock a.m. There was no church service or Sunday School within 6 miles before 2 p.m., so our hour suited all parties.

Some three years previous Sunday School had been held in this place with the very same superintendent.

We opened with 8 pupils. The second Sunday we had only 7, and the superintendent told me it was a bad locality to get up a Sunday School in; it had been tried before. I said nothing, but did a little thinking on my own account.

There was no organ in the School, but on Monday I brought my English concertina along with a supply of Moody and Sankey's Hymn Books.

I found a number of pupils could sing, and on Friday evening we practised two hymns specially for Sunday School. I asked every pupil present to come to Sunday School next Sunday and to come fifteen minutes early, and we would sing some more hymns. I had 20 present at 9.30 and we sang a number of

hymns before 10 o'clock.

The superintendent was rather surprised than pleased. I thought a little more and said nothing. Our attendance that day was pretty evenly divided between Presbyterians, Church of England and Methodists.

The next Friday I asked my pupils to be all present and to bring their older brothers and sisters with them and any of their fathers and mothers who wished to come. On Sunday, when I turned up at 9.30 the room was full and that day we opened our Bible Class which I taught myself.

In six weeks we had a Sunday School of 33 scholars in four classes and a Bible Class of seventeen. What did it? *Music*. The seniors came at first to hear the singing and remained to sing.

I say, therefore, have a singing practice before Sunday School.

The Dramatic in Teaching

BY MISS MARY ROBERTSON

"Where there is no vision, the people perish," wrote the wise man, and the truth accounts for many of our failures. Where there is no vision, no outlook, none of the imaginative power whereby we put ourselves in other people's places, and gain their point of view, all life narrows, dwindles, perishes indeed. The lack of imagination accounts largely for what we describe as callousness and selfishness. It is this lack also that hinders us from realizing the tremendous possibilities in each life.

Imagination mainly deals with the things that might be. We need at times to realize that very great things are possible and be filled with the joy of what is yet to be. We must sometimes let the love of God beget in us a glorious picture of the transformation of the world we live in and the lives around us. We must sometimes let our imagination go until we can picture the loveliness of Jesus reproduced in the boys and girls of our Sunday School and in every phase of our national life.

There can be no doubt that we have in the acted scene an unequalled method of presenting to the imagination a conception of the true and the beautiful, as the wise Greeks knew and the mediæval teachers also, when they put great truths in dramatic form, crudely often, as children might, before the eyes of the unlearned.

On the closing night of the Manitoba Sunday School Association Convention not long ago, at Winnipeg, there was presented on the church platform, an evening scene depicting a Christian home,—the mother with her work

basket on one side of the table, father with his magazine on the other, and the children playing near them. When the hour for family worship came, there was the reading of a few verses from scripture and the children kneeling at their parents' knees in evening prayer. It was beautifully and reverently carried through, and the appeal it made to the audience was tremendous.

That scene should be reproduced in every church in the land. To hear sermons, urging family worship in the home, often leaves an impression that it ought to be, but that it is something of a trying duty, but the acted scene was so lovely and desirable that surely many must have gone to their homes to put into practice the great appeal it made.

The appeal of the dramatic could also be used to great advantage in the Sunday School. There are many Bible stories that could, with great profit and pleasure, be dramatized. Lately a model class partly dramatized the story of Ruth. The story was divided into four or five parts, each girl giving a recitation of the part assigned to her in her own words. When this was finished, three of the girls were asked to arrange themselves as they thought the parting took place between Naomi and Ruth and Orpah; also the scene where the citizens witness the buying of the parcel of land. It was night, and the girls arranged themselves in each scene without a sound while the light was switched off.

The teacher next asked if they had to paint a picture, which scene would they choose from the story. One chose the leaving of

Naomi, her husband and two sons for a foreign land, another the parting of Ruth and Naomi and Orpah, another the gleaners in the field, and still another and that was thought the finest of all, the grandmother and Ruth's little baby.

At each answer the teacher simply drew a square on the blackboard to represent each picture. It was all most effective and made that old story live and intensely interesting and fixed it in pictures in the mind.

The finest influences in life are indefinable and cannot be put into words. It is this indefinable quality that in a great measure the acted scene conveys to the spectators. So much for the audience, but one cannot help asking what would the effect be upon the actors, for, of course, the success of the effort depends upon them, and they stand to gain most by the experience.

It cannot be too strongly emphasized that the work of dramatizing is not entertaining, but educational, although it can be both if rightly estimated. There is the concentration and the self-control that would naturally be acquired, and the opening of the windows of the mind in every direction and the inestimable value of filling the mind with the beautiful words and thoughts which come to those who take part.

Of course, everything will depend on the preparation beforehand—the talk at the beginning when the idea is first proposed, the tone of the rehearsals, the prayer for blessing on what is to be attempted. If carried through in this atmosphere, the acted scene will prove a valuable factor in Christianizing the minds and lives of all who either take part or look on.

Winnipeg

The Ideal Superintendent

By A. RENSHAW

There is no position in the church that offers greater opportunities than that of the superintendent of the Sunday School, and in no case is it more important for there to be absolute efficiency and power of management than in this office.

The superintendent, first of all, should be a man of God, one in whom the Spirit dwells in such a manifest degree that all may see and realize that the beauty of holiness is truly implanted in him, that his faith is founded on a rock, that Christ is in him the power of God and that his whole life is actuated from the love to his fellows that is begotten of God. He must, at all times, be an example by his life, so that all may be influenced and helped by contact with him.

Renovating the Library

By Clifford Brock

Out of the library into the army has seemed to be the rule with our librarians for the past few years. These frequent changes led to disorder and confusion among the 700 volumes in our Sunday School library, and not until the return of one of our boys was discipline again restored. Needless to say, it meant some work.

In the first place, the library stopped giving out any books and ordered all books that were out to be returned. All the books were renumbered and placed in consecutive order. Duplicate cards were secured. One of these is given to the pupil taking the book, the other, having the number of the book and the name of the pupil, is put on the shelf where the book belongs. Small strips of tin standing upright divide the spaces for the books and so avoids confusion.

Instead of the old printed catalogues, which were regularly issued to, and as regularly lost by, the pupils, we have printed lists of the books with titles and library number. These lists are enclosed in frames with glass covering and are hung along the wall just outside the library door, thus being of easy access to the pupils at any time.

We have attempted to group the books suitable to various ages. For instance, Nos. 1 to 100 indicate books suitable to children of from seven to ten, and so on. This method of cataloguing is very inexpensive and is easily kept up-to-date. An additional factor in making the new system effective is that the librarian or assistant comes early and renders all possible help to the smaller pupils so that there is no crowding.

Kenora, Ont.

The superintendent must be a first class manager. In being called to this office, great privileges and weighty responsibilities become his. He is more concerned in setting others to work and developing the talent amongst his staff of workers than being in the limelight himself, and his personality should be such that those who are associated with him in the work of the kingdom count it a privilege and gladly use every power they have in supporting him with the utmost loyalty.

The superintendent must be a man of infinite patience, constant in season and out of season. Teachers may not measure up to the standard they should, scholars may be troublesome, good arrangements may be up-

set, workers that should be at their posts may be absent, and he must be prepared to deal with every emergency quickly, discreetly, and with firmness and decision.

The power of prayer and the love of God must be so in him that none know if he is disturbed, his speech must be dictated by the wisdom that is from on high, he must be hopeful, courageous, steady in mind and nerve, and one to whom all naturally look up, both teachers and scholars alike, and one towards whom they also have trust, regard, and sympathy.

The superintendent must be a man with power to look ahead, who has a vision of growth, spiritual and intellectual, for his Sunday School. He must not think, however good things may be, that there are not possibilities of growth and development, and he must be convinced that the blessings of the past are but a foretaste of what God will do for his children in the future.

The superintendent must be a constant and earnest student of his Bible and realize that God's word is a lamp and a light. He must be constant in prayer, he must keep in close touch with his workers, their difficulties,

obstacles and problems, and be ready, both with sympathy and sound advice, to be their helper and guide. He should be something more than a leader in the Sunday School work; there should be that personal touch existing between the superintendent and his teachers that indicates the truest friendship.

The superintendent, in his conduct of the Sunday School, should be in his person and manner what he would like the School to become—orderly in his actions and speech, patient, kindly, always meeting troubles with Christian forbearance.

The superintendent must never be dismayed in setting his standard high. He is working for the king of kings and Lord of lords, and once he is possessed through and through with the power that is of God, every Sabbath should bring its blessings, and both he and his co-workers should attain to a clearer vision and an increasing spiritual power. "Not by might nor by power, but by my Spirit, saith the Lord of Hosts." The more fully he realizes this glorious truth and accepts it, the more truly successful his work will be.

Winnipeg

THE DEPARTMENTS

A Circle Talk for Beginners

By Miss Florence L. Cameron

One is almost tempted to say that the teacher who can successfully plan and conduct a Circle Talk for little children is the only person qualified to teach Beginners. It is in the Circle we get the point of contact so necessary to the understanding of the Bible story which follows. It is here the child is led to express himself. He talks about the things he knows and his experience is supplemented by instruction and so his knowledge grows most naturally. Through that which he knows he is able to grasp the unknown and unfamiliar.

The Beginners teacher should sympathetically understand the limited knowledge of a little child and most carefully assist him in adding to it. Here a little and there a little, should be our plan, and, in building slowly, we build more securely.

The Circle Talk should be a combination of self-expression on the part of the child and instruction given by the teacher. This she gives in the songs and prayers taught; in the guiding of the conversation so that the

theme of the day or the truth in the Bible story permeates and influences it. The songs and prayers then become the natural response by the children to the truth taught and so they are really self-expression, which is the aim and object of all our instruction. We wish the child to so absorb the truth in all we teach that it really becomes part of him.

If we were planning a Circle Talk for the early spring, we would have songs and prayers that help the children to think of budding trees and birds coming back, of singing brooks freed from the icy hand of Jack Frost, who has held them captive so long. The awakening of nature is of the most intense interest to little children. They see this miracle take place before their wondering eyes, and it is our opportunity to deepen their love and reverence for God in our teaching of his care and protection of all things, which he has created.

Let us start our Circle Talk by teaching that little song in Carols:

"Think what a host of queer little seeds,
Soon to make flowers, and grasses and weeds,
Are under the frost and the ice and the snow,
Waiting—waiting to grow."

Isn't it interesting to the children really to think of those little seeds all asleep under the snow and how they love to name over perhaps the different kinds of flowers that are just waiting to grow. Perhaps it is The Bird's Year, in Songs for Little People, we wish to teach. How much more natural it is to sing the song after the children have told about the birds they have seen, which have come back from the south and are starting to build their nests. When we have been talking and singing about the birds coming back and the warm sunshine and rain waking up the sleeping seeds, isn't it natural for little children to express their gratitude to God in the prayer—

"Hear us thank thee, kindest friend,
For the springtime thou dost send,
For the warm sunshine and rain,
For the birds that sing again,
For the sky so clear and blue,
For this happy Sunday, too,
Hear us, thank thee. Amen."

There are many ways by which we can arouse the child's interest in that which we wish to talk about. For example, if we want him to think about the wakening seeds, we can draw a picture on the blackboard of the blanket of ice and snow with which God has covered the sleeping seeds and draw some tiny seeds away down in the ground underneath the ice and snow. The children are interested at once and we might say, "I am drawing a lot of seeds away down here in the ground. They have been asleep all winter. I think this one must have been a dandelion. Can you think of what this tiny brown one might have been?" The children will name some other flowers or grasses or weeds. Then we might say: "This dandelion seed has just wakened up, and it says to the others, 'We have been asleep all winter,

it's time for us to wake up and grow,' and, children, just think of the host of queer little seeds, etc." This song is learned more naturally now that the children understand it and the singing of it really is an expression of their knowledge.

Pictures may be used in the same way. Colored Perry Pictures of blue birds, robins, etc., help the children to talk about the birds coming back. They may pick out the ones they have seen and pin them to the wall or screen.

These nature Circle Talks just before Easter prepare the minds of the children to understand a little more of the mystery of death, and it helps to take away their fear of it. They see how naturally the flowers waken after their long winter sleep and how the birds fly away to another country and can more easily understand our going away to that beautiful country which the heavenly Father has prepared for us, and can perhaps grasp a little our awakening out of the sleep which we call death.

We can find songs and prayers which will help us teach any truth and which are the natural expression of our thoughts on any theme. The children may be led to express what they know and what they have learned in different ways. They often like to tell back the previous Sunday's story in the Circle Talk, and this form of self-expression helps us to know what impression the story has made on the children and also to correct any wrong impression they may have received.

Let us put a great deal of thought, a great deal of prayer, and a great deal of understanding of a little child's needs into our planning for a Circle Talk.

Peterborough, Ont.

Teaching the Primary Child to Know God

BY MISS B. C. JOHNSTON

Obviously, we cannot teach that of which we do not ourselves know, so that the first requisite in teaching a child to know God is a teacher who herself has learned to know him.

The second requisite is a thorough understanding of child nature in general, and of each child of our class in particular, in order that we may, through something in his own experience, which he understands, interpret God to him.

From his first days of consciousness, the little one learns what love, care and protection mean, through the ministrations of his father and mother, therefore it is most

natural to give him his first ideas of *God as a Father, a protector.*

Tell specific stories of God's care of children, of his protection and care of all kinds of life, and you will find an awakening feeling of love, trust, companionship and gladness which is surprising. You will, too, be meeting a real need in his life, for it is usually at about six years of age that the little one learns to leave his father and mother, for a short time, even if only to Sunday School, or perhaps to day school, and he needs to be conscious of God the Father.

The next idea of God may be brought to him through his interest in the world about

him. Very early he begins to ask such questions as: "Who makes the wind blow?" "Where do the flowers come from?" "What makes the sun shine?" Here is a wonderful opportunity to bring the little one to recognize God's hand in all that is about him. This may be done through nature stories, songs and lessons, particularly in the worship or fellowship part of the programme, using objects or pictures whenever possible.

Any teacher who earnestly sets her heart and mind to bring the little one to know *God the Creator* will find the child very teachable and though she may not always see the result of her teaching (how many of us do?), that which she does see will tell her just how much God the creator means to the child. One bright sunny day, as the children in a Primary Department were about to sing

"Jesus loves me, this I know,
For the Bible tells me so,"

a six-year-old unexpectedly said to his teacher, "We could sing, 'for the sunshine tells me so,' couldn't we?" They did, and a quiet, glad, reverential spirit seemed to fall over the whole Department. By this kind of teaching the child learns a reverence for God, through a knowledge of the wonders of his hand.

We do not wish any child to fear God, except as he may fear to grieve him through wrong-doing, yet as he grows older he develops the power of judgment to determine his actions and so we teach him to know the

Father as *God who expects of him certain lines of conduct*, or certain lines of right-living. We can do this by means of stories which tell of those who have pleased the Father by right-doing and occasionally a story of the negative type, which shows him that, as a loving Father, so God must sometimes punish those who refuse to do his will. Once more our point of contact is in the home life, where the earthly father expects obedience. In fact, in every case we may follow the old but sound pedagogical principle, "Go from the known to the unknown," as we strive to find something in the child's own experience on which to build our teaching.

As the child comes to know *God the Father, God the Creator and God who expects something of him*, he will respond in some way. Let us give him plenty of opportunity for this in our programme by providing a reverent atmosphere, periods for speaking to the Father in prayer and opportunity to express gladness and to worship in song. In fact, if we are careful to plan every part of our programme so that each will have a definite purpose and place in teaching the child to know the Father, we need not be surprised if some, even Primary children, come to know him as shown to us through Jesus Christ the Saviour.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

Toronto

The Boy Who Will Not Study His Lesson

By Mrs. MABEL CREWS RINGLAND, B.A.

"My worst trouble," said a Sunday School teacher, "is in getting my Juniors to study the lesson. I know I shouldn't just tell them the story the way they do to the Beginners and Primary scholars, but when I try to draw them out and ask questions about the lesson, I can't rouse the least bit of interest, for not one of them looks at a QUARTERLY before coming to Sunday School. What can I do?"

"Do you encourage them to make some preparation and remind them of it?" I asked.

"Indeed I do. My last words every Sunday are, 'Be sure to study your lesson this week, so that you will be able to answer questions next Sunday,'" was the earnest reply.

"But do you suppose those youngsters have the faintest notion of what you mean by *studying the lesson*?"

The teacher looked thoughtful for a moment. "I believe that's the trouble," she

said at last. "It never occurred to me to give them something *definite* to do, but I wonder if that wouldn't work?"

I knew of several cases where it had, so I said by way of encouragement, "Suppose you try it. Every teacher of Juniors has just the same trouble as you have to contend with, and I, for one, know how discouraging it is, especially with boys, though girls are almost as big a problem. The only way I have found to encourage the scholars to do any lesson study in advance was to assign some very definite work for each week. Even that takes time and patience, but it works."

Three months later I met this same teacher at a convention, and when I asked what luck she had had with the lesson study problem, she volunteered her experience.

"Although I have never once told my class to *study the lesson*, they have done some splendid studying during the past few weeks,

without realizing it. The secret of it was that I asked them to do some one concrete thing that they understood and could follow out, without spending too much time at it, for they all have quite a lot of home work in connection with their day schools, I discovered.

"The first Sunday I gave out slips of paper, having written on each the chapter and verse number of a passage of scripture which I wanted each scholar to be prepared to read from his Bible and explain at our next meeting. On that occasion I called upon them in order and, to their amazement and intense interest, the lesson passage was read consecutively, two verses by each person present. This was followed by a most helpful discussion in which each scholar endeavored to throw light on his particular verses, which reveals the fact that in almost every case the adjoining passages had been read and puzzled out also.

"The following Sunday the lesson was a well known Bible story, so I asked the boys to read the lesson passage carefully and come prepared to tell the story in their own words, as I might call on any one present. The next week I asked them to practise drawing the map of Palestine which appeared in their *Quarterlies* and announced that they would all be given a chance to draw it on the class blackboard, when I would judge their efforts. This proved to be great fun and disclosed the fact that four of the boys had marked artistic ability. In future their assignment was frequently something to draw on the board, or possibly at home during the week.

"One of the interesting features was that each fellow was to keep secret what his particular work for the next Sunday might be, and never show any one his slip of paper, which assigned his task, as well as proving a reminder to him. So the boys were always as anxious to know what the others would have, as they were to make a success of whatever part they were called upon to play.

"I can't begin to tell you all the different

things we did, but there proved to be no end of variety to the work. Sometimes we used pads and pencils in the class, sometimes the notebooks all the boys were making, occasionally the wall map, and nearly always the blackboard and the individual Bibles. Whatever we did the interest kept up, and before long not a scholar wanted to miss a single session because no two were the same, and best of all, even the most indifferent were taking part and actually studying the lesson."

This experience can be duplicated, I believe, by any teacher who considers the results worth the time and thought, for, of course, it would have to be carefully planned out each week.

Toronto



Junior Socials

By Mrs. R. McBroom

There is in the life of every normal child the need for play, and he will instinctively seek what his life hungers for until he finds it. He plays in the home, on the public school playground, or it may be on the streets

or in the alleys. Is the church doing its part in meeting this need of the child? Many churches have not yet awakened to the responsibility of providing for the play life of the child. Some churches have provided gymnasiums, reading rooms, and game rooms, all under constant and efficient supervision. The Junior boys are allowed to attend on certain nights with their teachers, and the Junior girls on other nights with their teachers. In this way the children have the adult companionship they need, and the teachers win the friendship of their pupils.

There are, however, hundreds of Juniors who have no such opportunity for the right source of recreation. But much may be done through regular *Junior Socials*. These may be given every month or every two or three months. Such socials must be very carefully and systematically planned. There should be:

1. A set time for the arrival and departure of the pupils.

TEACH LOVE TO LIVING THINGS

Every child should have something upon which to lavish his affections, otherwise they will weaken, for affections, like other traits, must live and grow by exercise. Notice the little girl with her doll or the boy with his hobby horse. While inanimate objects represent life and hence hold the attention of children, living things are far more interesting to them and offer greater possibilities for teaching sane and wholesome lessons. A certain small boy who had several pet hens, gladly brought their little chickens into the house and cared for them by the open fire during an untimely spring snowstorm. Another small boy habitually spent his Saturday mornings caring for his guinea pigs.

2. A full and complete programme suited to the needs and interests of the children. Such a programme might include the telling of stories by the teachers, the playing of games by teachers and pupils, the singing of songs by all, making of gifts for the poor or sick, showing of pictures, acting of charades, the eating of light refreshments.

Junior Children enjoy active games, and particularly games in which there is a chance for group competition between boys and girls. Games which call for tests of memory are much enjoyed. Always stories, and particularly hero stories are greatly appreciated, and every Junior teacher should cultivate the art of story-telling.

Juniors would much enjoy a Missionary Social. The children upon arrival might each be given a slip of paper with a number on. Then they are told that at a certain signal they are to find tables with corresponding numbers. On each table should be curios from some foreign country. One of the older scholars could tell what they were, and all he knew about the habits and customs of that country. Again, at a given signal the groups would change to the next table, and so on, until the contents of all the tables were examined and discussed.

Another form of Missionary Social might be lantern views or pictures of Japan or Africa, and stories told of these countries. An imaginary trip might be taken through one of these countries, and the children might play the games.

Once a year, a Birthday Social might be held. A few weeks before the time of the Social, the children are divided into twelve groups according to the month in which they are born. Each group, under the guidance of a teacher or officer, prepares some game, charade, song or recitation indicative of the month it represents. After the twelve groups have presented their part of the programme, they pass to twelve tables decorated to represent the birthday month of those who are served there. Refreshments may also be chosen with the same thought in mind.

At the Christmas season, a Christmas Party could be held. The children might hold a Social in the church and bring gifts which they would afterwards distribute among the poor or in some orphanage or hospital. A Christmas tree might be given in some institution for the poor or sick. The children should be allowed to decorate the tree, provide the entertainment and the gifts. As part of the entertainment, one of the teachers might tell a Christmas story.

Surely we must all agree that one of the most vital influences in the lives of our Juniors is their play life. If we would rear our boys and girls into the image of him we love, and whom we try to serve, not one avenue of influence must be neglected. Every teacher must see to it that the boys and girls under her care are developed in mind and body, heart and soul into the larger life the Master came to give.

Toronto

The Intermediate Class

BY REV. WILLIAM SCOTT, B.D.

III. THE CLASS SPIRIT

The gang instinct is very strong in boys between the ages of ten and fourteen, and most Sunday School teachers of boys of this age find that their classes are in whole or in part made up of gangs. This fact presents at once the teacher's problem and opportunity. It is his problem, for the gang usually has quite sufficient stored-up energy and mischief to undo the work of the class; it is his opportunity, because the gang is susceptible to good influences and will gladly hail as a comrade a teacher who has tact and resourcefulness and remembers what it is like to be a boy. As G. Stanley Hall has said, "The gang instinct itself is almost a cry of the soul to be influenced."

What can a teacher do to promote a wholesome spirit in his class?

1. If, for any reason, the class has got out of hand, it is a good plan to meet them as soon as possible in a social way. Through

boyish games and fun one can meet his class "on the level" and establish a good understanding with them which will be the greatest asset he can possibly have in his work with them. A "hike," a picnic, or an indoor party, preferably at the teacher's home, suggest themselves as suitable ways of getting acquainted with the individual members of the class. It will usually be found that the same forces which have tended towards disintegration in the class room can be employed in enthusiastic support of the teacher's plans for the entertainment of the class.

2. A class should be organized to be successful. The aim should be to have the members feel that the class is their own and that they are responsible for its success. Yet, it is not wise to start organizing before either teacher or class is ready for it. Sometimes, for unfortunate reasons, boys are wary of an organization, and will not act if put into

office. Two important rules should be observed in organizing intermediates. Firstly, make sure that there is definite work for the organization to do; and, secondly, let the organization be simple.

It is the writer's observation that boys are extremely critical of an organization that is not worked, and careful plans must be laid beforehand as to what it will undertake to make sure that it will be a success. Boys are lovers of reality, and they rightfully make this tacit demand upon their leaders. It is sometimes better to appoint a committee for each enterprise as it comes up than to have permanent committees. The latter are apt to grow "stale" on their job, while the former plan has the advantage of having something

new on hand all the time.

3. A mid-week meeting is of great advantage to promote a good class spirit. As to what form it shall take, it depends a great deal upon circumstances and the advancement the class has made in cooperative effort and spirit. In the Sunday School class the teacher preaches fairness, generosity, loyalty and truth; when he meets his class through the week he tries to exemplify these virtues in the real situations of life, and thus enforces his preaching by example. It is this close personal touch which multiplies the teacher's influence many times, and puts into his hands the power to mould very largely the spirit of the class.

Souris, Man.

The Teacher's Efficiency

BY FRED SCOTT SHEPARD

How can the Bible Class teacher make himself efficient and effective in his work as an instructor and as a leader? To what extent are his personal habits of business, recreation and study related to his position as a teacher of others?

Efficiency is the key word to success in all lines of work,—secular and religious. The quality of the finished product is one of the criterions by which results are measured—commercially, intellectually and morally. These requirements apply with special force to work done where the formation of character is the chief objective.

First of all, then, the teacher's personal life and character must be above reproach, for his conduct will speak more loudly than his lips and his example carry much greater weight and influence than his precepts.

He must be studious—not only must he be well prepared on the lessons to be presented, but his general mental equipment will add materially to his efficiency in gaining the attention and in effectively presenting the truths to be inculcated.

He must be at his best physically to be at his best mentally and so will do well to exercise due care to have and preserve good health. His knowledge of and interest in the play life,—recreational life—of the young people under him will also be an added asset in meeting them on a ground of common interests which cannot but add to his qualifications as a leader.

The teacher will have influence in the degree that he seeks to serve others. The personal needs and interests of the members of the class, in home life, in school work, in business duties, are vital elements in their lives and present a point of contact and often a line of approach that must not be overlooked. If the teacher can enter helpfully into the various relationship of the pupils, he will have strengthened his own hands materially and made possible a degree of success impossible otherwise. To be known as a sincere, sympathetic "friend of man" is an accomplishment to be earnestly coveted.

The moral, mental, physical, social equipment are essential but will be largely non-essential unless they are vitalized and energized by the power of the Holy Spirit. It is he that gives wisdom to guide in meeting the problems presented; it is he that gives enlightenment as to spiritual truths; it is he that gives "power with God and with man." Surrendered to him, the heart is cleansed, the mind quickened, the life energized and the service made effective; without him we labor in vain, for, as Christ said, "Severed from me, ye can do nothing."

Being chosen and ordained to bring forth fruit, the teacher should study to be approved unto God, cultivate the habit of fervent, effectual prayer and seek for the endowment of power which comes from the indwelling of the Holy Spirit, then shall he bear fruit, more fruit and even much fruit, as God shall give the increase.

Toronto

S. S. AND Y. P. S. BOARD

The space in this department is at the disposal of the General Assembly's Board of Sabbath Schools and Young People's Societies, of which Rev. J. C. Robertson, D.D., and Rev. C. A. Myers, M.A., Confederation Life Building, Toronto, are the Secretaries, and is devoted to the plans, policies and work of the Board.

Armenian and Syrian Relief Fund

By decision of the Religious Education Council of Canada, and with the hearty endorsement of the various denominational Sunday School Boards, including our own Board, a special appeal is being made to all the Sunday Schools in Canada for a generous offering on the Second or Third Sunday of April on behalf of Armenian and Syrian Relief. Literature has been sent to all superintendents, giving full information in regard to the urgent need, and envelopes have been provided for the special offering. All contributions are to be sent direct to the Treasurer of the Fund, D. A. Cameron, Esq., Manager Canadian Bank of Commerce, King St. West, Toronto.

The Sunday Schools of Canada are asked to raise altogether \$150,000, which will provide food for 2,500 starving orphans for one year and thus help in saving that many lives. Some Sunday Schools have already made an offering this year for this work, and while, of course, they are not asked to give twice, if any choose to do so, their generosity will be greatly appreciated. It is hoped, however, that every Sunday School will make some offering to this very worthy and very needy cause.

Spring Time Service

For the past few years, the Board has provided a Spring Rally Service for Sunday Schools, to be used especially by rural Schools at any convenient time in the spring. The demand for this Service, although provided free of charge, has been very small, partly no doubt because there are several other special programmes available at the same time. The Board, at its meeting in January, decided, therefore, to discontinue the Service for 1920 and to call attention to the other available Services:

1. AN EASTER SERVICE, written by Dr. Harry Emerson Fosdick, and published by the Presbyterian Church, U.S.A.

2. MOTHER'S DAY SERVICE, published by Presbyterian Publications, Toronto, and sold at 20 cents per dozen; \$1.50 per hundred.

3. GO-TO-SUNDAY SCHOOL DAY SERVICE, issued by the Provincial Religious Education Councils of the Western Provinces and sent free of charge from the various Provincial Religious Education Council offices.

Extension of the Board's Work

[From the Report of the General Secretary to the Board at its Annual Meeting, Jan. 21, 22, 1920.]

There is only one clear road before us today, and that is the way that leads straight forward. Our request to the Forward Movement Committee for an allocation from the National Peace Thank-Offering to the work of this Board for its extension work has been granted to the extent of \$40,000, to be used during the next five years. Plans must be wisely made for the most effective carrying out of this trust.

The claims of the isolated homes in our Home Mission fields and of the boys and girls in unorganized territory, without any provision for help in their religious training, are more insistent than ever, as are also the present needs of the future Canadian citizens growing up in the homes of our non-Anglo-Saxons in Canada, and of the future Christian leaders in non-Christian lands, whose characters may now be moulded by effective Christian teaching in our Foreign Mission fields.

The endorsement of the Forward Movement has also been given to the programme for doubling the work of this Board during the next five years. This will require some increase, and, it may be, some adjustment of the staff to do all the work most effectively. The whole matter is before the Board for careful study, including the important question as to the best way of securing the necessary revenue for carrying on all the work most efficiently.

To you, ladies and gentlemen, members of this Board, are committed these and other important questions, in the confident expectation that under the leadership and inspiration of the Spirit of the living God conclusions will be reached in harmony with his will which will contribute in a real way to bringing in that time when we shall "all come in the unity of the faith, and of the

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knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Memory Awards

The Awards issued from the office of the Board for the memorization of Scripture and Catechism for the year 1919 totaled 4,102, an increase of 565 over preceding year. The largest number for any one Synod was 1,504, for the Maritime Provinces, of which number 380 were for Presbytery of Pictou, and 80 of these for Westville Sunday School. The largest number for any one Sunday School was 90 received by Fairbank, Toronto Presbytery. The Foreign Mission fields in India, Korea and British Guiana received 91 of the awards.

World's Sunday School Convention, Tokyo, October, 1920

Plans are rapidly taking shape for the great World's Sunday School Convention at Tokyo, Japan, early in October, 1920. The exact date will depend on the steamship sailings from Vancouver and ports in the United States.

In order that Canadians may have full information at the earliest possible date and that the most satisfactory arrangements may be made for Convention delegates en route, and in visiting mission fields of the Orient, a Canadian Committee of the World's Sunday School Convention has been formed. It consists of two representatives appointed by each of the denominational Foreign Mission Boards, Sunday School Boards, and the Provincial Sunday School Councils or Associ-

ations. The Executive Secretary is Rev. H. C. Priest, 538 Confederation Life Building, Toronto, who will be glad to hear from any prospective delegates and to give all available information.

It should be carefully noted that any persons who are considering the question of attending this Convention should take immediate action. Reservations are made in the order of application and the number is strictly limited. All persons from Canada must receive credentials from the Canadian Committee before any reservations can be made for them.

Leading Sunday School and missionary workers will have first claim, and it is hoped that a sufficient number of these will apply to take up all the available space. The cost of the direct trip from Vancouver and return will probably be about \$600. The Programme of the Convention is a very attractive one, and arrangements are being made for tours to a great many of the mission fields. Write at once for full information.

Teacher Training Results

There has been considerable gain in the number of Certificates issued for the New Standard Teacher Training Course, there being 637 awards for 1919, as compared with 285 for 1918. This gain, however, does not quite offset the falling off in the First Standard Course, as there were 538 Certificates issued for this Course in 1918, and practically none during 1919, as the First Standard Course has now been discontinued. There is, therefore, need for some very strenuous work during 1920, if we are to have a real Forward Movement in this vital part of our work.

RESULTS OF TEACHER TRAINING EXAMINATIONS

The following have successfully passed the Teacher Training Examinations, and have received Certificates and Diplomas, as indicated, from the office of the Board of Sabbath Schools and Young People's Societies, Confederation Life Building, Toronto.

JANUARY 1920

I. NEW STANDARD TEACHER TRAINING COURSE

Moncton, N.B.—Rev. J. A. Ramsay, Minister. *The Teaching Values of the New Testament*: Jennie G. Grant, Beulah J. Gibson, Elsie Blakney, Ruby E. Young, Annie E. Little, Marie Rae, Mrs. W. A. Ross.

Spring Hill, Que.—Rev. M. MacKay, Minister. *The School*: Katherine M. MacDonald.

Peterboro, Ont.—*The Teacher*: Daisy Bergoigne, Marjorie Best, Helen M. Middleton, Betty Mowat, Hazel Anderson, Florence Vickers, Mrs. H. Ashley.

Inglewood, Ont.—Rev. P. W. Spence, Minister. *The Pupil*: H. Macdonald, Mabel Standing, Hazel Wanless, Mrs. Robert Wanless.

Strafford, Ont.—Rev. Finlay Matheson, Minister. *The Teacher's Study of the Life of Christ*: Violet E. Armstrong, Juanita M. Mann.

Guthrie and Shanty Bay.—Rev. Neil Campbell, Minister. *The Teacher's Study of the Life of Christ*: A. B. Carruthers, Katie Sinclair, Martha Bartholomew, Norman Stoddart, Robert J. Hilliard, Euphemina G. Lyall.

N.B.—Leaflet giving full information in regard to the New Standard Teacher Training Course may be obtained by writing the General Secretary, Rev. J. C. Robertson, D.D., Confederation Life Building, Toronto.

HOW THE WORK GOES ON

The Young People and Sunday School of St. Paul's Church, Hamilton gave \$4,250 to the Forward Movement.

The story is told of a girl member of a Toronto Presbyterian church who had \$25.00 saved toward a new dress but voluntarily turned it into the Forward Movement Campaign.

When the Financial Drive for the Forward Movement was inaugurated in the Presbyterian Church, Petrolia, Ont., one of the first subscriptions was \$100, which was undertaken by a class of teen age girls.

The total losses of teachers and scholars in Great Britain during the War years are said to be 67,867 teachers and 837,872 scholars. Of this huge loss, the Church of England is responsible for more than 61 per

cent., and the Free Churches for the balance. Every denomination shares in the loss, which ranges from 1.6 per cent. on the part of the Baptists to 16.5 on the Anglicans.

The following resolutions were adopted by the Board of Sabbath Schools and Young People's Societies at its Annual Meeting in January last:

"That the Board has heard with very great satisfaction and delight the request of our Church's Mission in Formosa for the appointment of a specialist in religious education on the staff of that Mission. The Board looks with high expectation to the influence such specialist might exercise on the religious education of the children and youth of Formosa."

"That the Board trusts that such an appointment may soon be made."

A WORD FROM THE BUSINESS MANAGER

MOTHERS' DAY, MAY 9TH

Our PROGRAMME for Mothers' Day of last year was exceptionally well received; and it well deserved this popularity. Whistler's famous picture of his aged mother, sitting pensively with hands in lap and doubtless musing tenderly over the far back days when her little family was about her knees, was a chief attraction. It recalled to grown men and women their boyhood and girlhood days, as they gazed upon it, and many of them thought gratefully of the aged mother who still lingered with them and of all the loving care which she had taken of them in their growing years.

THIS YEAR'S PICTURE is Arthur J. Elsley's wonderful group of the young mother, with her foot on the first step of the stairway and the sturdy, curly-headed baby boy on her shoulder being carried gleefully to his cot for the night, with the little group of brothers and sisters and the collie joining in the fun of the "kid's" early bedtime hour. Every boy and girl, and every father and mother who have their boys and girls about them still,

will be eager to see this picture. We look for an even heartier reception of this year's Mothers' Day Programme than of that of last year, if for the picture's sake alone.

But the whole Programme is well worth while. The Scripture Readings, given in full so that all old and young may join in them; the carefully chosen songs and recitations for the little ones and the older and the grown up scholars; the hymns from the new Book of Praise; and the Closing Prayer, in which the whole School or congregation may audibly join; all these features will unite in making the 1920 Mothers' Day a delightful and memorable occasion. The Programme is sure to be rendered with full hearts, and it will bring a rich blessing with it.

Copies of the PROGRAMME above described (20c. per dozen; \$1.50 per 100) should be ordered early in sufficient numbers to allow a copy to each one who is expected at the service.

Beautifully designed MOTHERS' DAY INVITATION POSTCARDS (\$1.25 per 100) decorated with a spray of carnations, the

Mothers' Day flower, will help to increase the attendance; and the specially designed Mothers' Day Button (2½¢ each; 100 or more, \$2.25 per 100), which produces a white carnation, on a Canadian Flag background will send all the children and many a grown person home happy with a delightful remembrance of the day and its service and memorics.

It is well to ORDER EARLY, so that there may be time to prepare and rehearse the Programme and send out the invitations and have the distribution of the buttons well arranged for.

Send your orders to the familiar address, PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.

OUR LIST OF PERIODICALS

ILLUSTRATED PAPERS

EAST AND WEST (Weekly). 9¢. per year. Two or more to one address, 72¢. per year, 18¢. per quarter. (May begin with any date.)

THE KING'S OWN (Weekly). 50¢. per year. Five or more to one address, 40¢. per year, 10¢. per quarter. (May begin with any month.)

JEWELS. 35¢. per year. Five or more to one address, 30¢. per year, 8¢. per quarter. (May begin with any month.)

MISSIONARY INSTRUCTION

THE LESSON ON MISSIONS. A 4 page monthly for teachers of Uniform and Departmental Graded Lessons—whole School and Bible Classes. 12¢. a year.

UNIFORM SERIES

TEACHERS MONTHLY. 50¢. per year. Two or more to one address, 72¢. per year, 15¢. per quarter.

FATHFINDER (A Monthly Bible Class and Y.P.S. Magazine). 55¢. per year, 14¢. per quarter. Two or more to one address, 50¢. per year, 13¢. per quarter.

HOME STUDY QUARTERLY. Five or more to one address, 24¢. per year, 6¢. per quarter.

INTERMEDIATE QUARTERLY. Five or more to one address, 24¢. per year, 6¢. per quarter.

JUNIOR QUARTERLY. Five or more to one address, 24¢. per year, 6¢. per quarter.

PRIMARY QUARTERLY. Five or more to one address, 24¢. per year, 6¢. per quarter.

HOME STUDY LEAFLET. Five or more to one address, 9¢. per year, 2½¢. per year.

INTERMEDIATE LEAFLET. Five or more to one address, 9¢. per year, 2½¢. per quarter.

JUNIOR LEAFLET. Five or more to one address, 9¢. per year, 2½¢. per quarter.

COLORED LESSON PICTURE ROLL, \$3.50 each per year, \$1.00 each per quarter. (Includes American postage.)

COLORED LESSON PICTURE CARDS (Corresponding to Roll), 14¢. each per year, 3½¢. each per quarter. (Includes American postage.)

DEPARTMENTAL GRADED SERIES

BEGINNERS DEPARTMENT

FOR THE TEACHER:

BEGINNERS TEACHER'S QUARTERLY. 80¢. per year, 20¢. per quarter.

BEGINNERS PICTURE ROLL. \$1.00 per quarter (American postage included).

FOR THE SCHOLAR:

BEGINNERS BIBLE STORIES. 32¢. per year, 8¢. per quarter.

PRIMARY DEPARTMENT

FOR THE TEACHER:

PRIMARY TEACHER'S QUARTERLY. 80¢. per year, 20¢. per quarter.

PRIMARY PICTURE ROLL. \$1.00 per quarter (American postage included).

FOR THE SCHOLAR:

PRIMARY BIBLE LESSONS. 32¢. per year, 8¢. per quarter.

PRIMARY HAND WORK (13 sheets per quarter in envelope). 48¢. per year, 12¢. per quarter.

JUNIOR DEPARTMENT

FOR THE TEACHER:

JUNIOR TEACHER'S QUARTERLY. 80¢. per year, 20¢. per quarter.

FOR THE SCHOLAR:

JUNIOR WORK AND STUDY LESSONS. 48¢. per year, 12¢. per quarter.

INTERMEDIATE DEPARTMENT

INTERMEDIATE TEACHER'S QUARTERLY (For teachers of 12, 13 and 14 year old scholars). 80¢. per year, 20¢. per quarter.

INTERMEDIATE SCHOLAR'S QUARTERLY (For 12, 13 and 14 year old scholars). 60¢. per year, 15¢. per quarter.

SENIOR DEPARTMENT

SENIOR TEACHER'S QUARTERLY (For teachers of 15, 16, 17 year old scholars). 80¢. per year, 20¢. per quarter.

SENIOR SCHOLAR'S QUARTERLY (For 15, 16, 17 year old scholars). 60¢. per year, 15¢. per quarter.

YOUNG PEOPLE'S ELECTIVES

(Ages 18 and upward)

I. HISTORY AND LITERATURE OF THE HEBREW PEOPLE.

II. HISTORY AND LITERATURE OF THE NEW TESTAMENT TIMES.

III. THE BIBLE AND SOCIAL LIVING.

(Each Course covers a year and is issued in four Quarterly Parts, and embraces a Manual for the teacher or Leader, and Text Book for the Members of the Class.)

TEACHER'S MANUAL (any one of the Courses), 80¢. one year, 20¢. each Quarterly Part.

STUDENT'S TEXT BOOK (any one of the Courses), 60¢. one year, 15¢. each Quarterly Part.

Lesson Calendar : Second Quarter

1. April 4... Israel Ruled by Judges. Judg. 2 : 6-16.
2. April 11... Deborah and Barak Deliver Israel. Judg. 4 : 4-16.
3. April 18... The Victory of Gideon's Band. Judg. 7 : 1-8, 16-21.
4. April 25... Ruth's Wise Choice. Ruth 1 : 14-22.
5. May 2... The Boy Samuel. 1 Sam. 3 : 1-13, 19, 20.
6. May 9... Eli and His Sons. 1 Sam. 4 : 5-18.
7. May 16... Victory Under Samuel. 1 Sam. 7 : 2-12.
8. May 23... Israel's First King. 1 Sam. 9 : 15-21 ; 9 : 25 to 10 : 1.
9. May 30... Jonathan and His Armorbearer. 1 Sam. 14 : 1-13.
10. June 6... Saul's Failure. 1 Sam. 15 : 13-26.
11. June 13... A Shepherd Boy Chosen King. 1 Sam. 16 : 4-13.
12. June 20... The Lord Our Shepherd. Ps. 23.
13. June 27... The Noble Life of Samuel. Read 1 Sam. 12 : 1-5, 13-25.

* AN ORDER OF SERVICE

Opening Exercises

I. SILENCE.

II. SINGING. Hymn 116 (280), Book of Praise.

Spirit, strength of all the weak,
Giving courage to the meek,
Teaching faltering tongues to speak ;
Hear us, Holy Spirit.

III. OPENING SENTENCES.

O Lord, thou has searched me, and known me.

Thou knowest my downsitting and mine uprising,
thou understandest my thought afar off.

Thou compasseth my path and my lying down,
and art acquainted with all my ways.

For there is not a word in my tongue, but, lo,
O Lord, thou knowest it altogether.

Thou has beset me behind and before,
and laid thine hand upon me.

Such knowledge is too wonderful for me ;
it is high, I cannot attain unto it.

IV. PRAYER.

V. SINGING. Hymn 25 (91), Book of Praise.

Praise, my soul, the King of heaven ;
To His feet thy tribute bring ;
Ransomed, healed, restored, forgiven,
Who like me His praise should sing ?
Praise Him ! praise Him !
Praise the everlasting King !

VI. READ RESPONSIVELY. SEE SPECIAL SCRIPTURE READING IN THE TEACHERS MONTHLY. in connection with each lesson.

VII. SINGING. Psalm or Hymn selected. (This selection should usually be one adapted especially to the little children.)

VIII. READING OF LESSON PASSAGE.

IX. SINGING. Psalm or Hymn selected.

Class Work

[Let this be entirely undisturbed by Secretary's or Librarian's distribution or otherwise.]

I. ROLL CALL, by teacher, or Class Secretary.

II. OFFERING ; which may be taken in a Class Envelope, or Class and Report Envelope. The Class Treasurer may collect and count the money.

III. RECITATION. 1. Scripture Memory Passages. 2. Catechism. 3. THE LESSON ON MISSIONS. 4. Memory Hymn.

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Hymn 449 (381), Book of Praise.

Zion's King shall reign victorious,
All the earth shall own His sway ;
He will make His kingdom glorious,
He shall reign in endless day.
Nations now from God estranged,
Then shall see a glorious light ;
Night to day shall then be changed,
Heaven shall triumph in the sight.

II. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the fol-

* The numbers of the Praise Selections in brackets are those of the new Book of Praise

lowing items: Recitation in concert of Verses Memorized, Catechism, Memory Hymn, Lesson Title and Golden Text. THE LESSON ON MISSIONS may also be taken up, if this has not been done in the class. In any case, the Lantern Slide on Missions suggested for each Sunday may be shown.

III. CLOSING PRAYER.

IV. SINGING. Hymn 607 (334), Book of Praise.

O Saviour, bless us ere we go;
Thy words into our minds instil;
And make our lukewarm hearts to glow
With lowly love and fervent will.

*Through life's long day and death's dark night,
O Gentle Jesus, be our light!*

V. CLOSING SENTENCES.

What shall we then say to these things?
If God be for us, who can be against us?

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Nay, in all these things, we are more than conquerors through him that loved us.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Lesson I.

ISRAEL RULED BY JUDGES

April 4, 1920

Judges 2:6-16.

GOLDEN TEXT—When in their distress they turned unto the Lord, the God of Israel, and sought him, he was found of them.—2 Chron. 15:4 (Rev. Ver.).

6 And when Josh'ua had let the people go, the children of Is'ra'el went every man unto his inheritance to possess the land.

7 And the people served the LORD all the days of Josh'ua, and all the days of the elders that outlived Josh'ua, who had seen all the great works of the LORD, that he did for Is'ra'el.

8 And Josh'ua the son of Nun, the servant of the LORD, died, being an hundred and ten years old.

9 And they buried him in the border of his inheritance in Timnath-heres, in the mount of E'phraim, on the north side of the hill Ga'ash.

10 And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Is'ra'el.

11 And the children of Is'ra'el did evil in the sight of the LORD, and served Ba'alim.

12 And they forsook the LORD God of their fathers, which brought them out of the land of E'gypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger.

13 And they forsook the LORD, and served Ba'al and Ash'taroth.

14 And the anger of the LORD was hot against Is'ra'el, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.

16 Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them.

THE LESSON PLAN

I. Israel Serving, 6-10.

II. Israel Sinning, 11-13.

III. Israel Suffering, 14, 15.

IV. Israel Saved, 16.

HOME DAILY BIBLE READINGS

M.—Israel forsaking God, Judges 2:1-10. T.—Israel ruled by judges, Judges 2:11-19. W.—Israel tested, Judges 2:30 to 3:6. F.—Israel repenting, Judges 10:6-16. S.—God's mercy, Psalm 103:1-14. S.—"Mighty to save," Isa. 63:1-9. S.—Continuing in well-doing, Gal. 6:1-10.

Primary Catechism—*Ques. 81. Which is the Fifth Commandment?* A. The Fifth Commandment is, "Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God

giveth thee." *Ques. 82. What is it to honour our father and mother?* A. To honour our father and mother is to love and obey them.

Shorter Catechism—*Ques. 88. What are the outward means whereby Christ communicateth to us the benefits of redemption?* A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacraments, and prayer; all of which are made effectual to the elect for salvation.

Lesson Hymns—Book of Praise: 22, (93), 91 (261), 19 (149), 133 (161), 575 (767), 151 (410). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—Pa. 2. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading which may form part of the opening exercises of the School.

Lantern Slide—For Lesson, B. 1021, Joshua makes a covenant with God. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Tor-

onto. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

THE LESSON EXPLAINED

By Rev. J. M. Duncan, D.D.

Time and Place—From about B.C. 1250 to about B.C. 1020; Palestine. Another reckoning makes the period extend from B.C. 1434 to B.C. 1102.

Connecting Links—The lessons of the Second and Third Quarters take up the story after the death of Joshua. The period from that date on to the election of Saul as king—B.C. 1025—is known as The Times of the Judges. A "judge" in those days was . . . "a chief, chosen from among the elders probably on account of superior skill in warfare . . . who was to all intents and purposes a king."

The lesson is closely linked with Josh. 24: 1-27, with its account of the great assembly of Israel at Shechem, from which Joshua sent the people away to occupy the lands allotted to them.

I. Israel Serving, 6-10.

V. 6. *Joshua*; now a very old man. Feeling that his end was approaching, he summoned his people to a great gathering at Shechem, that he might speak to them his parting words, as Moses had done before him. He recalled, in their hearing, what great things the Lord had done for Israel and urged the people to remain faithful to him. *Had let the people go*; from the great meeting at Shechem. *Unto his inheritance*, etc.; to his allotted portion, to enter into possession of the land.

V. 7. *Served the Lord*; worshipping him and obeying his laws. *All the days of Joshua*; who had led them across the Jordan and into the Promised Land. *The elders*; the "sheikhs" or head men of clans and families, who were the natural leaders of Israel. *That outlived Joshua*; literally, "prolonged days after Joshua." *All the great works*; including the deliverance from Egypt, the wonders of the wilderness wanderings, the crossing of the Jordan and the fall of Jericho. The word "great" is omitted in the parallel passage, Josh. 24: 31. It is the purpose of the writer of Judges to relate the backsliding of Israel, and he intro-

duces the word here to mark his sense of the heinousness of their sin. Their wickedness was the greater, because God's works on their behalf had been so great. *Did for Israel*; because he loved them and had a great purpose for them.

Vs. 8-10. *The servant of the Lord*; a title of great honor given to Moses (see Deut. 34: 5; Josh. 1: 1), and afterwards to Joshua as the successor of the great law giver. *Died . . . an hundred and ten*; the age of Joseph, his great ancestor. *In the border*, etc.; "within the bounds of his estate." *Tinnath-heres*; "territory of the sun," probably the modern Tibneh, about 14 miles northeast of Lydda. Others identify it with a village named Kefer Haris, about 10 miles south of Shechem. *Mount of Ephraim*; the hill country of Ephraim, that part of the highlands of Palestine extending from north of Jerusalem to the Plain of Esdraelon. *The hill Gaash*. This must be the hill near one of these sites. It is otherwise unknown. *All that generation*; to which Joshua belonged. *Gathered unto their fathers*; died and were buried in the family sepulchres, where families were thought of as dwelling together. *Another generation*; the second after the entrance into Canaan. *Knew not the Lord*; did not know him, by personal experience, as deliverer and conqueror. *Nor . . . the works*; by which he had proved his love and care.

II. Israel Sinning, 11-13.

V. 11. *Did evil*; literally "the evil," that is, the evil which brought upon them the troubles of this book, or, more likely, "the" is used for emphasis,—"that which was evil." *In the sight of the Lord*. Their sin was treason against him, rebellion in his very face. *Served Baalim*; plural of Baal, meaning "possessor." These were the local gods of the heathen regarded as possessing a certain land, district or city, from which the particular Baal was named, as Baal of Tyre, etc. "Baal" is not a proper name; the name of the Baal of Tyre for example, was Melkart. . . There were

thus innumerable Baals, some of them having proper names of their own, others distinguished only by the place where they were worshiped, or by some attribute."

Vs. 12, 13. *Forsook the Lord . . . followed other gods*; like Esau selling his birthright for a mess of pottage (Gen. 25 : 29-34) or like one giving his soul to gain the world, Matt. 6 : 26. *Provoked the Lord to anger*; not to passion, but to burning indignation against such folly and sin. *Ashtaroth*. This should be read "Ashtoreth," this being the Hebrew name of the goddess Astarte, the principal female deity of the heathen Canaanites amongst whom the Israelites lived. Baal and Ashtareth together stand for the false gods and goddesses native to Palestine.

III. Israel Suffering, 14, 15.

Vs. 14, 15. *Anger of the Lord*; not hatred or revenge, but an overflowing, righteous wrath. *Delivered them . . . sold them*; handed them over completely to their enemies, as a slave is sold. Israel's "punishment is inflicted by the hand of the same surrounding nations for whose religion they had forsaken their own." *Could not . . . stand*; in battle. They had ceased to look to God for strength and courage, and so they became an easy prey to their foes. *Whithersoever they went out*; in every campaign. *The hand of the Lord*; the power of the Almighty. *Against them for evil*; bringing failure and defeat upon them as a punishment for sin. *As the Lord had said . . . had sworn*. See Josh 24 : 20. God fulfils his threats as well as his promises.

IV. Israel Saved, 16.

V. 16. *Nevertheless*; in spite of Israel's

sin and rebellion. The Lord was full of pity, and punished his people only to bring them to repentance. *Raised up judges*; to be Israel's leaders and champions in their conflicts with their enemies and oppressors. *Delivered them*; won back their freedom.

Light from the East

By Rev. Professor R. Davidson, D.D., Toronto

THE WORK OF A JUDGE—"Avenge me of mine adversary," said the widow to the judge in the parable, Luke 18 : 1-8. She knew what the work of a judge was, to help the weak secure his right against the strong. The adversaries in the days of the judges were not there within, but there without, Moabites, Ammonites, Midianites and Philistines. All of these were trying to do what the Israelites had done; they were trying to establish themselves on the soil of Palestine. Ephraim and Benjamin had therefore to drive back the Moabites, and the men of Manessah the Midianites. In the northwest the Canaanites sought to crush the newcomers of Israel, and the Philistines threatened the whole south and middle west. It was a judge's work to champion his tribesmen against the enemy; he might be a Samson and do it single-handed; or a Gideon and go out with a little band of followers; or lead men from seven tribes, like Deborah. A judge was, therefore, practically a chieftain, and did the work of an Arab sheikh. If he were not a sheikh to begin with, his warlike deeds raised him to authority. In the days of quiet that followed his exploits it naturally fell to him to adjust disputes between Israelite and Israelite. A judge was just a little king.

THE LESSON APPLIED

By Rev. Principal J. M. Millar, D.D., Edmonton, Alberta

In the days of the Judges, leadership was not clearly divided as it is to-day. In modern days, men specialize as political, military and religious leaders. But Joshua was all three in one. Let us look at his political work for his nation. He had not the advantage of high position at first, but worked his way up by faithful service until he was chosen to be the head of the whole nation. His power came to him because of

his personal character, and his ability to retain the confidence of the people.

The nation had many difficult problems to solve during his administration, but Joshua retained his leadership because the people knew that he was making an effort to be just, and was considering the welfare of the nation as a whole. He adjusted the difficult land situation satisfactorily, and when he died at a ripe old age, he was buried with high

honors, and his passing was sorely regretted.

Political leaders often have the lives of millions of their fellow-countrymen in their hands. During the American Civil War, one man stands out as a leader, the strong, stern Abraham Lincoln. During the Great War, the responsibility of leaders has again been seen. In France, the aged Clemenceau has shown what courage, perseverance and heroism can be inspired in a whole nation by the words and spirit of a leader. Through the dark days of the War, over and over again, Lloyd George has rallied the spirits of his countrymen, interpreting their purposes and summoning them to further sacrifice. The lives of millions have been in the hands of these men. Greater power is entrusted to leaders in democratic countries than autocratic kings would dare to use.

Politics, the science of government, affords a great opportunity to men to serve their country, and to help their fellow men. It should be chosen as a life vocation, not to be played as a game, but with a consecration of talent to the service of humanity. Men who serve the public in a disinterested fashion will be loved and regretted as Joshua was.

Religious leadership, vs. 11-13. The illustration here is not of wise religious leadership, but rather the degradation that followed its absence. Joshua was dead, and there was no one who could take his place as the interpreter of the will of God for the nation. Because no great leader arose to maintain the worship of Jehovah, the people lapsed into Baal worship. Instead of preserving the spiritual religion which had been revealed to them, the nation responded to its environment, and the people followed "other gods, the gods of the people round about them." They forsook the Lord and served Baal and Ashtareth.

It is not enough to maintain a high standard, for there is in humanity a certain gravitation towards evil unless positive spiritual forces overcome this tendency. Religious leaders have a great part to play in preventing moral deterioration in a nation. Where there is no vision on the part of the spiritual leaders, the people perish. If the religious teaching of outstanding men is negative instead of positive, if standards of conduct among

religious men become lax, if immorality is condoned, or allowed to pass without rebuke, the force of example will cause a lowering of the moral tone generally.

On the other hand, there is scarcely any limit to what a consecrated spiritual leader can accomplish. Moses taught a spiritual faith to a nation, and made a band of slaves the religious teachers of the earth. The prophets were rigorous in expressing the claims of God on men, and their ideals still hold for us. The apostles went forth with only a gospel as a weapon and changed the world. Wesley consecrated his great talents to spiritual leadership, and the force of his example is growing still:

The most wonderful example of all is the Man of Nazareth, who called twelve men to himself, taught them his truth and gave them his spirit, and through them has uplifted whole nations. He was given as a leader and commander for the people. The need for spiritual leadership is great to-day: men are ready to follow when a strong leader appears.

Military leadership, vs. 14-16. In the absence of strong leadership, the nation became a prey to its enemies round about. Weakened and disunited by Baal worship, they were delivered into the hands of "spoilers," so that they could not any longer stand before their enemies, and they were greatly distressed. How were they delivered? Not by having their numbers increased, but by leaders arising who could unify their defence and show them the way to victory. God raised up judges who delivered them out of the hand of those that spoiled them. The judges did not have legal functions as the word suggests to us: they were chieftains, military leaders. God saved the nation through chosen leaders. As in politics and religion, so in war, the people depend upon leaders.

In the fourth year of the Great War, when spring offensives had been launched by our foes, and the channel ports were in danger, it was decided to unify the command of the allied armies and power was given to Foch. Upon his decisions the fate of empires rested. In his ability and integrity we trusted with almost a religious faith. Because of his steadiness and skill, retreat was soon changed

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into advance and victory assured. Through one man's leadership millions of soldiers were delivered from the cruelties of war and returned to their civil pursuits. In like manner, Beatty was able to communicate his dauntless spirit to the Grand Fleet. And in lesser units, whether in a single company or a group of mine sweepers, efficiency was given to the group by the leaders who could hold confidence and inspire their men to follow.

God's use of men. Under God, personal influence is the highest human force. God puts his confidence in men. He will entrust

worthy men with the highest tasks. The only limit to our responsibility is our devotion. He will give us all the opportunity we can use. It is a wonderful venture of faith that God makes in his trust of men. He has brought us out of heathen darkness by the leadership of men. He makes our communities centres of light and happiness through the united efforts of men. "And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." The Rock of Ages was a man.

FOR TEACHERS IN THE ADULT DEPARTMENT

By Rev. M. B. Davidson, M.A., Galt, Ont.

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY of the PATHFINDER.

The teacher may introduce the lesson to-day by saying something about the historical value of the book of Judges. Looked at from one standpoint, the book is a collection of fragmentary accounts of invasion and of the effort made under the guidance of national heroes, to resist the invasions of the territory of Israel. But if we examine these accounts more carefully, we can see that something is happening. "When Israel followed Joshua across the Jordan, she was a collection of tribes; when Samuel handed over his authority to Saul, she was a nation." It was during these wild years of the Judges that the tribes were being welded into a nation.

I. *Israel in Canaan*, vs. 6, 7. Point out that the whole of this chapter forms a prologue to the story of the Judges. It gives us more than a hint as to how we are to interpret the stories which are to follow. Suggest that v. 6 refers to the beginning of the conquest of Canaan rather than to its close. Remind the class that the Israelites, before they entered Canaan, had been living the life of desert nomads. It required the presence of such a strong personality as Joshua to unite such a people, and to keep them true to the religion of Jehovah. Even after his death, the tradition of his leadership was strong enough to influence the people of that generation.

II. *A new generation*, vs. 8-10. Here we are told of the death of one of the greatest of Israel's early heroes. As it is over a year since we were studying the story of his life, it might not be out of place for the teacher to take a few minutes at this point to refer to the work which Joshua did for Israel, and to question the class as to the outstanding qualities of his character. Joshua's burial place seems to have been near Shechem. Call attention to the rise of a new generation in the land. Under what handicap did they labor? Is it an easy thing for people living at one period to forget the lessons of a former one? Has history anything to teach us, or must each generation carve out its own destiny irrespective of the past?

III. *New leaders*, vs. 11-16. Point out that this section, together with the rest of the chapter, gives us what may be described as the religious interpretation of the period covered by the Judges. Remind the class that in many respects the Israelites were not unlike the Canaanites. But there was this great difference; the Canaanites worshiped local Baals, the Israelites had been called to worship Jehovah. What happened when the Israelites forgot Jehovah? When distress came, in what way did Jehovah bring them help? Say something of how God works through national leaders.

FOR TEACHERS IN THE SENIOR DEPARTMENT

By Rev. J. M. Duncan, D.D.

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY OF LEAFLET.

Begin the lesson with some conversation about Joshua, reminding the scholars of his being chosen as the leader of Israel in the place of Moses and of his bringing the Israelites safely across the Jordan. Refer to the great gathering at Shechem and the parting words of Joshua to his people at that place.

Emphasize the position of leadership which Joshua held and the powerful influence which he exercised over his people. Speak also of the elders and their influence. Bring out the effect of this leadership,—“the people served the Lord.” Discuss the secret of the influence of Joshua and the elders, following the suggestion of v. 10,—“the works which he (the Lord) had done for Israel.” Bring out the truth that the Lord had been working, through Joshua, and the elders.

Turn next to the discussion of what happened in Israel after the death of Joshua and the elders. (See vs. 11-15.) Have the scholars describe the ways in which the

people sinned and the consequences which their sin brought upon them.

Now point out (see v. 16) that the Lord did not leave his people to perish in, and for, their sins. Discuss the work of the judges,—the deliverance of their people from their enemies and oppressors. Emphasize the fact that it was God who raised up these judges and gave them strength for their task.

Having shown how God worked through these “national leaders” in Israel, direct the conversation to ways in which God works through national leaders to-day. Bring out who these leaders are :—those who make our laws and see that they are carried out ; those who teach in schools and colleges ; those who preach in our churches, etc.

In the closing moments, impress the lesson that, if God is working through our national leaders, we should give them due respect and honor, following them as those whom God has appointed to guide us.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

By Rev. C. F. McIntosh, B.D., Campbellford, Ont.

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY OF LEAFLET.

The new six months' course of studies, beginning with this lesson, should prove exceptionally interesting to Intermediate pupils. No intelligent Christian will lack the desire to know the history of that nation with which Christianity is so closely related. And it is the early heroes of Israel who will rise before us from week to week. You will be greatly aided in your teaching, if at the beginning you get clearly in mind the main features of the period beginning about 1200 B.C. and extending over about two centuries. A good map of Palestine should be used freely, to make the stories real in the pupils' mind.

A Strong Leader's Influence, vs. 6-10. Have the class tell what they know of the familiar story of Israel's entrance into the Promised Land. The difficulties are well portrayed in the report of the spies. (See

Num. 13 : 28, 29.) Make it clear that the inhabitants of Canaan were not all killed or driven out. Question the pupils concerning the greatest dangers of their presence among the Israelites. What part did Joshua play in keeping the Israelites true to Jehovah? What is the significance of his name? Discuss the opportunity and the responsibility for leadership in our respective groups.

A People Degenerating, vs. 11-13. Describe the Baa'im and Ashtaroth. What peculiar temptations did they present?

Why would the idolatry of the Canaanites naturally appeal more strongly than the spiritual worship of the Israelites? As far as possible, secure answers to these questions from the pupils. Speak about the influence of our companions, and of the things daily before our eyes. “We first endure, then

pity, then embrace." Show that there must be a continual protest in the Christian's mind against many things of an unchristian environment. Which verse shows up the blackness of this people's sin?

Judgment Upon Sin, vs. 14, 15. Have the class repeat together the commandment which forbids idolatry. The rigorous demand for the worship of one God distinguishes the religion of Israel from that of heathen peoples. Note that Jehovah's anger was "hot," and also how it was shown. This inspired writer sees more than the power of men in these conflicts. Why were the Israelites "greatly distressed?" Did this condition lead to repentance for the time at least? The

Golden Text chosen for this lesson suggests a thought to be inserted between vs. 15 and 16.

The Divine Patience, v. 16. Question the pupils concerning the patience of God. Have them give New Testament illustrations of the Father's attitude. What was the work of these "judges?" References will be made to them so frequently in subsequent lessons that a clear idea of the "judges" should now be given. Ask the class why these leaders were raised up. Seek modern illustrations of this fact. The Great War will provide familiar material. Close with the discussion of how one may best serve his country.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

By Miss B. A. Ross, Toronto

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY or LEAFLET.

In preparing to teach this lesson, read Josh., chs. 23 and 24, and Judg., chs. 1 and 2.

Have a short talk with your pupils about the deliverance of the children of Israel from Egypt, their wanderings in the wilderness, the death of Moses, the leadership of Joshua and the division of the land among the different tribes.

Question to find out how much the pupils have learned from their QUARTERLIES about God's command, that the inhabitants of the land were to be driven out and every trace of their worship destroyed, and the failure of the Israelites to obey this command.

Tell the class about the gathering at Shechem, described in Josh., ch. 24. This was Joshua's farewell to the people. What does v. 8 of the lesson passage tell us about his age? Picture the feeble old man speaking for the last time to those whom he had led so long. He reminded them of all God's love and goodness to them and their nation, he urged them to serve him faithfully and ended by warning them of the punishment that would come to them if they forsook him. The people declared that they would serve no other god but Jehovah, and Joshua set up a stone in Shechem as a reminder of their promise.

Ask what v. 6 tells us about where the

people went from this gathering. What does the word "inheritance" mean? Explain that each man's claim to the portion of land allotted to him was indisputable. Have v. 7 read. Who were the elders? Mention some of the "great works." (See The Lesson Explained.)

How is Joshua spoken of in v. 8? How had he shown himself to be the Lord's servant? Impress the truth that no higher title can be bestowed on any person.

Question on the meaning of "generation," "gathered unto their fathers." Then ask what we learn from v. 10.

What do the pupils know about Baal, Baalim, Ashtaroth? (See The Lesson Explained.) Who can tell what we learn from vs. 11-13? What brought this about? Impress the danger of becoming accustomed to evil and warn against associating with those whose influence is lowering.

How did God punish his disobedient children? Vs. 14 and 15. Develop the utter helplessness pictured here. God no longer fought for, or protected them, therefore their enemies triumphed.

Have the Golden Text repeated. What does it mean? How do we know that God was "found of them?" V. 16. What did the judges do for Israel? Have the pupils

name some enemies against which each of us should fight, and show that the Golden Text tells how we may be delivered from these enemies.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

By Louise M. Oglevee

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

AIM OF THE LESSON. To teach the truth and the joy of the resurrection and make Easter more than a day of colored eggs.

INTRODUCTION. A simple Easter programme to which the mothers may be invited will take little, if any, more time, than the regular Sunday School hour and will help in the joyousness and the sacredness of the day.

If the offering is taken during the opening exercises, there should be a little talk or a short missionary story so that the children may know where their Easter money is to go. The handwork pages of the PRIMARY QUARTERLY show a butterfly offering box and Easter card combined which will help to impress the story of the day and the need of the gift.

THE STORY. Jesus had said over and over that he would die and should rise again, but even Peter and John and his other dearest friends could not understand it. So when the Marys came hurrying to tell that Jesus was living, no one would believe them. But as the hours passed, Jesus showed himself here and there to his friends and they began to believe that the joyful news was true.

Two of Jesus' friends were that morning on their way to the town of Emmaus, and as they walked along together they were talking of the sad days that had passed and of the strange news that the women had told when they came from Jesus' tomb. Presently another traveler caught up with them and began talking with them. It was Jesus himself, but they did not know him. Perhaps they were so sad that they did not look at him very closely.

"What is it that you are talking about

which makes you sad?" asked Jesus.

"Are you a stranger in Jerusalem that you do not know the things that have been happening there?" they asked. And they told him about the rulers' crucifying the loving Saviour; and about the women's going that morning to the tomb, and not finding his body but seeing angels who said, "He is risen."

Jesus then began in a wonderful way to show them how by dying he was the real Saviour; but he did not tell them who he was and they did not guess that he was the Lord Jesus.

At last they reached the town, and as it was then almost night, they invited the stranger to go home with them, so he did. When they sat down to eat, Jesus blessed the bread as they had so many times seen him do it, and then they knew him!

But like a flash of light he was gone. He vanished from their sight as no one but Jesus himself could have done.

We may imagine that the supper on the table was forgotten as the two friends talked joyfully of this wonderful thing. Jesus was alive! He had risen as he said he would! He was their King, more wonderful, more powerful than ever, and still their dear friend and companion.

They forgot the long, long walk. They forgot the darkness, and without waiting to rest, they hurried back through the night to Jerusalem where they found the disciples and told them what had happened.

And all over the world where people know Jesus, he is turning sorrow into joy at Easter time. "Because he lives, we shall live also."

FROM THE PLATFORM

Call for the name of Israel's great leader, who brought his people safely across the Jordan into the Promised Land. Ask how old he was when he died. What is said of ISRAEL (Print) during the life time of Joshua (see v. 7)? (Print SERVING). How did Israel act after the death of Joshua (see v. 10)? Call for another word meaning the same as "did evil," and print SINSING. Bring out in a little detail the nature of Israel's wrong doing. What was

the result of Israel's sinning against God? Bring out the fact of their SUFFERING (Print), and dwell on the truth that sin is always, sooner or later, followed by suffering. Now ask

ISRAEL SERVING INNOCENT SUFFERING SAVED

whether God left Israel to suffer. The point to bring out is, that God SAVED his people by raising up judges for them. Apply the truths of the lesson to the hearts of the scholar emphasizing especially the truth that God in Christ is our Saviour from sin.

EASTER LESSON—An Alternative Lesson

Luke 24 : 13-21.

GOLDEN TEXT—Ought not Christ to have suffered these things, and to enter into his glory?—Luke 24 : 26.

THE LESSON EXPLAINED

Time and Place—Sunday, April 9, A.D. 30; Emmaus and the road thither.

Lesson Setting—Jesus was crucified on Friday, April 7, A.D. 29 or 30, and rose on Sunday morning. During the earlier part of that day he had appeared to several persons. In the afternoon two disciples set out from Jerusalem for Emmaus, and as they were walking thither, Jesus joined them.

I. The Strange Companion, 13-24.

Vs. 13-15. *And, behold.* Something strange and unexpected is to be told. *Two of them*; of the disciples, not belonging to the Twelve. *To . . . Emmaus . . . threescore furlongs (7½ miles) from Jerusalem* (Rev. Ver.). The site of Emmaus is not certainly known. Kulonieh, a village west of Jerusalem at about the right distance, is believed by many to be the place. *Talked together . . . questioned* (Rev. Ver.). A lively discussion is indicated. *Jesus . . . drew near*; thus beautifully fulfilling the promise of Matt. 18 : 20.

Vs. 16-18. *Eyes . . . holden . . . should not know him.* They were prevented from recognizing the Saviour by their preoccupation and the fact that they had no expectation of seeing him, as well as by changes in his appearance, or, possibly, some divine action is meant. *What . . . communications, etc.?* Literally,

"What are these words which you are exchanging with each other?" The Greek indicates a heated discussion. *They stood still, looking sad* (Rev. Ver.); surprised at the interruption of their talk by an unknown stranger and, perhaps, not, at first, inclined to welcome it. *One . . . named* (Rev. Ver.) *Cleopas*; of whom we know nothing more. He may have told the story to Luke. *Only a stranger.* The meaning is "a solitary stranger." Only such a one could have missed hearing of the wonderful events which had happened.

Vs. 19-21. *What things*; "What sort of things," a question feigning indifference to lead them on. *A prophet*; one sent to speak for God, as he showed *in deed* (by his miracles) *and word* (by his teaching). *Delivered . . . condemned . . . crucified*; the three steps leading to the death of Jesus. *Trusted . . . he . . . should have redeemed Israel*; that is, they had hoped that Jesus was more than a prophet, that he was the promised Messiah. But this hope had been dashed to the ground by his shameful death. *The third day*; so that all hope was finally gone.

Vs. 22-24. *Moreover* (Rev. Ver.); literally, "but also." There was something to be said on the other side. *Certain women.* See vs. 1-12. *Of our company*; and therefore

not likely to be wilful deceivers. *Found not his body*. The empty tomb was a fact not to be gainsaid. *Saying . . . vision . . . said . . . alive*; a sort of double hearsay, so that the two disciples hesitated to believe the explanation, although they wished to believe it. *Certain of them . . . with us*; namely Peter and John (see John 20:2). *Him they saw not*; though Peter saw Jesus afterwards (see v. 34).

II. The Wonderful Teacher, 25-27.

Vs. 25. *O foolish men* (Rev. Ver.). Jesus meant not to reproach so much as to encourage. *Slow of heart*; dull of understanding. *To believe in all* (Rev. Ver.), etc. They believed in part what the prophets had spoken, the promise of redemption, for example, but not in the foreshadowing of the Messiah's suffering.

Vs. 26, 27. *Behoved it not the Christ to suffer* (Rev. Ver.); so that the very things which had staggered the disciples' belief that Jesus was the Messiah ought to have confirmed it. *And to enter into his glory*. Suffering was the road and glory was the goal. *Beginning from*

Moses (Rev. Ver.); the first volume of the Hebrew Bible containing such predictions as Num. 24:17; Deut. 18:15. *All the prophets*; the second volume of the Hebrew Bible. The third was called the Writings. (See Isa., ch. 53.)

III. The Risen Saviour, 28-31.

Vs. 28-31. *The village*; Emmaus. *Would go further* (Rev. Ver.). This was no mere pretence. Jesus would not have stayed if he had not been invited. *Constrained him*: by earnest entreaty. *Abide with us*; apparently in their home or lodgings. Had they been guests themselves they could scarcely have invited another guest. *Sat down* (Rev. Ver.) . . . *took bread . . . blessed* (a usual term for grace before meat) . . . *brake . . . gave*. Jesus, possibly by request of those who had found in him so wonderful a teacher, took the place of host. *Eyes were opened . . . knew him*. Something in Jesus' manner may have led to the recognition, or some divine influence was exerted upon them (see v. 16). *Vanished*; became invisible. It was not Jesus' purpose to dwell with his disciples after the old fashion.

Lesson II. DEBORAH AND BARAK DELIVER ISRAEL April 11, 1920

Judges 4:4-16.

GOLDEN TEXT—God is our refuge and strength, a very present help in trouble.—Psalm 46:1.

4 And Deb'orah, a prophetess, the wife of Lap'idoth, she judged Is'rael at that time.

5 And she dwelt under the palm tree of Deb'orah between Ra'mah and Beth-el in mount E'phraim: and the children of Is'rael came up to her for judgment.

6 And she sent and called Bar'ak the son of Abin'oam out of Ke'desh-naph'tali, and said unto him, Hath not the LORD God of Is'rael comman'ded, saying, Go and draw toward mount Ta'bor, and take with thee ten thousand men of the children of Naph'tali and of the children of Zebu'lun?

7 And I will draw unto thee to the river Ki'shon Sis'era, the captain of Ja'bin's army, with his chariots and his multitude; and I will deliver him into thine hand.

8 And Bar'ak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go.

9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sis'era into the hand of a woman. And Deb'orah arose, and went with Bar'ak to Ke'desh.

10 And Bar'ak called Zeb'ulun and Naph'tali to

Ke'desh; and he went up with ten thousand men at his feet: and Deb'orah went up with him.

11 Now He'ber the Ke'nite, which was of the children of Ho'bab the father in law of Mo'ses, had severed himself from the Ke'nites, and pitched his tent unto the plain of Zaan'a'im, which is by Ke'desh.

12 And they shewed Sis'era that Bar'ak the son of Abin'oam was gone up to mount Ta'bor.

13 And Sis'era gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Haro'sheth of the Gen'tiles unto the river of Ki'shon.

14 And Deb'orah said unto Bar'ak, Up; for this is the day in which the LORD hath delivered Sis'era into thine hand: is not the LORD gone out before thee? So Bar'ak went down from mount Ta'bor, and ten thousand men after him.

15 And the LORD discomfited Sis'era, and all his chariots, and all his host, with the edge of the sword before Bar'ak; so that Sis'era lighted down off his chariot, and fled away on his feet.

16 But Bar'ak pursued after the chariots, and after the host, unto Haro'sheth of the Gen'tiles: and all the host of Sis'era fell upon the edge of the sword; and there was not a man left.

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THE LESSON PLAN

- I. Brave Deborah, 4-7.
 II. Timid Barak, 8-12.
 III. Triumphant Israel, 13-16.

HOME DAILY BIBLE READINGS

M.—Israel's cry heard, Judges 4 : 1-9. T.—Deborah and Barak deliver Israel, Judges 4 : 10-16. W.—A song of victory, Judges 5 : 1-20. T.—God our refuge Psalm 46 : 1-11. F.—Faith and victory, Heb. 11 : 32-40. S.—More than conquerors, Rom. 8 : 31-39. S.—Eternal deliverance, Rev. 7 : 9-17.

Primary Catechism—*Ques. 83. Which is the Sixth Commandment? A. The Sixth Commandment is, "Thou shalt not kill."* *Ques. 84. What did Jesus say about the Sixth Commandment? A. Jesus said this*

Commandment is broken by all angry passions.

Shorter Catechism—*Ques. 89. How is the word made effectual to salvation? A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation.*

Lesson Hymns—Book of Praise : 116, (280), 23 (162), 252 (551), 256 (541), 585 (745), 251 (544). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—Ps. 46. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 1460, Deborah's Song of Triumph. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

THE LESSON EXPLAINED

Time and Place—Early in the period of the Judges ; Northern Palestine.

Connecting Links—Ch. 2 : 17-23 tells that the Lord was with the judges whom he had raised up and helped them, but when, after the death of these judges, the people stubbornly returned to the worship of the heathen gods, in his anger he declared that he would not drive out the Canaanitish peoples unconquered by Joshua. He would thus test Israel to know whether they would walk in the way of their fathers or not. Ch. 3 : 1-6 refers to the peoples left in Canaan to test Israel, and the remainder of the chapter mentions thirteen men who saved or judged Israel. Ch. 3 narrates a series of oppressions and deliverances.

Vs. 1-3 of ch. 4. refer to the 20 years' oppression of Israel by the Canaanitish king Jabin, whose general was Sisera.

I. Brave Deborah's Call, 4-7.

V. 4. *Deborah* ; "A Bee." A *prophetess* ; not in any professional sense, but because, like Miriam (Ex. 15 : 20), she was inspired by Jehovah. *Wife of Lapidoth*. The name means "Lamps" or "Torches." *Judged Israel* ; sat as an arbitrator in disputes. No doubt she made use of her inspired authority in deciding cases.

V. 5. *She dwelt* ; Rev. Ver. Margin, "sat," as judge. *The palm tree of Deborah*. Gen. 35 : 8 speaks of a sacred tree in the same neighborhood, associated with the memory of Deborah the nurse of Rebekah. Under a tree was a customary place, in early days, amongst many peoples, for a judge to sit. In cities these meetings for justice were held in the city gate. *Ramah* ; a city about 5 miles

north of Jerusalem and about 6 south of *Bethel*, now Beitin, a city at the head of a ravine running up amongst the mountains from Jericho to Ai. *In mount Ephraim* ; in that part of the central mountain range of Palestine occupied by the tribe of Ephraim. *Came . . . for judgment* ; to have their disputes settled according to the common law of Israel.

V. 6. *Barak*. The name means "a flash the of lightning." *Kedesh-naphtali* ; a city in territory belonging to the tribe of Naphtali, now the village of Kades about 4 miles north of the entrance of the Jordan into Lake Huleh. *The Lord . . . commanded* ; through me his prophetess. *Draw toward Mount Tabor* ; a cone-shaped mountain 1,843 feet above sea level at the northeast end of the famous plain of Esdraelon, the summit being an oblong platform nearly 3,000 feet long from east to west and 1,300 feet at its greatest width. *Children of Naphtali and . . . Zebulun* ; fighting men of these tribes, who dwelt north of Mount Tabor and the Plain of Esdraelon.

V. 7. *I* ; the Lord. *Will draw unto thee*. The Lord would bring the enemy to Barak. *To the river Kishon* ; a stream, swollen in winter to a torrent, 35 miles long, running northwesterly through the Plain of Esdraelon and entering the Mediterranean at the foot of Mount Carmel. *Sisera*. See Connecting Links. *Multitude*. The word denotes a vast mixed multitude full of hum or tumult.

II. Timid Barak, 8-12.

Vs. 8-10. *If thou wilt go with me*. Deborah's presence, Barak seems to have thought, would ensure him divine guidance, and thus give confidence to him and his followers. "The character of Barak, though pious, does not seem to have been heroic" (Cambridge

Bible). *I will surely go*; and thus by her visible presence assure him of the invisible strength upon which he must depend. *Not . . . for thine honour*. The chief glory of the promised victory would not be Barak's. *Sell Sisera*; give him up absolutely as a slave belongs to his master. *A woman*; not Deborah herself, but Jael (see vs. 17-22). *Deborah . . . went . . . to Kedesh*; a journey of 4 or 5 days from the neighborhood of Bethel (see v. 5). *Ten thousand men at his feet*; 10,000 infantry, the whole force,—so small and scantily equipped—under the command of Barak, contrasted with the vast host of Sisera, with his dreaded chariots of iron. Compare the Kaiser's phrase, "the contemptible little army," applied to the forces under General French at the opening of the Great War.

Vs. 11, 12. *Heber the Kenite*; Jael's husband, v. 17. *Children of Hobab*. See Num. 10:29. *Severed himself*; from the body of his tribe, which roamed in the region south of Judah. *Pitched his tent*; made his encampment. *Unto the plain of Zaanaim*; in the territory of Naphtali. This was the northern limit of Heber's wanderings and the site of his encampment at the time. *They shewed Sisera*; that is, his scouts or spies.

III. Triumphant Israel, 13-16.

V. 13. *Gathered . . . nine hundred chariots of iron*; consisting of a light wooden body strengthened with metal plates, open behind, with two wheels, drawn by a pair of horses. The chariot was made to contain three persons, a driver, an archer and a shieldbearer. *From Harosheth*; a city about 16 miles to the west from Mount Tabor. *Of the Gentiles*; that is, a Harosheth in heathen territory distinguished from Harosheth in Israel.

Vs. 14-16. *Deborah said . . . Up*; giving the signal for battle. *The Lord gone out before thee*. God is here thought of as a mighty warrior leading forth the hosts of Israel to conflict and victory. *The Lord discomfited Sisera*; put his army to utter rout. Barak pursued the fugitives right up to the gates of Harosheth, making an utter end of them.

Vs. 17-22, describe the death of Sisera at the hands of Jael. Ch. 5 gives an account of the battle and victory in the form of a song.

Light from the East

HEBER THE KENITE (v. 11)—Heber the Kenite pitched his tent in the heart of Galilee. The main body of the Kenites lived in tents not far south of Hebron. When the fathers of Israel were sojourners in the land of promise they lived in tents. And a traveler in the land to-day is never far from the sprawling goat's hair tents of the Bedouin. The patriarchs, like the modern Bedouin, were desert-men, and they brought their desert-houses with them into Canaan. You cannot get away from the desert in Palestine; it is ever at your doors; west as well as east of the Jordan. I found that the ballads the old minstrels of Michmash delighted to sing in 1912 were tales of raids by nomads and of exploits like Gideon's. Like the patriarchs, the nomads to-day move about with sheep and goats and sometimes larger cattle; and they have horses and camels. Occasionally they cultivate a patch of soil and wait long enough for the wheat or barley to ripen. They live the simple life of the desert. Hospitable women will gladly give of the sour milk which was offered to Sisera, and men will cheerfully rob you if they can do it safely.

THE LESSON APPLIED

The leadership of woman in public life has been exceptional, but there are several outstanding examples of her great influence. Joan of Arc is still a name to conjure with, among the French. We look back to the spacious days of Queen Elizabeth. Though a great home woman, Queen Victoria took a keen interest in affairs of government.

Canadians reverence the name of Laura Secord. In Jewish history, a name that stands out above most others is that of Deborah, the warrior prophetess.

Women and Patriotism. Her nation had been in dishonorable servitude for years, and the men were afraid to rise up and regain freedom. The soul of Deborah could not

rest content under such indignity, and she resolved to stir the men out of their inaction. She sent for Barak and told him to act as general of the forces that should attack Sisera. Barak agreed to go, if Deborah would accompany him. Deborah could not lead the army herself, but she could teach Barak a spirit of fortitude in which to command.

When the time was come to strike, she said unto Barak, "Up; for this is the day in which the Lord hath delivered Sisera into thine hand." Her spirit entered into the army and the day was won. During the Great War, we have learned to what heights the patriotism of women can rise. The old proverb can now be altered that "men must work and women must weep," for in the War, women worked as well as wept. They drove lorries, handled ammunition, tilled land, knitted and sewed, operated canteens in camps and nursed the wounded. Women have shown the courage necessary to be under shell fire. Nurses have kept at their work in hospitals being bombed. Transport workers have carried on in air raids, and stewardesses kept sailing amid submarine perils.

The letters of the alphabet have been arranged in many new combinations as abbreviations denoting associations of women helpers. There have been dramatic charges, such as the Legion of Death, among Russian women. There has been quiet patriotism in the steadiness of those at home during long years of war, who through common endurance kept up public morale. "The bravest battle that ever was fought was fought by the mothers of men." Deborah's patriotism has been duplicated many times over in the recent war years.

Women and Politics. Deborah was "in politics." "She judged Israel at that time." Her court was held under a palm tree in mount Ephraim. There was no official pomp, but there was a judge with a clear head and a true heart, and people came to her for a settlement of their disputes. She took an intelligent interest in national affairs, and even went so far as to choose the general for the army. Deborah got her authority from her capacity. She had the gift of

utterance, and could speak words that would rally the shrinking warriors of her nation, and she alone could express in words, the glory of the victory that they won.

To-day women in Western lands are entering upon a new era of public service. In many countries, they have secured the franchise and are eligible to sit in Parliament. Women are claiming equal citizenship with men, and refuse to be regarded as chattels or inferiors. They have justified this change by their readiness to give time and energy to public affairs. It is the logical development following the entrance of so many women into industrial life. Worshipers of the good old days may be alarmed at the innovation, but the majority of people see in it great possibilities of good.

As women are in the majority in any nation, they are entitled to a share in the government of the country. They can defend their own sex against unjust laws. In talent, they need not fear comparison with men. In the honor lists of Universities, they take their place. In committee meetings, they are able to contribute to the discussion of policy. In public speech, they have displayed a unique power. Women have revealed great executive ability and great capacity for detail. It will be difficult for any selfish group to dominate public affairs when the women of the land are sharers in responsibility for government. They will withstand social abuses, such as sweated labor and child labor, and view public measures in the light of the effect upon the home.

Women's position in Western lands is in striking contrast to that in Eastern lands, where woman is regarded as an inferior and often has no civil rights. Women owe much to Christ for their emancipation politically.

Women and Piety. Deborah gained much of her power through her own spiritual fervor and the religious appeal that she made to Barak and her countrymen. She felt that she was commissioned of God to appoint Barak, and she assured him of divine help in the battle. She asked, "Is not the Lord gone out before thee?" In her great war song she attributed all the glory unto God. "I will sing unto the Lord; I will sing praise

to the Lord God of Israel." Her deep trust in God established confidence. Woman has a great sphere in religion. She has keen insight for spiritual things. Her experiences as a mother teach her dependence upon God. It is sometimes said disparagingly that there are more women than men in the churches.

It would be calamitous if the reverse were true; for, however devoted a Christian the father may be, the mother has the greatest opportunity of giving life ideals to the children in the home. For centuries, women have been rendering consecrated service to Christ in our churches, and it is inevitable that they will take a larger share in church government. What has happened politically will be repeated ecclesiastically. Women's religious organizations are conducted efficiently. Many women have unique gifts in public prayer.

One of the foremost preachers in Old London is a woman. Harriet Beecher Stowe, Frances Willard, Mary Slessor of Calabar, have shown what women can accomplish by gifted pen, persuasive speech and ministering love. Mission fields in heathen lands afford woman an equality of Christian service that cannot be long delayed at home.

But no matter what opportunities for service await woman in war, politics and religion, men will continue to hold that her highest field is the home. Woman there reveals her unique tenderness and unselfishness. Deborah was a noble heroine, but we would not desire her as a universal type. Her war song is thrilling, but we find a nobler music in the Magnificat of Mary, whose supreme honor it was to be the mother of Jesus Christ.

FOR TEACHERS IN THE ADULT DEPARTMENT

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY of the PATHFINDER.

At the beginning of the lesson, let the teacher point out that we have really two accounts of the victory of Israel over the army of Sisera,—the one in our lesson passage, and the one in ch. 5. The latter is given in the form of a triumph song, and is an earlier account than the one written by the historian in ch. 4. Remind the class that the triumph song is regarded as one of the finest to be found in any early literature, and that "its style (though many of the words are now very obscure) is typical of the best Hebrew poetry." Then turn to the lesson passage:

I. *Deborah and Barak*, vs. 4-9. Refer briefly to the first three verses of the chapter. Show how the case of Deborah proves that the participation of women in public life is not so modern a thing as we sometimes imagine. Can the class give other illustrations of the service of women in the sphere of national leadership? Show how any person who decided disputes, as Deborah did, would naturally come to be looked to for guidance and leadership. In her position as prophetess and leader, what does Deborah call upon the military leader, Barak, to do? Use the map to indicate the location of Mount Tabor and of the Kishon river. What tribute does Barak pay to the leadership of Deborah?

How was the prophecy of v. 9 fulfilled? Remind the class that while, in this account, only two of the tribes are called upon, in the next chapter as many as six of them join Barak. Point out, however, that it was Naphtali and Zebulun, bordering on the plain, who were chiefly concerned.

II. *Preparations for battle*, vs. 10-13. The Israelites "went up" to Mount Tabor, which gave them a splendid position from which to make a charge down upon the plain. Show how the reference to Heber the Kenite is explained by what is to follow in the later part of the chapter, vs. 17-22. The Canaanites, operating in the plain, had use for chariots, but the Israelites, who at this time occupied the hill country, had no chariots, and did not have them until the time of Solomon.

III. *The defeat of Sisera*, vs. 14-16. Remind the class that the plain of Esdraelon, the scene of this struggle, is one of the great battle-fields of history. It comes in like a wedge from the sea-coast almost to the Jordan and is surrounded by hills. The army of Barak would dash down from the hills upon the enemy who would be driven back upon the banks of the Kishon. Point out that, after the defeat of his army, Sisera fled north-

ward toward Kedesh, while Barak kept on pursuing the enemy toward the west. Refer briefly to the tragic end of the Canaanite general.

FOR TEACHERS IN THE SENIOR DEPARTMENT

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY OF LEAFLET.

The scholars should be helped to form a picture of conditions in Israel at the time of the lesson. Bring out, that the Lord, from time to time, raised up judges, who, by his help delivered his people from their oppressors; that the people, in the stubbornness of their hearts, returned again and again to the worship of idols; that the Lord, in his anger, threatened that he would not drive out the Canaanitish peoples. Picture the Lord's dealings with Israel as a test to prove whether they would walk in the ways of their fathers or not. Point out (vs. 1-3) that, previous to the time of the lesson, Israel had been oppressed for twenty years by Jabin, a Canaanitish king. In the lesson discussion, the divisions of the HOME STUDY QUARTERLY and LEAFLET may be followed.

1. *Brave Deborah*, vs. 4-7. What does the name Deborah mean? In what sense was Deborah a prophetess? (See Lesson Explained.) Give her husband's name and its meaning. Where was her court held? Any information available about ancient legal customs should be brought out. Take the summons to Barak. Question about the people and places mentioned in vs. 6 and 7. Dwell upon the divine promise which accompanied the summons?

2. *Timid Barak*, vs. 8-12. Is it right to describe Barak as timid? Have the class discuss this. What light does v. 8 throw upon his character? Discuss Deborah's reply as showing the kind of woman she was. What is meant by "sell"? Get the scholars to tell about Heber the Kenite. How did Sisera learn about Barak's movements.

3. *Triumphant Israel*, vs. 13-16. Have the scholars compare the army and equipment of Sisera with those of Barak. Start a discussion as to whether it is always the largest army that wins. Discuss the words of Deborah in v. 14. What do they teach us about her character? What about the real source of Israel's power? Bring out the completeness of the victory won by Israel.

Have the scholars discuss who was the real leader of the Israelite,—was it Deborah or Barak? Have them mention some women who have been leaders in national life, for example, Florence Nightingale and Frances E. Willard. Speak of the part which women are taking in our national life,—their work in the cause of temperance, in the cause of missions, etc. Bring out the opportunities of Christian service which lie before women, as deaconesses, missionaries, etc.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY OF LEAFLET.

Your work will be more interesting and your pupils will get much more from the lesson, if the Notebook Work asked for in the INTERMEDIATE QUARTERLY OF LEAFLET has been faithfully done. Encouraging this work will amply repay the effort. This lesson may be opened by asking a few review questions about the work of Israel's "judges."

A *Heroine of Israel*, vs. 4, 5. Get the pupils to picture the varied activities of Deborah. The class might share in reading the Song of Deborah, ch. 5. It has special interest, being the oldest piece of Hebrew

literature we have. The meaning of Deborah, "a Bee," may help the pupils to remember her busy life. Ask for the meaning of a "prophetess." Show how this inspired woman was used to inspire Israel. Note her service, voluntarily sought, in settling disputes. But emphasize particularly her patriotic effort in rallying the Hebrew clans to make a united stand against the Canaanites.

Rallying the Clans, vs. 6-10. Will the pupils be able to suggest why Barak received his name, meaning "Lightning"? Have

them discuss the relative share of these two leaders in delivering Israel. Point out the nature of Deborah's challenge to Barak. Note that the latter will not undertake the difficult task without her presence. The greatness of this woman's influence is seen in her rallying of the scattered clans. In ch. 5 we read of six clans who gathered. Have the class trace on the map the gathering of the clans, and the situation of the opposing forces.

The Battle, vs. 11-16. By questioning, draw a picture of the relative strength of the two armies. Apparently Barak's "ten thousand" were greatly outnumbered by Sisera's "host." The chief strength of Israel's enemies was in the "nine hundred chariots." Israel had none until the times of Solomon. But these war chariots which were "well-nigh irresistible in the plain" were

useless in the hills, and a handicap in boggy ground. Have the class explain the strategical advantage of Israel's position on Mount Tabor. Also note specially the weather factor in the decisive defeat. The deluge of rain is referred to in ch. 5. The effects in making the ground impassable for the heavy chariots, and overwhelming the retreating host in the swollen Kishon, may be described.

The Unseen Helper, v. 15. Make the statement stand out that "Jehovah discomfited Sisera." The writer of this history knew where to give the credit. Have the pupils give historical illustrations of the fact that God is not "always on the side of the strongest battalions." The truth of the Golden Text should become the expression of the practical faith of every boy and girl; and this faith in God will alone make noble service possible for them.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY or LEAFLET.

Review the events spoken of in last week's lesson and call for opinions as to how the Israelites would be expected to act, after God, through the judges, had delivered them from their enemies. Ask who has learned, from reading the Bible or the QUARTERLY, how they really did behave and what happened to them on account of this behavior. Many strong and cruel enemies oppressed them, but one of the cruelest of these oppressions was that described in Judg. 4:2, 3.

Have one pupil tell who Jabin was, and another who Sisera was. Ask how long Jabin's oppression lasted and what they find in v. 3 to explain why it ended. Have the Golden Text repeated and press home the truth that God's help is always available, but like these Israelites, we do not always seek it.

Whom did God choose to help him to deliver Israel? What do the pupils know about Deborah? What is a prophetess? How did Deborah know what was going to happen? Explain that a judge's seat was usually under a tree. (See The Lesson Explained.)

Who else did God choose to help him? From whom do our military officers receive their commissions? From whom did Barak receive his? In which verses is his commission stated? Vs. 6, 7. What were its terms? Was Mount Tabor a suitable place to assemble an army? (See The Lesson Explained and QUARTERLY.) Why? God makes no mistakes. What does v. 8 tell us? Who can think why Barak said this? He and his followers rightly believed Deborah to be God's messenger, sent to interpret his will to them. What was Deborah's answer? V. 9. What does "sell" mean? (To give undisputed claim). Explain that "shall not be to thine honour," means that more glory would come to some one else than to Barak. This woman was not Deborah, but Jael, who killed Sisera. (See vs. 17-22.) Contrast Israel's small, poorly equipped body of foot-soldiers (v. 10), with Sisera's army, as described in v. 13. The chariots were low cars. Each was drawn by two horses and held a driver and one, or sometimes two fighting men.

V. 11 has no connection with this part of the story. It is introduced to explain the

events succeeding the battle. (See vs. 17-24.)

After vs. 14-16 have been read silently, have the battle described, then tell the story of Sisera's flight and death. (See vs. 17-24.)

Close by a discussion of the points in Deborah's character most to be admired. Impress the courage and faith which she displayed.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

AIM OF THE LESSON. To teach that with God as a helper, victory is sure. And that God can use his weak children to help the strong.

INTRODUCTION. For many weeks before Easter we studied about Jesus and his helpers, especially Peter and John. Now we are going to have some stories from the Old Testament about people who lived more than a thousand years before Jesus was on earth. The first story is about a woman named Deborah who helped a general named Barak.

THE STORY. At the time of our story, God's people were in fear of a very powerful captain named Sisera, who led the great army of an enemy king.

Now the very wisest person in all that country was a woman named Deborah. Because she was wise and helpful and faithful, God gave her great wisdom, and all the people came from far and near to ask for her help when they were in any kind of trouble. She sat out under a palm tree, perhaps; she had her tiny house under its broad branches we are told; and here, day after day, the Israelites came to her.

The people of Israel prayed to God to save them from the powerful king who was oppressing them, and God began the answer to their prayer by showing Deborah what they must do. Barak was a brave soldier and to him Deborah sent a message telling him to gather up his army and got out to meet the mighty general Sisera.

"I will go if you will go with me," said Barak. He needed Deborah near him to give him advice when he was not sure what to do, and he knew that if the soldiers saw her there they would be more sure than ever that God was helping them. So Deborah and Barak together led the army.

Sisera had a much larger army, and he had nine hundred iron war chariots with long knives fastened to the sides of them. These chariots were drawn by horses, and it is no wonder that the soldiers of Israel, who had no chariots at all, feared that terrible army. But God was with Israel and they did exactly as Deborah told them to do. When they boldly marched down the mountain side, Sisera's army grew afraid, and away they all ran. The great and terrible Sisera himself was so frightened that he left his war chariot and ran away and hid; and the battle was ended.

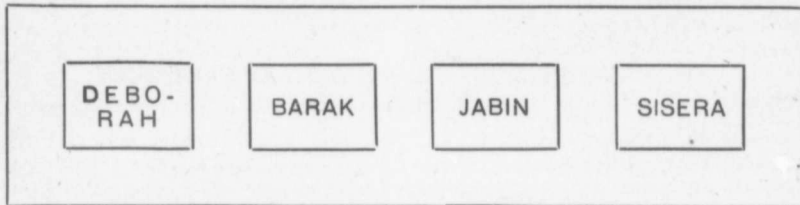
So the people of Israel were set free from their enemy, and they knew that it was God who had given them the victory. All through the land there was great joy and thanksgiving, and Deborah and Barak together sang a wonderful praise song that is written in the Bible.

A sand table will help in teaching these lessons, and will impress Bible geography in a way that will make it easy to remember. If there is no sand table, a large tin pan makes a good substitute. Suggestions for a cut-out to use with this lesson are given in the PRIMARY QUARTERLY.

FROM THE PLATFORM

Draw on the blackboard four squares. Call for the names of four persons mentioned in the lesson and write these, one by one, in the squares. Elicit the details of the lesson story so as to show the part taken in it by each of these persons. There is Jabin, the Canaanitish king, who had been oppressing the children of Israel; and Sisera, the general of Jabin's army, who had under his command nine hundred chariots and a great army; Deborah, the prophetess who challenged Barak to go against the Canaanitish army in the name of Jehovah; and Barak, who made it a condition of his taking the field against Sisera, that Deborah should

accompany him, and who did gain a great victory. Ask the scholars what was the real reason of Barak's success. The point to bring out and press home is that he won his victory because



he went to fight in obedience to a command of the Lord (see v. 6). So we may be sure of real success if we are acting in obedience to God.

Lesson III.

THE VICTORY OF GIDEON'S BAND

April 18, 1920

Judges 7 : 1-8 ; 16-21.

GOLDEN TEXT—There is no restraint to the Lord to save by many or by few.—1 Sam. 14 : 6.

1 Then Jerubbab'ah, who is Gid'eon, and all the people that were with him, rose up early, and pitched beside the well of Har'od : so that the host of the Mid'anites were on the north side of them, by the hill of Mo'reh, in the valley.

2 And the Lord said unto Gid'eon, The people that are with thee are too many for me to give the Mid'anites into their hands, lest Is'rael vaunt themselves against me, saying, Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gil'ead. And there returned of the people twenty and two thousand ; and there remained ten thousand.

4 And the Lord said unto Gid'eon, The people are yet too many : bring them down unto the water, and I will try them for thee there : and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee ; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water : and the Lord said unto Gid'eon, Every one that lapped of the water with his tongue, as a dog lappeth, him shalt thou set by himself ; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, putting their hand to their mouth, were three hundred men : but all the rest of the people bowed down upon their knees to drink water.

7 And the Lord said unto Gid'eon, By the three

hundred men that lapped will I save you, and deliver the Mid'anites into thine hand : and let all the other people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets : and he sent all the rest of Is'rael every man unto his tent, and retained those three hundred men : and the host of Mid'an was beneath him in the valley.

16 And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.

17 And he said unto them, Look on me, and do likewise : and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do.

18 When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the Lord, and of Gid'eon.

19 So Gid'eon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch ; and they had but newly set the watch : and they blew the trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal : and they cried, The sword of the Lord, and of Gid'eon.

21 And they stood every man in his place round about the camp : and all the host ran, and cried, and fled.

THE LESSON PLAN

- I. Gideon's Army Sifted, 1-8.
- II. Gideon's Army Equipped, 16-18.
- III. Gideon's Army Victorious, 19-21.

HOME DAILY BIBLE READINGS

M.—Israel oppressed, Judges 6 : 1-10. T.—Gideon's call, Judges 6 : 11-24. W.—Gideon's fidelity, Judges 6 : 25-32. T.—Gideon encouraged, Judges 6 : 33-40. F.—The victory of Gideon's band, Judges 7 : 1-8, 16-21. S.—David's call, 1 Sam. 16 : 1-13. S.—Power of faith, Heb. 11 : 23-30.

Primary Catechism—Ques. 85. Which is the Seventh

Commandment? A. The Seventh Commandment is, "Thou shalt not commit adultery." Ques. 86. What did Jesus say about the Seventh Commandment? A. Jesus said this Commandment is broken by all impure thoughts.

Shorter Catechism—Ques. 90. How is the word to be read and heard, that it may become effectual to salvation? A. That the word may become effectual to salvation, we must attend thereto with diligence, preparation, and prayer ; receive it with faith and love, lay it up in our hearts, and practise it in our lives.

Lesson Hymns—Book of Praise : 90. (254), 264 (444), 273 (25), 275 (533), 272 (611), 262 (538). (The numbers of the Praise Selections in brackets are those

of the new Book of Praise.)

Special Scripture Reading—Ps. 47. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, B. 551, Gideon and the three hundred. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

THE LESSON EXPLAINED

Time and Place—During the period of the Judges; Mount Gilboa and the Valley of Jezreel.

I. Gideon's Army Sifted, 1-8.

V. 1. *Jerubbaal*; that is "Baal Strives." For the way in which *Gideon* received the name see ch. 6:31, 32. *Baal* (the name, used generally, may signify "possessor" or "controller"), in this passage, refers to Jehovah. In later times, when it had become an offence to use this title for Jehovah, *Jerubbaal* was changed to *Jerubbesheth*, that is, "the Disgrace Shall Strive." The life of *Gideon* would henceforth be a standing witness to *Baal's* helplessness. *Pitched*; encamped. *Well of Harod*; now generally identified with 'Ain Jalud, at the foot of Mount Gilboa, a spring close to Mount Gilboa, from which a stream flows into the Jordan. It is the only supply of living water in the neighborhood. *Hill of Moreh*; about 4 miles to the north on the other side of the Valley of Jezreel, the hill *Jebel ed-Duhy*, now popularly called *Little Hermon*.

V. 2. *The Lord said unto Gideon*. In what way this revelation was made we are not told. *People . . . too many*; while they thought themselves far too few to cope with the 135,000 (see ch. 8:10) of their enemies. *Lest Israel vaunt themselves*; boast of the victory as though it had been due merely to their own efforts. *Saying, Mine own hand*, etc. Compare Deut. 8:17; 9:4, 5; Ps. 115:1; Isa. 10:13. The victories of Israel depended upon the power of God.

V. 3. *Whosoever is fearful and afraid*. Compare Deut. 20:8. *Depart early*. The Hebrew word denotes birdlike motion. Here it means to go by a roundabout route, as men in fear would naturally do. They would sneak to safety. *Returned . . . twenty and two thousand*. It says little for Israel's warlike spirit at this time, that so many of *Gideon's* army were cowards.

Vs. 4, 5. *People . . . yet too many*. Only the very best men must be kept for the battle. *Down unto the water*; the stream which flowed

out of the well or spring of *Harod*. *Try them*; put them to the test, as the refiner tests silver or gold. *Every one that lappeth . . . set by himself*. This company took water up from the stream in their hands and licked it as a dog laps. *Every one that boweth down*, etc. These bent down on their knees and drank directly from the stream.

Vs. 6-8. *By the three hundred . . . that lapped will I save you*. The reason for choosing those who "lapped" may have been that their choosing this way of drinking showed that they were cautious and watchful, not putting themselves in a defenceless posture while the enemy was near, or that they possessed the power of being satisfied with little water,—a valuable quality in a hot, dry country. *Victuals* (provisions) . . . and . . . *trumpets*. There would be plenty of these left behind by the soldiers who went home. The "trumpets" were curved horns of a cow or ram.

Vs. 9-15 tell of *Gideon's* secret night visit to the camp of the Midianites, where he hears enough to make him certain of the success of a sudden attack.

II. Gideon's Army Equipped, 16-18.

Vs. 16-18. *Three companies*; so as to come upon the enemy from as many sides and thus make them believe themselves to be surrounded. *Trumpet*. See on v. 8. *Empty pitchers*; the earthenware jars used in Palestine for carrying water. *Lamps*; that is, torches, made of resinous wood. *Within the pitchers*; in order to conceal them until the right moment. This mode of concealing the light of a lamp is still practised in Egypt. *Look on me*; literally, "see from me," take pattern from me. *For the Lord and for Gideon* (Rev. Ver.). This was to be Israel's battle cry.

III. Gideon's Army Victorious, 19-21.

Vs. 19, 20. *Beginning of the middle watch*. The night beginning at 6 p.m. was divided into three watches of four hours each. Thus the middle watch would begin about

10 p.m. *Newly set the watch*; just posted the guards, so that the attack was planned for soon after 10. *Blew . . trumpets . . brake . . pitchers . . held . . lamps . . cried.* The sudden blare of the horns, the crashing of the pitchers, the blaze of the torches and the cry of the three hundred, breaking in at midnight on the slumbering Midianites, would throw the camp into the wildest confusion. There is a story of an Arab chief in the eighteenth century, who, with his followers, escaped from a fortress in which he was besieged by a vastly superior force, through the employment of a device like that of Gideon.

V. 21. *Stood every man in his place*; not rushing in, sword in hand, but remaining as they were, on three sides of the camp, waving their flaring torches and shouting their war cry. *All the host ran . . cried . . fled.* Panic-stricken, they made off in the one direction open to them.

Light from the East

THE DAY OF MIDIAN—The people of Palestine have never made friends with the sea; they have never been sailors. But on

that side of the country which lies away from the Mediterranean Sea lies the desert, a great sea of sand and gravel. With the desert the men of Palestine have always had a great deal to do. From the desert came the ancestors of the Canaanites as well as the fathers of Israel. Out of the desert came Israel's brethren and rivals, Moab, Ammon and Edom, Midian and Amalek. The inhospitable coast line is a great barrier, but Palestine rolls off into the desert without a dividing line. The land may be invaded at any point by hungry nomads who are ready to carry off your grain or your cattle. Boaz had to sleep on his threshing floor. The men of the desert swarm into Moab, Gilead and to Hauran; they swarm across the Jordan as in ancient time. The villagers have no way to secure their crops except by buying off the marauders. They pay them a tithe of their grain and are safe. This tax they call a "gift of brotherhood"; villagers and nomads are brothers! We should call it blackmail. If the tax of brotherhood is withheld, the nomads clear the threshing floors.

THE LESSON APPLIED

The Weakness of Numbers, vs. 1-4. Gideon was facing the Midianites with thirty-two thousand men under his command. The word came from the Lord, "The people that are with you are too many." So the offer was made that those who were afraid to fight might retire. Twenty-two thousand were safety-first men. Two out of three were cowards. This left Gideon with only ten thousand men. Again came the word, "The people are yet too many." So another test was arranged to reduce the numbers, and Gideon was left with only three hundred men to engage in battle.

The lesson is that numbers are less important than spirit. Gideon would have been defeated with twenty-two thousand men who would flee and disorganize the battle when the fighting began. Better three hundred men who would not quit. Cromwell did not trust to large numbers, but to the quality of his Ironsides who feared God but did not fear men. Communion rolls are not

to be judged by the number of names carried, but by the energy and consecration of the church members. Better a hundred active Christian workers than a thousand drones. Jesus Christ entrusted his work to twelve men whom he had trained.

We attach great weight to statistics in which every one is counted alike, when one person in earnest will do more than a hundred nominal supporters. A few consecrated men praying at the side of a haystack have counted more in the history of Christian missions than thousands whose Christian service stopped with formal piety. "Is the immediate conquest of the world possible? The question is ridiculous. The world contains millions of Christians. But the task does not need millions. Millions ought to be able to evangelize the entire universe. Fifty men of the stamp of Paul and Xavier and Wesley would make Christ known to every living soul on the face of the earth in fifty years. If I could call spirits from the vast deep, and if

they would come when I did call for them, I would undertake to summon to the task a hundred heroes who would make the whole wide world ring with the praise of Christ, whilst we were still droning over our minute books."

The Significance of Trifles, vs. 5-8. What difference did it make whether men stooped to drink with the hand, or knelt to drink with the mouth? Would it not have been more sensible to judge them by their courage, than by their table manners? But the method of drinking had real significance. Those who knelt down, removed their helmets and drank with their lips to the water, were careless and left themselves exposed to a surprise attack from an ambushed foe. On the other hand, the men who merely stooped, and looking around to guard against a possible foe, showed foresight and caution. These men used their heads in warfare and could be trusted. A trifle showed which men were soldiers by instinct. Men who knelt to drink might have brute courage, but these men had high intelligence. They thought of protection as well as of attack.

A Canadian officer who was in many of the worst battles, attributed his escape to the fact that in the school where he was trained, special attention had been paid to the art of keeping under cover. He had caution and courage combined. Other men scorned attention to such detail and paid the penalty of their headlong courage. We may resent having great issues depend upon seeming trifles. When men are being judged in the business world, small indications often have great weight. Men of ability have been rejected because of some mannerism of speech or breach of good form. These things may be insignificant in themselves, but significance is attached to them because of what they indicate regarding the personal habits. "Trifles make perfection, and perfection is no trifle."

Publicity and a Slogan, vs. 16-18. Gideon believed in advertising. If he were alive to-day, he would utilize bill-boards and electric signs. He had only a few men, but he placed them so as to make them appear to be many. He divided his three hundred warriors into three companies, so that when

they made a din the foe would think a huge army was there. Then he gave them a trumpet. He understood the psychology of noise. In every pitcher was a lamp. He knew that a display would be effective, and finally he gave them a battle-cry that would rally them as they entered the fight shouting, "The sword of the Lord and of Gideon." Each man would feel responsibility for the reputation of his own unit. He would be cheered by the sound of the trumpets, would keep his light waving to encourage his own company, would shout to keep his own courage up, and would be strengthened hearing the name of God and their trusted leader, Gideon.

All the conditions for brave fighting were fulfilled. Patriotic campaigns have taught us the effect of simultaneous action and display advertising. The public mind cannot escape the prevalent subject, for it meets the eye and ear constantly. Every organization finds it a help to have a catchy title and a slogan to work for. Bible Classes can develop the spirit of Gideon's Band and learn from his methods. Missions will attract more interest when educational work is thoroughly done and information becomes widely distributed. Is there any better battle-cry for the Christian church than, "The evangelism of the world in this generation?" We are under the leadership of God and of his Christ.

The art of camouflage, vs. 19-21. The word camouflage is modern, but the thing is old as warfare. Gideon practised it here very successfully. He gave to every man a trumpet and a light, and the few made the din and glare of a large army. Deception is inevitable in war, for it is a battle of wits, as well as of weapons; but the policy is to be withstood in business life, and especially in religious work. The cause of Christ cannot prosper by ecclesiastical tactics or mental reservations. Only the most transparent truthfulness is consistent with religion. Religious workers will soon lose the confidence of their public, unless they are frank and sincere. The sincerity of Christ should be our guide. He would not conceal his truth to avoid unpopularity. He would not gain converts by methods of magic. He taught openly and told his followers to count the

cost of discipleship. A small group that is sincere will accomplish more for the kingdom of God than a large organization that is mechanical in its working.

FOR TEACHERS IN THE ADULT DEPARTMENT

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY or the PATHFINDER.

Begin to-day by telling the class that during the times of the Judges, Israel suffered from oppression at the hands of the Moabites, the Canaanites, the Midianites, and their allies, the Ammonites, and finally the Philistines. Last week we saw Israel, under the leadership of Barak and Deborah, overcome the Canaanites under Sisera. To-day we are to study the story of how they overcame the Midianites. Point out that the Midianites were desert nomads. Their chief haunt seems to have been in the Sinai peninsula, but they were also in the habit of moving farther north. On the occasion of Gideon's defeat of them, they had evidently undertaken to pour westward across the Jordan into the more desirable territory of Palestine. Use the map to trace out this movement.

I. *Gideon and his army*, v. 1. Gather up such information as is given us about Gideon in ch. 6:11-40. Emphasize the fact that Gideon, when the call came to him to deliver Israel, was conscious of his own inability for the great task. Can the class cite examples of other Old Testament heroes and prophets who felt the same way? What promise is given to Gideon for his encouragement? See ch. 6:16. Point out that God's calls to us are invariably accompanied by his promise of the divine presence. What religious reformation did Gideon bring about before he undertook to defeat the enemy on

the outside? Is there any lesson for us to learn here?

II. *Decreasing the army*, vs. 2-8. The natural assumption would be that a leader with such a task before him as Gideon had, would require all the fighters he could assemble. Why was his army to be decreased? What was the first method taken in order to decrease it? Was it wise, in any case, to weed out the weak-spirited and cowardly? Is it better for a leader to be followed by a few upon whom he can absolutely depend, than by a larger crowd of questionable loyalty? Point out, too, that a weak-spirited body of men is likely to infect the others. What further method was employed to decrease the army? The test used seems a very arbitrary one, and is not easy to explain. How many men had Gideon left for his enterprise?

III. *The night attack*, vs. 16-21. Briefly refer to the dream recounted in vs. 13, 14, which gave additional encouragement to Gideon. Question the class as to the details of Gideon's strategy. Comment upon the cleverness of the plan. Show how the time for this surprise attack was exceedingly well planned. What was the effect upon the Midianite camp? Speak of what may be accomplished by a few devoted men, full of courage and trust in God. Refer to the subsequent career of Gideon as it is related in the next chapter.

FOR TEACHERS IN THE SENIOR DEPARTMENT

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY or LEAFLET.

The teacher should have well in hand the story of Gideon's call to be the deliverer of his people in ch. 6. This story explains how he came by the name Jerub-baal (v. 1), and describes the two signs by which he was assured of the divine presence. These earlier happenings should be presented as the background of the lesson.

In the teaching of the lesson itself, begin by raising the question how the victory over

the Midianites is to be accounted for. Was it won by the superiority of the army under Gideon? Or was it due to Gideon's generalship? Or must something else be taken into account if this victory is to be understood? Have v. 2 of the lesson read and discuss what light it throws upon the question. Does it not teach that the fight was won by the all powerful help of God? Guide the scholars in an examination of the lesson to see if it

does not prove this to have been the case.

Take, first, *the twofold sifting of Gideon's army*, vs. 1-8. First, the cowards were sifted out,—twenty-two thousand of them. What does this fact show as to Israel's warlike spirit at the time? Were they the sort of people, speaking generally, to win victories? Surely the success was not due to them or to their like.

The second sifting brought the number down to three hundred. Bring out the difference between those, on the one hand, who lapped the water lifted to their lips in their hands, keeping alert and ready the while for any sudden attack, and those on the other hand, who carelessly threw themselves on the ground to drink, heedless of threatened danger. Had the careless ones

any share in the triumph? (See HOME STUDY QUARTERLY or LEAFLET.)

But what about the three hundred, was the credit of the victory wholly due to them? Go over, carefully with the class, the story of the trumpets and pitchers and torches (see vs. 16-21). Was this plan likely to have succeeded? Get the judgment of the scholars as to whether the whole story does not show that the complete victory was due to God's presence with the three hundred.

Now raise the question, How many did God need in order that the victory should be gained? Did he need three hundred? Would one have been enough? Discuss the saying that "one with God is a majority." Does history and the experience of human life bear this out?

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY or LEAFLET.

Ask several pupils to read from their Notebook the story of the Victory of Gideon's Band. This will reveal the preparation of their mind, and indicate the proper method of approach to each. There is a close connection between this lesson and last week's. Note the underlying cause of Israel's suffering, and the manner in which the deliverance comes, through an inspired leader.

The Opposing Armies, v. 1. Make liberal use of a map that your class may see the situation of the opposing armies. If a blackboard is available, one or more pupils might sketch a map under the direction of the others. Or, if there are work tables in your classroom, all might make a rough sketch on paper. Call for a description of the "spring of Harod." Note its double advantage of providing an ample water supply for Gideon's army, and an excellent natural defence. The position of the Midianite invaders should also be clearly described to bring out, later, the strategy and courage of Gideon's band. Ask the pupils to name some historical parallel for this impregnable position on the hill of Moreh. More important, however, than the geographical, is the personal factor. Discuss the hero Gideon, noting the light cast by the name Jerubbaal. See Judges 6 :

25-32 for the brave deed in connection with which he received this name.

Reducing Israel's Army, vs. 2-8. Have the class give the reason for reducing the army before the attack. How does this army's morale compare with that of any modern army? Get the pupils to describe any modern illustration of this choice afforded in the proclamation. Would this large majority turning home indicate a greater lack of personal courage, or of discipline and army traditions? Note the possibility of confusion in the name "Mount Gilead," and the probability that Gilboa is meant. Discuss the value of the test to further reduce the "ten thousand." The opinion of Dr. Geo. A. Smith is well worth considering, particularly in view of his knowledge of the country. Have the pupils explain how caution and alertness are indicated by the action of those who "lapped, putting their hand to their mouth," v. 6. These qualities will be seen to be essential for Gideon's plan of attack.

The Strategy and Courage of Gideon's Band, vs. 16-21. The intervening verses show the advantage gained by Gideon's visit to the outposts of the Midianites' camp. Observe the significance of the soldier's dream, and how this readiness for panic may have shaped

Gideon's plan of attack. Have the class name any other advantages arising from the reconnaissance of Gideon and Purah. Draw out ideas of the reason for going up in "the beginning of the middle watch," and the effect of the noise from breaking the pitchers

and shouting, and the glare from the sudden showing of the torches. Call for any historical parallel. In closing the lesson, emphasize God's help in this victory, and refer to the pupil's QUARTERLY paragraph entitled, "The Deathless Story of Ypres."

FOR TEACHERS IN THE JUNIOR DEPARTMENT

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY or LEAFLET.

If not already familiar with the history of Gideon, read Judg., ch. 6, 7 and 8.

Introduce the lesson by questioning about the picture in the JUNIOR QUARTERLY. Who is the man in the foreground? What other name had he? V. 1. What does the name mean? Why was it given to Gideon? (See ch. 6: 27-32.) What is the name of the water? V. 1. (See The Lesson Explained.) Who are the other men? Why did Gideon call this army together? What does your QUARTERLY tell about the Midianites? (See ch. 6: 1-6.) Why had God allowed the Midianites to conquer Israel? How did Gideon know that God had chosen him to deliver Israel? Describe the incidents told in ch. 6: 11-40, particularly the angel's visit, the mustering of his army and the sign of the fleece. Dwell on the fact that the man who was faithful in small things was promoted to the highest place in God's plan.

Who can find, from the lesson passage, how many soldiers Gideon mustered? V. 3. What did God say about this army? V. 2. What is the meaning of "vaunt"? How were the soldiers tested? What was the result of this test? With which company would the pupils prefer to be counted? Explain that the law of Moses required this test.

(See Deut. 20: 8.) What did God say now? V. 4. Who can describe the next test? V. 5. What was the result? V. 6. What did God say? V. 7. (See The Lesson Explained.) Who knows the size of the Midianite army?

Tell the story of Gideon's secret visit to the enemy's camp, vs. 9, 10. What he saw and heard convinced him that God had filled the hearts of the Midianites with fear, so he decided to attack at once instead of waiting until morning.

Have vs. 16-18 read silently and develop the details of Gideon's preparations and of his instructions to his men. Explain that the lamps were torches of wood and ask why they were placed in earthen water jars.

Ask what v. 19 tells about the time of the attack. Call for opinions as to the wisdom of choosing that time. Ask a pupil to describe the attack, vs. 19, 20, 21. Picture the great camp of the sleeping Midianites, the three bands of one hundred each, stretched along three sides, the sudden flashing of lights, accompanied by the noise of blaring trumpets, breaking pottery and the shouting of the battle-cry, in which the dreaded names of Jehovah and Gideon were united, the panic and flight, and close by showing that the Golden Text explains it all.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

AIM OF THE LESSON. To teach that God's power is not dependent upon earthly power.

INTRODUCTION. It would seem as though after such a wonderful victory as God gave to the Israelites, through the help of Deborah and Barak, that they would never again forget to love and trust him. But that is just what they did. And because they were doing wrong they had trouble with the people

called the Midianites and with other nations that joined with them. These powerful nations coming together made it seem as if there might soon be no people of Israel left at all.

But again God came to help them and this time it was through a man named Gideon.

THE STORY. Many of the people of Israel were doing a very terrible thing, they were worshipping a heathen god. They had built

altars, and every morning they went out early to pray at these.

(One day Gideon was at work threshing out grain. He was working quietly in a hidden place because the Midianites (the enemy that we are to hear about in our story) came every year at harvest time and took away the cattle and the grain and all the things that the farmers of Israel had. Suddenly an angel came to Gideon and told him that God would save the country from the Midianites, and that he should be the leader. But first he must destroy the altar where his own father worshipped the heathen god.

Early in the morning when the men of Israel came out to pray, they found that their altar was broken, and when they knew that Gideon had done it they were so angry that they wanted to kill him. But Gideon's own father saved him, and talked to them about how wrong it was to have turned away from the God who had led them out of Egypt and had helped and blessed them for so many, many years. There is not time to tell all of the story, but Gideon became their leader, and soon, in answer to his message, soldiers from every town were hurrying to him.

The Midianites had come as they had so many other years at harvest time, and with them other soldiers, so that, as they lay at night in their great camp, they covered the seaside like grasshoppers, the Bible says,—hundreds and hundreds of them. At night Gideon and his servant went softly over to the edge of the great camp and there he heard a soldier telling about a dream he had had in which defeat came through "Gideon the son of Joash." Even the enemy knew that God was helping Gideon, and with a prayer of thanksgiving, and with greater faith and courage than ever, Gideon and his servant crept back through the darkness.

"Arise, for the Lord hath delivered unto

your hand the host of Midian," he said to his little band of three hundred soldiers. There had been many, many more soldiers with him, but God had wanted Israel to know that he was saving them from the enemy by his own love and power, and he could show them best if Gideon's army was very small. So first he sent back home every man that was the least bit afraid of the great army with its soldiers and spears, and its "camels without number." But there were still too many left, so God said to Gideon, "When your soldiers stop at the river to drink, the men who do not take time to kneel down and drink, but just dip up some water in their hands, are the ones you are to choose to help you."

The picture roll will show you the men drinking. That is how it happened that the soldiers of Gideon were so few. Another strange thing was that they did not carry any weapons at all, not a spear or a bow and arrow. Gideon gave each man a trumpet, a torch and an earthen pitcher! Surely these were strange things to fight with, weren't they?

The little army was divided into three parts, and softly, softly they crept down through the darkness to where the sleeping hosts of Midian lay. Suddenly all together they blew the trumpets and then cried, "The sword of the Lord and of Gideon," and as they shouted they dashed the earthen pitchers to the ground where they crashed loudly, and the torches flashed out into the frightened, sleepy eyes of the enemy. It seemed to the Midianites as if there were Israelites everywhere when they saw the three hundred torches, and they were so terrified that they fled away, blindly slashing about with their swords and killing their own men as they ran.

And in all the world there has never been a greater victory than the one of Gideon and his band of brave men.

FROM THE PLATFORM

The first thing to which attention should be called is **THE DIMINISHED ARMY**. Question about the plan by which the force under Gideon was reduced until it numbered only 300. Discuss the reason for this reduction. Was it in order that, when the victory was won, the Israelites should have no reason to boast, but that it would be quite clear that it was God who had won the battle. Next, the **DEVICE OF GIDEON** (Print) should be taken up. The scholars will be interested in telling about the trumpets and pitchers and torches and the use that was to be made of them. The last point is the **DEFEAT OF MIDIAN** (Print). Bring out the com-

THE DIMINISHED ARMY THE DEVICE OF GIDEON THE DEFEAT OF MIDIAN

pleteness of this defeat. In closing, call for the Golden Text, and emphasize the lesson that we, too, in God's strength, can gain the victory over our temptations.

Lesson IV.

RUTH'S WISE CHOICE

April 25, 1920

Ruth 1 : 14-22.

GOLDEN TEXT—Thy people shall be my people, and thy God my God.—Ruth 1 : 16.

14 And they lifted up their voice, and wept again : and Orpah kissed her mother in law ; but Ruth clave unto her.

15 And she said, Behold, thy sister in law is gone back unto her people, and unto her gods : return thou after thy sister in law.

16 And Ruth said, Intreat me not to leave thee, or to return from following after thee : for whither thou goest, I will go ; and where thou lodgest, I will lodge : thy people shall be my people, and thy God my God :

17 Where thou diest, will I die, and there will I be buried : the LORD do so to me, and more also, if ought but death part thee and me.

18 When she saw that she was stedfastly minded to go with her, then she left speaking unto her.

19 So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, Is this Na'omi ?

20 And she said unto them, Call me not Na'omi, call me Mar'a ; for the Almighty hath dealt very bitterly with me.

21 I went out full, and the LORD hath brought me home again empty : why then call ye me Na'omi, seeing the LORD hath testified against me, and the Almighty hath afflicted me ?

22 So Na'omi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Mo'ab ; and they came to Beth-lehem in the beginning of barley harvest.

THE LESSON PLAN

I. Leaving Moab, 14-18.

II. Coming to Bethlehem, 19-22.

HOME DAILY BIBLE READINGS

M.—Looking toward Canaan, Ruth 1 : 1-10. T.—Ruth's wise choice, Ruth 1 : 14-22. W.—Ruth glean- ing, Ruth 2 : 1-12. T.—Ruth favored, Ruth 2 : 13-22. F.—A kinsman redeemer, Ruth 4 : 1-11. S.—A name in Israel, Ruth 4 : 14-22. S.—The promise and our responsibility, Heb. 4 : 1-16.

Primary Catechism—Ques. 87. Which is the Eighth

Commandment ? A. The Eighth Commandment is "Thou shalt not steal."

Shorter Catechism—Review Questions 88-90.

Lesson Hymns—Book of Praise : 218 (571), 225 (475), 297 (519), 122 (480), 493 (609), 320 (606). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—Ps. 91. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, B. 379. Naomi and Her Daughter-in-law. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

THE LESSON EXPLAINED

Time and Place—At the close of the period of the Judges ; somewhere in the Moabite country southeast of the Dead Sea, and afterwards at Bethlehem, about 6 miles south of Jerusalem.

Connecting Links—The story of Ruth is an incident belonging to the end of the period of the Judges. Boaz (ch. 4 : 22) was the great grandfather of David. It is a story not of warlike exploit, but of family life and

romantic love, preserved perhaps because Ruth, though a foreigner, was one of the ancestors of David, king of Israel. The story is a simple and touching one. Elimelech, of the tribe of Judah, removes, in a time of famine, with his wife Naomi and his two sons to Moab, where his sons marry daughters of Moab. After some ten years, he and his two sons die, leaving thus three widows. Naomi desires to return to her former home and

kindred, and Ruth decides to accompany her mother-in-law.

I. Leaving Moab, 14-18.

V. 14. *They*; Orpah and Ruth, who had gone part of the way with Naomi on her return journey from Moab to Bethlehem, to see her off, a custom still common in the East. *Lifted up their voice and wept*; when bidden by Naomi to return again. It was indeed a distressing choice they had to make. Either they must forsake one who had become a tenderly loved mother, or they must leave their home and kindred and native land, to live in a foreign country among strangers. *Again*. This was the second time Naomi had urged them to return to their own people. At first they had both declared that they would go with her to Bethlehem (see vs. 8-10). *Orpah kissed her*; taking leave of her, to go back to her mother's home. Orpah's affection towards Naomi was real and deep. She was not easily persuaded to leave her mother-in-law, although she was not so persistent as Ruth. *Ruth clave unto her*; with a devoted love that outweighed her affection for home and native land and that counted no sacrifice too great.

V. 15. *Behold*, etc. Naomi sincerely desired Ruth's happiness and prosperity, and believed it would be best for her to follow Orpah's example. *Unto her god* (Rev. Ver.). In becoming the wives of Hebrews, Orpah and Ruth had adopted the worship of the God of Israel. In going back to her own people, Orpah would naturally become once more a worshiper of Moabite gods.

V. 16. *Intreat me not to leave thee*. Naomi was old and poor and childless. For these very reasons Ruth would not leave her, so strong and unselfish was her love. *Or to return*. Poverty and hardship with Naomi were better than plenty and comfort without her. *Thou . . . I*. Nothing could break the union between these two. *Thy people . . . my people*. The bond that linked her to Naomi was stronger than the ties of country or family. *Thy God my God*. Through the influence of Naomi, she had been so drawn to Jehovah, that she wished never to be separated from him. She had learned to love and trust him as her own God.

V. 17. *Where thou . . . there will I be buried*. In the next world, as well as in this, she was determined to share Naomi's lot. "As the family lived together, so the members of it were usually buried in one place, in the belief that in some way the family unity was preserved in the other world" (Century Bible). *The Lord do so to me*, etc.; a common form of oath, signifying here that, if Ruth should forsake Naomi, she called upon God to forsake her as a punishment for her unfaithfulness.

Vs. 18. *Stedfastly minded . . . left speaking*. The cost had been counted and the choice made once for all, and their way through life henceforth lay together.

II. Coming to Bethlehem, 19-22.

V. 19. *So they two went*; trudging patiently along the hot, weary road to Bethlehem in the hill country of Judea. *Were come to Bethlehem*; the home which she had left, with her husband and two sons, some ten years before (v. 4), and where she still owned a small estate, ch. 4:3. *City was moved*; as every small Eastern city or village,—for Bethlehem was really a small village—is, at the present time, filled with excitement by the arrival of strangers.

Vs. 20, 21. *Not Naomi*; which means "Pleasant"; "Delightful." She feels that such a name is mockery in her present sad plight. *Mara*; "bitter." This was the name which she thought best described her experience and condition. "Call me not 'delightful,' but 'bitter,' for the Almighty hath dealt very bitterly with me." *Went out full*; rich as wife and mother, happy in the companionship of husband and sons. *Home again*. How her sorrow was intensified by the memory of her former joys! *Empty*; bereft of husband and sons, all her earthly fountains of happiness dried up, so she thought. And yet, in Ruth, she had a possession richer than all she had lost. The Lord always gives us far more than he takes away from us. *The Lord hath testified against me*. Her sins, she thinks, in her grief, have been the cause of all her misfortune; but see Heb. 12:6.

V. 22. *Naomi . . . and Ruth*; the native returning home, and the foreigner coming to join herself to God's people and being received by them. *The Moabitesses . . . which*

returned, etc. This description sets forth the constant remembrance of the villagers that she was a foreigner, and their admiration of her fidelity to Naomi. *Came to Bethlehem in . . . barley harvest*; that is, in April. In the remainder of this charming story, it is told how Ruth went to glean in the fields of the rich Bethlehemite, Boaz, who was attracted to her and made her his wife. Their son was Obed, the grandfather of David (ch. 4:13-17), and thus Ruth had a place amongst the ancestors of Jesus.

Light from the East

"MY GOD, THY GOD"—In those days every tribe or people had its own god (or gods). Just as the Hebrews acknowledged one Master, Jehovah, so the Moabites knew but one; they called him Chemosh. Israel was Jehovah's people; so Moab was Chemosh's people, and the Moabites were

his sons and daughters, Numbers 21:29. A king of Moab, Mesha, mentioned in 2 Kgs. 3:4, erected a great flat stone with a long inscription commemorating the deliverance which Chemosh had wrought for his people (compare the "book of the wars of the Lord," Num. 21:14). It appears from the Old Testament that human sacrifices were offered to Chemosh on occasions of great national emergency; the king of Moab once shut up in his city, and unable to cut his way out, offered his eldest son upon the wall. The effect was apparently extraordinary; Chemosh's fury burst upon Israel, and Israel had to flee discomfited, 2 Kgs. 3:27. Jeremiah speaks of priests of Chemosh (ch. 48:7); and Mesha (in the inscription) uses the phrase, "Chemosh said to me," which suggests a prophetic oracle, and perhaps prophets. The religion of the Moabites may well have been not unlike that of Israel.

THE LESSON APPLIED

The story of this book is set "in the days when the judges ruled." It was a wartime period of history. But in this story of Ruth, which is placed immediately after the Book of Judges, we pass from the noisy conflict of camps and battlefields, into the quiet of domestic scenes. Instead of a chronicle of wars, we see obscure lives passing through cycles of sorrow and change. Homemaking was going on, and that is always real history. For years the newspapers have been full of descriptions of wars and leaders and great public events, but these are not the things that are nearest to actual life: it is the funerals and marriages, the homemaking and grandchildren, these all over the land are the matters of deepest interest, though they receive scant notice in the public press. Whatever the crisis in the nation, individual interest centres in home life.

The Group of Three, vs. 14, 15. Ties of friendship may become stronger than the bond of blood. The example of Ruth's devotion to Naomi shows a Moabitish woman willing to leave her kindred for her friend. There was no blood relationship between them, for Ruth was only a daughter-in-law to Naomi. Orpah was fond of Naomi,

no doubt, but not to the extent of making any sacrifice. She would meet the requirements of good form, but nothing more. She accompanied the traveler a respectable distance, wept and kissed her mother-in-law good-bye, but returned. "Ruth clave unto her." Ruth would not desert Naomi, even though they were only related by marriage.

It is a difficult relationship, that of mother-in-law and daughter-in-law, and when the son and husband dies the bond of union no longer exists. Every language spoken has its stock of cruel proverbs, satires and lampoons at the expense of the mother-in-law. It is the stock-in-trade of the jokesmith. Ruth and Naomi go far to redeem the relationship from obloquy. Their quality of character overcame any difficulty of relationship. Their friendship was not official, but personal. A unity of spirit may be stronger than a family kinship. Many have found more real brotherhood in Christian fellowship than in family associations. Christ trusted more to unity of spirit than to kinship of blood. Whosoever does his will, the same is his brother.

An Example of Fidelity, vs. 16, 17. The words in which Ruth expressed her devotion

to Naomi are amongst the most beautiful in the human language. There is simplicity and beauty, reality and pathos, in them. Ruth was willing to leave her own land and go amongst strangers: she was willing to adopt the religion of Naomi, she would go with her till death and share her grace. Words can go no farther as an expression of fidelity. They bear the stamp of a loving heart. Ruth's character can be judged, not alone from her action in contrast to that of Orpah, but by these two verses in which she reveals the depth of her love.

A great Canadian statesman, in speaking of Canada's relation to the motherland, habitually quoted these verses as the ideal of unity between the two peoples, setting forth the difference between the imperial compulsion and a voluntary agreement through kinship of spirit. Ruth was under no obligation of custom: her fidelity was the outcome of her love.

The Return to Bethlehem, vs. 18-20. It was a strange returning for Naomi, coming back as a widow, without her two sons and accompanied only by the Moabitish Ruth. The people of Bethlehem were touched by the pathos of it and "all the city was moved about them, and they said, Is this Naomi?" Such domestic tragedies are not uncommon. There have been many such amongst immigrants who have gone to a colony and lost the support of the home through accident or disease, and been forced to return to the homeland alone. During the War there have been many close parallels, a mother losing five sons, a wife losing a husband, a girl becoming a bride, a mother and a widow in one year. The heartache of homes never ceases.

FOR TEACHERS IN THE ADULT DEPARTMENT

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY or the PATHFINDER.

In introducing the lesson to-day draw the attention of the class to some of the outstanding features of the book of Ruth. Show that, while it appears as a separate book, it really takes its place alongside the stories of the Book of Judges. And yet it has this distinction, that instead of war and political struggle, we have an account of "such little

Bitterness against providence, vs. 20-22. Naomi felt that her name, which in Hebrew means pleasant, was inappropriate for her, and she said, "Call me not Naomi, call me Mara: for the Almighty has dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty." Distrust in Providence arises, not so much from theoretical difficulties of belief, as from the cruelties of personal experience. When youth is cut off, when the angel of birth and of death enters a household on the same day, when an epidemic takes away a mother from helpless children, when accident destroys the usefulness of a Christian worker, then it is hard to hold faith in the wise and loving providence of God.

Our faith wavers when we look at isolated cases, but our faith becomes strong again when we take a broad view that regards single events as part of a whole. If we have not this attitude, we are likely to say with Jacob, "All things are against me." When we take the larger view, we have faith to say with Paul, "All things work together for good." Christ teaches us the patience in which we may win our souls. The disasters of personal experience overwhelmed him, but his faith in the Father God upheld him to the end.

The Spirit of Friendship. Friendship which rests on the foundation of self-interest, or nationality or class, will not endure the tests of life. Unless it is a reality of the heart, it will suffer change and decay. The story of Ruth and her devotion to Naomi in her loneliness gives to us an ideal of disinterested friendship that will stand the shocks of change and the cruelties of circumstance. It is akin to the love of God which Christ can shed abroad in our hearts.

things as are great to the little man of every day life." The book is full of information as to the habits and customs of a far-off day. Call attention to the note of transparent simplicity pervading the book.

1. *The Story of Three Women*, vs. 14, 15. Briefly review the story up to this point, indicating on the map the nearness of Moab

to Bethlehem of Judah, and reminding the class that only the compulsion of severe famine would have forced a Hebrew to migrate to this foreign and heathen country. What happened to the Hebrew family there? What led Naomi to return to her own land? Emphasize the fact that Naomi must have been the sort of person to inspire deep affection. Even Orpah cannot let her go without accompanying her some way on the journey. Encourage the class to picture the scene when the three women stop on the road, and when the two younger ones must decide as to the future. What course does Orpah decide upon? Can we blame her for it?

2. *Ruth's decision*, vs. 16-18. Point out that, while we may not be able to blame Orpah for what may be regarded as a very natural decision on her part, yet Ruth chose a better way. Is it true that we are sometimes called upon to choose between what may not be wrong in itself and what is really best?

Indicate that such decisions are often the hardest to make. Call attention to the impassioned appeal of Ruth in which her words rise to the height of poetry. Remind the class that in ancient times it was believed that a god and his people were inseparable, and that if Ruth was to make her home in the land of Israel, she must give up her former religion, and adopt that of her new land.

3. *At Bethlehem*, vs. 19-22. Speak of the life-like description which is given us of the return of Naomi to her old town. Everybody knows her, but everybody recognizes the change brought about by years and trouble. Call attention to the symbolic change of name. It is a reflection of the old idea, appearing in the book of Job, for example, that suffering is a proof that God is punishing us for some sin. What does Christ have to say about that idea? Take a few minutes at the close to speak of the happenings related in the rest of the book.

FOR TEACHERS IN THE SENIOR DEPARTMENT

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY OF LEAFLET.

A good start may be made in the teaching of this lesson by referring to the illustration in the HOME STUDY QUARTERLY OF LEAFLET. Ask the scholars to point out in the picture, Naomi and Ruth and Orpah. Let the discussion gather about these three figures.

I. NAOMI. Ask in what country Naomi was at this time. The answer will lead to a discussion of how she came to be in Moab. The discussion will bring out the story of her leaving Bethlehem, with her husband and two sons, on account of famine, the marriage of the two sons to Orpah and Ruth respectively, the death of the husband and the sons, and the determination of Naomi to return to her own country. The story of the emigration may be illustrated by the coming of peoples from older lands to Canada, and the similar movements from the older to the newer portions of our own country.

II. ORPAH. There is no difficulty in distinguishing this figure. The story says: "Orpah kissed Naomi," that is, bade farewell. This daughter-in-law yielded at last to the persuasion of Naomi (see vs. 8-13), and had decided to remain in her own

country. Should Orpah be blamed for this decision? Or was she merely acting in accordance with dictates of common prudence?

III. RUTH. Point out that, in the picture, Ruth is represented as standing ready for the journey, her feet already on the road leading to Bethlehem. She has listened, like Orpah, to the persuasions of Naomi; but her mind is made up. She will not go back to her old home in Moab; she will go with Naomi to Bethlehem, cost what it may. Bring out the determination of Ruth as seen in vs. 16, 17.

Follow Naomi and Ruth to Bethlehem, and question about their reception there. Bring out the remainder of the story told in this charming little Old Testament book.

The Topic for the Senior Department is: THE POWER OF PERSONAL INFLUENCE. This is illustrated in the lesson by the way in which Naomi, by her life and conduct in Moab, so influenced Ruth, that Ruth was ready to forsake her country and her home to go with Naomi to Bethlehem. Is our Christian life so influencing others that they are eager to follow us in it.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY OF LEAFLET.

Have the class give the earlier story of this family. The checkered life of Naomi has many modern parallels. Famine in Bethlehem forced her departure with Elimelech from the old home and friends. Prosperity and new family relationship came in due time in Moab. Next we find the hard necessity of going back alone to the early home. But through it all, Naomi kept her considerate, loving disposition.

Orpah, Who Went Back, v. 14. Picture the childless widow setting out for the old home in Bethlehem, her company, the two daughters-in-law of an alien people. The short distance usually traveled in bidding farewell to a friend is soon covered. Get the pupils to tell Orpah's profession of loyalty and to describe her actions. The words of Naomi (vs. 8-13) indicate both her unselfish considerate nature, and the attractions which proved too strong for Orpah. Ask for excuses for her final decision. Note that all these hold equally for Ruth, and add to the nobility of her choice.

Ruth, Who Went all the Way, vs. 14-17. Note the difference between Orpah's effusive profession of affection and Ruth's practical demonstration of it. From vs. 16 and 17 draw out the indications of sacrifice in Ruth's choice. Observe her readiness to face the discomforts and uncertainties of the journey, to share the poverty in prospect, to encounter the prejudices and suspicions of an alien people, to exchange her home religion for that of a strange land, and to be buried among strangers. In Ezek. 32:17-32 we

see evidence of the Old Testament idea that various peoples will inhabit separate localities in the after world. Ruth is pledging an eternal loyalty. Best of all, her actions back up her words.

Naomi, the Considerate, vs. 15-18. The answer in our old school reader to the question, "What makes the lamb love Mary so?" is a homely illustration of the reason for the devotion of Ruth and for the lesser affection of Orpah. Emphasize Naomi's unselfish concern for the welfare of her daughters-in-law. The earlier entreaties that they go back are now strengthened by Naomi's reference to Orpah's return, v. 15. What sacrifice was she making in this attitude? Note her only reason for desisting from these entreaties. Discuss the relation of unselfishness to winning friends.

Darkness Before the Dawn, vs. 19-22. Ask one or more pupils to describe Naomi's feelings as she enters the ancestral city, Bethlehem. Question the class concerning the significance of, "Is this Naomi?" and the request, "Call me Mara." Is it possible that jealousy of her former prosperity is expressed in the Bethlehemites' question? The prevalent idea that adversity followed sin made Naomi's lot harder. Human nature has its limits of endurance, and Naomi may be forgiven her bitter reply. Are your pupils satisfied with dropping this story at v. 22? In view of later events what is the significance of "in the beginning of barley harvest?" The class will doubtless agree that Ruth's choice was noble, but was it a "wise choice?"

FOR TEACHERS IN THE JUNIOR DEPARTMENT

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY OF LEAFLET.

Ask from what part of the Bible this week's lesson is taken. Tell the class that the book of Ruth is a beautiful story which shows us "how great is the reward of human kindness." The events of the story happened during the time that Israel was ruled by judges, perhaps about the time of Gideon.

Ask who can name the people mentioned in the lesson passage and their relationship to each other. Where do we find them at the beginning of the lesson? Why were they there? Bring out the details of the story told in vs. 1-7. (See Connecting Links, Lesson Explained and JUNIOR QUARTERLY.)

Picture the scene described in vs. 8-13. Naomi was elderly, poor, bereaved and homeless. Although Orpah and Ruth belonged to a foreign and heathen nation, she had learned to love them dearly and had won their love. Now the time had come to say farewell and Naomi's unselfish love is shown in her expressions of gratitude to them, her wishes that happiness and prosperity might come to them, and her refusal to accept their offer to forsake their own people and return with her to Bethlehem.

How did they act when she urged them to return? V. 14. What is the meaning of "clave?" Why is "again" used? Orpah's offer to accompany her mother-in-law had been honest. She really loved her, but not with the unselfish, self-sacrificing love that Ruth bore toward her. The moment described in v. 15, when she saw Orpah walking away from them toward their former home, and Naomi reminded her of all she was giving up, was the hardest test of Ruth's devotion. Have her final decision (vs. 16, 17) read in unison, and be sure that these verses are thoroughly understood. Ask how

Ruth had come to know the God of Israel, and dwell on the influence of Naomi's life. Ruth would rather face poverty and loneliness where Naomi's God was worshiped, than return to comfort and prosperity in a land where he was unknown.

Try to make your pupils see Naomi and Ruth walking along the hot, uneven country and have their arrival at Bethlehem (vs. 19-22) described. The two strange women coming unexpectedly into the little town would excite curiosity, but when it was discovered that one was Naomi, so sadly altered, pity as well as curiosity was aroused. Question on the meaning, Naomi and Mara. Ask if Naomi had anything to be thankful for and emphasize God's great kindness in giving her such a daughter as Ruth.

Questioning to find out what else the pupils know about Bethlehem will connect the birth of Jesus and the home of David with that city. Tell the story of Ruth's efforts to provide for herself and Naomi, of her marriage to Boaz and of their son Obed being the grandfather of David, and one of the ancestors of Jesus.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

INTRODUCTION. When you know that this story really began and ended in Bethlehem of Judea, perhaps you will think it is the Christmas story, but it is not. It is about a gentle, loving young woman named Ruth, who long years afterward became the great-grandmother of King David.

One time there was a famine in Judea, that is, there was not grain or food enough for the people to eat, so some of them went away to places where there was plenty. Among the Israelites who went were a man and his wife and two sons who went to the land of Moab across the river. But when the famine was over they still stayed on in the land of Moab, and the sons grew to be men and married young women of that heathen land, one named Ruth and one named Orpah. Then a sad thing happened. First the father died, and then the two sons, and the sad mother, Naomi, was left in that

strange land with the two young widows of her sons.

THE STORY. Back in Bethlehem were Naomi's old friends, so she decided that that was where she wanted to go. Ruth and Orpah both loved her very dearly, and they walked part way with her when she started on her long, sad, lonely journey. She would walk all the way, perhaps carrying her few clothes and a little food in a bundle. When the time really came to say good-by, they both cried bitterly and said they would go all the way with her, but Naomi urged them to go back and finally Orpah did.

Ruth loved her hold home and her own land as much as Orpah did, but lonely Naomi, her husband's mother, was her mother, too, and had no one to care for her, so Ruth said that she was going back to Judea with her. Naomi talked to her and told of the hard long journey and of the new home where they would be poor and where it would all be

strange and new for Ruth, but Ruth said, "Do not ask me to leave you." You may read her words in the Bible, "Whither thou goest I will go. Thy people shall be my people, and thy God my God." Naomi and her family must have been true to God in that country of Moab, and must have lived very good lives, or Ruth would not have been willing to give up her heathen gods that she and her people had always worshiped. But to-day in the foreign lands we are told that it is the kind, good lives of the missionaries that turn the people to Jesus more than it is the words that they say in preaching, so the good lives of these people of Judea had made people believe in their God.

So Orpah went back alone to her country and her people, and together Ruth and Naomi went on day after day till they reached Bethlehem.

It was a sad home coming for Naomi, who had gone away happy with her husband and her two sons, and had now come back without them and with no home and no money. "Is this Naomi?" asked her friends as they came crowding around to welcome her. Could this tired, sad woman be the merry Naomi they had known?

But she and Ruth were brave and kind. They made a little home and right away Ruth began helping to get food for them. It was the time of barley harvest, and in those days the men cut the grain with knives, for there were no machines. Poor people were allowed to follow the reapers and pick up the grain which dropped, so Ruth went to a field and began gathering up the waste grain. God had guided her to that field, for it belonged to a rich and good man who was a relative of Naomi's husband.

He and his reapers and all of his helpers were very kind to Ruth, and he secretly told the young men to sometimes let some grain fall on purpose for her.

Before she went home, she beat out the grain on the ground with a stick, for each little kernel, you know, is in a tiny husk. She had worked so hard that she had almost a whole bushel of grain. She came every day as long as the harvest lasted, so that they would have grain for the winter.

By and by she married the rich and good Boaz, but she did not forget Naomi, and as long as they both lived they were as loving and kind to each other as they had been in the land of Moab.

FROM THE PLATFORM

GOD'S CHOICE OF RUTH RUTH'S CHOICE OF GOD

Print on the blackboard, CHOICE, and call for the name of one in the Lesson who made a great choice. When the answer has been given, print RUTH'S. Next, bring out, by questions, in what that choice consisted. It was a choice of Naomi's country and of Naomi's God. Print OF GOD. Now, ask how it was that Ruth came to make this choice. The full answer to this question will include the story of Naomi's coming, with her husband and sons, from Bethlehem to Moab, the marriage of the sons in Moab, the death of the husband and sons and the resolve of Naomi to return to her own country. All these events led up to Ruth's choice. Ask the scholars who had brought all these things to pass. A little thought will convince them that it was God, so that you may print GOD('s choice of) RUTH. Make the missionary application that God has made choice of many in heathen lands for a place amongst his people and expects us to tell them of his purpose for them.

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We will mail to your address any book mentioned in the Teachers Monthly, on receipt of price plus 10c. postage. If postage is found to be less than 10c. balance will be returned to sender. Address E. Douglas Fraser, Presbyterian Publications, Toronto.

Dr. George H. Locke, the Chief Librarian of the Toronto Public Library, knows how to tell a story, and his book, *When Canada was New France* (J. M. Dent & Sons, Toronto; 154 pages, with seven full-page illustrations; \$1.25) is a fine specimen of his skill. It would be hard to imagine a more delightful way for Canadian boys and girls to learn the history of their country than by the reading of such books as Dr. Locke's. The author's simple and attractive style is beyond all praise, while the charm, as well as the value, of the book, is greatly enhanced by its illustrations. These are reproduced from the representations of the Iroquois Indian Groups in the Museum at Albany, N.Y., and they "portray the aboriginal activities of the Confederacy of the Six Nations." A full explanation accompanies each illustration. Other interesting features are a list of stories and a number of quotations from poems which illustrate references in the book. The date of the publication is given as "the End of the Great War," and this dating, with the fine photogravure frontispiece, the Landing of the Canadians in France, 1915, is suggestive of the purpose of the book as a help to the understanding of the development of Canada into a nation able and ready to take so great a part in the fight for human freedom and world-wide justice.

Teachers and trustees of rural public schools, and, indeed, all those who are interested in the betterment of life in the country, should read *New Schools for Old*, by Evelyn Dewey (E. P. Dutton and Company, New York, J. M. Dent and Sons, Toronto, 337 pages, \$2.00). It is one of those books which are worth many times their weight in gold. Miss Dewey, who is a daughter of Professor John Dewey of Columbia University, tells how the rural community of Porter, Missouri, had its whole life,—intellectual, social, economic, and even religious, regenerated through the influence of the public school. Of course, behind this transformation lay the dynamic of a strong and vital personality. Mrs. Harvey, the teacher of the school, had a vision of its possibilities, and set herself to bring about their realization. Knowing that the teacher can do no more than start a community movement, while the school and community must carry it through, Mrs.

Harvey took hold of the materials at hand and, on these as a foundation, guided and inspired the people in actualizing the ideals which had taken possession of her mind. The whole movement was thus thoroughly democratic, and has accomplished results which will endure long after its originator has passed away. The community of whose recreated life Miss Dewey's book gives so interesting an account, is in the United States. But there are hundreds of country districts in all parts of Canada in which practically the same conditions obtain and in which like results might be accomplished through the enthusiasm and practical wisdom of a teacher with a vision of the possibilities before the public school in the great task of reconstructing rural community life.

That the Church needs another Reformation is not always so clearly and forcibly argued as in *A Community Church*, by Henry E. Jackson (Houghton Mifflin Co., Boston; Thos. Allen, Toronto, 383 pages, \$2.25). While every reader will not agree with all the author's conclusions, yet the best friends of the Church will find his book stimulating them in their efforts for her purification and increase. For twenty years Mr. Jackson was a minister in two strong churches in the United States. To-day, he is the Special Agent in Community Organization of the United States Bureau of Education, and is bending his energies towards the realization of community life headed up in the community school and in the community church. The author has not forsaken the church. He aims at promoting its welfare. But he has left what he calls "the church militant" for "the community church." The reasons he gives for leaving the Church as she exists to-day are these: He claims the Church exercises an intellectual, financial and sectarian control over its ministers which really interferes with their freedom to such an extent that he doubts whether a minister can be an honest man. No minister in the average church can preach and teach what he actually believes to be the truth in all its aspects without endangering his position and the Church itself. Trustees or Boards of Managers exercise an undue influence, being able often to prevent the known will of the majority of the congregation. Sectarianism is

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often the one divisive force in a community, the one factor over which the people break up into parties and fail to pull together for the common good. These are the three criticisms of the author. He has very definite, simple, and, one would judge, effective plans which he gives in his book. His book is likely to be widely read; and it is worth reading.

Prime Ministers and Some Others is the alluring title under which The Right Hon. G. W. E. Russell has gathered together a collection of delightful papers on public affairs in Great Britain, written during his long public life. Those who have been in the habit of reading Mr. Russell's articles as published, in more fugitive form, in magazines and newspapers, will be glad to have them bound in this handy volume. The articles here collected cover a wide field as is indicated by the section headings: Prime Ministers; In Honor of Friendship; Religion and the Church; Politics; Education; Miscellanea; Fact and Fiction. The publishers are J. M. Dent & Sons, Toronto (345 pages, \$3.50).

A new novel dealing with the theme of the German menace, the reality of which, before the War, it was so hard to bring home to the people of Great Britain,—one might be pardoned for wondering whether anything fresh could be written on so well worn a subject. But, for the reader of **The Great Impersonation**, by E. Phillips Oppenheim (McClelland & Stewart, Toronto, 322 pages, with four illustrations by Nana French Bickford, \$2.00), all such wondering ceases before he has got far into this really great story. It opens with the strange meeting, in 1913, in German East Africa, of Baron Leopold Von Ragastein, a military commandant, and Sir Everard Dominey, who, leaving England at the age of twenty-six, had spent ten years wandering in Africa and was at the point of death in the bush when he was rescued by Von Ragastein. The two men quickly found out that they had known each other at Oxford, and that an amazing likeness between them had persisted from their under-graduate days. Von Ragastein, ordered to London by the authorities at Berlin, determines to do away with the Englishman, assume his identity and, under this guise, carry on his treacherous mission in England. The pretended Sir Everard Dominey, in due time, arrives in England and, though some of his relatives and earlier friends doubt his identity, he succeeds in playing his part so well as to be generally received as the genuine Sir Everard. A complication is introduced by the attitude of the wife who had been driven into insanity by the tragedy which had sent Sir Everard out of England, while the Princess Eiderstrom,

an influential Hungarian, whose husband had been killed by Von Ragastein in a duel, demands the former love affair with her be resumed. Meantime the outbreak of the War was imminent, and the spy system of the Kaiser was at the climax of its activity. A strange and charming love story, a portrayal of German intrigue almost incredible in its ingenuity and thoroughness, with a mystery that eludes the reader until he comes to the last page,—all these elements unite to form a tale of thrilling interest.

Amongst writers of short stories, W. W. Jacobs holds a place all his own. The collection of a round dozen of tales by this favorite author published by Hodder & Stoughton (London and Toronto, 305 pages, \$1.60) has all the charm of his former yarns. Of course the stories are about sailor men, and about sailor men ashore. Also, of course, the plot of each story is essentially the same as that of all the rest. And yet, in spite of this similarity, there is such an infinite variety of incident and circumstantial details, that the reader finds in the last story as much freshness as in the first. For tales of pure amusement, full of harmless fun, which, one has the idea that the victim finding himself in a ridiculous situation would enjoy almost as thoroughly as the onlooker, it would be hard to find the equal of Mr. Jacob's productions and **Deep Waters** is as good as the best of its predecessors.

No one will question that the political situation in Ireland is a serious affair, and should be taken seriously by all thoughtful persons interested in the welfare of that troubled country and of the Empire. But it is often a help, rather than a hindrance, to the wisest dealing a difficult problem, to see the humorous side of it. For this reason, as well as for the sheer enjoyment which the book affords, G. A. Birmingham's **Up, The Rebels!** (George H. Doran, New York; McClelland & Stewart, Toronto, 275 pages, \$2.00) is to be welcomed. Readers of this delightful author's **Spanish Gold**, **General John Regan**, **Our Casualty**, etc., will open this new book with great expectation, and they will not be disappointed. Of course, when, as in the tale before us, the step-daughter of a leading government official in Ireland becomes a Sinn Feiner, and, more than that, a leader in an organization cherishing the spirit of rebellion against British authority, complications are sure to arise. Sir Alick Conolly, the official in question, is a good-natured gentleman who believes in letting youth have its fling and that, after all, the Irish Nationalist is not quite so dangerous a person as he is usually pictured. At any rate, he permits his step-daughter, Mona, and her colleagues to establish the Irish Republic in the little town of Dunally,

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and, for a few hours, to imagine that they have overthrown the hated British rule in Ireland and given a new start to the history of their country. But the little army of the New Republic, of which Mona is the leader, had not reckoned with having to face field guns and trench mortars, and when these are placed in a position which commands the town, the game is up. Mona's military expedition comes to a somewhat ignominious end, but she wins a triumph in another sphere, as Tom Bryan and Lieutenant Jackson would readily admit. The book is dedicated by the author "to any friends he may have left in Ireland after its publication." Whether there are many or few, he will continue to have a host of friends and admirers amongst the readers of his mirth-provoking pages.

In the classification of British novelists, William De Morgan stands along with Charles Dickens. In both writers is found the same minuteness and circumstantiality of detail and the same careful analysis of the motive behind the actions of the characters. By a curious coincidence, the books of these two writers, appearing after their death, are stories having for their chief interest a mysterious disappearance. There has been endless debate as to the solution intended by Dickens for the mystery of Edwin Drood, while no conclusion has been reached which

is universally accepted. In the case of De Morgan's *Old Madhouse* (J. M. Dent & Sons, Toronto, 567 pages, \$1.75), equal difficulty would have been found by the reader in clearing up the mystery of the disappearance of Rev. Dr. Carteret, which hangs over the whole story, had it not been for the very full notes fortunately left by the author, which enabled his wife to give, in the last chapter, a clear synopsis of his purpose. Mrs. De Morgan's task was made the easier, because her husband had talked over the story with her at every stage of its progress, so that she was fully acquainted with the way in which he meant to work out the plot and the end which he intended to reach. As to the book itself, it will stand comparison with De Morgan's best work. It is a thoroughly satisfying story, and holds the interest of the reader throughout.

"An unusually well constructed detective story" is what the *Westminster Gazette* says of *The Middle Temple Murder*, by J. S. Fletcher, (J. M. Dent & Sons, Toronto, 319 pages, \$1.75). The mystery is solved through the combined efforts of two men,—a Scotland Yard detective and a sub-editor of one of the great London daily newspapers. Suspicion centres upon a member of Parliament who is father of the girl the young newspaper man loves. That suspicion is

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largely due to the refusal of the member to lay open his past life, for not doing which he has a very good reason. Clues are followed which go back twenty years and the discovery of the criminal, in the closing chapter, comes as a surprise.

Baroness Orczy has added to her already long list of novels *His Majesty's Well Beloved* (Hodder & Stoughton, London, New York and Toronto, 320 pages, \$1.50). This story is written in the form of a letter from the clerk of an attorney-at-law to this lawyer's niece, an actress in the time of Charles II., when women first appeared on the English stage. This actress has been trained and loved, by His Majesty's Well Beloved, who is the leading actor of his day. The actor's love for his pupil grows cold, and he becomes enamored of an English lady whose lover, an English lord, insults, but refuses to fight, the actor. A plot against the king, headed by the English lord, is discovered. The intercession of the actor saves the lord, but only so that His Majesty's Well Beloved may take his revenge on his enemy in his own way.

A fresh and helpful book for young men is *Yale Talks*, by Charles Reynolds Brown (Yale University Press, New York City, 156 pages, \$1.00). These talks have been given to the students of various American universities and colleges. The author himself says of these

talks, which he prints in the intimate style of direct address: "They are brought together here in the hope that they may be of use to other young men who are making up their minds as to their mode of life and deciding upon the purposes which are to rule the great years which lie ahead."

The Prophets in the Light of To-day, by John G. Hill, Professor of Religious Education in the University of Southern California, (The Abingdon Press, New York and Cincinnati, 240 pages, \$1.25 net) is a discussion of the bearing of the teaching of the Old Testament on the great issues of modern life.

A Methodist Church and Its Work, by Worth M. Tippy and Paul B. Kern (The Methodist Book Concern, New York and Cincinnati, Smith and Lamar, Nashville, Dallas and Richmond, 157 pages, 60c. net) belongs to a series of Training Courses for Leadership, edited by Henry H. Meyer and E. B. Chappell. The book is a thoroughly up to date discussion of the function of the modern church and of the organization by means of which that function can be most effectively performed. While written primarily with the churches of one great denomination in view, it will be read with interest and profit by all who are striving after a clear conception of the task of the local church and the best methods of performing that task.



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For Mothers' Day

SUNDAY, MAY 9th

THE MOTHERS' DAY PROGRAMME AND ORDER OF SERVICE

for this year has for the front page design, ARTHUR J. ELSLEY'S famous picture "GOOD NIGHT," that wonderful group of the young mother, with a curly-headed baby boy on her shoulder being carried to his cot for the night, with the brother and sisters and the collie joining in the fun of the early bed-time hour. The service itself contains appropriate hymns, responsive readings and well-chosen recitations. May be used in the Church Sunday School or Young People's Society.

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