

THE TEACHERS MONTHLY

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Series

Sabbath School Publications.
Presbyterian Church in Canada.

Rev. R. Douglas Fraser.
Editor & Business Manager
Confederation Life Building, Toronto

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The Teachers Monthly

Rev. R. Douglas Fraser, D.D., Editor
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No. 12.

Would you make some mother glad, and some little one happy? See announcement of Stories from the Life of Jesus, page 596.

"The Bible in the Sunday School" will be a special feature in the January TEACHERS MONTHLY. This is one of a number of living practical topics to be discussed in our pages during the year.

What about the Supplemental Lessons? Are you using them in your School or in your class? If not, why not? Are you familiar with them? They are issued in handy leaflets, 6c. a dozen. The series up to the present comprises,—Primary, Junior, First Year Intermediate, Second Year Intermediate. Send to us for samples. There is no better basis for the grading of a school.

Reflex Influence

By Rev. A. H. MacGillivray, M.A.

The reflex influence of our work is as important as its influence upon others. It is said that Dr. George Adam Smith re-writes his published work many times. When asked by a friend why he spent so much time in this way, he replied, "Think of the effect of the work upon the workman".

This law is seen in the physical realm. Exercise is necessary to growth. By the use of the hammer and sledge, the blacksmith earns his daily bread; but in doing so "the muscles of his brawny arm" become "strong as iron bands". Nature teaches us clearly, that it is by giving we receive.

The same law holds good in the mental sphere. The aim of all true teaching is the development of the mental powers. The problem is

given to be solved, not so much for the sake of obtaining the answer, as to strengthen and discipline the reasoning faculties. Intellectual strength and poise are the chief reward of girding up the loins of the mind for strenuous thinking.

Equally true is the law in the moral realm. Life is determined by choice. Each time the higher is chosen in preference to the lower, the moral nature is strengthened. This truth is illustrated by the belief of the Indian warrior, that the strength of every enemy slain by him entered his right arm. Every victory for the right is a stepping stone to higher things.

All this finds its counterpart in the spiritual. We teach the Bible to others, and we know it better ourselves. We point them to the Saviour, and to ourselves He becomes more real. As we teach them truth, we feel that we cannot be false. We work to extend the kingdom of God in the world, and that kingdom comes in larger measure in our own hearts. When doubts arise, we fight them and gather strength. And as difficulties come, or pain, or loss, we challenge each in turn, believing that each has its spiritual value, and that by transmutation each may play a part in our making.

Chatham, Ont.

The Pointer Stars

By Rev. R. G. Strathie, B.D.

How often one's eyes have searched the heavens at night, in the effort to discover some familiar constellation amid the strange maze of stars! To most of us, in this age, the effort is one of amusement; but one can imagine circumstances in which life may be

the issue at stake; and back in by-gone days, there was not a seaman whose successful voyage did not directly depend on his ability to locate the pointer stars. Only thus could he direct his way across the trackless wastes.

I take this sentence from Morley's, *Life of Gladstone*: "These three bright crystal laws of life were to him like pointer stars guiding a traveler's eye to the celestial pole by which he steers." What these laws were, Gladstone himself tells us, "There was, in short, a disposition to resist the tyranny of self; to recognize the rule of duty; to maintain the supremacy of the higher over the lower parts of our nature".

Resist the tyranny of self. Recognize that self is a tyrant. No man must live unto himself. Thou shalt love thy neighbor as thyself. This means a true sympathy with humanity in its struggles and sorrows.

Recognize the rule of duty. There is a strange "oughtness" about some things. It is borne in upon me that I ought to do them. In history, Pontius Pilate is written down as a man that failed. It was not his judgment that was at fault, for he said, "I find no fault in this man". But when duty and policy made opposing claims, then duty was sacrificed for the sake of policy, and Jesus was sent out to His crucifixion. Says brave Robert Louis Stevenson, "The world has not room for cowards. We must be all ready somehow to toil, to suffer, to die". A pathetic story comes to us from the Isle of Damien, as told by the captain of the steamship, Aberdeen. A woman beheld her husband and his two companions, guardians of the lighthouse, carried off on an ice floe, and she alone was left on the island to wait the weary months for the coming of the relieving steamer. Many another would have despaired unto death; but she found a balm for her stricken heart in the duty of keeping the light burning. "How did you manage it?" the captain asked. "I do not know", was her simple reply, "I only knew that I must keep the light burning". Other lives might be depending on her faithfulness; the light must not be neglected.

Maintain the supremacy of the higher over the lower parts of our nature. There is ever

a war within us, contending passions striving for the mastery. Some are worthy, some are base. Let us blush to think that we would ever indulge passions that are ignoble. Says Lincoln, "I am not bound to win, but I am bound to be true; I am not bound to succeed, but I am bound to live up to the light I have."

First, sympathy; second, courage; third, manliness;—let a man begin by following these, and soon his eyes will behold the clear light of truth.

Summerside, P.E.I.

Where We Fail

By Rev. R. B. Cochrane, M.A.

We are too ready to condemn that rich young ruler who came to Christ. His failure was just that of many Christians of our own day.

Christ made two separate demands of the young Hebrew. He was gladdened at the Master's first word. "Thou knowest the commandments". Of course he did! Being a strict legalist, he could answer truthfully, "All these things have I kept from my youth up". The negative requirements of the law had all been met. He was ready to conclude that this new Rabbi of whom he had heard so much, had no new teaching after all. Then Jesus made His demand for positive service. Not alone what you have not done, but what have you done for others?—that was the substance of the second test.

Let us see how these two demands of Christ affect us as individual Christians. If Christ should say to us, "Where is the evidence of the reality of your profession of allegiance, and how is the world to know of your discipleship?" what would we answer? We would begin just where the young ruler began! We, too, would be strong on negatives! At once we would point to those things we do not do. Immediately we would review the whole Decalogue to show that we have not broken the Commandments of God. Most of us could show a very good record, if all Christ asked of His followers was to refrain from doing certain things. We forget that the most telling evidence of discipleship must ever be positive service. The final test is not what we are not, but what we are.

Not what have you not done, but what have you given of your substance, your time, your love, yourself, to help the weaker and less fortunate brother.

Are we not forced to admit, that it is in being and doing, that we come short of what Christ expects of us? Opportunities of helpfulness neglected, calls to lift burdens unheeded because selfishness reigns supreme in our hearts.

We have no right to pride ourselves on what we have not done, so long as anything is left undone that we can do, to prove the reality of our love and the faithfulness of our discipleship. If we do, we fail where the young Hebrew failed.

Woodstock, Ont.

The Help of Friendship

By Rev. John W. Little, B.A.

None of us is so strong and rich in resources of mind and spirit, as to be able to dispense with the benefits of helpful friendships. The art of binding other hearts to ours in mutual fellowship, should be prayerfully cultivated by us. True friendships are not found in a day; they require much patience, forbearance, and love for their growth and richest fruition. But they are worthy of all the thought and care that may be expended upon them.

In his many salutations, Paul reveals his abiding interest in his friends. Neither time or distance could make him forget them. Only evident unworthiness on their part could break the tie with which he bound them to his heart. His relations with Mark became strained when the cowardly weakness of this helper became manifest. Their friendship was restored when Mark overcame his earlier spirit of vacillation. Paul required a certain kinship of spirit, a certain identity of ideal and purpose in life, a certain community of interest in the deep things of the soul, before he trusted himself to another; but when he found this basis for a lasting fellowship, he was faithful and true, whether present or absent. He gave of his best, but he also leaned upon his friends and acknowledged his hunger for their love.

More, Paul was not ashamed to give the fullest expression to his emotions. "Salute Rufus the chosen in the Lord, and his mother

and mine". "His mother and mine"—what a world of tenderness there is in the expression! "Salute Prisca and Aquila, my fellow-workers in Christ Jesus, who for my life laid down their own necks". Quotations like these might be multiplied. Enough that we see how grateful Paul was for what his friends did for him, and how free he was to express his appreciation. He never begrudged praise, where praise was due. He had the courage of his feelings, and his feelings were purged of all taint of selfishness. "The world is dying for a little bit of love", said Mark Guy Pierce, a few years ago. Many a friendship dies for lack of warm words of appreciation and sympathy to sustain its fires. The fear of being regarded as sentimental, or of being misunderstood by the public, often kills the kind word before it reaches our lips, and the wistful look in our friend's eyes dies away as the helpless ache in his heart grows. The motto that greeted Dr. Dale on his home-coming from Australia, "We love you, and we tell you so", has its lesson for those who would be blessed with helpful friendship.

Let us then make friends for our own good as well as theirs. Let us make them in Christ, receiving only those into our inner confidence in whose lives there is that kinship of spiritual experiences, ideals and service that alone can form permanent foundation for a helpful fellowship. Let us love them freely and sacrifice much for their affection. Let us open our hearts frankly that they may give us of their best. Let us be liberal in our words of gratitude and sympathy, that no doubts may poison our relations to one another. Let us be friendly, that we may keep friends, for "friendship is the best college character can graduate from."

Elgin, Man.

Story Telling as an Aid to Teaching

The born story-teller is rare, but the trained and artful story-teller is almost as valuable. One who does not possess the gift of the *raconteur* can call such reinforcements to his aid that results may be almost identical. Patient drill is the secret of perfection, or at least of excellence. Only a genius does a thing well the first time

he tries; almost anybody "arrives" at last by the road of faithful practice.

Take the simplest story and commit it to memory. Clothe it in other words and tell it and retell it. Try it on all sorts of audiences. Keep a little list of books with tellable stories in them, and have as many of these books as you can on your book-shelf. A scrap-book or a series of labeled scrap-envelopes is possible for anybody. Every one has chances to hear public speakers; and lectures, sermons, and addresses are gleaming with free gold for the teacher in search of illustrative material. Anecdote, metaphor, or simile, all are precious, and the product of much private diligence is available in return for attentive listening. A note book must preserve these nuggets. Memories are treacherous; and the best story is spoiled by a little inaccuracy as to names or dates which might be verified.

One other source of material for the story-teller who would learn to illustrate Bible teaching may be mentioned. The everyday give and take of conversation is full of bright and apt and illuminating little stories, clothed in racy language, and often pithily pointed by the person telling them. Many a time one who is on the lookout for such things, hurries home to enrich his note book with the happy illustration unwittingly bestowed by some genial friend who prefaced it only with a, "That reminds me!" Bits of personal biography are capital, since they have a certain quality of reality and sincerity about them, and a little change of name and locality usually makes them unrecognizable.—The Pilgrim Teacher

Parent and Teacher

By Rev. Wylie C. Clark, B.D.

Of all people on earth, the parent and the teacher should be the most interested in the child, the parent because the child is his end, as his, he owes him all that a civilized Christian man is called upon by the laws of heaven and earth to give to his offspring; the teacher, because he sees in the child an immortal soul to be saved and developed for the kingdom of God, and undertakes, in the name of Christ, to be one of the lights

to lead that soul to its destiny. Seeing their interests have a common centre, there ought, therefore, to be a close relationship between them—indeed the teacher is a kind of an adoptive parent.

First, there ought to be a sense of mutual gratitude. The parent should be very grateful, that there is some one who takes such an interest in the child, as freely and willingly to become a guide for him in those things which pertain to his best welfare. The teacher, also, ought to be grateful to the parent who, in loving trust, sends the child to him for instruction in the Word of God; for surely it is a high privilege to be made the guardian of a young life, that it may be safely delivered to the Master.

Secondly, parent and teacher should show consideration for each other. The true teacher and the true parent realize that there is a good deal more than fun in training a child in the way it should go. With the child as the connecting link, parent and teacher often reveal to each other their common weaknesses. Frequently the one criticizes and blames the other, when the very difficulty of the task in which they are engaged should render them lenient and charitable in their judgments. They should never show each other up before the child.

Thirdly, they should be friends, that is, they should be more than mere acquaintances. If not, they will lose the results which must spring from mutual understandings, expressed in confidence, about the child in whom both are interested.

Fourthly, there must be co-operation. They are engaged in so great a work, that they cannot afford to have any of it destroyed or hindered for the lack of unity in their plans and methods. They should meet together, plan together, pray together, work together.

Fifthly, they should rejoice together. Faithful and united efforts by parent and teacher will almost always bring the desired results: the child will accept Jesus Christ as his Saviour, become connected with the church, and start out on a life of promise. As these hopes become realities, parent and teacher can clasp hands and experience the joy which is "unspeakable and full of glory".

Quebec

An Army of Unpaid Workers

By Rev. A. Macgillivray

Hats off to the 22,500 teachers and officers who have made, and are now manning our 2,800 or more Sabbath Schools, with their enrolment of 200,000 immortals!

Our working force stands unsurpassed in this, or any other land, in character and service—a noble army of trained workers, who, for love of their kind and devotion to their Lord, give their best, that the lives they touch may be patterned after the great Teacher, and from childhood enlisted in His service.

Do we, among whom they go in and out, know them as they are, and in love do we esteem them very highly for their work's sake, and for their own? On these points there is room for some doubt. Many are indifferent. On the part of a few, there has been a disposition to treat in a somewhat lordly and condescending way, "mere Sunday School people", as if they were less capable or less worthy than the element, a vanishing one, let us hope, who seem almost to glory in the shame of knowing little of Sabbath School work.

To our unpaid workers we owe our best thanks for their difficult and valuable work, cheerfully and perseveringly rendered, without fee or reward.

We owe them the best equipment for the carrying on of their work that the means at the disposal of our congregations can furnish. We tax ourselves to build and equip the Public School. The day is surely at hand, when we will be doing more, and doing it with increased cheerfulness, for our Sabbath Schools.

Our unpaid workers have a right to look for such training for their high service, as our ministers, ordained to be pastors and teachers, are expected to be qualified to give. The church has no less than five theological colleges. At least a score of experts, scholars and teachers, are engaged, at a generous outlay, in giving candidates for the ministry the necessary training for their high calling. What are our highly educated ministers doing to fit men and women in their congregations

to be teachers, "fishers of children", "catching them alive", in the morning of life, for the service and glory of the Redeemer? We ought to be near the day when it will be counted a breach of trust for a minister not to have a class in training for work in the Sabbath School.

Let our teachers and workers feel that they are appreciated—that they have the sympathy and prayers, not only of pastors and parents, but of all God's people. Let us help them to realize that they are co-workers with God, and that to turn a young heart and life Godward is doing work that angels might covet. "They that be teachers shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

The call is, "Sow beside all waters": the direction, "In the morning sow thy seed, and in the evening hold not thine hand: for thou knowest not whether shall prosper. . . or whether they both shall be alike good". "Both alike good", let that be the belief and expectation of the noblest army that ever went forth to win victories!

"Work and despair not".

Toronto

A Teacher: and More

By Frank Yeigh

The ideal teacher will be much more than a teacher. The half hour's actual presentation of the Lesson in the class room may be the least effective work he does; and its effectiveness may be greatly increased by work done outside the class room.

Most young people need a friend other than parent or pastor; and the teacher may be that friend. Numberless avenues open up through which he may reach, and, reaching, hold, with the strong grip of friendship, the young man or woman enrolled as a class member. Influence there has its perfect work that may have no ending. The friendships thus formed are the very highest asset many a teacher possesses in Christian work.

Filling the rôle of friend prevents a teacher

from "walking on stilts" among his class; it makes impossible any gulf that otherwise often exists between teacher and taught; it humanizes both; it illustrates the religion of Jesus Christ, in which the note of friendship is so often struck. Be a friend!

Most young folks, moreover, need a counselor. It is a constant revelation to the writer, how many young men are hungry for counsel and advice, and on such a variety of subjects as to require the wisdom of a Solomon to meet the demand. But the relation between teacher and pupil is strengthened every time the latter seeks help or guidance; it betokens a feeling of mutual confidence; it is, besides, a compliment to the teacher not to be lightly regarded.

And how vitally others of our class members need counsel, even apart from their taking the first step to seek it! How often the observant teacher can put right the lad who is just tempted to make his first mis-step; how powerfully he may affect his character at a crucial moment! Be a counselor!

And, finally, the ideal teacher will be a trainer for service. Trainers for 'Varsity teams are in great demand, and effective trainers for life's Christian race are as urgently needed. The majority of any class possess service talents; and no one has a better chance than the teacher to discover the talent and guide its possessor to the work suited to his or her capacity. Trained men and women are vital to the life of the church, and the teacher has often a better opportunity than even pastor or superintendent, of leading his scholars first to Christ, and then into active Christian work. Be a trainer for service!

When these three attitudes towards the class members are maintained—that of a friend, a counselor, a trainer for service, the foundations are being laid of an ideal teacher.

Toronto

Its Own Room

Every adult class should have its own room. If nothing else is possible to keep the class together screens should be employed. These are by no means ideal partitions, but they serve to separate the class from the school and give the timid members a sense of security. A good teacher with a good class

can get along somehow under the most adverse conditions, but there is a home feeling about a separate class-room that is akin to the feeling one has for his real home. These screens must be capable of being folded quickly out of the way and should be so light as to make no trouble by falling easily; but they are better than nothing, even if poor.

Sometimes it is not possible to have a separate class-room for each class, but the adults should always have the preference. The little children are gathered in small groups and can be looked after by a teacher in the main room, but thirty or forty persons in the adult class require a place where they will not be disturbed. Occasionally the adult class may occupy half of the main room and be shut off by a sliding or rolling partition, which can be arranged by putting the slot across the ceiling, the greatest objection to this plan being the noise of raising and lowering the partitions. —Sunday School World.

*A Sunday School Hymn

Our Father, God of love,
Look on us from above,
God bless our School.
Teach us to do Thy will,
With Thine own Spirit fill
Our hearts and minds, and still
Bless Thou our School.

Here do we love to meet,
Here at our Saviour's feet,
In Sunday School.
Be near us when we pray
To Thee, this Sabbath day,
And take our sins away;
God bless our School.

The Annual Sunday School Report

By F. W. Moffatt

The Annual Report of the Sunday School is as important to the superintendent, as the financial report is to the president of any business. It shows where we have made mistakes and failures, also where the weak points are; and from these data we can learn

*"A Sunday School Hymn" came to the Editors anonymously from the North-west. It fits into a familiar tune.

where to concentrate during the following year.

The preceding year's report is of the greatest importance in planning the work for the future. It shows at once, the Average Attendance of the school, Church Attendance, Bringing Bible, Shorter Catechism, Lesson Study, Finances and Missionary Work.

For example, the 1906 report of our own school shows that the scholars are not attending church nor bringing the Bibles to Sunday School, as they should. Also the Average Attendance, Collections, and Missionary Work could be improved upon. Now, for 1907, the awards are given for attendance at school, church attendance, bringing Bibles, and repeating Golden Texts and Catechism.

To correct the finances, and improve the giving for missions, we have adopted the mite box system—one box for each class—the teacher keeping the same and using it every Sabbath; half of the proceeds for definite work in the Home Mission field, and the other half for Foreign Missions.

It was thought that when we began to use the mite boxes every Sabbath, there would be a falling off in our general collections, but such has not been the case. From the tenth day of February, when we started the mite boxes, our loose collections have increased each Sabbath. At the end of four months, some of the boxes were full, and others started.

Weston, Ont.

The Library : How to Distribute

By Principal E. A. Hardy, B. A.

Your books are on the shelves, and your catalogues ready:—what else? Do then as the merchant does, publicly advertise, advertise! use bulletins of various kinds; get a notice in your local papers about your new books; have the Superintendent call attention to certain books from his desk; get the teachers to read and recommend books; form reading circles; have your Boys' Club debate on such a topic as, "Resolved that, Glengarry School Days is a better book than, Tom Brown's School Days." Keep adding a few new books each month, or, at least each Quarter; and advertise.

One point more. This I have left to the

last, and say least about, for it is one of the most mechanical of all the Librarian's duties, and yet frequently it is held to be his chief and only duty. I mean the actual giving out, and taking in, of the books. There are many kinds of loan systems. The simplest and most effective in large libraries is "the slip and tray" system. Each book is accounted for as it goes out by a slip of paper, which contains borrower's number, book call number, and date. These slips are filed each day in a tray and destroyed as books are returned.

For most Sunday School libraries, however, the "pigeon hole and card" system is best. Each book has its compartment on the shelves, and, when the book is out, a card replaces it in the pigeon hole or compartment.

There are many varieties of these cards, but the aim of all is to show, (1) who has the book issued; (2) when it was issued; (3) what a scholar is reading; (4) how much each book is being read.

Points 1, 2 and 3 may be secured by the use of the regulation scholar's card, and a Librarian's card to place in the pigeon hole. On the Librarian's card is a place for the date of every Sunday in the year, and a list of book numbers up to 1,000. As the scholar takes out 94 or 727 or 362, it is crossed off and the date indicated. Thus a record is kept of the scholar's reading, and the last date marked indicates how long the book has been out.

The following is a simple and effective device for checking over due books. Use colored cards, about an inch wide—say, red for first Sunday of month, blue for the second, yellow for the third, and green for the fourth. On the first Sunday of the month, slip a red card into the pigeon hole along with the ordinary voucher card; a blue card on the second Sunday; and so on. When the first Sunday comes around again, a glance, before any new books are given out, tells just what books are overdue, and the proper action may be taken to get them in.

To make your library effective, demands intelligence, labor, practice and prayer, in both acquisition and distribution; but an effective library in one of the finest agencies for good at the disposal of the Christian church.

Moulton College, Toronto

The Primary Class and the Home

IN TWELVE ARTICLES

By Esther Miller

XII. REJOICING TOGETHER

A great deal of work, this religious training of the child involves, many will say: a difficult work, and one for which very few can be properly equipped. Yes; and yet, when the Master picked out those who were to teach the world of Him, He found some of them among the unlearned fishermen of Galilee.

And what preparation did He give them for their ministry? Just a long season of near communion with Himself. Only that; no technical training, no special lessons in the arts and sciences. And just such a training for their work, is what the mother and teacher need. Like those early teachers, they must spend much time with the Master-teacher, in prayer, and through the medium of His word. For, after all, this is the training that tells in results. There is no doubt that many a mother, ignorant of all the rules of pedagogy, but secure in the knowledge of Jesus Christ and Him crucified, has done more good in one Sunday afternoon with her children, than the most skilled kindergarten expert, whose heart is untouched by divine love, could do in a month of Sundays.

And if the mother and teacher join earnestly and prayerfully in the work of training the child aright, they will soon forget the discouragements and difficulties, in the joys of their task. Indeed their work should be fraught with joy. Every lesson should be approached in the spirit of gladness. The child's nature does not open fully in any other atmosphere. He should understand, from the first, simply by the attitude of his teachers that they consider their task of training him to follow Jesus a joyful one, and look upon the Christian life as the happiest.

Goodness must be made attractive. If it takes on the form of repression, the child will turn from it. When the Bible lesson becomes a task, it loses much of its force. And the best way to make the lessons happy is for the teachers to rejoice in them. If they feel their work a burden, they will make it one to those under their charge.

And mother and teacher have every

reason to be glad in their work. For, besides the enjoyment the performance of so heavenly a task should bring, they will soon experience the blessing of happy results. And even if the fruit does not appear at once, they must not grow weary in waiting for it. All growth is slow, and development of character is gradual and almost imperceptible. But if a child is taught earnestly and faithfully day by day, those who are over him cannot fail to mark the good effect. And seeing this, surely the workers cannot but be filled with joy in their work.

And then there are rewards that come later. The child grows up very rapidly, and is soon beyond the care of the home and the Primary class. And what greater blessing could his two instructors experience, than to see him take his place in the world, a strong, upright Christian character, and realize that, under God's providence, they have been largely instrumental in bringing him to this good end?

And this will be the certain result, if the work is faithfully done; for God's word has promised that, if a child be trained in the way he should go, when he is old he will not depart from it.

Mother and teacher, therefore, should take up their common work, with no doubts, but sure of the result. With such an end in view, they cannot but rejoice together as they work together. For there is a Third in this partnership they have formed, One who is watching lovingly their feeblest efforts, and who will not fail to bestow the blessing and reward.

How I Conduct My Teacher Training Class in the Sabbath School

By Rev. W. J. Fowler

1. *How the class was secured.* At the close of last year an examination was given to the scholars in the Sabbath School on the regular work they had been doing. This, with the record of the work done during the year, formed a basis for promotion. The examination was oral in the Primary Department, and written in the Junior, Intermediate and Senior Departments. Those in the Senior Department who had done satisfactory work in the school during the year and success-

fully passed the written examination at the close of the year, were graded into a Teacher Training Class. This was the material for my class.

2. *How I teach my class.* My Teacher Training Class thus continues to be a class in the Sabbath School. The class studied from week to week the title of the S.S. Lesson, the Golden Text, the Shorter Catechism Question, and the Question on Missions. They were also present for the Opening Exercises and for the Review of the Lesson at the close. The time ordinarily given to the teaching of the S.S. Lesson was, however, in my class, given to the teaching of one of the books in the Teacher Training Course, namely, The Books of the Old Testament. A chapter was taken for a Lesson. After a few chapters had been studied, a systematic review was also kept up in addition to the new chapter for weekly study. Thus, in four months, from the beginning of January to the end of April, my class had time to go through one book and review it, so as to be ready for the May examination.

I have tried other methods in connection with the Teacher Training work of the Sunday School, but this method to my mind is, when faithfully carried out, productive of the best results. There are many features in it that will at once commend themselves to those who are seeking after the best results in this very important department of Sabbath School work. The Teacher Training Class becomes an integral part of the Sabbath School. The work is carried on systemati-

cally, and not spasmodically. In about two years the scholar can complete the course, and during all this time can be kept not only in the Sabbath School, but in touch with the regular work.

From year to year trained teachers will be available for the classes in the different departments; so that the trained teacher will become the rule, and not the exception to the rule, in our Sabbath Schools. While the superintendent of the school should draw substitutes from the Teacher Training Class as seldom as possible, yet he always has this reserve staff at hand, so that on any Sabbath in the year no class need be without a teacher whose teaching will be for the edification of the scholars.

Lower Musquodoboit, N. S.

"Wall" Maps

Rev. D. Stiles Fraser, Shelburne, N.S., sends the following hint regarding "wall" maps. "In a small room with a white wall, we have two beautiful maps, one of Palestine and one of Korea, made in colored chalk. We intend adding others, until our walls are well covered with these maps, which can remain permanently."

This plan makes it possible for every school to have maps, to aid in the teaching of the Sabbath School Lesson, and in mission study. For, though some may not have blackboards, all have walls, and whatever color these may be, a map can always be made with colored chalks.

Lesson Calendar: Fourth Quarter

THE BEGINNINGS OF THE HEBREW NATION

1. October 6 Joshua, Israel's New Leader. Josh. 1: 1-11.
2. October 13 Israel Enters the Land of Promise. Josh. 3: 5-17.
3. October 20 The Capture of Jericho. Josh. 6: 8-20.
4. October 27 Caleb's Faithfulness Rewarded. Josh. 14: 6-15.
5. November 3 The Cities of Refuge. Josh. 20: 1-9.
6. November 10 Joshua Renewing the Covenant with Israel. Josh. 24: 14-28.
7. November 17 Gideon and His Three Hundred. Judg. 7: 9-23.
8. November 24 World's Temperance Sunday. Rom. 14: 12-23.
9. December 1 The Death of Samson. Judg. 16: 21-31.
10. December 8 Ruth's Wise Choice. Ruth 1: 14-22.
11. December 15 The Boy Samuel. 1 Sam. 3: 1-21.
12. December 22 Samuel the Upright Judge. 1 Sam. 7: 1-13.
13. December 29 REVIEW.

Lesson IX.

THE DEATH OF SAMSON

December 1, 1907

Judges 16 : 21-31. Commit to memory vs. 28-30.* Read Judges, chs. 13 to 16.

GOLDEN TEXT—Be strong in the Lord, and in the power of his might.—Eph. 6 : 10.

21¹ But the Philistines² took him, and put out his eyes, and³ brought him down to Ga'za, and bound him with fetters of brass; and he did grind in the prison house.

22 Howbeit the hair of his head began to grow again after he was shaven.

23¹ Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Da'gon their god, and to rejoice: for they said, Our god hath delivered Sam'son our enemy into our hand.

24 And when the people saw him, they praised their god: for they said, Our god hath delivered into our⁴ hands our enemy, and the destroyer of our country, which⁵ slew many of us.

25¹ And it came to pass, when their hearts were merry, that they said, Call for S'm'son, that he may make us sport. And they called for Sam'son out of the prison house; and he made⁶ them sport: and they set him between the pillars.

26 And Sam'son said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house⁷ standeth, that I may lean upon them

Revised Version—¹ And the; ² laid hold on; ³ resteth; ⁴ rested, and leaned upon them, the one;

LESSON PLAN

- I. Samson Captured, 21, 22.
- II. Samson Mocked, 23-26.
- III. Samson Victorious, 27-31.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Samson and the lion, Judges 14 : 1-9. T.—Philistines slain, Judges 15 : 9-17. W.—Samson defeated, Judges 16 : 4-20. Th.—The death of Samson, Judges 16 : 21-31. F.—The snare, Deut. 12 : 28-32. S.—Consent not! Prov. 1 : 7-19. S.—The gospel armor, Eph. 6 : 10-20.

Shorter Catechism—Ques. 79. Which is the

27 Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Sam'son made sport.

28 And Sam'son called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

29 And Sam'son took hold of the two middle pillars upon which the house⁸ stood, and on which it was born⁹ up, of the one with his right hand, and⁹ of the other with his left.

30 And Sam'son said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.

31 Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zor'ah and Esh'taol in the burying-place of Mano'ah his father. And he judged Israel twenty years.

³ they; ⁴ hand; ⁵ hath slain; ⁶ sport before them; ⁸ Omit of.

tenth commandment? A. The tenth commandment is, Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.

The Question on Missions—9. What are some of the discouragements in Indian work? The Indian, like the white man, wants to please himself rather than to please God—and even more than in the case of the white man. The Indian's will is weak, and he is ready to follow the crowd, and so he readily yields to drinking and to other bad habits.

Lesson Hymns—Book of Praise, Ps. Sel. 80 (Supplemental Lesson); 255; 247; 87 (Ps. Sel.); 260 (from PRIMARY QUARTERLY); 256.

EXPOSITION

By Rev. Principal John Scrimger, D.D., Montreal

Time and Place—B. C. 1120; Gaza.

Connecting Links—After Gideon's rout of the Midianites, Israel wished to make him king, but he refused, and continued to rule as a judge during forty years of peace, ch. 8 : 22-28. His son Abimelech, however, became king, reigning for three years, ch. 9. At his death, the kingship lapsed, and the nation returned to government by judges. Chs. 10 to 11 give an account of several of these, of whom Jephthah (chs. 11 : 1 to 12 : 7) was the most important. The period of the Judges closes with the forty years' oppression of Israel by the Philistines, ch. 13 : 1. During the last twenty years of this time, Samson "judged Israel", ch. 16 : 31. His father was Manoah, a Danite, and his birth was announced by an angel, ch. 13 : 2-25. He was noted for his prodigious strength, shown in remarkable feats recorded

in chs. 14, 15, 16. By means of such deeds wrought deliverances for his people. The story of Samson's life reveals him as a man of rough humor and strong, unregulated passions. How he lost his strength through the wiles of Delilah, is told in vs. 4-20.

I. Samson Captured, 21, 22.

Vs. 21, 22. *Philistines took him.* The secret of Samson's strength was his Nazirite vow, ch. 13 : 5 (compare Num. 6 : 1-8). The essence of this vow was devotion to God's service. By allowing his hair to be shorn, Samson broke the vow and thus practically forsook God; hence the Philistines, whom he had long successfully defied, now easily vanquished him. *Put out his eyes*; literally, "bored out", a cruel but common practice in those days, preventing further mischief by the captive, even should he escape, and

*The Scripture Memory Passages of the Supplemental Lessons are recommended as a substitute for those here given Sabbath by Sabbath. They will be found in the Supplemental Lesson Leaflets.

prolonging the triumph and revenge of the captors. *Brought him down to Gaza.* See Geography Lesson. *Bound him;* hand and foot. *Fetters of brass;* rather, copper, brass being then unknown, They would not trust to ropes, remembering how easily Samson had broken them before, v. 12. *Grind in the prison house.* They humiliated him by putting him to the work of women slaves, if a hand mill is meant, or of asses or mules, if it was a larger mill. *Hair . . . began to grow;* and along with this, doubtless there came into his heart repentance for his folly and sin, and a desire for the presence of God. This change of heart, little as the Philistines suspected it, would bring back his old strength, which he had lost through his sin.

II. Samson Mocked, 23-26.

Vs. 23, 24. *Philistines gathered . . . to offer a great sacrifice.* This was probably one of the regular religious festivals, but was made more joyful than usual because of the capture of Samson. *Dagon their god.* Dagon was the chief deity of the Philistines (1 Sam. 5 : 1-6), resembling a man in the head and upper part of the body, and having a tail like a fish. *Our god hath delivered Samson.* They regarded their victory over Israel as a triumph of their god over Israel's God. *People . . . praised their god.* Samson's capture was evidently felt as a national relief, for he had scourged the Philistines and filled them with alarm.

Vs. 25, 26. *Samson . . . make us sport.* Make merry is the usual meaning of the phrase—dance and make music. It is used in 2 Sam. 2 : 14 of a sham fight, which in the end turned into a real one. *Set him between the pillars.* When the dancing was ended, Samson was permitted to retire to the pillars supporting one side of the temple roof. Dr. Thomson, in, *The Land and the Book* (see also *Light from the East*), supposes that the temple was so built that two pillars standing on the slope of a hill supported at one end a flat roof, on and under which spectators might sit. These places were probably occupied by persons of higher rank. The stage for the dancing would likely be in a courtyard, in which also the common people stood. *Samson said . . . Suffer me . . . feel the pillars . . . lean upon*

them; for rest after his exertions.

III. Samson Victorious, 27-31.

Vs. 27, 28. *House was full.* An immense multitude were present. *Lords of the Philistines;* the chief men of the nation, who seem to have been sitting under the roof (see v. 30). *Upon the roof . . . three thousand;* looking down on the scene below. *Samson called unto the Lord.* His misfortunes had made him realize that the Lord was the only true Source of strength. *Avenged . . . for my two eyes.* These words do not, it is true, breathe the spirit of the gospel (compare Luke 23 : 34; Rom. 12 : 19). But, in judging Samson, we must remember the spirit of his times, the terrible injuries he had received, and, moreover, that the Philistines were God's enemies as well as his own.

V. 29. *Took hold of the . . . pillars.* He had been in Gaza before (vs. 1-3) and probably knew something of the structure, enough to enable him to judge of the effect of his intended effort if it should be successful in breaking down the pillars.

V. 30. *Let me die with the Philistines.* He was willing to die, if thereby he could win one last triumph over the foes of his country and his God. *Bowed himself with all his might.* His miraculous strength enabled him to break or throw down the pillars even of so great a building. *The house fell.* The weight of the three thousand people (v. 27) brought down the roof with a fearful crash, and a great slaughter was the result. *Upon the lords;* the leaders of the people, whose removal would do more to secure peace for Israel than that of many times the same number of their followers. *Slew at his death . . . more than . . . in his life.* At the cost of his own life, he saved his country, for a time, at least, from a greatly dreaded foe.

V. 31. *His brethren (kinsmen) . . . buried him.* His people honored him for his exploits, and gave him a worthy burial near his own home. *Zorah . . . Eshtaol.* See Geography Lesson. *Judged Israel twenty years.* He was not a judge in our sense of the term, but was looked upon as a leader, because of the deeds of might and heroism which he accomplished through his divinely-given strength, ch. 13 : 5, 25.

Light from the East

DAGON—The fish god of the Philistines, came from Babylonia, where he had the head, arms and hands of a man, but the body of a fish. When he fell down before the ark of Jehovah (1 Sam. 5 : 1-5), his head and arms were cut off, and only the fish-shaped part remained. He has by some been identified with the sea monster called by the Greeks Odacon, part man and part fish, that came up at long intervals from the Persian Gulf to repeat to the Chaldeans the original revelation.

ZORAH—The modern Surah, a village on the north side of the valley of Sorek opposite Bethshemesh on the south side. Eshua,

another hamlet beside Surah, perhaps represents Eshtaol. They lie about 800 feet about the valley, which is well watered and fertile.

MIDDLE PILLARS—The house was probably semicircular, with successive stories all open towards the diameter of the semicircle, with their fronts retreating like the tiers of an amphitheatre, the outer edge of each story resting on a row of pillars, which in turn rested on the story below. The lowest story was supported by great stone beams, one end of which rested on the rear wall and the other end on one of the two pillars which stood close together near the centre. When these were overthrown, the support was removed from one side of all the stories.

APPLICATION

By Rev. Professor E. A. Mackenzie, B.D., Montreal

The Philistines took him, v. 21. Salmon, in British Columbia, are captured by means of skilfully contrived traps, which are so arranged, that wide avenues invite the fish to enter. Swimming along these easily and unsuspectingly, they come every moment nearer and nearer to the central mesh of the enclosing net. When, alarmed at last, they try to make their way back, it is only to find themselves met on every hand by the imprisoning network. The fate of the fish is a parable. It pictures the way in which sin secures its captives. At first the evil pathway is easy and pleasant. But it leads surely to slavery and death. We are safe only when we steadfastly resist the persuasions of the tempter, however fair his promises.

Put out his eyes . . . bound him . . . he did grind, v. 21. There is a story of a fugitive criminal followed by a detective, who traced him to a distant city, lived in the same house, won his confidence, and then in an unguarded moment, induced him to try on a pair of handcuffs, which were no sooner round his wrists than the detective locked them with a snap, saying, "You are my prisoner". There is no real or lasting freedom for the sinner. Every evil deed forges chains and fetters that will at last bind the doer of it. We win our way into true liberty only by obeying, with loyal and loving hearts, the commands

of the God who is our King and our Father.

People saw him . . . praised their God, v. 24. Milton, in *Samson Agonistes*, makes Samson say—

"All the contest is now 'twixt God and Dagon.

[He, to be sure, will not connive or linger

Thus provoked, but will arise
And his great name assert."

Take a square look at the enemies the church has to face in our time. There are such tremendous evils as the drink traffic in our own land, and there are all the forces of wickedness in heathen lands. But these are God's enemies, as well as ours. And when we line ourselves up on His side, our victory is certain. Before God's almighty power all opposition, however strong, will surely crumble and fall.

Samson called unto the Lord, v. 28. Last summer several canoe parties were prevented from entering Algonquin Park, in Northern Ontario, by a certain route, because the water in a certain river was so low. Later in the summer, however, some dams were opened on this stream, and there was abundance of water. Our prayers, like Samson's, throw wide open the channel for the mighty stream of divine power and grace, to carry us on to victory and success.

Line Up on
God's Side

When the Dams
were Opened

O Lord God, remember me, . . . and strengthen me, v. 28. Mrs. Howard Taylor, of the China Inland Mission, has told us the wonderful story of "Pastor Hsi, one of China's Christians". After he was converted, he took the name of "Devil Overcomer." And right nobly did he prove his right to the title. For many a year he had been a victim of the opium habit. Satan had bound him in the chains of that fearful vice. But at last he was free, and during the remainder of his life, he was the means of bringing liberty to many others. It was in no spirit of boasting, however, that he assumed his new name. For the power, he well knew and gratefully acknowledged, was not his own, but God's. Prayer was the weapon by which he won in his fight. By the same weapon we may overcome in all our battles.

Let me die with the Philistines, v. 30. In the famous battle on the Plains of Abraham, by which Canada was won for Britain, Wolfe, the leader of the British forces, as every school boy knows, died on the field, while Montcalm, the French general, received a wound which proved fatal within twenty-four hours. When Wolfe was told that his army had

gained the victory, he murmured with his dying breath, "Now God be praised, I will die in peace". And when his physician announced to Montcalm, that he had only twelve hours to live, he remarked, "So much the better. I am happy that I shall not live to see the surrender of Quebec". These two brave soldiers loved different sovereigns and fought under different flags, but they were alike in their devotion to their country and to their duty. They valued life only as it enabled them to do nobly the task assigned to them. The spirit that breathed in them should fill our hearts also. For we, too, are called to be soldiers under the most glorious of all leaders, even Jesus.

Lesson Points

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

As surely as the tree from its roots, does slavery grow out of sin. v. 21.

The gods which men make avail nothing against the God who has made men. vs. 23, 24.

Those who mock the servant will have to reckon with the Sovereign. v. 25.

God has work for even the youngest. v. 26.

We can receive God's strength only when we give ourselves to God's service. v. 28.

It is by our practical efforts that we prove the sincerity of our prayers. v. 29.

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Teachers of the Older Scholars

By Rev. W. H. Smith, Ph.D., Sydney, N.S.

After the great victory of Gideon over the Midianites, the land had rest for some time, though internal strife did much harm. Follow the history from Gideon to Samson, and note important events (see Connecting Links). On account of the evil-doing of the people, the east of the Jordan was oppressed by the Ammonites, and Jephthah delivered the land from these invaders, ch. 11 : 1-33. The next serious inroad was made by the Philistines on the west side of Jordan, where for forty years the land was afflicted. The deliverer in this case was Samson.

Begin by studying the circumstances of his birth, ch. 13 : 1-25. He was the gift of God to his parents, specially trained and dedicated to God as a Nazirite. Early he

shows traits more clearly seen in his later career. He became a popular hero, strong, daring, reckless. He grew and God blessed him, and he seemed likely to become a great blessing to the people. He became one of the judges. Note his dealings with the Philistines, chs. 14, 15. His selection of a wife (ch. 14 : 1-4) was a strange thing and a bitter disappointment to his parents. Note his slaughter of the Philistines and the burning of their fields. These seem instances of pure recklessness. There followed his intimacy with Delilah, most unworthy.

1. Consider *his capture and slavery*, vs. 20-24. He had sacrificed his divine gift, but did not know it. Notice his punishment, his degradation, and the triumph of the heathen.

2. *The vengeance taken by him at his death*, vs. 23-31. Note the rejoicing of the Philistines, their shout of triumph, their merri-

ment over Samson, their desire to further degrade him by making sport, his desire for revenge, the calamity, the ruin of himself and his enemy. His death was a sore disappointment to the hopes of his earlier years.

The study of Samson reveals him as a warning rather than a model. He had a place in God's order, and in his way did good. God uses very unworthy agents.

Let the teacher discuss with the class the following points :

(1) Great physical, mental, and even special divine, gifts are not enough to safeguard the moral life. Samson was well equipped.

(2) He lived unsanctified, and consequently dissipated his powers in unworthy, sensuous pleasure. He abstained from some vices, and ran into others. He lacked discipline and the fear of God.

(3) The only safeguard is a holy will. The Golden Text has the heart of the Lesson. It seems strange that Samson should have so much to remind him of God, and that he nevertheless failed to enjoy God's power. It is strange that young people, coming from good homes with godly parents, and brought up under the holy influences of the church, go out and play the fool with the Philistines. Remember Samson grinding in prison. To avoid a like fate, we must suffer God to lead us in everything.

For Teachers of the Boys and Girls

By Rev. R. Douglas Fraser, D.D.

A review of the previous lessons is usually important. In the present case, it may be made very impressive. The story of Gideon (bring out by questions, or have one of the scholars tell of, his call by God to a perilous task, his obedience, and courage, and consequent victory) is like the splendor of a brilliant noonday; that of Samson like the quick coming of a darksome night.

Begin this latter story with the visit of the angel to Samson's mother before he was born, the command that he should be a Nazirite, and the promise that he should be a deliverer of his country, ch. 13 : 2-5. (It is worth pausing to recall how anxious Samson's father and mother were that they should bring up the child aright, ch. 13 : 8. Even the children of godly parents are brought up

ever so well, need, themselves, the grace of God, if they are to live good lives.)

A young man of promise; the picture is given in ch. 13 : 24, 25. God was with him; and in God's strength, he did mighty deeds.

Question as to some of Samson's deeds of prowess : the rending of the lion, ch. 14 : 5, 6; his slaughter of the Philistines, ch. 15 : 14-17; the carrying away of the gates of Gaza, ch. 16 : 3. No need to go into detail : but let his miraculous strength come out clearly.

The strong man overcome; the story (ch. 16 : 4-20) must be handled tactfully. The point of it is that Samson fell into sin, forgot God, disregarded the vow of the Nazirite which was upon him (see v. 17), and so, becoming weak as any common man, fell a prey to his foes. He "gave himself away" in utter folly. Show that all sin undermines strength of character, and so leaves those who indulge in it defenceless.

Poor Samson ! Each item in v. 21 will elicit compassion. Be prepared to answer questions, point by point; and do not pass on without asking for the New Testament parallel (Luke 15 : 15, 16).

What does the growing of the hair again, signify ? Is it not that, as the days and weeks went by, Samson began to see his folly, to remember his vows, and to turn to God. Compare Luke 15 : 17-19.

One of the class should be ready to tell the story of Samson's last day on earth, vs. 23-30. A weird tale it is; and there will be many questions asked. Some of the chief points are these :

The great Philistine festival. Such gatherings were common also amongst the Israelites in the worship of the true God (have the scholars name their three chief feasts, The Passover, Pentecost, Tabernacles). Light from the East describes the temple.

Dagon and his worship; see Exposition, and Light from the East.

Samson making sport for these proud Philistines. The scholars will recall how, once and again, he had vanquished them in battle. To what sad depths does sin bring men !

Samson's resolve to have revenge (v. 26); his prayer to God (v. 28); and then his amazing feat of strength (29, 30). Was he right in taking revenge ? Was it not sinful thus

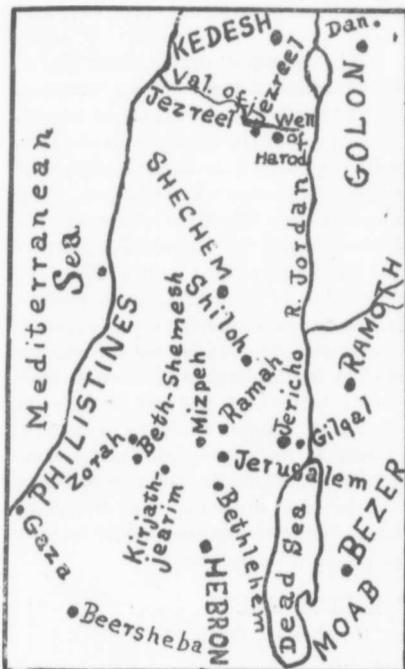
to cast away his own life? The only satisfactory answer seems to be that Samson was the leader in a national movement to oust the nation's enemies. He died as a brave soldier, fulfilling, in part at least, the mission to which God had called him

and set him apart, ch. 13: 5.

But after all, it was an inglorious ending of a life that might have been so splendid. The lesson need scarcely be pointed out: it is plain,—to turn away from God, is to suffer and to fail.

THE GEOGRAPHY LESSON

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



places mentioned in the Lesson passage are Zorah, about 15 miles west of Jerusalem, and Eshtaol, about 2 miles northeast of Zorah (see also Light from the East).

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Some Test Questions

[NOTE: These Questions are not intended for use in the class, but as samples of questions by which the teacher may test the thoroughness of his own preparation of the Lesson. He will also find it of great advantage to be familiar with the questions set forth the scholars in the HOME STUDY, INTERMEDIATE, and PRIMARY, QUARTERLIES and LEAFLETS.]

1. What position was offered to Gideon after his great victory? How did he treat this offer?

2. How long did he rule as judge? Who succeeded him? What title did Abimelech

wear? How long was his reign?

3. Who was the most important of the judges between Gideon and Samson?

4. By what nation was Israel oppressed at the close of the period of the judges?

5. How long did Samson "judge Israel"? Give a brief account of his character and life.

6. By what means did he lose his strength?

7. Who took him prisoner? What injury did they inflict on him? What work was he forced to do?

8. To whom did the Philistines ascribe their victory? How did they celebrate it?

9. What part was Samson compelled to take in the celebration ?

10. What request did he make of God ? What use did he make of the strength given to him ?

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET.]

1. Find a place in the New Testament where Gaza is mentioned.

2. Samson is mentioned in the New Testament. Find the reference to him there.

ANSWERS (Lesson VIII.)—1. Matt. 7 :

1. 2. "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world", James 1 : 27.

For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET.]

1. The weakening effect of sin.
2. When anger is right.

Prove from Scripture

That God hates sin.

The Catechism

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

Ques. 79. *The Tenth Commandment.* When a man puts out his hand and takes what does not belong to him, we say that he steals. We call him a thief. But we know that the sin did not commence with the putting out of the hand. Before that, there was the

desire for the thing in the heart. That desire is the root, and from it the wicked act springs. Now, "to covet" is just to cherish desires which, if worked out would end in stealing, lying, murder, &c. So, to keep this Commandment, we must have all such desires taken away. We cannot do this of ourselves. Paul found it too hard, Rom. 7 : 7. We must come to Christ, and ask Him for strength to keep all covetousness out of our hearts.

The Question on Missions

By Rev. Professor A. B. Baird, D.D., Winnipeg

Ques. 9. It is a painful thing to have to say, that many of the most serious obstacles to Indian missions have been placed in the way of the Indian by the white man. The Government has helped to pauperize his once proud spirit by charity injudiciously given. The law against selling liquor to Indians is easily evaded, and the average Indian has so little mastery of his appetite, that he is ready to sell himself for whisky. And even in the case of those who have chosen the better part, and who in the main are living an upright Christian life, there is a power in the superstitious and vicious tendencies of their old life that now and then lays them low, discredits their Christian profession, and gives occasion to the enemies of the gospel to blaspheme.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, North Bay, Ont.

Lesson Subject—God giving strength to His servant.

Introduction—We are going to make a very heavy stroke on the board, broad and

tall, for we are going to talk about a very strong man—we'll print the name of this man, SAMSON.

Boys Make Men—Do you think your father, and your uncle, and all the men you know, were once little babies ? Yes, and they grew to be little boys like you, and then they grew to be big boys, and went to school, and soon they were grown to be men—you boys will all be men some day, if God spares your lives. This strong man, Samson, was once a tiny baby



lying in his mother's loving arms.

His mother had made a vow (promise) to God, that her baby boy should belong to God and obey Him. Part of the promise was, that the boy should drink no wine nor strong drink. As a sign that the promise had been made, little Samson's hair never must be cut, but must grow and grow, even when he became a man; for if it were cut off, that would be a sign that Samson had forgotten the promise and forsaken God. So, Samson went about with long, long hair falling down over his shoulders. God had him grow to be a very strong man, for God was going to use Samson's strength to overcome some of the enemies of the children of Israel.

The last enemies we heard about were the Midianites whom Gideon conquered. Now it is the Philistines that are troubling them.

Strength Lost Through Sin—God made Samson a judge (ruler) of the Israelites, and as long as he was true to God he was able to fight for his people. But a time came when Samson forsook God and did what was wrong. One day his long hair was cut off, and God took away his strength at the same time, and allowed the Philistines to make him a prisoner and ill-treat him and almost kill him, and they made him blind. But, while Samson was in the prison, he

remembered God and was very sorry for the wrong he had done. He repented (explain) and God gave him back his strength, and at the same time his hair began to grow again.

One day they sent for Samson to be brought into one of their heathen feasts, that they might make sport of him. They hated him because he had conquered them so often. Samson asked the lad who held him by the hand (for Samson was blind) to let him touch the pillars that held up the roof of the house where the crowd was gathered together at this feast. The lad did so, and when Samson got his hands on two of the pillars, he turned again to God and prayed: "Remember me, I pray Thee, and strengthen me", (v. 28). God gave him strength to push down the pillars, and the roof fell and killed his enemies, and God let Samson die with the Philistines as he had prayed. Repeat the Golden Text.

Our Strength—Our health and strength are given to us by God. He wants us to make a good use of them.

Pray and He will keep you

STRONG IN $\left\{ \begin{array}{l} \text{Body} \\ \text{Mind} \\ \text{Right-Doing} \end{array} \right.$

Something to Think About—God will make me strong.

FROM THE PLATFORM

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

SAMSON CONQUER^{ED}ING

Print on the blackboard, SAMSON CONQUER^{ED}. Get the scholars to tell some of the great feats of strength done by him (see chs. 14, 15, 16). Bring out, by questioning, the way in which Delilah at last won from him the secret of his strength, and how it departed from him when his hair was shorn. Make it clear that he became weak because he had broken his Nazirite vow, and thus had forsaken God. Picture, in a few brief sentences, his capture by the Philistines and his sad fate as a blind and helpless prisoner, grinding corn for his captors, and brought forth to make sport for them on their holiday. Now print, (Samson conquer) ING. By some rapid questions, call out the story of his destroying the Philistines. Then ask, What made the difference between Samson conquered and Samson conquering? The answer is in v. 28. Impress the thought, that we are strong when we call upon the Lord for help, weak when we forsake and forget Him.

Lesson X.

RUTH'S WISE CHOICE

December 8, 1907

Ruth 1: 14-22. Commit to Memory vs. 16, 17. Read Ruth, chs. 1 to 4.

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.

Revised Version—1 god; 2 and; 3 And when;

LESSON PLAN

- I. The Decision, 14-17.
- II. The Journey, 18, 19a.
- III. The Homecoming, 19b-22.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—A sad parting, Ruth 1: 1-10. T.—Ruth's wise choice, Ruth 1: 14-22. W.—Ruth and Boaz, Ruth 2: 1-12. Th.—Kindness of Boaz, Ruth 2: 13-23. F.—Boaz marries Ruth, Ruth 4: 1-12. S.—The love of Christ, Eph. 3: 14-21. S.—Inseparable love, Rom. 8: 31-39.

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.

Omit then; the women said.

Shorter Catechism—Ques. 80. What is required in the tenth commandment? A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbour, and all that is his.

The Question on Missions—10. With what success have Indian missions met? The simple fidelity of a Christian Indian often puts to shame the lukewarmness of those of us who have had far greater opportunities. The 300 church members and 350 pupils in mission schools testify to good work done.

Lesson Hymns—Book of Praise, Ps. Sel. 80 (Supplemental Lesson); 152; 150; 31 (Ps. Sel.); 154 (from PRIMARY QUARTERLY); 149.

EXPOSITION

Time and Place—B. C. 1312; somewhere in the Moabite country southeast of the Dead Sea, and afterwards at Bethlehem about six miles south of Jerusalem.

Connecting Links—The story of Ruth is another incident belonging to the end of the period of the Judges, since 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 decides to return to her former home and kindred, and Ruth decides to accompany her mother-in-law.

I. The Decision, 14-17.

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. *Ruth clave unto her*; with a devoted love 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. *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.

II. The Journey, 18, 19a.

Vs. 18, 19a. *Stedfastly minded . . . left speaking.* The cost had been counted and the choice made once for all, and their way through life henceforth lay together. *So they two went;* trudging patiently along the hot, weary road to *Bethlehem* in the hill country of Judæa.

III. The Homecoming, 19b-22.

Vs. 19b-21. *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.* Bethlehem was really a small village, and to this day such places in Palestine are filled with excitement, when a native chances to return from a foreign country (see *Oriental Sidelight*, in HOME STUDY QUARTERLY). *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. *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 Moabitess . . . 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

BETHLEHEM—Is on the line of one of the most ancient caravan routes from Syria to Egypt, and, like Bethel, Jerusalem and Hebron, its suburbs extend eastward almost to the border of the wilderness of Judæa. A few years ago this roadway was graded and made wide enough for carriages as far as Hebron. It begins at the Jaffa gate of Jerusalem, and follows the valley of Hinnom as far as the southwest corner of the city wall. Thence it continues southward to the entrance of the broad valley or plain of Rephaim, which it traverses for a mile or more, until it contracts into a narrow valley and bears off to the west. Bethlehem crowns the summit of a long, chalky ridge which projects eastward from the main range. On the north, east and west, where the ridge stands clear of the plateau, the slopes, naturally abrupt, have been fashioned by the hand of man into irregular groupings of broad terraces, rising in places like giant stairways to the summit. These terraces are supported by retaining walls of large stone blocks, and within these stone ramparts the rich alluvial soil carried up from the valleys nourishes acres of vineyards and olive yards, with here and there a grove or orchard of flourishing fig and almond trees.—Dr. R. L. Stewart, in *Memorable Places Among the Holy Hills*.

APPLICATION

Orpah kissed. Ruth clave unto her, v. 14. Traveling by rail from England to Scotland, the train crosses a narrow stream dividing the two countries. Northward from this thread of water lies the "land of brown heath and shaggy wood, land of the mountain and the flood", while southward one can almost see the glare and hear the roar of the wonderful metropolis of London. Like Orpah and Ruth, every young man and woman comes to a dividing line in life. In one direction runs the path of duty, it may be of stern self-denial; in the other, the primrose way of pleasure and ambition. Happy those who turn resolute hearts and faces whither God's voice calls, to share with His people in His blessed service.

Return thou after thy sister in law, v. 15. Was Ruth moved merely by an impulse of passionate regret, or by a well considered purpose firmly rooted enough to stand against every wind of privation and hardship? Like Men Would she be content to dwell in a land, home indeed to Naomi, but alien to herself? Naomi's counsel, in which her true unselfishness shines out, was a test of Ruth's steadfastness, and right nobly she endured it. So Joshua, after his people had exclaimed, "God forbid that we should forsake the Lord" (Josh. 24 : 16), said to them, "Ye cannot serve the Lord" (v. 21). And our Lord warned those who would come after Him, that they must count the cost, like a man building a tower, or a king planning a campaign (see Luke 14 : 26-33). We must lay our account with trials and difficulties that will strain to the utmost our faith and courage, if we would follow Jesus. "Quit you like men", is the trumpet call of the brave and resolute apostle Paul. The battles of the Christian and of the church call for those who will not fail nor flinch in the hour of toil and peril.

Intreat me not to leave thee, v. 16. For love to a person, men have always been ready to do and to dare. And no person has so won and held the love of men as Jesus. His love seen in His self-denying life, and es-

pecially in His death on Calvary's hill, has bound His followers to Him with bonds that cannot be broken. Apostles and martyrs and missionaries have faced death in a thousand and terrible forms out of love to Him. Multitudes are to-day spending themselves in strenuous toil for the spread of His gospel, or in stalwart testimony for Him in the busy marts of trade and commerce, or in the sweet ministries of the home; and all for His dear sake. "For Jesus' sake" is the spring and moving power, day by day, of countless noble and unselfish deeds. And who could be more worthy of our love and service? He was rich; for our sakes He became poor. His by right was the throne of heaven; for us and our salvation, He endured the shame and agony of the cross. To gaze upon Him is to have kindled and kept alive within our breast the flame of a deathless personal affection that will find expression in glad and grateful obedience. No task will seem too difficult, no service too irksome, to undertake out of love to Him who so loved us.

Thy God my God, v. 16. In the Chinese city of Wen-hoi, in the year 1888, lived a wretched victim of the opium habit. He longed to be cured, and at last he heard of a Refuge in Hung-tung, a hundred miles away, for the cure of opium users. He found his way thither, and was delivered from this dreadful bondage. Best of all, he was set free from the slavery of sin by trusting in Jesus. He returned to his own city, rejoicing in his deliverance and eager to share with others the blessings for body and soul which he had received. Not long after, two or three other strangers arrived in Hung-tung. "We are friends", they said, "of Mr. He told us of the Refuge. We, too, want to be cured and believe in Jesus." The heathen world is full of men and women enslaved, soul and body, by vices without number. In the gospel of Jesus Christ, we have the power that can save them and set them free. Ours may be the privilege and the joy of carrying or sending the message of deliverance and peace to the ends of the earth.

They went. they came, v. 19. These words

are the two clasps of the volume of life. In the story before us, it was a journey well ended. Ruth's resolve was splendid; how much better to see it brought to a successful issue. We can call no man a hero till after the march is over and the victory won. The shot-pierced flag brought home from the victorious campaign is more interesting by far than the new and unstained banner. There is one, and one only, unailing guarantee that our life journey will have a happy and successful ending, that our life battles will result in final and complete victory—it is to make, at the very beginning of life, Ruth's choice that the true and living God shall be our God and His people our people. Then our path will be safe, and its goal blessed.

**An Unfailing
Guarantee**

Lesson Points

Sorrow is a messenger to bring us to the Saviour. v. 14.

Choices are an index to character. v. 14.

In the mistakes of the past the wise man will find warnings for the present. v. 15.

Love in the home is a reflection of love in heaven. v. 16.

"Life is ever lord of death,

And love can never lose its own." v. 17.

Be sure you are right, then go ahead. v. 18.

All who heed the gospel's "Come", will hear at last the Father's "Welcome", v. 19.

From heaven flow streams of joy that sweeten the bitterest griefs of earth. v. 20.

Without the pruning of trial, our lives would lose their most perfect fruit. v. 21.

Faithfulness, in the long run, is sure of its reward. v. 22.

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Teachers of the Older Scholars

The whole Book of Ruth should be read. It is almost an appendix to the Book of Judges, showing how homely virtues grow in trying times, and teaching that nations outside of Israel have their share in the heritage of God's kingdom. Many think Ruth lived in the time of Gideon. The early home of Naomi, and the later home of Ruth, was at Bethlehem. The early home of Ruth was Moab. Trace the story of Naomi and her family, the famine in Israel (ch. 1 : 1), the journey to Moab (vs. 1-2), the death of Elimelech and the marriage and death of the sons (vs. 3-5), and the return of Naomi to her former home. She had a small piece of property in Bethlehem (ch. 4 : 3), and her return presents a very sad and lonely widow coming home to the scenes of happy days. Her daughters-in-law accompany her, probably as far as the Jordan, on her way. Note the tender, unselfish pleading of Naomi, in seeking to have them return to their own land. Both were attracted to Naomi. One decided to return home, and one to live and die in Israel. Why was Naomi anxious that they should return home? There was a very bitter feeling in Israel against foreigners,

and she was afraid their life would be hard and unhappy in Bethlehem. She felt that they should return and re-marry, for their own protection and safety.

1. *Ruth's choice*, vs. 14-18. Note the difference between Orpah and Ruth. Orpah was affectionate but impulsive. She went back to her gods and her old life, seeing things as Naomi pictured them. Ruth is affectionate, but besides : (a) She had an intense personal devotion, which would not leave the childless widow. She would go and help cheer the lonely way of Naomi. (b) She had a personal interest in Naomi's God. This was a good testimonial to Naomi's influence (compare 2 Kgs. 2 : 2-6). Ruth thus identifies herself with Israel and Israel's God, sealing her choice with a solemn oath. Her words are unsurpassed in their pathos and beauty, and show the upward movement of the spirit toward truth.

2. *The return*, vs. 19-22. The welcome after ten years was affecting. The women of Bethlehem especially were deeply interested, v. 19 (Rev. Ver.). Naomi's words (vs. 20, 21) show a sad heart, changed from "pleasant", to "bitter". She regarded her affliction as a judgment of God for leaving her own land—the common Hebrew idea that suffering was because of sin. The two women came to Bethlehem in the barley

harvest, early April. No one came to help them, so Ruth goes to glean in the fields, showing a willing, devoted spirit. Trace the history briefly. Ruth wins the respect of the people, marries Boaz, a man of deep faith and piety, and her children share in the honor of Israel's kingly line.

The Lesson is a beautiful illustration of the value of following the best light one has. Ruth saw the superiority of the religion of Israel, and followed it, a choice which resulted in great earthly as well as spiritual blessing. The whole story casts light on the width of God's grace in the early days, and Ruth was among the firstfruits from paganism. The teacher should use the Lesson as an argument for making choice of Jesus and His people.

For Teachers of the Boys and Girls

A capital method for this Lesson is hinted at by Peloubet. To be effective, it must be set on foot a week previous. Have the scholars promise to read the whole Book of Ruth through at a single sitting. It may be easily done in fifteen minutes. In addition, give out these seven questions on slips of paper, one to each member of the class: (1) Name the principal persons in the Book of Ruth. (2) What does the book teach about the times? (3) What are the most interesting sentences or expressions in the book? (4) Which is the best character? (5) Which is the best verse? (6) What do you regard as the best lesson the book teaches? (7) Name all the virtues brought out in the story.

Or begin with the map. Have the scholars point out Bethlehem, and describe the sort of country there is about it (see INTERMEDIATE QUARTERLY, A Minute with the Map); and describe also how this country would look when swept by famine (v. 1). Then have them point out and describe Moab, to which the famine fugitives fled.

This will give the background for the first picture—*A united and happy family*. Have their names all set down (v. 2); some scholars will picture their starting out, their journey, their settlement in Moab, and the marriage of the two sons.

Then, the second picture—*A broken house-*

hold. The scene out on the hillsides, three widow women—all that are left of the once joyous family circle. The question is sure to be asked, Why does God allow such troubles to come? Let the class talk about the answer given in Heb. 12: 6, 11. They will have to wait till the end of the lesson, fully to understand.

A third picture—*A scene of parting*. We get a very close view of this touching scene. Bring out these particulars: (a) Naomi urging her daughters-in-law to return to their own people (vs. 8, 9). How unselfish she is: she thinks they will be happier, although she will be lonely. (b) Their weeping reply, v. 10. How they loved her. She was a good mother, and they were good daughters. (c) Naomi's fresh appeal to them: they will surely be happier and better off if they go back. (d) The two choices, v. 14. Discuss these, and why each choice was made. Which was the wiser choice of the two? And why? (e) A final appeal and the answer, vs. 15-18. "Did Naomi wish to be rid of Ruth?" "Why, then, did she urge her so strongly to return?" These are questions that may be asked. They will open a conversation on Naomi's noble forgetfulness of self in seeking Ruth's happiness; and Ruth's even greater self-denial and devotion in deciding to leave her own land and people to go with penniless Naomi. Be sure not to pass over the deepest thing of all in Ruth's reply—"Thy God my God". How faithful a servant of the true God Naomi must have been, to have thus commended Him to her daughter! A way of commending God to others, which is open to all His servants.

A fourth picture,—*The two going on toward Bethlehem*. So poor and sad; and yet, so rich and happy in one another's unselfish love.

Still another picture,—*The homecoming*. How sad it was! Everything wrecked, Naomi said. What had she forgotten? Some keen-minded scholar will reply—"Forgotten, that she still had God".

The remainder of the lesson may be taken up with the story (very briefly brought out) of Ruth's finding work, of her happy marriage to Boaz, and of Naomi's joy in their

little son (see chapter 4 : 16).

So the Lesson ends, as it began, with a

happy family; all because of Ruth's wise and loving choice.

THE GEOGRAPHY LESSON

By Rev. James Ross, D.D., London, Ont.

[See SKETCH MAP, LESSON IX.]

The territory of Moab was a strip of land about 50 miles long and 30 miles broad, along the eastern shore of the Dead Sea. It consisted of a high table land about 3,000 feet above the Mediterranean, extending through low rolling hills into the eastern desert, and descending in steep slopes to the sea on the west. It is a treeless country, and the hills are bare and gray, but in the spring the smaller ones are covered with grass and flowers, and considerable grain is still grown on the plains. Although the soil is somewhat shallow, it is fertile and yields good crops. It is now thinly populated, but was once the seat of a powerful and prosperous nation. Its roads and ruins indicate its ancient prosperity. More monu-

ments have been discovered in Moab than in all the rest of Palestine, cairns, stone circles, mortuary chambers of stone slabs, and long stones set upright. Seven hundred of these were found in 1881 by the surveyors of the Palestine Exploration Fund. The most remarkable of them all was found by a Prussian traveler, Klein, in the ruins of Dibon, the ancient capital, in 1868, namely, the famous Moabite Stone. It was erected in B. C. 850, by Mesha, King of Moab, to commemorate his victory over Ahab, King of Israel, some years earlier. A facsimile of this stone is now in the British Museum. For Bethlehem, see Light from the East and the QUARTERLIES.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

From the Library

"So, from the heights of will
Life's parting stream descends,
And, as a moment turns its slender rill,
Each widening torrent bends.

From the same cradle side,
From the same mother's knee,
One to long darkness and the frozen tide,
One to the peaceful sea."

There is no need for love of so heroic a type, nor of protestations so vehement, in the ordinary family life of most of us. But how the prose of it would be lifted up, and the essential sweetness of it increased, if our family love was a little less tongue-tied! It is far more often too reticent than too voluble. Feeling may be talked away, but it may be killed by never being allowed to come to words, and there are more households robbed of their greatest blessing, recognized family love, by reserve than by gush. If Ruth teaches us the preciousness

and nobleness of family affection, that will be the best lesson from her story.—Dr. Alexander Maclaren.

Thousands are in the way of saying, Will you go to an evangelistic meeting? Then I will go. Will you take the sacrament? Then I will. Will you teach in the Sunday-School? Then I will. So far, something is gained: there is a half-decision. But the spiritual life is sure at some point to demand more than this. Even Naomi's advice must not deter Ruth from taking the way to Bethlehem.—Dr. R. A. Watson.

Some Test Questions

1. Tell the story of the Book of Ruth.
2. To what time does the story belong? Give a possible reason for its preservation.
3. Whither was Naomi going? Who had accompanied her on the way?
4. What had Naomi urged her daughters-in-law to do? What decision did Orpah make? Ruth?
5. Why did Naomi urge Ruth to return to her own people?
6. Give Ruth's reply to the counsel of Naomi.

7. How were the two received on their arrival at Bethlehem?

8. Give the meaning of Naomi's name? What other name did she think more suitable to her? Why?

9. What did she think had been the cause of her sufferings? What does Heb. 12 : 6 say of the sufferings of God's people?

Something to Look Up

1. Whom did Ruth afterwards marry?
2. Ruth is mentioned among the persons from whom Jesus was descended. Find the passage.

ANSWERS (Lesson IX.)—1. Acts 8 : 26. 2. Heb. 11 : 32.

For Discussion

1. The advice of others : how far should it influence us?
2. Reasons for choosing the company of God's people.

Prove from Scripture

That we should serve Jesus now.

The Catechism

Ques. 80. *What the Tenth Commandment requires.* We may break each of the Ten Commandments in our thoughts and desires, as well as in our outward actions. For example, 1 John 3 : 15 says, "Whosoever hateth his brother is a murderer," that is,

he breaks the Sixth Commandment. Now the Tenth Commandment is added to the others, specially to warn us against sinful thoughts and desires. It requires us, while we plan and work to better our condition, to be fully content with what God gives us. And then, it bids us have "a right and charitable frame of spirit toward our neighbor." We should be just as glad when good fortune and happiness come to those around us, as if these had come to ourselves.

The Question on Missions

Ques. 10. Where the Indian has not been contaminated by contact with vicious white men, his character has a simplicity and dignity that commands admiration, and Christianity finds in him a noble subject. Whether judged by his prayers in devotional meetings, or by his conduct in practical life, the Christian Indian represents a high standard. The race is diminishing in numbers, and the total list of communicants is not large; but when it is remembered that several of the missions are quite new and report no conversions as yet, the average for the others grows larger. Indeed, some of the reserves where our work has been carried on longest may be said to be entirely Christian in sentiment. We have a body of missionaries who, in lonely situations and amid many hardships, are doing self-denying and blessed work.

FOR TEACHERS OF THE LITTLE ONES

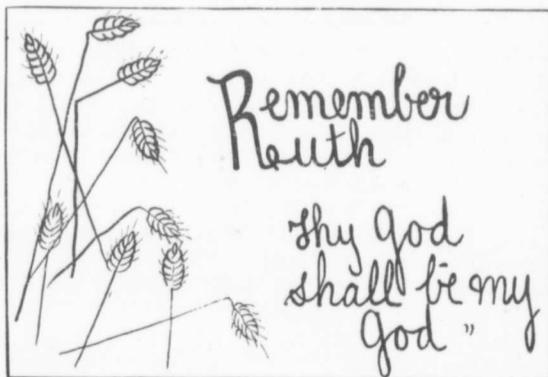
Lesson Subject—God bringing a stranger among His people.

Introduction—We are going to have a story for the girls to-day. We have been hearing

about soldiers and leaders, and now we are going to hear about a beautiful young woman. Here is her name (print) RUTH.

Do any of you know any one by the name of Ruth? Where does she live? This Ruth lived in the land of Moab. That was near the home of the children of Israel.

Lesson—A famine came in the land of Canaan, and food was hard to get. Here we see a family,—a man, and his wife and two sons (strokes) going to the land of Moab, where



they knew they could get food. Their home had been in Bethlehem. (Who was born there?) We'll print the name of the mother, for we are going to hear much about her—**NAOMI**.

The two sons married two young women whose home was in the land of Moab, one named Orpah, and the other named Ruth (strokes). After a while the father died and the two sons died, and the mother, Naomi and Orpah and Ruth, were left alone. The two young women, in their old heathen home, had never prayed to God, they had been taught to pray to idols; but Naomi had taught them about the true God. Now Naomi is going back to her old home, and Orpah and Ruth are going a little way with her. Here they go, one on each side of her (strokes). When they come to say good-by, Naomi kisses them and they both weep and say, v. 10. Naomi tells them to go back to their old home, they will be better off there than by going with her to her poor lonely home. Orpah says, "Good-by", but Ruth clings to Naomi and says, v. 16.

Golden Text—Repeat Golden Text.

Ruth loved Naomi, and she loved the true God also. Tell of their return to the village of Bethlehem, vs. 19-22. The young stranger proved indeed a follower of the true God.

Kindness to the Aged—Continue the story of Ruth's dutiful, loving conduct, of her working in the fields, of Boaz' kindness to, and love for, her. God greatly blessed and honored her. She became the wife of Boaz, and it was from their family that Jesus came, many, many years afterwards. Jesus Himself was born in this very town of Bethlehem, to which Ruth had come.

Strangers amongst Us—When we hear of the young woman Ruth, going into a strange country, all strangers around her, we think of all the people from other countries who are coming into our country, Galicians, Doukhobors, Chinese, Japanese, etc. Are they going to learn about our God and worship Him with us?

Tell a little about the work of our Home Missions, of the efforts made to teach these foreigners the true worship of God, to teach them to love our country and to become good

Christian
Canadian people.

Can little people do anything to help to teach these strangers about our God? You can ^{pay} _{ray}. Can you not have a special little

box to put pennies in for Home Mission work? *Something to Think About*—God wants every one to know him.

FROM THE PLATFORM

MOAB *versus* BETHLEHEM

What two persons in the Lesson had to make a choice? What was the choice? After bringing out the fact that Orpah and Ruth had to choose between Moab and Bethlehem, print, **MOAB VERSUS BETHLEHEM**, and get the scholars to give reasons on both sides. In favor of Moab such as these may be mentioned: In that land was the home of Orpah and Ruth, it was their own country, all their friends were there, they would escape a long and toilsome journey. In favor of Bethlehem were: Naomi would be there, whom both of the daughters-in-law dearly loved, there they would be among God's people, and God Himself would be their God. What choice did Orpah make? And what was Ruth's choice? Which turned out best? Remind the scholars how Ruth found a happy home, and became an ancestress of Jesus. Have the Golden Text repeated. This is the choice that will make us sure of real and lasting happiness.

Lesson XI.

THE BOY SAMUEL

December 15, 1907

1 Samuel 3: 1-21. Commit to memory vs. 8-10. Read 1 Samuel, chs. 1 to 4.

GOLDEN TEXT—Speak, Lord; for thy servant heareth.—1 Samuel 3: 9.

1 And the child Sam'uel ministered unto the LORD before E'li. And the word of the LORD was precious in those days; there was no open vision.

2 And it came to pass at that time, when E'li was laid down in his place, and his eyes began to wax dim, that he could not see;

3 And ere the lamp of God went out in the temple of the LORD, where the ark of God was, and Sam'uel was laid down to sleep;

4 That the LORD called Sam'uel: and he answered, Here am I.

5 And he ran unto E'li, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went out and lay down.

6 And the LORD called yet again, Sam'uel. And Sam'uel arose and went to E'li, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again.

7 Now Sam'uel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Sam'uel again the third time. And he arose and went to E'li, and said, Here am I; for thou didst call me. And E'li perceived that the LORD had called the child.

9 Therefore E'li said unto Sam'uel, Go, lie down; and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Sam'uel went and lay down in his place.

10 And the LORD came, and stood, and called as at other times, Sam'uel. Sam'uel. Then Sam'uel answered, Speak; for thy servant heareth.

11 And the LORD said to Sam'uel, Behold, I will

Revised Version—¹(now his eyes had begun to wax dim, that he could not see); ²Omit ere; ³was not yet gone out; ⁴Put in the temple of the LORD, where the ark of God was, after sleep; ⁵said; ⁶calledst; ⁷that I; ⁸from the beginning even unto the end; ⁹knew; ¹⁰did bring a curse upon themselves; ¹¹spoken; ¹²spake.

LESSON PLAN

- I. Called, 1-10.
- II. Instructed, 11-14.
- III. Obeying, 15-21.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Lent to the Lord, 1 Sam. 1: 21-28. T.—Hannah's song, 1 Sam. 2: 1-11. W.—A child minister, 1 Sam. 2: 12-19. Th.—The boy Samuel, 1 Sam. 3: 1-10. F.—The boy Samuel, 1 Sam. 3: 11-21. S.—Children's praise, Matt. 21: 1-16. S.—Jesus calls a child, Matt. 18: 1-14.

Shorter Gatechism—*Ques.* 81. *What is for-*

EXPOSITION

Time and Place—B. C. 1140; Shiloh.

Connecting Links—Samuel was born at Ramah, or Ramathaim (ch. 1: 1), a Levitical city about four or five miles northwest from Jerusalem. As his name indicates (Samuel means "Asked of God", or "Heard of God"), he was given in answer to the earnest prayer of his mother Hannah (ch. 1: 11), who dedicated him from his birth to the service of the tabernacle, then standing at Shiloh. Confusion and disorder prevailed throughout Israel (see Judg. 21: 25). It was to be Samuel's mission to restore order, and rule over his people.

I. Called, 1-10.

V. 1. *The child Samuel*; now probably

do a thing in Is'rael, at which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against E'li all ⁷ things which I have spoken concerning his house: ⁸ when I begin, I will also make an end.

13 For I have told him that I will judge his house for ever for the iniquity which he ⁹ knoweth; because his sons ¹⁰ made themselves vile, and he restrained them not.

14 And therefore I have sworn unto the house of E'li, that the iniquity of E'li's house shall not be purged with sacrifices nor offering for ever.

15 And Sam'uel lay until the morning, and opened the doors of the house of the LORD. And Sam'uel feared to shew E'li the vision.

16 Then E'li called Sam'uel, and said, Sam'uel, my son. And he answered, Here am I.

17 And he said, What is the thing that the LORD hath ¹¹ said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide any thing from me of all the things that he ¹² said unto thee.

18 And Sam'uel told him every whit, and hid nothing from him. And he said, It is the LORD: let him do what seemeth him good.

19 And Sam'uel grew, and the LORD was with him, and did let none of his words fall to the ground.

20 And all Is'rael from Dan even to Beer-she'ba knew that Sam'uel was established to be a prophet of the LORD.

21 And the LORD appeared again in Shi'loh; for the LORD revealed himself to Sam'uel in Shi'loh by the word of the LORD.

bidden in the tenth commandment? A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate motions and affections to anything that is his.

The Question on Missions—[FOREIGN MISSIONS IN CANADA—CHINESE] 11. What is our church doing for the Chinese in Canada? Work is being carried on through Sunday Schools, Christian Associations, preaching services and personal visitation, by seven missionaries and a large number of Sunday School teachers and other workers.

Lesson Hymns—Book of Praise, Ps. Sel. 30 (Supplemental Lesson); 458; 245; 36 (Ps. Sel.); 577 (from PRIMARY QUARTERLY); 455.

about twelve years old. At this age a Jewish boy became a "son of the law", being thenceforth looked upon as personally responsible for obedience to it (see the case of Jesus, Luke 2: 42, 49). *Ministered unto the Lord*; performed such services about the sanctuary as a lad like him could render. *Word of the Lord was precious*; that is, rare. *No open vision*; Rev. Ver., Margin, "no frequent vision". In the low spiritual condition of the nation, there were few who were authorized to speak in God's name.

Vs. 2, 3. *At that time*; literally, "on that day". It was a turning point in Samuel's life, and would never be forgotten by him. *Eli..laid down*; had retired to rest in his

usual chamber adjoining the tabernacle. *Eyes .dim.* The infirm and half blind old man needed the assistance of a younger attendant. *Ere the lamp of God went out;* the seven-branched golden candlestick or lampstand, which stood on the south side of the Holy Place opposite the table of shewbread, Ex. 25 : 31-37 (see Light from the East). *Samuel .laid down to sleep;* near by Eli's resting place, to be at hand for any service required of him. *In the temple* (Rev. Ver.). This name is given to the tabernacle here and in ch. 1 : 9.

Vs. 4-7. Vs. 4-6 tell how the Lord twice called Samuel, and how the boy rose and ran to Eli, thinking that it was his master's voice he heard. *Did not yet know the Lord.* He knew God, of course, with the knowledge of one brought up, as he had been, in a pious home and amidst the sacred associations of the tabernacle; but he had not the knowledge that came through a direct revelation such as the prophets received.

Vs. 8-10. *The Lord called .the third time.* So long as the heart is willing to obey, the Lord is very gentle and patient with any slowness to understand His will. *Eli perceived,* etc. He realized that it was a supernatural voice which Samuel had heard, and remembering how a prophet had spoken to him a little while before (ch. 2 : 27-36), he may have surmised that God had another message for him, this time through Samuel. He therefore tells the boy in what manner to answer, should the voice call him again. *The Lord came .stood.* "The voice became a vision." God made Himself "visible as well as audible". *Speak; for thy servant heareth;* the answer suggested by Eli. The Lord's words should always find in us an open ear and mind and heart.

II. Instructed, 11-14.

Vs. 11-14. *I will do a thing in Israel.* The whole nation had sinned, and must be punished, though Eli and his sons, as their religious teachers and leaders, were chiefly to blame. *Ears .shall tingle.* The bitter tidings of the coming doom would shock all Israel, as a loud, shrill, harsh note thrills the ears with pain. *Perform against Eli;* and his family (vs. 13, 14). Having been the worst sinners, theirs will be the heaviest

penalty. *Begin .make an end.* The Lord is slow to punish; but He makes thorough work, when punishment can no longer be delayed. *Iniquity .he knew .and .restrained .not* (Rev. Ver.). Eli ought to have dismissed his sons from the priesthood for their wickedness (ch. 2 : 12-17), instead of merely giving them a gentle reproof, ch. 2 : 23, 24. *Not be purged.* It was too late now for any *sacrifice* or *offering* to avert the penalty.

III. Obeying, 15-21.

Vs. 15-18. *Samuel feared to shew Eli.* Greatly to the boy's credit was this shrinking from delivering the fatal message to one so deeply revered and loved by him, and whom he owed so much. *Eli .said .God do so to thee;* a form of oath especially common in the Books of Samuel, ch. 14 : 44; 20 : 13, etc. It signifies here, "May my fate be yours, if you do not tell me." *Told him every whit.* Samuel was given courage for his hard task. *It is the Lord.* Eli bowed in submission to God's will.

Vs. 19-21. *And Samuel grew,* the Lesson continues, in body and spirit, enjoying God's continual presence. His authority as a prophet was established *from Dan .to Beersheba,* that is, from north to south : from one end of the land to the other. and God granted to him repeated revelations at Shiloh.

Light from the East

LAMP WENT OUT—Some doubt exists whether the lamps in the Holy Place burned continually or only during the night. In favor of the continual burning, there was no provision for lighting the tabernacle from the outside, and unless the lamps were kept burning, it would be dark in the day time. The phrase "a continual light" is frequently used. Besides, it was a custom from time immemorial in the East to keep one of the house lamps burning all the time, and this seems to have been the origin of the ceremonial use of lights in worship. The practice of a later period is mentioned by Josephus, when he says that three of the lights were kept burning during the day, and the other four were lighted at sunset. This was evidently a compromise, and indicated that

the priests of that time found difficulty in harmonizing the allusions. The truth was, the framer of the tabernacle service intended that the lamps should burn always, but it was necessary that they should be cleaned and replenished with oil morning and evening,

and for that purpose they were extinguished (Ex. 30 : 7, 8). The allusion here would lead us to believe that the oil was so carefully graduated, that the lamp went out at a certain time, and this marked the transition from the night service to the day ritual.

APPLICATION

Samuel ministered . . . before Eli, v. 1. When Booker Washington, the head of the famous Tuskegee Institute, for the education of colored people, first sought admission to school, as a poor boy just freed from slavery, a teacher gave him a broom and dusting cloth, and left him alone to sweep and dust the waiting room. He did his work so thoroughly, going over it three or four times, that, when the teacher returned and rubbed her handkerchief over all the places where dust might be expected, she found no speck left. She said to the boy, "You may enter to-morrow." Our duties may be as trivial as those of Samuel in running messages for Eli, lighting the lamps at sunset, and putting them out at sunrise, and other small duties. But as surely as in the case of Samuel, faithfulness in little things will bring us the reward of promotion to larger service.

No open vision, v. 1. "Unprayed for", once said a missionary in a new and difficult field, "I feel like a diver at the bottom of the sea, cut off from his air supply; or a fireman on a burning building, with an empty hose". Unless the channel is kept open, so that the grace of God may send its continual supplies into our lives, we are sure to be overcome by the temptations of an evil world. We need to be on our guard, lest, like Israel in Eli's day, we forsake God and lose the blessed influences of His word and Spirit.

The Lord called Samuel, v. 4. A veteran missionary of our own church thus describes the way in which a foreign missionary receives his call. First, he hears the words of Jesus, "Come ye after Me, and I will make you to become fishers of men". He begins and completes his studies for the ministry, the command of the Master all the while ringing in

his ears, "Go ye into all the world, and preach the gospel to every creature". Through many channels the cry of the needy millions of heathendom reaches and moves his heart. His church asks for his services, and he cannot refuse. Obedient to the call, he gives his life to spread the gospel in heathen lands. It may be that the Lord is to-day calling some boy or girl to become a missionary, as really as He called Samuel. True joy will always be found in obedience to such a call.

Eli perceived that the Lord had called the child, v. 8. In his, Pedagogical School, Dr. Harlatt says, that out of 6,641 cases of conversion reported, 5,054 occurred between the ages of 16 and 20; while only 187 occurred after the age of 25. These figures give emphasis to the truth, that, from the very beginning, God has been calling the young to salvation and service. It is surely true, that, if they refuse to heed this call, their ears become less quick to hear, their hearts less ready to obey, as the years go on. For the young, in a very special sense, "now is the accepted time; . . . now is the day of salvation."

Speak, Lord; for thy servant heareth, v. 9. Think of the reasons why we should obey God, whatever His commands may be.

It was He who made us, with all our powers of mind and body. He preserves us and provides food and clothing for our bodies; the occupations and enjoyments for our minds are all His gifts. Most wonderful of all, He has redeemed us, delivering us from the bondage of sin and giving us a place as His own children; and all this, through the costly sacrifice of His only and well beloved Son. Surely it is the most reasonable thing in the world that we should yield to him freely and gladly the obedience of our lives.

The Path to
Promotion

Keep the
Channel Open

The Lord's
Call

God's Call to
the Young

Why We Should
Obey God

The Lord... did let none of his words fall to the ground, v. 19. "How can I hear what you say," wrote Emerson, "when what

**Character
Counts**

you are is forever thundering in my ears?" The words of Samuel carried force and weight with his countrymen, because they were backed up by his consistent, God-fearing

life. It is character that counts. There is no nobler ambition than to be able to influence others for good by our words. But we cannot have such influence, unless we pay the price of earnest and upright living. There is no royal road to real power with men, but only the way open to all, of steadfast striving after what is good and true.

TEACHING HINTS

This section embraces teaching material for various grades in the school.

For Teachers of the Older Scholars

Study the preceding chapters of 1 Samuel, and get a good idea of the social and religious conditions of the time.

1. Observe *the boyhood of Samuel*. Why was he so named? Note the home life at Ramah, ch. 1 : 2. His inheritance was good. He was the child of prayer and teaching, dedicated to God from his birth; and he knew it, see Num. 6 : 1-12; 1 Sam. 1 : 11. At an early age he was taken to the tabernacle at Shiloh. He took a deep interest in his work, and was entrusted with important service. He was exposed to the evil example of Eli's sons, but remained pure, ch. 2 : 26.

2. Study *the religious condition of the times*. Whilst individual cases show deep spirituality, the general religious tone in Israel was low. Eli was high priest for forty years, ch. 4 : 18. He was a good man and zealous for God's honor, ch. 4 : 13, 18. His sons were wicked (1 Sam. 2 : 12-17, 29), and he did not dismiss them. With an aged high priest and these wicked sons, the religious life about the tabernacle became corrupt.

3. *Samuel called of God*, vs. 1-10. Review the facts briefly : (a) The religious life was low. There was no new message from God to the people, no recognized prophet. (b) The time of Samuel's call, vs. 2, 3. The lamp was still burning in the tabernacle, the old priest and Samuel had both retired, but Samuel was yet awake. (c) The call. God spoke in a human voice; so Samuel did not know that it was God, but thought Eli had called him, while Eli at first did not think of God's call. When the call was repeated, Eli knew that God was speaking, and encouraged Samuel to answer, if God

should come and speak to him again.

4. *The message of God*, vs. 11-14. God's earlier message to Eli had not been heeded (ch. 2 : 27-36), and now a new message is given of terrible meaning, which would show God's displeasure and hatred of evil.

5. *Samuel's faithfulness in revealing God's will*, vs. 15-18. Affection, youth, respect for Eli, made it hard to tell all, but he did. Note that Eli suspected the character of the message : see his eagerness to know the worst.

6. *The growing power of Samuel*, vs. 19-21. His message came from God, and it was so recognized by the people and an authoritative position was accorded him.

The important lesson is the value of obedience. Training, home influence, environment mean much, but character is what the individual makes it, by his faith in God or his unbelief. Samuel is a type of eager, willing, responsive souls, who listen for God's call and gladly obey. The teacher should endeavor to encourage the receptive spirit, and eagerness to obey the truth.

For Teachers of the Boys and Girls

Probably every boy and girl knows each and every detail of the story of the Lord calling Samuel. Perhaps, therefore, it will be better to begin with a few preliminary points, a little away from the incidents of that memorable night and morning.

The name Samuel; "Asked of God". Very tender the story of his birth is. He was a gift direct from God in answer to his mother's prayers.

Lent to the Lord; so his mother had vowed he should be (ch. 1 : 11). And that solemn vow she fulfilled (ch. 1 : 27, 28). The scholars will be interested in the journey of the parents from Ramah to Shiloh with the boy

Samuel. (See Geography Lesson; have some questions ready in regard to the tabernacle, its priests, attendants and worship). The scholars will be touched also by the mother's devotion to God, in the keeping of her vow and the giving of her only child to be God's servant in His holy dwelling place for life.

The little minister. The class will get the particulars from ch. 2 : 11, 18, 19; ch. 3 : 1. (There will be questions about the little linen ephod or garment for holy service). Talk over some of Samuel's probable duties—personal attendance upon Eli, the aged high-priest, trimming and lighting the tabernacle lamps (see Light from the East), etc. How the boys may help, should be discussed; and in a thoroughly practical way. There are a score of things they may do, for the Sabbath School and the church. The writer knew two boys whose regular Saturday afternoon "chore" was to sweep and dust the little church which they attended, and to get the fuel ready for the Sabbath's fires.

And they had a "good time" in the doing of it.

The call in the night, vs. 1-10. Explain "precious", and "no open vision", v. 1 (see Exposition). Some scholar will tell the story. This is to be emphasized: the boy's cheerful willingness to serve Eli, his aged master; and this, also: his simple, untrembling readiness to hear what God would command. What two finer qualities in a child!

The Lord's messenger, vs. 11-18. Follow the narrative step by step. Why was Samuel so timid? Why was he so bold? These are points to be discussed; and we think the better of him, both for his timidity and his courage. A good place, too, for instances—which the scholars readily will give—of children who were brave to do or to suffer in God's service.

The sequel, vs. 19-21; how the Lord stood by this faithful Samuel, and how by God's favor he grew great. The secret of it all, is the spirit of the Golden Text.

THE GEOGRAPHY LESSON

(See SKETCH MAP, LESSON IX.)

Authorities differ as to the site of Ramah, the birth place, residence and burial-place of Samuel. The view adopted in the QUARTERLIES places it four or five miles to the north of Jerusalem, and some thirteen miles to the south of Shiloh. Here there is now a large Christian village, standing on a high ridge, with rock-cut tombs, and overlooking the whole country towards the west, as far as the Mediterranean Sea. Not far away is the hill now called Neby Samwil, that is "The Prophet Samuel", where the prophet's tomb is still shown.

The modern traveler from Jerusalem to Nablus, the ancient Shechem, passes Beitin (Bethel) at ten miles from Jerusalem. At about eight miles farther north, if he turns to the right for about a mile and then goes a half mile to the north, he will come to the ruins of Seilun, on a large rounded hill. This is the ancient Shiloh, twelve miles south of Shechem, where Joshua divided Canaan by lot amongst the twelve tribes, and where, for about 400 years, while the judges ruled Israel, the ark of the covenant and the tabernacle stood. Shiloh was thus the principal sanctuary in the land.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Some Test Questions

1. Where was Samuel born? What does his name mean?
2. To whose prayers was his birth an answer? To what service did his mother dedicate him?
3. What was the condition of Israel at

the time of Samuel's birth?

4. How old was Samuel at the time of this Lesson?

5. Explain "no open vision", v. 1.

6. What is meant by "the lamp of God"? When was it kept burning?

7. How often did the Lord call Samuel? Whose voice did he at first think that he heard?

8. Who told him that the Lord was speak-

ing? What did Eli tell him to answer?

9. What message did Samuel receive concerning Eli? How did Eli receive the message?

10. What does the Lesson tell us of Samuel's after life?

Something to Look Up

1. Who were the first persons in the Bible to whom God spoke? Find the place where this is told?

2. Find, in the New Testament, a passage which tells of a boy of Samuel's age being in the temple.

ANSWERS (Lesson X.)—1. Boaz, Ruth 4: 13. 2. Matt. 1: 5.

For Discussion

1. Our responsibility for the sins of others.
2. Difficult duties as a test of character.

Prove from Scripture

That we should heed God's Word.

The Catechism

Ques. 81. *What the Tenth Commandment forbids.* This is another question that has to do with our feelings and desires. It tells us that there are three things which we should never allow to remain in our hearts. The first of these is "envy". When we see some one else happy, and the sight makes us discontented with what we have, that is

envy, and a mean, ungrateful feeling it is. Then there is "grieving at the good of our neighbor." Think of it, being sorry because another has received some good thing! Why, it just needs a good square look at such a feeling to make us hate it. And lastly, there are "inordinate motions and affections" towards our neighbor's possessions. What is meant here is any desire that is contrary to God's law, and that would lead us to interfere with the right of others. "This Commandment is the great test Commandment of the last six. For it bids us try our conduct toward our neighbor by the most searching of all measures, that of our motives, feelings and desires."

The Question on Missions

By Rev. J. C. Thomson, M.D., Montreal

Ques. 11. Our church, early realizing the importance of work in behalf of the many representatives in Canada of the greatest heathen nation, instituted a mission in British Columbia, followed by others farther east, until now it has seven paid workers and a host of devoted voluntary teachers in many Sunday Schools. Some of these had been commenced in various places prior to the church's undertaking of organized work. From the very beginning the Presbyterian Church has been foremost in efforts to reach the Chinese in our own land with the gospel.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God calling a boy to serve Him.

Introduction—Outline a large ear. All touch your ears. What are they for? When a



GOD
 IS CALLING
 ME
 TO SERVE HIM

person cannot hear we say he is deaf. Put your fingers in your ears, and think how sad you would feel if you could never hear anything. One day a little boy stood just outside the garden gate with his fingers in his ears. When asked why he did that, he said, "'Cause I did not want to hear my mudder when she called me to come back". What do you think of that little lad?

Lesson—Our Lesson story is about a boy whom somebody called and the boy did not

close his ears, but listened and heard the call and obeyed, and was glad all his life that he had heard and obeyed.

Asked of God—Here is the boy's name—SAMUEL. His name means, "Asked of God", because his mother Hannah had asked God to give her this little baby boy, and she promised that she would give him to the Lord, to serve in His house. She "lent him to the Lord", ch. 1 : 28. When he was a very little boy, she took him to the tabernacle at Shiloh and left him there to wait on the old priest Eli. Every year his mother went to the tabernacle and took with her a little coat for the boy, vs. 18, 19.

Samuel in the Tabernacle—Now we see Samuel grown older, about twelve years of age. He is still in the house of the Lord, One night the old priest Eli had lain down to rest in his room beside the tabernacle. He was weak and nearly blind, and he depended much upon the bright, active lad Samuel, who was always ready to run at his call and do his bidding. Samuel, when his work for the day was done, had lain down to sleep near Eli, where he could hear the old high priest if he should call him.

Samuel Hears God's Voice—Listen ! It is very early in the morning, before daylight, when Samuel hears his name called. Up he jumps, and runs to Eli. (Continue the

story). Samuel's ears were ready to listen to God's voice. God tells Samuel of the punishment He is going to send upon the family of Eli because of their sin. Then Samuel lay down to rest again. In the morning he arose, and opened the door of the tabernacle as usual. He is unwilling to tell poor Eli of the message that God had given him, but when Eli asked what it was, the truthful boy told him all.

God tested Samuel to see if he would be brave enough to speak out His messages; and he showed himself to be a faithful servant of God. And Samuel grew, and the Lord was with him.

Open Ears—Does God ever call boys and girls now to serve Him ? Yes, He is calling you while you are in Sunday School or church, hearing about Him—calling you to love and serve Him, and to tell others His messages ? He will be with you and make you great and good.

Sing—Hymn 577, Book of Praise, v. 3.

"O give me Samuel's ear,
The open ear, O Lord,
Alive and quick to hear
Each whisper of Thy word—
Like him to answer at Thy call,
And to obey Thee first of all."

Something to Think About—I should heed God's voice.

FROM THE PLATFORM

A BIBLE BOY

The Lesson is about a BIBLE BOY (Print). Question out what we are told of this boy. His name ? Talk about the meaning of this name, and why it was given. Have something to say about his good mother, and how much boys owe to their mothers. His age ? Twelve years or thereabouts. Picture him as a strong, sturdy, active lad, full of life and energy. His home ? The tabernacle. The scholars will tell, in answer to questions, how he came to be there and what his duties were. Now ask about the wonderful thing that happened to this boy. God spoke to him—once, twice, and he thought it was Eli. At last he knows that it was God's voice (how he learned this should be brought out by questions). Emphasize Samuel's prompt obedience. Talk of some ways in which God speaks to us—in the Bible, through our parents and teacher and minister, by the voice of conscience. Samuel's example teaches us to obey always, and without question.

Lesson XII.

SAMUEL THE UPRIGHT JUDGE

December, 22, 1907

1 Samuel 7 : 1-13. Commit to memory vs. 12, 13. Read 1 Samuel, chs. 5 to 7.

GOLDEN TEXT—Prepare your hearts unto the Lord, and serve him only.—1 Samuel 7 : 3.

1 And the men of Kirjath-je'arim came, and fetched up the ark of the Lord, and brought it into the house of Abin'adab in the hill, and sanctified Elea'zar his son to keep the ark of the Lord.

2 And it came to pass, ¹ while the ark abode in Kirjath-je'arim, that the time was long; for it was twenty years: and all the house of Is'rael lamented after the Lord.

3 And Sam'uel spake unto all the house of Is'rael, saying, If ye do return unto the Lord with all your ² hearts, then put away the strange gods and ³ Ash'taroth from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Phil'istines.

4 Then the children of Is'rael did put away ³ Ba'alim and ³ Ash'taroth, and served the Lord only.

5 And Sam'uel said, Gather all Is'rael to ⁴ Miz'peh, and I will pray for you unto the Lord.

6 And they gathered together to ⁴ Miz'peh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord. And Sam'uel judged the children of Is'rael in ⁴ Miz'peh.

7 And when the Phil'istines heard that the children of Is'rael were gathered together to ⁴ Miz'peh, the

Revised Version—¹ from the day that; ² heart; ⁷ down; ⁸ within the border.

LESSON PLAN

I. The People's Repentance, 1-4.

II. Samuel's Prayer, 5-9.

III. Israel's Victory 10-13.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Samuel, the upright judge, 1 Sam. 7 : 1-13.
T.—Samuel's integrity, 1 Sam. 12 : 1-5. W.—Intercession of Moses, Num. 14 : 11-21. Th.—Godly sorrow, 2 Cor. 7 : 1-11. F.—Heart repentance, Joel

lords of the Phil'istines went up against Is'rael. And when the children of Is'rael heard it, they were afraid of the Phil'istines.

8 And the children of Is'rael said to Sam'uel, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Phil'istines.

9 And Sam'uel took a sucking lamb, and offered it for a ⁵ burnt offering wondrously unto the Lord: and Sam'uel cried unto the Lord for Is'rael; and the Lord ⁶ heard him.

10 And as Sam'uel was offering up the burnt offering, the Phil'istines drew near to battle against Is'rael: but the Lord thundered with a great thunder on that day upon the Phil'istines, and discomfited them; and they were smitten ⁷ before Is'rael.

11 And the men of Is'rael went out of ⁴ Miz'peh, and pursued the Phil'istines, and smote them, until they came under Beth'-ear.

12 Then Sam'uel took a stone, and set it between ⁴ Miz'peh and Shen, and called the name of it Eb'e'e'zer, saying, Hitherto hath the Lord helped us.

13 So the Phil'istines were subdued, and they came no more ⁸ into the coast of Is'rael: and the hand of the Lord was against the Phil'istines all the days of Sam'uel.

³ the; ⁴ Mizpah; ⁵ whole burnt offering; ⁶ answered;

2 : 12-19. S.—Returning, Luke 15 : 11-24. S.—"Save, Lord!" Psalm 20.

Shorter Catechism—Review Questions 79-81.

The Question on Missions—12. What are the Chinese in Canada doing for missions among their own countrymen? They contribute about \$3,000 a year in support of the mission in Macao, China. This amount comes from about 1,000 Chinese in 50 Sunday Schools.

Lesson Hymns—Book of Praise, Ps. Sel. 80 (Supplemental Lesson); 216; 232; 17 (Ps. Sel.); 31 (from PRIMARY QUARTERLY); 248.

EXPOSITION

Time and Place—About B.C. 1120; Miz'peh.

Connecting Links—The judgment on Eli and his house came, when Hophni and Phinehas, Eli's sons, were slain in battle with the Philistines, who captured the ark, and the shock of the news caused Eli's death, ch. 4 : 10-18. The ark, however, proved anything but a valuable trophy for the Philistines (see chs. 5, 6). They decided at last to send it back to Israel, with an offering to appease God's wrath. It was taken to Beth-shemesh, apparently the first Israelite town on the border between Philistia and Israel, and finally to Kirjath-je'arim, chs. 5, 6.

I. The People's Repentance, 1-4.

V. 1. *Men of Kirjath-je'arim*. See Geography Lesson. *Fetched up the ark*; giving it a place amongst them, thus proving their faith and loyalty to God, of whose presence in Israel it was a symbol. *House of Abin-adab in the hill*; some elevation near Kirjath-je'arim. *Sanctified Eleazar*, etc.; set him

apart to care for the ark. The people of Kirjath-je'arim thus did all they could to fulfil the requirements of the law as to the sacred symbol.

V. 2. *The time was long*. The period was twenty years, and sore oppression by the Philistines caused the days to pass slowly and drearily. *Israel lamented after the Lord*. Their sufferings awakened in them grief for the sins that had driven Him away from them, and a heartfelt yearning for His return. Weary of their sin, for which they had smarted so long under the scourge of their foes, they longed for God to come and save them and rule over them.

Vs. 3, 4. *Samuel*; who during the twenty years had been working to bring Israel back to God, and whose influence had been steadily growing. *Spake*. He now steps forward as a leader of the people, and urges them to prove their repentance by some practical steps to put away their sins. *Ashtaroth*; the plural of Ashtoreth, the female deity

worshiped by the Canaanites. *Prepare your hearts unto the Lord*; set yourselves steadfastly to do His will. *Serve him only*; for He is a jealous God who will not brook a rival. *Did put away Baalim* (plural of Baal, the male deity of the Canaanites) and *Ashtaroth*. Many of the Israelites had been worshipping these heathen deities.

II. Samuel's Prayer, 5-9.

Vs. 5, 6. *All Israel to Mizpeh* (see Geography Lesson). This was a raising of the standard of revolt against the Philistines. *I will pray for you*. Samuel was a man of prayer, chs. 8 : 6; 12 : 19, 23; Jer. 15 : 1. This he believed was Israel's most effective weapon against their foes. *Drew water, and poured it out*; a symbol of the heartfelt confessions of sin which they poured out before the Lord. *Fasted*; an additional sign of repentance. *We have sinned*. They say in words, what they have already said in symbolic action. And they say it publicly. As a nation they have sinned; their repentance, also, must be national. *Samuel judged*; was now recognized as Israel's leader.

Vs. 7-9. *When the Philistines heard*, etc. They naturally suspected that this national gathering was a preliminary step to a revolt against their authority. *Went up against Israel*; mustering their forces to nip this rebellion in the bud. *Cease not to cry unto the Lord*. Prayer is Israel's only resource.

But similar attacks had often occurred before in the history of the nation, and Samuel no doubt encouraged them by reminding them of God's past deliverances. *Sucking lamb . . . burnt offering*; denoting the entire consecration to God of those who were crying for deliverance.

III. Israel's Victory, 10-13.

Vs. 10, 11. *Philistines drew near to battle*. They sought to take Israel unprepared while engaged in their religious rites. *The Lord thundered, . . . and discomfited them*. For a similar instance of victory by the aid of a storm, see Josh. 10 : 11. *Smitten before Israel*; panic-stricken by the tempest. The victory was easy and complete, and the pursuit continued to Beth-car, apparently some elevation where the Philistines rallied their forces.

Vs. 12, 13. *A stone . . . Eben-ezer*; the "stone of help". "Shen" cannot be precisely located. *Philistines . . . came no more*. The victory at Mizpeh is the only one recorded, but probably there were others equally decisive. The fame of Samuel, however, rests, not upon his generalship, but upon his religious influence. He made possible the union of the tribes by a religious revival, and prepared the way for the greatness of David and Solomon, which will be studied during the second six months of next year.

APPLICATION

Sanctified Eleazar . . . to keep the ark of the Lord, v. 1. Was it a life's work that was worth while, this caring for the ark of the Lord? The call to Eleazar

Worth While corresponds to what would be nowadays a call to the Christian ministry, the devotion of one's life to the service of God. Is this worth while? It depends on what one counts worth while. If it is worth while to become a partner with God in the task of making the world Godlike—drawing men away from sin, leading them to holiness: then it is truly worth while; for there is nothing on earth greater than a man, and there is no greater height a man can attain to than Godlikeness, and there is no employment more worthy of man and therefore more worth while, than helping

his fellow men to that lofty attainment.

If ye do return unto the Lord . . . then put away the strange gods, v. 3. Repentance must be more than lip deep, if it is to be genuine.

What True Repentance Is The act must correspond to the word. There must be no dallying with strange gods; the penitent must come with clean hands and pure heart, as well as with pious expression. A repentance that consists in a changed life is the only repentance that God will accept, or men recognize.

I will pray for you, v. 5. What a man will do in a crisis, is a good criterion of what the man is. Samuel's proposal

A Crisis as a Criterion makes clear these three things.
(1) That he believed in prayer: looked upon it as the first and strongest

weapon against an enemy. (2) That he loved his people: the national spirit was strong in him. He was a patriot in deed. (3) His record must have been clear; otherwise the proposal to pray unto the Lord for them would have meant only derision; for none recognize more keenly than prayerless men that the only one who has a right to pray for others is the person who has first prayed for himself, and who is living out his prayers.

Cease not to cry unto the Lord for us, v. 8. It was the appeal of fear. They were thoroughly terrified, these Israelites; and their terror drove them Godward for shelter. They had been straying away after idols. It was only their fright that sent them to God for succor. But better go Godward through terror, than not at all. The most awful revealings of the day of wrath and of the woes following it which the scriptures contain, are from the lips of the loving Saviour. One ought to thank God for *anything* which turns his face Godward.

The Philistines drew near to battle. .but the Lord thundered, v. 10. When God takes sides in a controversy, there can be no doubt as to the final issue. God and one man are a majority, even with millions opposed. A fact, this, to give courage to the hard-beset soldier of the cross. The cause in which he has enlisted, can do nought but triumph. What matters it if evil men, and the very angels of darkness themselves, are against us, if God be for us? He will await His time; but when the hour has arrived, one word from His lips, and the strongest foe falls.

Hitherto hath the Lord helped us, v. 12.

It was worth while raising up this "stone of help"; for it became a leverage to complete trust in God, and more faithful service. He hath helped; therefore, because of His goodness, we shall be more unreservedly His. Hitherto; then for the time to come, also, He may have confidence. What God has done for us, we may accept as a foretaste and guarantee of what He will do.

So the Philistines . . . came no more, v. 13. Is there any final fight with sin? Can we vanquish it quite, so that it shall not again molest us? So far as we know, not in this world. Even to the very latest instant of life, the great enemy of souls pursues us. He has no shame in taking advantage of the weakness of a dying man. But "each victory will help us some other to win". Satan may be invincible; he is not invulnerable. Steadfast resistance on our part wears his strength, even as it increases ours. The battle with temptation—and oh, how sore, and long drawn out a battle it is! has this of hope in it, that the sturdier fight we make, the less likely is the attack to be repeated.

The hand of the Lord was against the Philistines, v. 13. God is absolutely impartial. He was against the Philistines, because of their wickedness. When God's smiting to save punishments fall upon us, we should not complain. They are deserved; otherwise they would not have come. Not complaint, but repentance, is the proper answer to the judgments of the Almighty. He smites, only when He must; and His greatest joy is ceasing to smite, because the smitten one has forsaken his sin.

The Appeal of Fear

A Fight to the End

God in a Controversy

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Teachers of the Older Scholars

Samuel was assistant in the tabernacle until the death of Eli. He then became a judge and prophet in Israel. He was the last of the judges and the first of the prophets, and inaugurated a new order of government in Israel, namely, the kingship. He thus lived in an epoch-making age, and is one of

the great characters in the development of Israel's history.

The judgment announced to Samuel was soon fulfilled (see ch. 4). The Israelites were defeated by the Philistines, the ark was captured, Eli's sons slain, the sad news caused Eli's death. Study the whole record in chs. 4 to 12. The ark proved a great source of trouble to the Philistines. Dagon fell before it, and the people were smitten with sickness (see chs. 5 : 6, 9, 11, 12; 6 : 19).

At last it was taken to the house of Abinadab in Kirjath-jearim, where it remained for many years; but no special religious services were held in connection with it. The oppression of the Philistines continued, and then the people began to turn to God, ch. 7 : 2.

1. *Samuel's call for repentance*, vs. 3, 4. Nothing is said about his work during the intervening years, except his visits in the interests of justice, ch. 7 : 15-17. He carried on his work of education, warning, teaching. It took a long time to prepare for an assembly, and when the time was opportune he moved. We can hardly over-estimate the influence of such a man (ch. 12 : 1-5) in bringing about a great reformation. Note the declaration made : (1) There must be repentance, that is, turning from sin to God. (2) Putting away idols. (3) Deliverance from the Philistines, if the people obeyed. The people were sincere, and the assembly was called.

2. *The public meeting*, vs. 5, 6. This took place at Mizpeh, a hill near Ramah. It became the rallying point of a new national life. Note the character of the services: Samuel's intercession (compare Abraham, Gen. 18 : 22-33; Elijah, 1 Kgs. 18 : 36-42; Ezra 9 : 5-15); symbolic consecration; fasting; confession. In this way Samuel began his public work as reformer.

3. *The overthrow of the Philistines*, vs. 7-14. The Philistines rightly regarded this new movement in Israel with suspicion, and their lords (ch. 6 : 16, 17) at once rushed to the attack. It seemed a favorable time, as the Israelites were not specially prepared for battle. Study the attitude of Israel : their dependence on Samuel's intercession with God; and their presenting of a sin offering. Note the divine interposition, which resulted in the complete defeat of the enemy, deliverance from the Philistines, and the restoration of Israel's territory.

4. *Samuel's public career*. He at once raised a memorial of the great victory. He continued his work in the interests of justice, and made the religious life prominent. He was a military and civil ruler, until Saul became king, when he laid down the office of judge. He was a great man, unselfish,

patriotic, spiritual. Review his career. The Golden Text is secret of his life. It is also a universal condition of the highest life. The whole year's study makes prominent the necessity of faith in God.

For Teachers of the Boys and Girls

The review of the previous Lesson carries back to God's terrible judgment against the house of Eli. It also gives us a glimpse of the boy Samuel grown to be a man, and God's honored prophet. Bring out afresh the characteristics of the boy Samuel, so ready to listen to God and so brave to do as God commands. These are the foundations of the Samuel of to-day's Lesson.

We pass on twenty years. Did the disaster befall Eli and his house? It is a sad story; but the main points should be asked for : the battle with the Philistines, the taking of the ark of God, the death of Eli's two sons, and then of Eli himself (ch. 4).

The travels of the ark take up chs. 5, 6. There is no blessing to those who dishonor God's house or worship. The Philistines finally bring it to Beth-shemesh, a border town, and ask the Israelites to send for it, which they gladly do.

The ark at Kirjath-jearim. It was a sad time for God's people ; like the days of persecution, when our forefathers were driven out of their churches, and compelled to worship on the open moors. Have the class turn to Ps. 132, vs. 3-5, which depict the sad solicitude for the ark of the Lord. "Fields of the wood" (v. 6 of the same Psalm) refers to the stay of the ark at Kirjath-jearim, (meaning, "city of the woods").

A word of cheer, v. 3. To what sort of people do we go in our time of trouble? Usually, to those who love and serve God. Have the class note that it is Samuel the servant of the Lord, who is the first to speak the word of hope. Explain "strange gods", Ashtaroth and Baalim of v. 4. What does Samuel summon the people to do? How to show their genuineness? What is the promise? Show the connection between sincerity and good acts, and between these and God's blessing.

The prayer of the righteous, v. 5. The Geography Lesson tells about Mizpeh, the

gathering place. Of what use was prayer, in this case? The scholars will give examples of the power of prayer. Jas. 5 : 17, 18 is a famous instance.

A *penitent people*, v. 6. Explain the pouring out of water (see Exposition) and fasting, as tokens of penitence. Of what use are penitence and confession of sin? An interesting subject of discussion. God forgives and aids only on condition of penitence. One must be empty of sin before he can be filled with God.

A *panic*, vs. 7, 8. Any wonder? An oppressed people become a defenceless people: compare the Israelites at the Red Sea, just out of slavery. (Liberty develops national strength.) Don't be too hard on these craven Israelites rushing to God in

their trouble, after serving idols in their prosperity. Who has not done the same thing?

A *great intervention*, vs. 9-11. Bring it out, point by point:—worship, led by Samuel (the acknowledgment of God; the burnt offering (dedication of themselves to God); prayer (asking the help of God). Show these to be necessary steps for those who would have God's help. Note how quickly the help came; and how simply; and how mightily: it was a complete rout. So thoroughly does God carry through what He undertakes for his people.

A *memorial stone*, v. 12. Emphasize these two things: help from God deserves gratitude to God; and the remembrance of help increases faith and faithfulness.

THE GEOGRAPHY LESSON

(See SKETCH MAP, LESSON IX.)

In teaching this Lesson, recall the main physical features of Palestine, between the Sea and the Desert, namely: (1) The Maritime Plain; (2) The Central Range; (3) The Jordan Valley; (4) The Eastern Range. Between the Maritime Plain and the Central Range is a lower range of hills called the Shephelah, pierced by several valleys. Follow the course of the ark up one of these valleys to Beth-shemesh, a town of the Shephelah, and then to Kirjath-jearim, the "Town of the Woods", the nearest town to the Philistines in the Central Range.

Mizpeh, "the place of watching", a name which is applied to several places in the Old Testament, namely, the pillar and heap of stones set up by Jacob and Laban in Mount Gilead, a city of Judah in the lowlands, a place in the plain between the two Lebanons, and the rallying point of Israel

here, is doubtless what the Arabs call "the Mountain of the Prophet Samuel" (Neby Samwil), five miles northwest of Jerusalem, and the highest mountain in that region. A monastery called after the prophet crowned the summit early in Christian days. The Crusaders called it "The Mountain of Joy", because they gained their first glimpse of Jerusalem from a village near it, and when they got a foothold in the land, they built a church on the site of the monastery. Parts of this church still remain. When the Mohammedans re-conquered the country, they built a mosque on the same spot, over the reputed tomb of the prophet, and from the tower of the mosque one of the finest views in Palestine may be obtained, extending to Mount Ebal on the north, the Mediterranean on the West, and the mountains on the east of the Jordan.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Some Test Questions

1. In what manner was God's judgment on Eli's house executed? What effect had the bad news on Eli?

2. What sacred symbol was captured by the Philistines? Why did they send it

back to Israel? What was sent with it?

3. Whither was it first taken? In what town was it afterwards left?

4. Who received the ark into his house? Who was set apart to care for it?

5. How long did the ark remain in Kirjath-jearim? Why did the time seem long to Israel?

6. Explain, "Israel lamented after the

Lord". How had they suffered?

7. Who now came to the front as Israel's leader? What did he bid his people do?

8. What did he promise to do for them? What confession did they make?

9. Where had Israel been gathered? What enemies attacked them?

10. What did the Israelites beg Samuel to continue doing for them? How were his prayers answered?

Something to Look Up

1. "The thunder of his power who can understand." What great Bible personage used these words? Turn to place.

2. A New Testament writer says, "The effectual fervent prayer of a righteous man availeth much". Find the passage.

ANSWERS (Lesson XI.)—1. To Adam and Eve, Gen. 1: 28. 2. Luke 2: 41-47.

Prove from Scripture

That only forsaken sin is forgiven.

The Catechism

Ques. 79-81 (Review)—In Rom. 7: 7 (Rev. Ver.), Paul says of himself, "I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet". He could say truthfully, that he had not broken the Commandments in outward act. He had not set other gods before him, he had not been

an idolater, a profane man, or a Sabbath-breaker; he had not dishonored his parents, nor had he been a murderer, an adulterer, a thief, or a false witness. But he could not say that he had never had evil desires in his heart. And so he found, as we shall find, if we are honest with ourselves, that his own obedience was very imperfect, and that he needed the perfect obedience of Christ to make him acceptable to God.

The Question on Missions

Ques. 12. The fruits of our Mission to the Chinese in Canada are gathered in China itself even more abundantly than in our own country. This is owing to the fact that the Chinese do not, as a rule, remain long in Canada, but return as soon as possible to their native land. The 1,000 Chinese attending 50 Sunday Schools contribute annually about \$3,000 for the support of our mission to their own countrymen in Macao. Besides this, the Chinese in Canada contributed the handsome sum of \$10,000 for the relief of the recent famine in China. This generosity is proof of their appreciation of efforts on their behalf, and shows their desire to assist in evangelizing their countrymen. They are not wealthy, as they come from the middle classes such as farmers and shopkeepers. About 175 Chinese are communicants of our church in Canada.

FOR TEACHERS OF THE LITTLE ONES

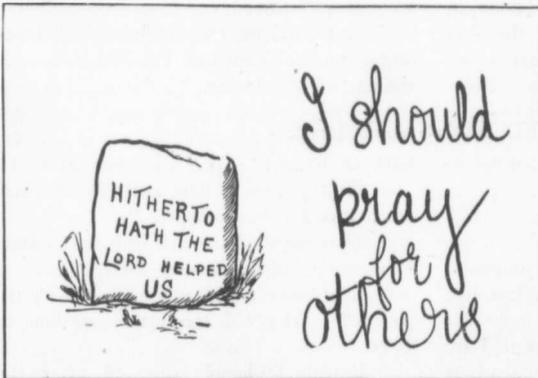
Lesson Subject—God answering prayer for his people.

Introduction—Let the children stand and stretch up their arms, to show how tall they

will be when they are grown up. We are going to hear about Samuel when he became a grown-up man. Let the little ones tell you something about Samuel when he was a boy.

Without God—God had let the Philistines take away the ark from the tabernacle. He did this because the children of Israel had turned away from Him (see Exposition). Soon the Philistines were glad to bring the ark back again, chap. 6.

Turning to God Again—God made Samuel a judge among



the people, and for many years he had been trying to turn them away from the false gods, v. 3.

Golden Text—Print and repeat Golden Text. The Israelites put away the false gods, and served the true God only, v. 4.

A Great Prayer Meeting—Do you ever go to prayer meetings with father and mother? (Ask them to take you sometimes.) We are going to hear about a great big prayer meeting that Samuel gathered at Mizpeh. Describe the pouring out of the water in token of confession of sin—telling God they were sorry for their sins. The people fasted (explain), and Samuel prayed.

Prayer Answered—While they were praying, the Philistines came near to fight them; but God sent a great storm of thunder and

lightning and frightened them, so that they turned and ran away, and the Israelites ran after them and defeated them.

Ebenezer—Samuel sets up a "Remember Stone". We'll sketch a stone, and print, "HITHERTO, etc." (v. 12). Let us remember that God has heard, and will hear our prayers. For whom can we pray?—Print FATHER, MOTHER, etc., SICK ONES, etc., HEATHEN CHILDREN.

Sing—Hymn 565, Book of Praise.

A little girl prays :

" God bless all the sick people;
God bless all the sad people;
God bless all the lonely people;
God bless all the bad people "

Something to Think About—I should pray for others.

FROM THE PLATFORM

ISRAEL'S OUR SAVIOUR

At this Christmas season, the thoughts of all are turned to the coming of the world's SAVIOUR (Print). The Lesson for the day, in regular course, shows us One who came to ISRAEL as their Saviour in days of old. Turn the conversation, first, to the great gathering of God's people at Mizpeh, their sincere and hearty confession of their sin, Samuel's prayer for them, the attack of the Philistines, the dreadful thunderstorm, the terror of the invaders, and their flight before Israel. It was God, the scholars will tell you, who proved Himself the Saviour of His people. Now print OUR Saviour. Who is this? None other, all gladly respond, than the blessed Christ. And in the Golden Text of the Christmas Lesson, he is called the Lord. Bring out the truth, that Israel's Saviour and ours is the same, only now God has appeared in the likeness of man. How sure we may be that the strong Son of God can conquer all our foes! Sing Hymn 100, Book of Praise.

CHRISTMAS LESSON—An Alternative Lesson

Matt. 2 : 1-12. Commit to memory vs. 10-12.

GOLDEN TEXT—For unto you is born this day in the city of David a Saviour, which is Christ the Lord.—
Luke 2 : 11.

Time and Place—Perhaps B. C. 5, possibly as early as B. C. 6 or 7; Jerusalem, the capital of Judea, and Bethlehem, a village 6 miles south of that city.

Lesson Setting—Jesus was born in Bethlehem, his parents, Joseph and Mary, having journeyed thither, in accordance with the

Emperor's decree, to have their names registered, Luke 2 : 1-7. There the Saviour was born in a stable, and there He received the worship of the shepherds, Luke 2 : 8-20. On the eighth day after His birth He was circumcised, and His name given Him, which is the same as Joshua, the name of

Moses' successor as Israel's leader. It means "Jehovah is salvation" (see ch. 1:21). Forty days after His birth, Jesus was presented to the Lord in the temple, according to the law (Luke 2:22-24), and was then taken back to Bethlehem.

I. JESUS SOUGHT.—1, 2. *Bethlehem of Judæa*; the home of Naomi and Ruth (see Lesson X., Ruth 1:14-22), and Boaz, who became Ruth's husband. From these two descended the world's Saviour, now born in the very place where they had dwelt long before. *Herod the king*; known in history as Herod the Great, a powerful, but very wicked and cruel ruler, who reigned in Jerusalem from B. C. 40 to B. C. 4. He was not an independent ruler, but was subject to the Roman Emperor. *Wise men*; that is Magi, members of a class of priest sages, who devoted themselves to the study of the sciences, especially astrology, medicine, and dreams. *From the east*; the regions beyond the Euphrates, the birthplace of Abraham, whence he migrated to Canaan. *To Jerusalem*. The wise men naturally expected to find the new born king in the capital of the Jews. *Star*. A remarkable conjunction of the planets Jupiter and Saturn, which takes place every 800 years, occurred three times in the year 7 B. C. In the following year Mars joined this conjunction. When it

occurred in A. D. 1603-4, Kepler discovered a new, brilliant, and peculiarly colored, evanescent star between Jupiter and Saturn. This star was noted in the tables of the Chinese, and astronomers have calculated that it made its first appearance in Feb. B. C. 4, which would be about the time the wise men left Jerusalem.

II. JESUS FOUND.—3-10. *Herod troubled*; dreading the overthrow of his throne. *All Jerusalem*. They had no desire for a king who would condemn their sin and selfishness, and require them to live righteously. *Chief priests and scribes*; the religious leaders and teachers. *Prophet*. See Mic. 5:2. *Not the least*; but a very important place as the Messiah's birthplace. *Princes*; heads of families in Israel. Bethlehem is represented as a person standing amongst these. *Privily*; secretly.

III. JESUS WORSHIPED.—11, 12. *Opened treasures*; that is, the caskets or chests containing the treasures. *Presented unto him gifts*. It was, and still is, the custom in the East to approach a king with gifts. *Warned of God*; who thus foiled the plans of Herod. *Departed another way*; so that, while Herod waited their return, Joseph and Mary might have time to escape with Jesus into Egypt, v. 13.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Christmas gifts.

Introduction—Draw a heart with CHRISTMAS printed on it. If we could look into the heart of each little boy and girl to-day, what is the biggest thought we should find there, do you think? What are you all thinking a great deal about? Yes, Christmas, of course. You are thinking of the merry Christmas you hope to have, and of all the stockings full of good things, and of Christmas trees laden with gifts, and of Christmas parties, and I hope you are also thinking of the surprises and good things you have ready to make some others merry on this Christmas day. Here is a picture of a Christmas tree (outline), and some stockings (outline), and some boxes of good things (outline). These are all very good, and give great happiness for a while; but there is one

Gift that God has sent for us all—and for all the year round, and forever. Repeat Golden Text.

The Great Gift—This is the real reason why Christmas should be a joyful day for every body. All hearts should be glad and thankful. If Jesus had not come, we should have no Christmas and no Christmas joys (explain).

Don't you think we may rub out Christmas from this heart and print, JESUS OUR SAVIOUR? Let us think more of Jesus than of other gifts we hope to get.

The Gifts of the Wise Men—Tell the Lesson.

Giving Others the Saviour—A missionary thought may be given here.

Gift to Jesus—What are you going to give to Jesus on His birthday?

Sing—Hymn 535, Book of Praise.

Something to Think About—Jesus wants me.

Lesson XIII.

REVIEW

December 29, 1907

TO MAKE READY FOR THE REVIEW—The scholar should read over each Lesson carefully, and know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. Let the Supplemental Bible Work be revised; also Scripture Memory Passages, Shorter Catechism (Questions 73 to 81), and the Question on Missions for the Quarter.

GOLDEN TEXT—Thou crownest the year with thy goodness.—Psalm 65: 11.

Daily Readings—(Courtesy, I. B. R. A.)—M.—Joshua, Israel's new leader, Josh. 1: 1-11. T.—Israel enters the Land of Promise, Josh. 3: 5-17. W.—A Christmas Lesson, Matt. 2: 1-12. Th.—Joshua renewing the covenant with Israel, Josh. 24: 14-28. F.—Ruth's wise choice, Ruth 1: 14-22. S.—The boy Samuel, 1 Sam. 3: 1-21. S.—Samuel the upright judge, 1 Sam. 7: 1-13.

Prove from Scripture—*That God is kind.*

Lesson Hymns—Book of Praise, Ps. Sel. 80 (Supplemental Lesson); 301; 477; 65 (Ps. Sel.); 24 (from PRIMARY QUARTERLY); 474.

REVIEW CHART—Fourth Quarter.

THE BEGINNINGS OF THE HEBREW NATION	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Josh. 1: 1-11.	Joshua, Israel's New Leader.	I will not fail thee.—Josh. 1: 5.	1. An appointment confirmed. 2. Encouragement given. 3. Work begun.
II.—Josh. 3: 5-17.	Israel Enters the Land of Promise.	And he led them forth.—Ps. 107: 7.	1. Promises. 2. Preparation. 3. Fulfilment.
III.—Josh. 6: 8-20.	The Capture of Jericho.	By faith the walls.—Heb. 11: 30.	1. Jericho surrounded. 2. Jericho devoted. 3. Jericho captured.
IV.—Josh. 14: 6-15.	Caleb's Faithfulness Rewarded.	Thou hast been faithful.—Matt. 25: 23.	1. A promise recalled. 2. A promise claimed. 3. A promise fulfilled.
V.—Josh. 20: 1-9.	The Cities of Refuge.	My refuge is in God.—Ps. 62: 7.	1. The manslayer's peril. 2. The manslayer's protection. 3. The manslayer's privilege.
VI.—Josh. 24: 14-28.	Joshua Renewing the Covenant with Israel.	Choose you this day.—Josh. 24: 15.	1. A choice presented. 2. A choice made. 3. A choice confirmed.
VII.—Judg. 7: 9-23.	Gideon and His Three Hundred.	Ye shall not fear.—Deut. 3: 22.	1. Midian's camp. 2. Midian's conqueror. 3. Midian's fight.
VIII.—Rom. 14: 12-23.	World's Temperance Sunday.	Judge this rather.—Rom. 14: 13.	1. Our Judge. 2. Our brother. 3. Our conscience.
IX.—Judg. 16: 21-31.	The Death of Samson.	Be strong in the Lord.—Eph. 6: 10.	1. Samson captured. 2. Samson mocked. 3. Samson victorious.
X.—Ruth 1: 14-22.	Ruth's Wise Choice.	Thy people shall be my people.—Ruth 1: 16.	1. The decision. 2. The journey. 3. The homecoming.
XI.—1 Sam. 3: 1-21.	The Boy Samuel.	Speak, Lord.—1 Sam. 3: 9.	1. Called. 2. Instructed. 3. Obeying.
XII.—1 Sam. 7: 1-13.	Samuel the Upright Judge.	Prepare your hearts.—1 Sam. 7: 3.	1. The people's repentance. 2. Samuel's prayer. 3. Israel's victory.

THE QUARTERLY REVIEW

ISRAEL IN CANAAN

The Quarter's Lessons show us Israel entering into their new home in the land of Canaan, and "making good" their claim upon it (see HOME STUDY QUARTERLY, page 126). In taking possession of the land, and later, in driving out enemies who invaded it, they had, as leaders, five famous heroes. Besides these, the Lessons show us one woman as brave as any of them, who well deserves to be called a heroine (see INTERMEDIATE QUARTERLY, page 126). Let the Review take the form of another look at these old-time heroes, before we leave them, for six months' study of the life of One greater than them all—Jesus, the blessed Son of God.

I. JOSHUA

Picture the warrior, in armor, chosen of God to succeed as the leader of God's people (Lesson I.). The scholars will tell you his name at once. It is Joshua, the famous general.

Bring out, by questioning, his leading of Israel's hosts across the Jordan (Lesson II.), and his heading the capture of Jericho (Lesson III.). In Lesson V. Joshua appears again, arranging for the Cities of Refuge (recall their situation and purpose), and in Lesson VI., renewing the covenant between Jehovah and Israel.

II. CALEB

Recall how Caleb and Joshua had stood by each other, long before, when the ten cowardly spies, at Kadesh-barnea, counseled Israel not to go forward to the capture of Canaan, and these two alone urged them to advance. Caleb (Lesson IV.) is now an old man, but is still eager for work and conflict. Get the scholars to tell of his request to Joshua, for the possession of a city which he could not make his own without hard fighting.

III. GIDEON

The scholars will be eager to go over again, guided by questions, the thrilling story of the routing of the immense army of the Midianites by Gideon's three hundred, each one of them a picked man, filled with enthusiasm for God and his leader (see Lesson VII.).

IV. SAMSON

Was Samson a hero? Lesson IX. (Lesson VIII. is the special Quarterly Temperance Lesson) tells the story of his sad fall (recall briefly the main facts). But he showed himself a real hero, after all, in his death, by giving his own life, in a final conflict with those who were not his enemies alone, but the enemies of God and of righteousness (have the scholars tell you the story of this famous incident of the destruction of the temple at Gaza).

V. RUTH

Touch rapidly the main points in the story of Ruth's leaving her own land to accompany her mother-in-law, Naomi, on her return to Bethlehem (Lesson X.). No one who knows the story, will refuse to call her a heroine.

VI. SAMUEL

Lesson XI. presents Samuel as a boy. Point out that he was a hero even then; for it was a hard task he was given to do, and he carried it through bravely and well. In Lesson XII. he is a man, and he stands forth as the heroic leader of his people, at the time of their sore oppression by the warlike Philistines.

Remind the scholars that, in a day or two, we shall be entering upon a New Year. During its days we shall have many foes to meet and battles to fight. Shall we not ask God to give us the strength and courage seen in the heroes of our Quarter's Lessons?

FOR TEACHERS OF THE LITTLE ONES

Review Subject—God bestowing gifts upon His people.

Introduction—This is the last Sunday of this year. On Wednesday morning, we shall say to our friends, "A HAPPY NEW YEAR!" To-day we are going to say, GOOD-BY (Print) to the old year, and we are going to write in a "Year Book" some of the good things God has given us during the year. (Have ready twelve papers outlined on the board, numbered, or use sheets of paper and place each sheet on the board. These may be tied together at the close of the lesson and given to the youngest, or any, child. Write with colored chalk.)

Review—On each page we'll write something that will help us to remember the Lessons for the Quarter, and the good things God did for His people.

- Lesson I.—Gave them a brave new leader — (Print) JOSHUA.
 (Jesus is my leader)
- Lesson II.—Brought them safely across the Jordan — (Print) JORDAN.
 (Jesus is very strong)
- Lesson III.—Gave them the victory — (Print) JERICO.
 (God will help me to conquer Satan)
- Lesson IV.—Rewarded a faithful soldier — (Print) CALEB.
 (I am a soldier of Christ)
- Lesson V.—Provided a place of safety — (Print) CITIES OF REFUGE.
 (Jesus is my only Saviour)
- Lesson VI.—Called His people to serve Him — (Print) GOD ? or IDOLS ?
 (I should choose God's service)



- Lesson VII.—Chose brave men — (Print) GIDEON.
 (God wants me to be brave)
- Lesson VIII.—Taught them to set a good example — (Print) STUMBLINGBLOCK.
 (I should set a good example)
- Lesson IX.—Gave strength to His servant — (Print) SAMSON.
 (God will make me strong)
- Lesson X.—Brought a stranger among them — (Print) RUTH.
 (God wants everyone to know Him)
- Lesson XI.—Called a boy to serve Him — (Print) SAMUEL.
 (I should heed God's voice)
- Lesson XII.—Answered prayer for His people — (Print) PRAYER MEETING.
 (I should pray for others)

Golden Text—Now, on the outside page, we'll draw a crown with yellow chalk, using red and purple and green and blue for the jewels in the crown. Print Golden Text, and repeat. Let the children tell of some good things God has done for them :

- " John was ill, and he got well again " — (Print) HEALTH.
 " Auntie gave me a doll " — (Print) KIND FRIENDS.
 " Gave me a house " — (Print) HOME.
 " Gave me things to eat " — (Print) FOOD.
 " I got a new coat and two new dresses " — (Print) CLOTHING.

Yes, these (and many more) are all good things. They all come from God (explain). Sing v. 1, Hymn 513, Book of Praise. Now, under the crown we'll print the name of God's greatest and best Blessing—JESUS !

Something to Think About—I should be thankful.

AN ORDER OF SERVICE : Fourth Quarter*Opening Exercises****I. SILENCE.**

II. SINGING. Ps. Sel. 80, Book of Praise.
(It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

III. RESPONSIVE SENTENCES. Ps. 67.

Superintendent. God be merciful unto us, and bless us;

School. And cause His face to shine upon us;

Superintendent. That Thy way may be known upon earth,

School. Thy saving health among all nations.

Superintendent. Let the people praise Thee, O God;

School. Let all the people praise Thee.

Superintendent. O let the nations be glad and sing for joy :

School. For Thou shalt judge the people righteously,

Superintendent. And govern the nations upon earth.

School. Let the people praise Thee, O God;

Superintendent and School. Let all the people praise Thee.

IV. THE LORD'S PRAYER (in concert).**V. SINGING.**

O day of rest and gladness,
O day of joy and light,
O balm of care and sadness,
Most beautiful, most bright !

On Thee the high and lowly,
Before the eternal throne,
Sing Holy, Holy, Holy,
To the great Three in One.

—Hymn 383, Book of Praise.

VI. PRAYER.**VII. SINGING.** Psalm or Hymn selected.**VIII. BIBLE WORK.** From the Supplemental Lessons.**IX. READING OF LESSON PASSAGE.**

X. SINGING. Psalm or Hymn selected.
(This Hymn may usually be that marked, "From the PRIMARY QUARTERLY".)

Class Work

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

I. ROLL CALL, by teacher.

II. OFFERING, which may be taken in a class envelope, or class and report envelope.

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from the Supplemental Lessons.

IV. LESSON STUDY.**Closing Exercises****I. ANNOUNCEMENTS**

II. SINGING. Hymn selected.

III. REVIEW FROM SUPERINTENDENT'S DESK; which, along with the Blackboard Review, may include one or more of the following items : Recitation in concert of Verses Memorized, Catechism, Questions on Missions, Lesson Title, Golden Text, and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)

IV. RESPONSIVE SENTENCES. Eph. 6 : 10, 14-17.

Superintendent. Be strong in the Lord, and in the power of His might.

School. Stand therefore, having your loins girt about with truth,

Superintendent. And having on the breastplate of righteousness;

School. And your feet shod with the preparation of the gospel peace;

Superintendent. Above all, taking the shield of faith,

School. Wherewith ye shall be able to quench all the fiery darts of the wicked.

Superintendent. And take the helmet of salvation,

School. And the sword of the Spirit, which is the Word of God :

V. SINGING.

Fight the good fight with all thy might,
Christ is thy strength, and Christ thy right;
Lay hold on life, and it shall be
Thy joy and crown eternally.

—Hymn 251, Book of Praise.

VI. BENEDICTION, OR CLOSING PRAYER.

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G. C. KREIGHBAUM
Writing Master

BIBLE DICTIONARY FOR FOURTH
QUARTER, 1907.

[For additional information in regard to certain of the Places, see Geography Lessons.]

Ad'-am. The city on the Jordan where the waters were held back while Israel crossed over.

A-mal'-ek-ites. A desert tribe descended from Esau.

Am'-o-rites. A Canaanitish tribe inhabiting the highlands on both sides of the Jordan.

An'-a-kims. A stalwart race settled about Hebron.

Be'-zer. The southernmost City of Refuge east of the Jordan.

Ca'-leb. One of the twelve spies sent into Canaan, who afterwards received from Joshua the uplands of Hebron as a possession.

Ca'-na-an-ites. The lowlanders of Canaan inhabiting the coast lands and the Jordan valley. The name was also given to the inhabitants of Canaan generally.

Eb'-en-e'-zer. "Stone of help". A memorial stone set up by Samuel at the place where the Lord discomfited the Philistines, 1 Sam. 7: 10, 12.

E'-li. The high priest during the early days of Samuel. He lived at Shiloh.

E'-phra-im. One of the twelve tribes of Israel. Their territory was in central Palestine.

Esh'-ta-ol. A town 13 miles to the west of Jerusalem.

Eu-phra'-tes. A large river of Western Asia, flowing into the Persian Gulf.

Gid'-e-on. One of the most famous of Israel's judges. He inflicted a great defeat on the Midianites, and governed Israel for forty years.

Gil'-gal. Near Jericho, the first camping place of the Israelites after crossing the Jordan, and their headquarters during the conquest of Canaan.

Gir'-ga-shites. A tribe of Canaan; their dwelling place is unknown.

Go'-lan. The northernmost City of Refuge east of the Jordan.

He'-bron. The southernmost City of Refuge west of the Jordan. See also on Caleb.

Hit'-tites. A powerful tribe in the north of Canaan.

Hiv'-vites. One of the tribes dwelling in Canaan before the conquest of the country by the Hebrews.

Jeb'-u-sites. A mountain tribe of Canaan dwelling at Jebus, that is Jerusalem.

Je-phun'-neh. The father of Caleb.

Jer'-i-cho. An important city in a plain six miles west of the Jordan.

Jor'-dan. The famous river of Palestine. It flows from Mount Hermon to the Dead Sea.

Josh'-u-a. Successor to Moses, and the leader of Israel in the conquest of Canaan.

Ju'-dah. A tribe of Israel settled in southern Palestine. From this tribe Christ sprang.

Ka'-desh-bar'-ne-a. A place 50 miles south of Beersheba.

Ke'-desh. A City of Refuge situated in Naphtali.

Kir'-jath-ar'-ba. "City of Arba", the old name for Hebron, so called from its founder, Arba, a famous giant.

Kir'-jath-je'-a-rim. The "Forest City". Situated in the hill country on the western border of Benjamin.

Leb'-a-non. Meaning "white"—a range of snow-covered mountains to the north of Palestine.

Ma-nas'-seh. The tribe of Israel descended from Joseph's elder son.

Mid'-i-a-nites. A wandering tribe of the Arabian desert.

Miz'-peh. "Watchtower". A small town on an elevation, some 3,000 feet above sea level, 4 miles northwest of Jerusalem.

Mo'-ab. The district east of the Dead Sea inhabited by the Moabites, who were descended from Lot.

Mo'-ses. Son of Amram and Jochebed. The deliverer of Israel from Egypt; and their lawgiver and leader through the wilderness. He died on Mt. Nebo, not being permitted to enter the Promised Land.

Na'-o-mi. A woman of Bethlehem, who migrated from that place, with her husband and two sons, and afterwards returned with Ruth, her daughter-in-law.

Naph'-ta-li. One of the twelve tribes of Israel. Their territory was in the far north of Canaan.

Pe-riz'-zites. A Canaanitish tribe.

Phil'-is-tines. A nation, noted for their progress in agriculture and commerce, and for their warlike spirit, inhabiting a strip of country on the southwestern coast of Canaan.

Ra'-hab. A woman of Jericho who showed kindness to the spies sent by Joshua.

Ra'-moth. The central City of Refuge east of the Jordan.

Reu'-ben. One of the twelve tribes, whose territory was east of the Jordan.

Ruth. See Naomi.

Sam'-son. A judge and deliverer of Israel from the Philistines, and famed for his great strength.

Sam'-u-el. The son of Elkanah and Hannah. The name means "asked of God". He was the last of the judges and first of the prophets.

She'-chem. An ancient and important city of Palestine, beautifully situated in a sheltered and fertile valley. It was a City of Refuge.

Shil'-oh. The place where the Israelites under Joshua set up the tabernacle. It long remained the religious centre of Israel.

Zar'-e-tan. A hill near the ford Damieh (see Adam).

Zor'-ah. The town about 2 miles southwest of Eshtaol (which see), where Samson was born, and where he was buried.

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THE BOOK PAGE

A Quaker corner of England, diplomatic and parliamentary circles in London, the court of Prince Kaid, Ruler of Egypt, the deserts of the Soudan—all these fifty years ago—are the scenes in which Gilbert Parker has set his latest story, **The Weavers** (530 pages, 8 full page illustrations, Copp, Clark Company, Toronto, price \$1.50 net). David Claridge, the young Quaker hero, is, unknown to himself, the heir to a title and a great estate in England. Business takes him to Egypt, and a direful happening early in his stay there leads him, as a measure of atonement, to give his life to the bettering of that land. In this, he has to brave enmity and intrigue in the Egyptian court, and neglect by the officials in England, who should have given him strong backing. The sadness in the love story which runs through the book is relieved by the foreshadowing at the very last of happier days. Readers of Gilbert Parker's earlier work may think he has never since come up to the standard of reality and charm set by his stories of French Canada. But **The Weavers** is a strong book, with an interest that holds, and with scenes that stay vividly in the mind.

The Macmillan Co. of Canada, Toronto, announce the issue of Professor Moulton's **Modern Readers' Bible**, in one volume. Originally in 20 small books, these are now gathered into one beautiful volume printed on Bible paper (cloth \$2.00, flexible Turkey morocco, \$5.00). Professor Moulton's paraphrasing of the text, his introduction to each book, with historical and literary notes, etc., are features too well

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From the Upper Canada Tract Society, Toronto, come three volumes, the first of which, **Problems of Prayer** (Hodder & Stoughton, London, 229 pages, £1.75) by J. G. James, D.Lit., is a most noteworthy book. It is "an attempt to face honestly all the more important speculative and practical difficulties" in regard to the question of prayer. The author holds that the present movements in philosophic thought are "distinctly favorable to a reasoned belief and confidence in a God who answers prayer". The "frank acknowledgment of the teleological element in Nature," which the most recent authorities in science make, works in the same direction. The treatment is luminous and suggestive to a degree, and intensely modern. The Objective Value of Prayer, The Three Stages in Prayer, Is Prayer Always Answered? Prayer for Vindication, may be mentioned as four out of the eleven chapter titles. The man who prays, the man who does not believe in prayer, and the teacher and preacher who have to face objections and questions on this most vital topic, will all benefit by a careful reading of this book.

In **The Life of Christ according to St. Mark** (same publishers, 295 pages \$1.75), an imaginary reader, "an intelligent, well-educated Jew of our own times, devout, yet liberal and modern in his Judaism" is led through a study of Mark's Gospel. He knows nothing of the other Gospels or of Christian theology. What impression of Christ does he receive? In this novel treatment of St. Mark, Professor W. H. Bennett

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Just the book to delight the heart of a boy is, **Ungava Bob: A Winter's Tale**, by Dillon Wallace (Fleming H. Revell Company, New York; Henry Frowde, Toronto, 342 pages, 7 full illustrations, \$1.25). It is an account of a young trapper's first

winter's hunt in the interior of Labrador, on the "Big Hill trail," near the haunts of the mysterious Nascaupee Indians. After many thrilling adventures, the hero of the tale is saved from freezing to death by the Indians, and spends the winter amongst them. Meanwhile a couple of trappers on neighboring trails, chums of Bob's, find some scattered bones and torn clothing, and conclude that he has been devoured by wolves. These are taken to his home, and every one except his mother believes that they are Bob's. The surprise and joy of his home-coming may be imagined, and also his delight at finding his sick sister Emily on the road to health as the result of an operation in St. John, paid for by the furs he himself had caught. Readers of the author's, *Lure of the Labrador Wild*, will welcome this fine story.

In, **Poems, New Complete Edition** (Copp, Clark Company, Toronto, 257 pages; frontispiece portrait of the author, \$2.00) are gathered together for the first time all the poems of Charles G. D. Roberts. It is a goodly book, and a notable addition to the steadily increasing collection of important Canadian poetry.

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Virginia Presbyterian and Religious Liberty, by Professor Thomas Cary Johnson (Presbyterian Committee of Publication, Richmond, Va., 128 pages, 50c. paper, 75c. cloth), is a brief, clear, and strenuous setting forth of the part the Presbyterians had in the battle for the separation of Church and State, and consequent religious liberty, in Virginia, in Colonial and Revolutionary times. It is especially timely in the tercentenary year of that mother State, and, as an

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Three addresses given at the Yale Divinity School, by as many of its graduates of a few years' standing make up the little volume, **The Significance of the Personality of Christ for the Minister of To-Day** (The Pilgrim Press, Boston, 91 pages, 75c. net). The claim of the addresses for a hearing, as set forth in the preface, is that the liberty of investigation on which Yale plumes herself "is not leaving men unsettled in mind and negative in temper"; and that they disclose the tendency of thought among the younger ministers of the country. The addresses are worth a careful reading.

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