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The Teachers Monthly

Rev. E. Douglas Fraser, D.D., Editor
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Vol. XXI.

Toronto, February, 1915

No. 2

The weekly Calendar of one of our leading churches, in its announcements relating to the School, says: "In many ways the Sabbath School is the most important Department of our church life." And this statement is supported by three reasons. First, "it is the Department of Hope." Second, "it is the Department of Safety." Third, "it is the Department of Investment." It is a great thing to have a share in the work of an institution of which these things can be truly said. "Hope,"—the future of our country and our church depends, in no small measure, on the Sabbath School. "Safety,"—who can tell what the Sabbath School is doing for the protection of children and young people. "Investment,"—where are larger returns to be obtained than in the training of young life?

Must not be Neglected

An interesting sidelight on war conditions in France is found in the November Journal *Des Ecoles du Dimanche* (Sunday School Journal) published in Paris.

The Sunday School Society of France finds itself in serious difficulties, financial and otherwise, and appeals to the loyal assistance of its friends. It speaks true words, which have their significance here, as well as in the war zone, when it says, "The religious education of the children should be pursued, in these troublous times, with even greater care than ever. Yes, in these so sad days for us all, we feel our work to be useful and necessary."

The very last work that should be neglected in this war time is the work of the churches, and the last work which the churches should neglect is that of religious education. War is, in the last analysis, a conflict of *men*: and the strongest men are the men who are soundest at heart; and the soundest at heart are

those who know and follow God the best. And, if after the war, we are to hope for lasting peace, it will only be if God's kingdom reigns in men's hearts.

By all means, keep the work of the Sabbath Schools and Bible Classes steadily going.

On the Wing

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

The shooting of prairie chickens is a fine art. After the season has opened for a few days, they become wild as the keenest sportsman could desire. Of course they must be shot on the wing. He would be a mean man who would pot them sitting.

To go out for a day and bring home the ten allowed by law, one should have a good gun, first class ammunition, and skill,—and the greatest of these is skill. Besides these three, there must be cooperation between you and your companion, he taking one side of the bluff while you take the other.

Our young people seem to be on the wing. While we watch upon one side they escape by the other. This should not be. We have the latest models in organization, the newest helps in literature, and we are supposed to be experts in the use of these. We are learning also how to unite our efforts. The Sunday School, the Organized Bible Class, the Young People's Society, and other agencies of the church join forces not to guard two sides only, but to surround the bluff.

In the chicken hunt many times the bluff is surrounded, the chickens rise with whirring rush, the guns are emptied, but not a bird comes to earth. Why? Just because it was nervous shooting,—shooting into the air, instead of picking out the individual chicken and, with straight eye and steady hand, deliberately making a miss an impossibility.

In our hunt for souls we look at our outfits, we hear the tramp and chatter of our hunters, and we say, "How few!" Why? It is because of nervous teachers, unsteady leaders, beaters of the air, who hope that some may be saved, but lack the skilled faith which guarantees success. But training and practice will make an unerring marksman out of the poorest shot; and efficiency as a teacher or leader is within reach of all who will pay the price of persistent, intelligent effort.

Saskatoon, Sask.

Transformation

When the European war, now in progress, began, Russia, we are told, was threatened with a great industrial and political revolution. But no sooner was war declared than all signs of revolt vanished like melting snow. The bitterest enemies of the government became its loyal supporters, cheerfully giving their aid in carrying out various measures

rendered necessary by the tremendous conflict into which their country was so suddenly plunged. The authorities found their foes transformed into friends and helpers.

Like transformations are taking place in the spiritual sphere. Wherever the gospel goes, the opposition, active or passive, that lies in the natural human heart, to Christ and His claims, passes away, and, in its room, there springs up a great devotion and overmastering loyalty to Him and to His cause.

And these transformations occur in the most unlikely quarters. It often happens, for example, that the scholar who of all in the class has seemed most impervious to the instruction and appeals of the teacher, is suddenly changed into the one most eager to learn and readiest to yield to good influences. The teacher should be constantly on the lookout for such transformations, and, so only he himself be faithful and diligent in his task, his expectation will not be in vain.

THE ART OF QUESTIONING

By Professor O. J. Stevenson, D.Pæd.

II. TESTS OF GOOD QUESTIONS

Teachers are sometimes discouraged because the pupils do not answer questions readily, or because the answers when given are not what were expected. In such cases the teacher may be reasonably certain that it is his own questioning rather than the pupils' answering that is at fault, and he should at once set himself to find the fault and to remedy it.

When a pupil does not answer readily, the teacher must first make sure that the question is clear. The teacher is too apt to think that because the question is clear to him it must be clear to the pupil. As a general rule, the teacher should not have to wait long for an answer if his question is properly framed. If a question is not answered readily, the experienced teacher throws it into another form to make sure that it is understood, or asks another simpler question that may help to throw light on the one he has already asked.

But even though a question is clearly worded, it may be so wide and sweeping that

the pupil does not know where to begin. Such a question, for example, as "What can you tell us about the friendship of David and Jonathan?" is altogether too general and must be put into a narrower and more definite form; as, for example, "What agreement did Jonathan make with David?" "How did he first show his friendship for David?" etc.

We are told, rightly enough, that questions should be such as require the pupils to think. Indeed, it is occasionally a good thing to ask the class a question which they cannot readily answer, and then, having aroused their interest, proceed to analyze the situation by further questions. For example, a junior class is asked why Naaman the leper was angry at being told to wash in the river Jordan. Perhaps, for the moment, they are unable to answer until questioned further about his country, his position, his pride, his contempt for Israel, etc., etc.

But the attempt to ask questions which will make pupils think, has its dangerous sides. When questions are too difficult, or when they are beyond the ability of the majority of the pupils, the class loses interest. If the teacher wishes to hold the attention of his class, he must see to it that his questions are expressed in simple language and that they deal with concrete things, with the characters of the scripture story rather than with abstract questions of doctrine or of right and wrong. No mistake is more fatal than to question "over the heads" of the pupils; and when the teacher discovers that his questions are too difficult, he must make all speed to return to the proper level. It is, of course, possible to err on the other side also, and to deaden the interest of the class by asking questions that are too trivial or that cover ground which is so familiar that it has lost its interest.

But even if the questions are clear and definite and sufficiently simple and concrete to appeal to the pupil, the questioning will still be ineffective unless the different points in the Lesson are developed in their proper order. The Lesson must be carefully planned and each question must help to develop the Lesson story. Poor questioning is too often due to the teacher's lack of preparation. If he has studied the Lesson so that the scripture story is very real to him, so that he can live over its scenes, so that its figures move and live and speak to him in his own language, his questions are not likely to be either formal or trivial, or to lack connection.

University of Toronto

How to Study the Lesson

By Amos R. Wells, Litt.D., LL.D.

II. USE THE HELPS

It is not enough for the Bible student to read the Bible in order to understand a Bible passage, even though he may read all the other passages that throw light upon it. The Bible was written two thousand years ago. It was written in a far-away country and tells about peoples whose customs and many of whose ideas were very different from ours.

All these differences need to be explained; and the explanation, in the nature of things, cannot be given in the Bible itself. More-

over, the Bible was written mainly in Hebrew and Greek, two languages very different from our English; and though our translation is one of the wonders of the world for its fidelity and beauty and power, yet no translation can ever give at all points the full meaning of the original.

For all of these reasons we need Lesson Helps, and the student of the Bible needs to have several of them at hand and to use them all. He needs a Bible atlas, a collection of maps of Bible lands. On the map he will follow every journey of the Bible characters and will locate every place mentioned. This practice is invaluable in making the Bible history clear and vivid. He needs a Bible dictionary. In the Bible dictionary he will find, set forth in convenient alphabetical arrangement, full and orderly accounts of all the Bible persons and places and books and the different objects and subjects mentioned in the Bible.

If, for example, your Lesson is in a new book, Deuteronomy, you will read in the Bible dictionary a summary of the contents of the book, with what is known about the author and the time of writing. If the Lesson is about the call of the fishermen apostles, you will find under Fishing a description of the modes of fishing in Galilee, which are quite different in some respects from ours. If the Lesson is the parable of the Talents, you will read the Bible dictionary article on Money, and will, for the first time, perhaps, get a clear idea of the various coins handled by Matthew, the taxgatherer.

You will not go far in your Bible studies before you will feel the need of a concordance—a full concordance, and not the disappointing little concordance which is all the "Teacher's Bibles" have room for. With this at hand you can hunt down any Bible passage if you have in memory any one significant word of it.

Then you will need a commentary on the Book of the Bible which you are studying. The commentary is a full explanation of the Bible passage, usually verse by verse. It gives the history of the times, an explanation of the words and phrases that need explaining, an account of the ancient customs involved, and an application of the Lesson to our own

times. It brings to your side the wisest Bible scholars and places at your disposal their most mature knowledge and wisdom.

Of course your Lesson Help contains, in a measure, all these various aids. It has a map, and usually a sufficient map. It gives the portions of the Bible dictionary, the concordance, and the commentary which are

most necessary and useful in understanding the Lesson. For a beginning it is all that can be desired. But it will itself, if you study it thoroughly, arouse in you a desire to own the fuller helps I have named and to make full use of them in preparing your Lessons.

Auburndale, Mass.

USING THE GANG INSTINCT

By Taylor Statten

NATIONAL Y.M.C.A. BOYS' WORK SECRETARY

"How can I develop that class spirit in my group?" asked a teacher of a teen-age group of boys, after hearing another leader tell of the enthusiasm with which his boys entered into the many activities they were undertaking.

Well might he ask this question, and, when answered, exert every effort to apply it, for therein lies the secret of success in handling a Sunday School class of boys.

There is a hunger in the heart of every normal boy to be a member of a group. This natural longing has been called the "gang instinct." Unfortunately, the word "gang" suggests a group of low moral standing, and many have thought of the "gang instinct" as something to be crushed. But there may be a good gang as well as a bad gang, and even in its worst expression, this instinct develops many splendid virtues.

Cooperation, group loyalty, sacrifice and unselfishness are the outcome of gang contact, and where that gang is raised to the level of a well supervised Sunday School class the members not only acquire these capacities, but develop the higher and nobler qualities that make for Christian brotherliness.

It is possible to stimulate an *esprit de corps* and cohesion in an artificial or man-made gang, such as the average Sunday School class, as intense as that found in any natural gang, provided the laws of boy life are observed. First, there must be a fair degree of self-government. The boys must feel that it is *their* group and not the teacher's. This suggests a class name and organization. Beware of an overdose of adult interference. The teacher can well afford to allow the boys to

make some mistakes. They learn best through their own experiences. However, he should maintain a close relationship to the boy leader, but his function—like that of the foreign missionary—is to train "native workers," rather than do the entire work himself.

One of the most potent factors in developing a class spirit is play, especially team games. Competition of any sort tends to cement the class together, but in team games, where every member has a chance to play, the boys learn more about cooperation than in any other activity. Avoid keen competition in leagues, where the winning of the series by one team discourages all the others. Far better to have occasional friendly games with neighboring groups. Place the emphasis on "playing the game," not on "the victory."

*The Canadian Standard Efficiency Test programme suggests many activities through which the gang instinct may find expression and thus weld the group together. This instinct is so powerful, when rightly used, that the leader finds it easier to influence the entire class than any single member of the class. Public opinion is the opinion of the group. It matters not what outsiders think.

The leader, with a knowledge of the religious nature of adolescent boys and a faith in God, will take advantage of the quiet, unhurried mid-week meeting to suggest the highest manifestation of the gang instinct, which is the bond of Christian fellowship. There we have real unity of purpose, and if the boys are allowed to lead in prayer in their

*The Canadian Standard Efficiency Tests: for sale by Presbyterian Publications, Church and Gerrard Sts., Toronto, 10c. postpaid. See *TEACHERS MONTHLY*, January, 1915, page 8.

own boyish way, and then inspired to unite in some real worth-while service for someone outside of their own class, the leader may feel that he has taken full advantage of that instinct which, no doubt, played a large part in the development of the boy Jesus when He "increased . . . in favour with . . . man."

Toronto

A Working Tool

The Sunday School library has not outlived its usefulness, but it must be well-chosen and well-managed. It is not merely a place from which to get something to read; it is not a bribe to secure attendance at the Sunday School; it is a *tool* with which to do valuable work; it is a weapon of defense against worthless reading; and it should afford sturdy and practical service to morality, good citizenship and religion. The secular library may be more or less negative in its excellence; but that of the Sunday School library must be positive. The secular library may admit any book that is not injurious; the Sunday School library must admit no book that is not distinctly helpful. It must refuse to accept a volume, however interesting or popular, unless it can give a reason for its admittance. The book must be such that it will influence its readers for good, or it should have no place on the shelves of the Sunday School library.

It is evident that a great responsibility rests upon those who select the books. It would be a good plan if, under the title of every volume accepted, some member of the committee should write over his own signature, "I have chosen this book because . . ." Let the young folk feel that it is *their* library. Encourage them to bring their favorite books for the committee to examine and add to the collection if they are approved. Teach the children that it is an honor to have a book accepted.

After a good selection of books has been made, much must be done, by both librarian and teachers, to bring the right book to the right child at the psychological moment. The librarian must of course know the library, and must be a person of tact and intelligence. He must know what is going on in the classes, and may suggest or recommend books to

teachers and pupils, or post a list of books of immediate interest. From time to time he may issue a leaflet, or give a short talk on new books, or concerning valuable ones which, from some lack of attractiveness in print, or illustration, or binding, have been overlooked.

It is the teacher, however, who comes nearest to the pupils. If he can say, "Here is a book of travel and adventure in the country which we are studying," and can produce the volume and read just enough to arouse a desire to know what follows, some members of the class will be sure to want to carry these books home to finish, and one story that a child has read of his own volition is worth a score of those to which he has passively listened. After the majority of a class have read a certain book, it is worth while to spend a few minutes in discussing it—but the pupils themselves must be led on to do most of the talking. Absolutely perfect books are no more common than perfect people; but by emphasizing the good features of books the teacher can do much to cause the bad points to be forgotten.—Encyclopedia of Sunday Schools

Teacher Training

The work of Teacher Training goes steadily on, as appears from the lists printed regularly in the *TEACHERS MONTHLY* of those who have obtained Certificates or Diplomas, either in the Canadian First Standard Course or the Advanced Standard Course of our own church.

Every teacher who studies one or other, or both, of these Courses is thereby better equipped for his work. For example, this year, when the International Uniform Lessons are from the Old Testament, the teacher will gain a fine background for his work from the study of the Books of the Old Testament, treated by Professor McLaughlin of Victoria College, Toronto, in the First Standard, and by Principal Scrimger of our Theological College, Montreal, in the Advanced, Course.

Or, if the teacher wishes to become more proficient in methods of teaching and class management, there are Mr. W. E. Groves' *The Teacher and Principal*, W. A. McIntyre's *The Pupil in the First Standard Course*, and

in the Advanced Standard Course, *The Teacher and the School*, by Professor F. Tracy, and *From One to Twenty-one*, by President Walter C. Murray. In Schools where Graded Lessons are in use, one of these pedagogical books might be taken up at the Teachers' Meeting by the teachers of all grades.

Rev. J. C. Robertson, Confederation Life Bldg., Toronto, General Secretary for Sabbath Schools and Young People's Societies, will gladly give any desired information regarding either of the above Courses.

How to Give Out the Graded Lesson Folders

This is a word specially for the teachers of

classes using our Departmental Graded Lessons.

In giving out the scholars' folder or Handwork leaflet, be sure that it is given out the Sunday the Lesson is taught, and not the Sunday previous; and that it is given out *after the Lesson is taught*, and not before. The idea is, that the teacher shall first teach the Lesson; then the scholar is to take home the folder with the story in it, and the mother or some other of the home people then finds out how much of the story the child remembers, and reads it over again to the child, or helps the child to read it for himself or herself. The Handwork leaflet, in the same way, is given out after the Lesson has been taught, and the work is done at home.

GRADED LESSONS: LOSSES AND GAINS

By Rev. J. C. Robertson, B.D.

General Secretary for Sabbath Schools and Young People's Societies

Changes anywhere will usually mean the loss of some things which have become familiar, and the change from Uniform to Graded Lessons in the Sunday School is no exception to the general rule.

1. There will be the loss of the reading in common by the entire School of the Uniform Lesson at the opening exercises. The opening exercises are intended as a period of worship for the entire School (or Department). They are usually made up of singing, scripture reading, and prayer in various forms. Many Schools, when still using Uniform Lessons, had already found that for intelligible worship in the Sunday School, it is much better to replace the reading of the Lesson by some carefully chosen familiar scripture passage, sometimes a passage to be repeated from memory by the entire School. This, with appropriate praise and prayer, would provide for a complete unity in the service and create a spiritual atmosphere most helpful for the teaching of the Lesson in class. Some plan of this kind is necessary in Schools using Graded Lessons, and provision is made for it in our own Departmental Graded Lessons, the material for

this being given in the Graded Teachers' Quarterlies.

2. There will be the loss of the general review of the Lesson in the closing exercises of the School. The value of this review was mainly that it made up in some measure for the failure of any teachers to do their class work thoroughly. Any change, therefore, that would place the responsibility for thorough work more definitely on the teacher, as the use of Graded Lessons will do, should be welcomed. Many superintendents, however, in Schools using Uniform Lessons have dropped the review, and, where thought necessary, have replaced it by a brief bright talk on missions or the like. In using Graded Lessons the superintendent will not relax his oversight of the teaching, but he will give special attention to ways and means for helping the teachers to do their own work efficiently. This also is an important step in the right direction.

3. There will be the loss in the home of the common Daily Bible Readings in connection with the Uniform Lessons. This is a much more serious question, and special care should be taken that every home now following this

plan should have a gain to match, in any change that may be made. While, however, this plan has many commendable features, it has also one serious weakness, in that it provides very little real help to any fathers and mothers who may be earnestly desirous of giving their young children suitable religious instruction, but who simply do not know how. This is probably one main reason why more homes are not using these Daily Bible Readings.

It is, therefore, important to consider the Graded Lessons from this point of view also. The Graded Lessons for Beginners and for Primaries, that is, for children four, five, six, seven and eight years old, are in the form of Bible stories carefully selected so as to be specially helpful for these years. The teacher tells the Bible stories to the class on Sunday, then gives to each of the scholars a leaflet containing the story which has just been told. The scholar is asked to take this home and give it to father or mother and have them see how much of it the scholar remembers. The father or mother is asked to read the story over with the child, and to talk about it during the week, in order that the child may be able to retell it accurately in class the following Sunday. The first half of each class session for Beginners and Primaries is spent in hearing the scholars retell the last Sunday's Lesson, and the second half in telling the new Bible story for the following week.

For the Junior Department, that is, for children nine, ten, eleven and twelve years old, the teacher also takes up the work as far as possible in the form of a Bible story, but, in addition, explains clearly to the scholars what they are expected to do at home during the following week, each day looking up and reading a brief Bible passage and writing in their note book the answer to a question on the Lesson which has been taught on the previous Sunday. All the work to be done at home has been explained in advance by the teacher, and the boys and girls are encouraged to talk it all over with their parents and to get their help and advice in doing the required work, which is always planned to suit their respective ages.

The daily Bible reading in the home should not be lost sight of. It may take the form

sometimes of reading, in the exact words of the Bible, the story that the Beginners or Primaries were taught on the previous Sunday, or in reading the scripture passage that the Juniors are to look up for that particular day, or it may sometimes be repeating together a familiar psalm or other scripture selection which is being committed to memory by the entire School.

This plan appeals very strongly to an increasing number of homes, especially those in which there are young children, as providing very satisfactorily for effective religious instruction in the home.

Toronto

The Superintendent of the Graded School

By Rev. Alex. Macgillivray, D.D.

In a graded School, the superintendent must be more than ever a skilful manager. The introduction of Graded Lessons increases his responsibility. With the exception of the pastor, he is the one person above all others that must have a knowledge of what is being taught in every Department of the School from the Beginners up to the Adult Classes. But this is not quite as formidable a task as it looks. With our system of Graded Lessons that so far provides but three Grades, Beginners, Primaries and Juniors, and assuming that in the other Departments the Uniform Lesson is used, it means that he will have a teaching knowledge of at least four Lessons.

It will not be desirable that he be the active superintendent of any grade in the School. As commander-in-chief he will find his most profitable sphere for service in directing the general plan of campaign, leaving it to grade superintendents to direct and lead the work in their several Departments.

I believe that, in the best interests of the School and for the training of the scholars in reverence and worship, there should be a devotional period in which the whole School shall unite and in the exercises of which every Department will take part. This devotional period I would have preferably at the close, after the teaching period.

For the devotional period for the whole School the superintendent will need to make very careful preparation. The day is past

when any superintendent with any conception of the fitness of things will dare to begin making his selection of hymns, etc., after he has arrived at the School.

The Question on Missions will afford one point of interest for all the School. A common Golden Text might be chosen for all the Schools or for the individual School by its superintendent.

The devotional period should also afford an opportunity which ought to be frequently enjoyed by the pastor for a simple, loving appeal to the scholars to give themselves to Christ and to His service.

The superintendent in the Graded School or in any School will have his Executive, or Council. They will confer together and prepare the business for the Teachers' Meeting.

There will always be a number of matters in which teachers in all Departments will be interested, such as the question of attendance at the services of the church, the annual

picnic, the Christmas entertainment, the Illustrated Papers, the library, the missionary policy, the benevolences of the School, etc.

The superintendent's duties, as we have said, will be increased rather than diminished. More than ever will he have the opportunity to exercise the fine faculty of getting other people to work. More than ever will there be need for his working himself. His knowledge of the School as a whole must be superior to that of any other. His knowledge of each grade of the School only secondary to that of the superintendent of that grade.

The rare appropriateness of the great teacher's counsel, "to be wise as a serpent and harmless as doves," will be ever present to his mind. The greatness of his opportunity will be the measure of the prayerfulness and fidelity with which he will seek to lead and guide his School, and discharge the duties of the great trust with which he is honored.

Toronto

A WORD FROM THE BUSINESS MANAGER

Many Schools are apt to have a slump in attendance about February. The Yearly Entertainment or Christmas Tree stirs up the enthusiasm and an increased attendance that usually lingers through January, then is apt to suddenly decline.

Why not keep the attendance and the enthusiasm at top notch throughout the whole year? It can be done and without any great effort. The collections as well can also be stimulated—How? In a number of ways, or example:

By using a Register Board at the front of your Sunday School Room which will announce the attendance and collection each Sunday and compare it with the figures of last Sunday, or last year. The attendance and offering that you are aiming for may also appear on the Register Board.

Or why not try a Ladder of Merit? It pits the girls against the boys, both for attendance and offering. A lithographed figure of a boy appears climbing a ladder, the boy's upper hand indicating the attendance. Another boy on a ladder beside him indicates the collection. The figures of girls are on ladders alongside the boys. They climb up

and down the ladder from Sunday to Sunday, with the attendance and collection. Boys and girls are alike keen to appear highest on the ladder.

Still another way to keep up the attendance is to use the Robert Raikes Diploma System. A Diploma is granted for regular attendance at the end of the year; then each following year for six years a seal is attached for yearly regular attendance.

The results from these helps have been very gratifying in numerous Schools. Good equipment quickly pays for itself.

Following is the list of supplies necessary to carry out those plans:

REGISTER BOARD—Metal, complete with cards and figures, \$2.50 postpaid.

REGISTER BOARD—Oak, complete with cards and figures, \$4.00, carriage extra.

LADDER OF MERIT—\$1.50 each, postpaid. (Made in 3 sizes. In ordering mention average attendance and collection.)

ROBERT RAIKES DIPLOMA—15c. each, postpaid.

Orders for the above will be promptly filled if sent to R. Douglas Fraser, PRESBYTERIAN PUBLICATIONS, Toronto.

HOW THE WORK GOES ON

20 scholars from the Sunday School of St. Andrew's Church, Sherbrooke, Que., came into full communion with the church at a recent communion, after having studied Dr. J. R. Miller's Manual for Communicants' Classes.

1,306 delegates attended the Conventions of the Ontario Sunday School Association at London last October, and at Kingston in November. The "Twin" Boys' Conferences at Guelph and Belleville in November were attended by 1,000 boys.

Secretary Marion Lawrance proposes the following Sunday School aims: One million new Sunday School members a year. One million total-abstinence pledge-signers. One million pledged to definite community service. One million new church members a year recruited from the Sunday Schools. One hundred thousand new members of Teacher Training classes.

A four-year voluntary lesson course in Bible Study and Church History for use in colleges has been prepared by a Committee of Young Men's and Young Women's Christian Associations in collaboration with Sunday School editors. The subject for the freshman year is Environment, for the sophomore year, Period of Aspiration for Leadership, for the junior year, Period of Discussion of Fundamental Religious Questions, and for the senior year, Period of Discussion as to Community Relationships.

Rev. Stephen Van R. Trowbridge, Secretary of the World's Sunday School Association for

Moslem lands, writes that he finds our Advanced Standard Teacher Training Handbooks specially valuable, and is commending them to all workers and teachers in his field in North Africa. Mr. Trowbridge also says that he may translate the handbooks into Arabic. Another indication of the wide vogue which our Handbooks have won is an inquiry from a lady of West Chester, Penna., asking whether a copy of President Murray's Handbook, From One to Twenty-one, could be obtained in Spanish for the use of a Cuban friend using that language.

Our Sunday School and Y.P.S. forces continue to be very active. The General Secretary, Rev. J. C. Robertson, devoted part of the early winter to Institutes, etc., in Saskatchewan and Manitoba. The Associate Secretary, Rev. C. A. Myers, has been giving special attention to the promotion of Boys' Work. He aided in preparing the new Textbook—Canadian Tests of Efficiency. The Joint Conveners, Rev. Dr. A. Macgillivray and Rev. W. R. McIntosh, have given large help to Presbyteries through Institutes and otherwise. In the Presbytery of Orangeville, for example, every Sunday School was represented at the Institutes. Dr. A. J. W. Myers, the Educational assistant, is spending a busy winter. In Toronto, for example, his work has included lectures in Knox College, Toronto, to the students, and also to the evening classes for Christian workers, lectures to the deaconesses, and work for the boys of 'teen age in connection with the Y.M.C.A., as well as Bible Classes for groups of leaders in the University of Toronto.

RESULTS OF TEACHER TRAINING EXAMINATIONS

The following have successfully passed the Teacher Training Examinations, and have received Certificates and Diplomas from the office of Rev. J. C. Robertson, General Secretary for Sabbath Schools and Young People's Societies, Toronto, in the First Standard and advanced Standard Teacher Training Courses, respectively:

FOR THE MONTHS OF OCTOBER AND NOVEMBER, 1914

I. FIRST STANDARD COURSE

Debert Station, N.S.—Teacher: Minerva Stevens, Ella K. McCully. *New Testament*: Ella K. McCully, School: Minerva Stevens, Ella K. McCully. **Diplomas—Minerva Stevens, Ella K. McCully.**

Sunny Brae, N.S.—Rev. D. K. Ross, Minister. *Pupil*: Helen Thompson, Muriel M. Cameron, Jennie MacInnis, Annie L. Dawson, Flora Cameron. *New Testament*: Margaret Kathryn MacFarlane.

Montreal, Que.—*Old Testament*: Annie Easton

Tramore, Ont.—Old Testament, New Testament: Lois F. L. St. George.

Uxbridge, Ont.—Rev. J. R. Fraser, Minister. Pupil: Mrs. Harry R. Barber, Annie K. Smith, Mrs. Agnes Sutcliffe, Margaret Oliver.

Warton, Ont.—Rev. J. G. Thompson, Minister. School: Dorothea Brown, Mrs. A. J. Chapman, Susie Tyson, Jennie Lawrence, Minnie S. Thompson, Floss Jackson.

Winnipeg, Man.—Rev. W. A. MacLean, Minister. School: Nellie Dack, Myrtle Green, Thelma Shiells, Gladys Anderson, Thelma Wasdell, Jessie Mitchell, Myrtle Burns.

Sibbald, Alta.—Rev. G. A. Steele, Minister. Old Testament: Isabelle Marjorie Bray.

II. ADVANCED STANDARD COURSE

Shakespeare, Ont.—Rev. P. J. McLaren, Minister. Books of New Testament: Grace Fraser, Avanelle McTavish, Mrs. Cormac, Hazel G. Crerar, Jessie M. Fraser, Carrie Rennie, Mamie Kelly.

Unionville, Ont.—Rev. Frank Rae, Minister. Life and Times of our Lord Jesus Christ, Christian Doctrine Una L. Kennedy.

Sibbald, Alta.—Rev. G. A. Steele, Minister. From One to Twenty-one: Grace C. Bray.

N.B.—The next regular examination will be held the end of March. Information may be had from Rev. J. C. Robertson, at the above address.

OUR SUNDAY SCHOOL PERIODICALS, 1915

UNIFORM SERIES

TEACHERS MONTHLY, per year.....	\$0.70
2 or more to one address.....	0.60
PATHFINDER (A monthly Bible Class and Y.P.S. Magazine), per year.....	0.50
2 or more to one address, each.....	0.40
HOME STUDY QUARTERLY , per year.....	0.20
Five or more to one address, each.....	0.14
INTERMEDIATE QUARTERLY , per year....	0.20
5 or more to one address, each.....	0.14
PRIMARY QUARTERLY , per year.....	0.20
5 or more to one address, each.....	0.14
HOME STUDY LEAFLET , 5 or more to one address, per year, each.....	0.07
Per Quarter.....	0.02
INTERMEDIATE LEAFLET , 5 or more to one address, per year, each.....	0.07
Per Quarter.....	0.02
PRIMARY LEAFLET , 5 or more to one address, per year, each.....	0.07
Per Quarter.....	0.02
COLORED LESSON PICTURE ROLL , per year, each.....	3.25
Per Quarter, each.....	0.82
(Includes American postage)	
COLORED LESSON PICTURE CARDS (Corresponding to Roll), per year, each.....	0.12
Per Quarter, each.....	0.03
(Includes American postage)	

ILLUSTRATED PAPERS

EAST AND WEST (Weekly), per year.....	0.75
Two or more to one address, each.....	0.50
(May begin with any date)	
THE KING'S OWN (Weekly), per year.....	0.40
Five or more to one address, each.....	0.30
(May begin with any month)	
JEWELS , per year.....	0.30
Five or more to one address, each.....	0.25
(May begin with any month)	

DEPARTMENTAL GRADED SERIES

BEGINNERS DEPARTMENT

- FOR THE TEACHER:**
BEGINNERS TEACHER'S QUARTERLY, 48c. per year, 12c. per quarter.
BEGINNERS PICTURE ROLL: \$4.25 per year, \$1.07 per quarter (American postage included).
BEGINNERS TEACHER'S GUIDE. Free for each teacher using our Beginners material.
- FOR THE SCHOLAR:**
BEGINNERS BIBLE STORIES, 20c. per year, 5c. per quarter.

PRIMARY DEPARTMENT

- FOR THE TEACHER:**
PRIMARY TEACHER'S QUARTERLY, 48c. per year, 12c. per quarter.
PRIMARY PICTURE ROLL: \$3.25 per year, 82c. per quarter (American postage included).
PRIMARY TEACHER'S GUIDE. Free for each teacher using our Primary Graded material.
- FOR THE SCHOLAR:**
PRIMARY LESSON STORIES, 20c. per year, 5c. per quarter.
PRIMARY HAND WORK (13 sheets per quarter in envelope). 32c. per year, 8c. per quarter.

JUNIOR DEPARTMENT

- FOR THE TEACHER:**
JUNIOR TEACHER'S QUARTERLY, 48c. per year, 12c. per quarter.
JUNIOR TEACHER'S GUIDE: Free for each teacher using our Junior Graded material.
- FOR THE SCHOLAR:**
JUNIOR WORK AND STUDY LESSONS, 24c. per year, 6c. per quarter.

INTERMEDIATE DEPARTMENT

- INTERMEDIATE TEACHERS MANUAL**, 60c. a year, in four parts, 15c. a part.
PUPIL'S TEXT-BOOK (with map or picture supplements) in four parts, 12½c. a part.

SENIOR DEPARTMENT

- SENIOR TEACHER'S MANUAL**, 60c. a year, in four parts, 15c. a part.
STUDENT'S TEXT-BOOK, in four parts, 12½c. a part.

*AN ORDER OF SERVICE : First Quarter

Opening Exercises

I. SINGING. All stand.

Jehovah very gracious is,
And he doth great compassion show ;
Abundant mercy too is his,
And unto anger he is slow.
—Ps. Sel: 115, Book of Praise

II. PRAYER. Lord's Prayer in concert ;
all remain standing.

III. RESPONSIVE SENTENCES. Proverbs 3:
13-17.

Superintendent. Happy is the man that
findeth wisdom, and the man that getteth
understanding.

School. For the merchandise of it is better
than the merchandise of silver, and the gain
thereof than fine gold.

Superintendent. She is more precious than
rubies : and all the things thou canst desire
are not to be compared unto her.

School. Length of days is in her right
hand ; and in her left hand riches and honour.

All. Her ways are ways of pleasantness,
and all her paths are peace.

IV. SINGING. Hymn 47, Book of Praise.
(It is expected that this hymn from the
Supplemental Lessons will be memorized
during the Quarter.)

O Christ, what burdens bowed Thy head !
Our load was laid on Thee :
Thou stoodest in the sinner's stead,
Bearing all ill for me :
A victim led, Thy blood was shed,
Now there's no load for me.

V. PRAYER.

VI. BIBLE WORK. From the Supple-
mental Lesson.

VII. READING OF LESSON PASSAGE.

VIII. READ RESPONSIVELY. See SPECIAL
SCRIPTURE READING IN THE TEACHERS
MONTHLY, in connection with each Lesson.

IX. SINGING. Psalm or Hymn Selected.
(This selection may usually be that marked

"From the PRIMARY QUARTERLY." See
each Lesson.)

Class Work

[Let this be entirely undisturbed by Secretary's or Lib-
rarian's distribution or otherwise.]

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

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

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

IV. LESSON STUDY.

Closing Exercises

I. SINGING.

The Lord is King ; lift up thy voice,
O earth, and all ye heavens, rejoice !
From world to world the joy shall ring,
The Lord Omnipotent is King.

—Hymn 23, Book of Praise

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

III. RESPONSIVE SENTENCES. Philip-
pians 2 : 4, 5.

Superintendent. Look not every man on
his own things, but every man also on the
things of others.

All. Let this mind be in you, which was
also in Christ Jesus.

IV. SINGING. Selected.

V. BENEDICTION.

Lesson Calendar : First Quarter

1. January 3... God's Patience with Israel. Judges 2 : 7-19.
2. January 10... Deborah and Barak Deliver Israel. Judges 4 : 4-16.
3. January 17... The Call of Gideon. Judges 6 : 11-16, 33-40.
4. January 24... Gideon and the Three Hundred. Judges 7 : 1-8, 16-23.
5. January 31... The Birth of Samson (Temperance Lesson). Judges 13 : 8-16, 24, 25.
6. February 7... Ruth Chooses the True God. Ruth 1 : 6-18.
7. February 14... Samuel Called to be a Prophet. 1 Samuel 3 : 1-13, 19, 20.
8. February 21... The Death of Eli and His Sons. 1 Samuel 4 : 1-13, 18.
9. February 28... Samuel, the Victorious Leader. 1 Samuel 7 : 3-17.
10. March 7... Saul Anointed King. 1 Samuel 9 : 17 to 10 : 1.
11. March 14... Saul Gains His Kingdom. 1 Samuel, ch. 11.
12. March 21... Jonathan and His Armorbearer. 1 Samuel 14 : 1-13.
13. March 28... REVIEW—God's Mercies to Disobedient Israel. Read Nehemiah 9 : 26-31.

Lesson VI.

RUTH CHOOSES THE TRUE GOD

February 7, 1915

Ruth 1 : 6-18. Study Ruth, ch. 1—*Commit to memory vs. 16, 17.

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

6 Then she arose with her daughters in law, that she might return from the country of Mo'ab : for she had heard in the country of Mo'ab how that the Lord had visited his people in giving them bread.

7¹ Wherefore she went forth out of the place where she was, and her two daughters in law with her : and they went on the way to return unto the land of Ju'dah.

8 And Na'omi said unto her two daughters in law, Go, return each² to her mother's house : the Lord deal kindly with you, as ye have dealt with the dead, and with me.

9 The Lord grant you that ye may find rest, each of you in the house of her husband. Then she kissed them ; and they lifted up their voice, and wept.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Na'omi said, Turn again, my daughters : why will ye go with me ?⁴ are there yet any more sons in my womb, that they may be your husbands ?

12 Turn again, my daughters, go your way ; for I am too old to have an husband. If I should say, I

have hope, if I should⁵ have an husband⁶ also to night, and should also bear sons ;

13 Would ye⁷ tarry for them till they were grown ? would ye⁸ stay for them from having husbands ? nay, my daughters ; for it grieveth me much for your sakes⁹ that the hand of the Lord is gone¹⁰ out against me.

14 And they lifted up their voice, and wept again : and Or'pah 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 her¹¹ 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, if¹² I ought but death part thee and me.

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

Revised Version—¹ And she ; ² of you ; ³ Nay, but we ; ⁴ have I yet sons ; ⁵ even ; ⁶ Omit also ; ⁷ therefore tarry till ; ⁸ therefore stay from ; ⁹ for the ; ¹⁰ forth against ; ¹¹ god ; ¹² and to ; ¹³ ought ; ¹⁴ And when ; ¹⁵ Omit then.

LESSON PLAN

- I. Departure, 6-9.
- II. Dismissal, 10-13.
- III. Decision, 14-18.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—Ruth chooses the true God, Ruth 1 : 1-10. T.—Ruth chooses the true God, Ruth 1 : 14-22. W.—Honor thy father and mother, Eph. 6 : 1-8. Th.—A time of decision, Deut. 30 : 15-20. F.—A wise decision, Josh. 24 : 14-25. S.—Denying self for Christ, Luke 9 : 18-26. S.—God's universal care, Ps. 145 : 9-21.

Shorter Catechism—Ques. 5. Are there more Gods than one ? A. There is but One only, the living and true God. Ques. 6. How many persons are there in the Godhead ? A. There are three persons in the Godhead ; the Father, the Son, and the Holy Ghost ; and these three are one God, the same in substance, equal

in power and glory.

The Question on Missions—6. Tell about the work of the Board of Sabbath Schools and Young People's Societies. This Board seeks to have a Sabbath School and Young People's Society established in every congregation and preaching station of our church in Canada, and to help all Schools and Societies to do better work. It also helps new and needy Schools to pay for Lesson Helps and Illustrated Papers, and pays part of the cost of issuing our French Sunday School paper, Le Rayon de Soleil ("Sunbeam").

Lesson Hymns—Book of Praise : 47 (Supplemental Lesson), 445, 450, 69 (Ps. Sel.), 445 (from PRIMARY QUARTERLY), 454.

Special Scripture Reading—Heb. 11 : 23-31. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Lantern Slides—For Lesson, B. 379, Ruth Choose the True God. For Question on Missions, H.M. 1366

* The Scripture Memory Passages of the Supplemental Leaflets are recommended as a substitute for those here given Sabbath by Sabbath. Their recitation leads to the obtaining of a beautiful Certificate or Diploma.

A Model Sunday School Class. (These slides are obtained from Rev. D. M. Ramsay, D.D., Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto,

at \$2.00 a dozen. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

Stereographs—For Lesson, Jordan and the Promised Land West from the Cliffs of Moab (Underwood & Underwood, 417 Fifth Ave., New York City), set of twelve stereographs for this Quarter's Lessons, \$2.00; four for February, 67c.; less than four in one order, 20c. each; stereoscopes, 90c. (postage or express is prepaid on all orders for stereographs or stereoscopes). In ordering please be sure to mention THE TEACHERS MONTHLY.

THE LESSON EXPLAINED

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

Time and Place—About B. C. 1250; Moab, the region southeast of the Dead Sea and Bethlehem, about 6 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 : 21, 22) was the great-grandfather of David. 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. The missionary aspect of the Lesson is seen in the fact that Ruth, a heathen by birth and upbringing, found a place amongst God's people and became an ancestress of our blessed Lord.

Vs. 1-5 tell how Elimelech, a member of the tribe of Judah, left his home in Bethlehem on account of a famine and went, with his wife Naomi and his two sons, Mahlon and Chilion, to dwell in the land of Moab. There the two sons married Moabitish wives, Orpah and Ruth, respectively. In course of time, Elimelech died, and finally Mahlon and Chilion died also.

I. Departure, 6-9.

Vs. 6, 7. *Then*; after the death of her husbands and two sons. *She arose*. Naomi's mind was made up to leave Moab. *With her daughters in law*; Orpah and Ruth. *Return*; to her old home in Bethlehem. *The Lord had visited his people*; had given attention to them to do them good. *Giving them bread*; causing the famine to cease so that the fields once more produced grain. *Went forth*; made a start on the journey Bethlehem-ward.

Daughters in law with her. "A parting in the East rarely takes place in the house." The departing relative or guest is usually accompanied for some distance on the road by friends.

Vs. 8, 9. *Naomi said*; likely when they had reached the borders of Moab where a decision had to be made. *Return*. Naomi realizes that to take Orpah and Ruth back with her to Judah would be to lead them into an exile like that from which she herself was seeking to escape. *To her mother's house*; that is, to the women's part of the house or tent. *Find rest*; after the troubles and disappointments of their Hebrew marriages. *Kissed them . . . lifted up their voice, and wept*. Orientals are very demonstrative in expressing their feelings.

II. Dismissal, 10-13.

Vs. 10-13. *Nay, but we will return with thee* (Rev. Ver.). For the sake of being with Naomi they were ready to leave their home and country. *Why will ye go with me?* According to the Hebrew custom (see Deut. 25 : 5-10),—a custom observed also in India, Madagascar, Brazil and other places—when a man died without children, his brother took the widow as his wife and the firstborn son of the new marriage was counted as the child of the dead man and not of the real father. Now Naomi points out to her daughters-in-law, that even if she were to marry again and have sons, they could not wait until these were grown up and able to marry them. *It grieveth me much*, etc. Naomi was sincerely sorry for her daughters-in-law. *The hand of the Lord . . . against me*. The Lord had taken everything away from her so that nothing was to be expected from going with her.

III. Decision, 14-18.

Vs. 14, 15. *Wept again*. It was truly a distressing choice that was set before them,—

either to forsake one who had become a tenderly loved mother or to leave home and kindred and native land. *Orpah kissed her mother in law*; taking leave of her to go back to her mother's home. *Ruth clave unto her*; with a devoted love which counted no sacrifice too great. *Behold*, etc. Naomi sincerely desired Ruth's happiness and prosperity, and believed that 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 their deity.

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. *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 learned to love and trust Him as her own God.

Vs. 17, 18. *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. *Stedfastly minded . . . left speaking*. The cost

had been counted and the choice made once for all, and their way through life henceforth lay together.

Light from the East

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

THE WIDOW—In very early times a man's wife was part of his property. (A trace of this idea we see in the Tenth Commandment.) When a man died his widow was inherited like the rest of his property. If she were not the son's mother she became his wife. As the centuries passed, this primitive practice was relaxed, and widows secured more or less freedom from it. But if they were not attached to a house their lot was very hard. A widow might go back to her family; Orpah did, but it was sometimes not convenient; Naomi did not, and Ruth did not desire to do so. Apart from a household the widow had no protector. The prophets urged men to secure justice for her, she was helpless herself; and the laws of Deuteronomy take up her cause. The old custom survived in the case of the man who died and left no son. His heir had to take both widow and property together, and the first son of the new marriage was reckoned the heir of the dead man. If the heir were not a near relative, he might decline to marry the widow, in which case he had to renounce the property also. Both then passed to the next of kin. So Boaz married Ruth.

THE GEOGRAPHY LESSON

Let us now stand at the point marked 5 on our map, and look westward over the space included between these two lines which spread from 5. We find ourselves on a high, steep bluff, so near its precipitous verge that we can look almost directly down into the yellow-brown waters of the Jordan, as they sweep slowly around a broad curve



bordered with a tangled growth of trees and bushes. At the other side of the river, beyond a little clearing, we can see a weed-grown pasture; then farther away the ground rises, forming a long, level terrace of more barren land where few green things seem to flourish. That upper plain reaches off ahead to the base of a

long ridge of highlands at the west. It is quite possible that the travelers crossed at the ford near here. Their most natural route, after fording the river, would be across that pasture and the terraced plain (the plain of Jericho), up a steep, rough path among those

western heights of Judea, and then by another path off toward the south (left). Ruth's journey, transplanting her life from Moab to Judea, has had consequences reaching to our own day.

Use a stereograph entitled, Jordan and the Promised Land West from the Cliffs of Moab.

THE LESSON APPLIED

By Rev. Professor J. M. Millar, B.D., Edmonton, Alberta

In the Book of Ruth we have the story of one belonging to a heathen race who found a place amongst the chosen people of God and was counted worthy of being an ancestress of David, and, through him, of our blessed Lord Himself. The Lesson suggests the possibilities of missionary work in heathen lands, and affords a suitable opportunity for viewing the modern situation. The following points may be taken up :

1. *The new opportunity.* Consider this under two heads : (a) Quick transportation has brought the nations close together, and (b) Missionaries may enter through the open door into every land. When Robert Morrison went from England as a missionary to China, the voyage occupied six months. It has been said that when Jules Verne wrote *Around the World in Eighty Days*, the feat was laughed at as an impossible one, but to-day one can encircle the globe in less than half that time.

Again, the races are mingling as never before, even on the streets of our Canadian towns. The hoary traditions of antiquity are being questioned. Christian teachers go everywhere freely with their new doctrine of God's love in Christ. No Chinese wall shuts them out. No edict such as that of 1870 in Japan, ordering the death of Christians, prevails to-day. It was in 1883 that the first foreigner was permitted to live in Korea, and to-day that country welcomes Western education and is throbbing with new life. China had 200 miles of railway in 1895. To-day there are 4,170, and "9,000 more projected." The result of these and a thousand other startling changes is just this : the non-Christian nations are in a plastic state of mind, and Christianity has its supreme chance. The Orient is looking across the seas now. Formerly it did not look over the high walls erected to exclude the barbarian. The old moulds of

civilization are being thrown to one side. The nations are in a plastic state of mind and they wait for the new truth that will command their religious enthusiasm. The judgment of the famous Edinburgh Conference in 1910 was : "The next ten years will, in all probability, constitute a turning point in human history."

2. *The progress of missions.* When the nineteenth century opened, there were only about a dozen Protestant missionary societies in the world. The Edinburgh Conference reported 994 missionary organizations. In 1800 you might almost count the missionaries on your fingers. To-day there is an army of 24,000. Or take the number of students belonging to the Volunteer Movement, who have gone to their work in the foreign fields. In the four years from 1898 to 1902, 780 workers sailed, and 1,286 in the four years between 1906 and 1910. A century ago the amount of money given to missions reached about \$100,000 annually. To-day the annual gift for missions is \$30,000,000.

What have been the results ? These are most encouraging. A recent writer says : that during the seventies, the first seven men were baptized in secret, but "now there is a Christian community of 300,000. There has been an average of one convert every hour of the day and night since Protestant missionaries entered Korea." Marvelous stories of the conversion of the non-Christian peoples read like fairy tales. How long did it take to win the first million converts ? Ninety years. What is the rate of progress now ? A million in ten years.

3. *The missionary challenge at home.* This, too, is an encouraging fact. Is it not calculated to make the Canadian church exult when we think of the large and responsible task given into our hands ? It is impossible to exaggerate the importance of carrying the

gospel to the millions who are awakening from their centuries of sleep in the Orient, and are eager to hear about Christ. During his recent tour in China, Dr. J. R. Mott says that students and legislators gathered in audiences numbering thousands to listen to his exposition of the Christian faith. But though we must be alert to the "call of the world," we may not overlook the great opportunity within our own country. We distribute the Bible in 110 languages in the Dominion. The Ruthenian problem in the West is a very important one. Within the last five years the church has established three theological col-

leges in the West, and not a moment too soon for the demand for workers is very insistent. These colleges have far exceeded the most sanguine expectations as far as the numbers of students are concerned.

4. *The place of intercession.* The Lord said: "Pray ye therefore the Lord of the harvest, that He . . . send forth labourers into His harvest." Dr. Mott says that "the evangelization of the world is not primarily a matter of numbers, wealth, knowledge, and strategy, but of the unhindered working of the spirit of God. Such divine manifestation has been associated invariably with prayer."

THE LESSON GRADED

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

For Teachers of Bible Classes

By Rev. John H. MacVicar, D.D., St. John, N.B.

Contrast this placid idyl of the Book of Ruth with the preceding turbulence recorded in the Book of Judges, and study its missionary bearings. See how:

1. *The stress of life forces its movements.* Picture the famine-stricken, bare glen, with sheep and cattle dying everywhere; grain growing nowhere. Show how under the stern law of necessity two brothers emigrate into Moab. Through the stress of circumstances the world to-day almost everywhere is on the move. Great migrations are in progress. Older lands are getting too full and people stream into newer lands, like Canada. They come alike from the Motherland and all parts of Europe. They try to come from Asia, and become the statesman's chronic agony in the demand for more restrictive Exclusion Acts. Note the missionary problem: the Christian duty we owe, both to our kith and kin, and to such foreigners as are allowed to settle on our soil. See how:

2. *The stress of life deepens character.* Clouds of grief gather. Naomi's husband dies. With the lapse of years, she faces the world, alone, with the lonely widows of her two sons. She feels the bitterness of life (v. 20); but faith in God survives. Mark the positive force Naomi's faith proved, unaffected by the dominant worship of Chemosh. Raise the question: Shall the non-Christians

seeking a livelihood in Canada heathenize us? Or shall we Christianize them? Nothing but deepened Christian character can stand the test. See how closely:

3. *The stress of life binds sufferers together.* The adopted land has to be abandoned (v. 6), and a start made back to the homeland, v. 7. Note how, with Ruth, gratitude centres in tender memories of the past, v. 8. After all that they have passed through in company it will be hard to part. Grief has a power to draw the afflicted together, v. 9. Enlarge on the pain of contemplated separation, v. 10. Then take up the final appeal of unselfishness (vs. 11-13), and the classic burst of tenderness, when, Orpah having returned to her gods, Ruth clave to Naomi (vs. 14, 15), and the God in whom she trusted, vs. 16-18.

Raise the question: Are we developing and spreading a type of Christianity in Canada that will obviously impress the foreigners permitted to live amongst us and win them over to our faith and ways? Or will they be more ready than ever, through what they see amongst us, to adhere to their own gods and pagan practices? Does the missionary movement really move us because we are convinced that Christianity is the final and universal religion, and the gospel of Jesus Christ the power of God unto salvation? (See Romans 1:16.)

For Teachers of the Senior Scholars

By Rev. A. Wylie Mahon, B.D., Toronto

Remind the class that this interesting little Book of Ruth, this beautiful Hebrew idyl,

belongs to the period of the Judges, v. 1. What new revelation of that period does it contain? Bring out that the Book of Judges reveals a time of lawlessness and oppression, of cruel wars and terrible tragedies; while the Book of Ruth contains beautiful scenes of domestic life. Discuss the following:

1. *Naomi's Departure from Moab*, vs. 6, 7. Who was Naomi and what was she doing in Moab? (Vs. 1, 2.) Find parallels in the history of Canada when people come to us who have found the conditions at home irksome, and who have heard of the brighter prospects in our land. How did it fare with the Bethlehemite emigrants in their new world? (Vs. 3-5.) The old widowed, childless, grief-stricken Naomi feels as she stands by the three graves of those whom she loved so well that she must return to her old home. The home-feeling gets possession of her, the home-hunger is strong in her heart. Note that homesickness is sure to come to a stranger in a strange land when his eyes are tear-dimmed and his heart is sorrow-sore. Who started out on the journey with her? Make clear that the tender attachment of these two Moabitish women is a beautiful tribute to the kind of life Naomi had lived in that strange land, and help the scholars to see what a blessed thing it is to manifest so much of the beautiful spirit of Christ in our daily life that others shall be drawn towards all the better things of life.

2. *Naomi's Advice to her Daughters-in-law* vs. 8-13. Why did Naomi give this advice? She seems to feel that in after days they may regret what they are doing, that they may long for their old home in the land of Moab. Was Naomi wise in giving this advice? Was it not better for her to rescue these two women from their heathenish environment than to allow them to return?

3. *Ruth's Choice*, vs. 14-18. Make sure that the scholars have these beautiful words committed to memory, and impress upon them that what the world needs in order to win it to Christ is more of a passionate love for the master such as this scene suggests. When the ruling passion has been love to Christ what wonderful things some of our missionaries have accomplished, what wonderful

things can be done at home or abroad. Our daily prayer should be, "More love to Thee, O Christ."

For Teachers of the Boys and Girls

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

Begin by asking the class about the immigrants who have come to Canada. Point out that our Lesson to-day tells us about an immigrant—Ruth—who left her own country to go to a strange land. The conversation should gather about the following points:

1. *The land which Ruth left*. Question about the land of Moab, that high tableland to the east of the Dead Sea. Get the scholars to tell you the story of Elimelech's going to that land, with Naomi his wife and their two sons, of the marriage of the two sons with Orpah and Ruth and of the death of Elimelech and his sons. (See vs. 1-5.)

2. *The reason why Ruth left Moab*. Question about the resolve of Naomi to leave Moab to return to her old home in Bethlehem and the reason for this resolve (v. 6), about her setting out on her homeward journey accompanied by her two daughters-in-law (v. 7), and her urging upon them to return to their own home in Moab, vs. 8, 9. Bring out vividly the scene of vs. 9-13, in which Naomi, much as she loves the two who have become to her as her own daughters, puts forward the reasons why they should leave her to return to her own people, while they remained in the home of their childhood. Dwell, too, on the beautiful verses 14-17, which tell us how, while Orpah yielded to the persuasion of Naomi and went back to her Moabitish home, Ruth refused to be separated from Naomi. Emphasize the love of Ruth to Naomi and to Naomi's God and people as the reasons which led Ruth to make her decision to go with Naomi, even though this meant leaving her country and kindred and home.

3. *The land to which Ruth came*. From the earlier part of the Lesson, the scholars will recall that it was from Bethlehem, in the land of Judah, that Naomi had come, and it was to this place that Ruth was now going. Emphasize the point that here we have one of a heathen race taking her place along with the people of God. Remind the scholars that

Ruth afterwards found a place amongst the ancestors of our blessed Lord.

This will lead up to the missionary application of the Lesson. It teaches that God has a place in His kingdom and amongst His

servants for those who live in heathen lands. What a joy it should be to us to go as missionaries, or help to send others, to tell the heathen about the place which God has for them.

ADDED HINTS AND HELPS

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

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET.]

1. Jesus says: "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me." Find the verse.

2. "Remember now thy Creator, in the days of thy youth." Where is the command found?

ANSWERS, Lesson V.—(1) Judg. 16 : 30. (2) Paul ; 1 Thess. 5 : 22.

For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET.]

1. Are so-called Christian nations better than the heathen?

2. Does becoming a Christian make one a better citizen?

Prove from Scripture

That we should choose God's service.

The Question on Missions

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

Ques. 6. Tell about the work of the Board of Sabbath Schools and Young People's Soci-

ties. (See also Scholars' Answer on page 70.) The Board of Sabbath Schools and Young People's Societies has two Secretaries, Rev. J. C. Robertson and Rev. C. A. Myers, who devote their whole time to the interests of the Sabbath Schools and Young People's Societies. Besides, a number of special workers, including the Conveners, Rev. Dr. Alex. Macgillivray, Toronto, and Rev. W. R. McIntosh, London, render service in different parts of the church. Last year the Board spent \$683 in aiding 288 new and needy Schools to provide themselves with Lesson Helps and Illustrated Papers. \$375 was given towards the cost of publishing *Le Rayon de Soleil* ("Sunbeam"), a paper for French-speaking Sunday School scholars in their own language. Lesson Picture Cards are also provided in Ruthenian, Hungarian, Italian, etc., for children speaking those languages. The examinations for Teacher Training Classes are conducted by the Board. The number writing on these examinations last fall was 815. Assistance is also given to Summer Schools and winter Evening Classes for the study of the best methods of work in Sabbath Schools and Young People's Societies.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Toronto

A Look Forward—Our story to-day shows us God teaching us to love other people. We are going to call it "A Bible Love Story."

Love for the Aged—How many of you have dear grandmamas whom you love very much? Do you go to visit them, etc.? I am sure they love you dearly. Older people are very much pleased to be loved by little people. Nellie always found grandpapa's slippers and put them beside the fire to warm for him. Jack liked to help grandmama to hunt for her glasses and when the dear old lady would find them pushed back on her head, how Jack

would laugh and tease her!

The Wrong Kind of Little People—I have heard some boys and girls calling after a feeble old man on the street and laughing at his ragged clothes, and I have seen girls and boys who thought they knew more than the "old people" and were very saucy and unkind to them. I do hope none of you will ever be that kind of little people.

A Bible Love Story—Now let us hear this Bible love story. Explain the famine in the land of Canaan. Many people left their homes and went away to other lands where

there was food. A man named Elimelech and his wife Naomi and their two sons left their home in Bethlehem and went to live in the land of Moab (picture their journey; map), where there was plenty of food.

Their sons married two young women named Ruth and Orpah. After ten years the old father and the two sons died, and Naomi and her two daughters-in-law were left alone. Naomi was getting old. She longed for her old home in Bethlehem and decided to go back there. Picture Ruth and Orpah going some distance on the way with her, as was the custom.

Continue the story. Tell of the love of Ruth for Naomi. Picture the scene as they say good-by. Ruth clings to Naomi and will not leave her. Orpah goes home.

Golden Text—Repeat the words of Ruth. Tell the rest of the story of Ruth and Naomi. Some outline heads of wheat will suggest Ruth the gleaner (or show a picture). Impress the thought of the tender care of Ruth toward the older woman in their poverty, and how God repaid Ruth for her kindness to Naomi.

Winning Others to Love Jesus—It must have been Naomi's good life and winsome character that won the heathen girl Ruth to wish to become one of Naomi's people and to follow Naomi's God. "I am going to be

just the sweetest old lady you ever saw," said May as she danced before a mirror with grandma's cap and glasses on. "Well my dear," said grandma, "the way to become a lovely old lady is to begin right now."

Pray God that we may each live

such a beautiful Christian life and be so loving and gentle and kind that we may win others to follow our God. Let us help to send others to show the heathen people what God's people are like and to lead them to worship and serve Him.

My verse—

"I would be a little light, in a darkened place,
Giving light that other souls may see my
Saviour's face.

A little light, a little light, dear Jesus make
me one,
Let me live and work for Thee, Thy blessed
will be done."

What the Lesson Teaches Me—I SHOULD
WIN OTHERS TO GOD.



FROM THE PLATFORM

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

Print on the blackboard, CHOICE, and call for the name of one in the Lesson who made a great choice. When the answer has been given, print RUTH'S. Next, bring out, by questions, in what that choice consisted. It was a choice of Naomi's country and of Naomi's God.

Print OF GOD. Now, ask how it was that Ruth came to make this choice. The full answer to this question will include the story of Naomi's coming, with her husband and sons, from Bethlehem to Moab, the marriage of the sons in Moab, the death of the husband and sons and the resolve of Naomi to return to her own country. All these events led up to Ruth's choice. Ask the scholars who had brought all these things to pass. A little thought will convince them that it was God, so that you may print God ('s choice of) RUTH. Make the missionary application that God has made choice of many in heathen lands for a place amongst His peoples, and expects us to tell them of His purpose for them.

Lesson VII. SAMUEL CALLED TO BE A PROPHET February 14, 1915

1 Samuel 3 : 1-13, 19, 20. Study 1 Samuel 1 : 24-28 ; ch. 3—Commit to memory vs. 8, 9.

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, ¹ and his eyes began to wax dim, that he could not see ;

3 And ² ere the lamp of God ³ 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 ⁴ 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 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 ⁵ 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 ⁶ 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 ⁷ answered, Speak ; for thy servant heareth.

11 And the LORD said to Sam'uel, Behold, I will 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 ⁸ things which I have spoken concerning his house : ⁹ 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 ¹⁰ knoweth ; because his sons ¹¹ made themselves vile, and he restrained them not.

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

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

Revised Version—(now his eyes had begun to wax dim, that he could not see.); ² Omit e. ; ³ was not yet gone out, and Samuel was laid down to sleep, in the temple of the Lord, where the ark of G. d was ; ⁴ said ; ⁵ calledst ; ⁶ that I ; ⁷ from the beginning even unto the end ; ⁸ knew ; ⁹ did bring a curse upon themselves.

LESSON PLAN

- I. Samuel's Call, 1-10.
- II. Samuel's Message, 11-13.
- III. Samuel's Authority, 19, 20.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—Samuel called to be a prophet, 1 Sam. 1 : 24-28 ;

3 : 1-10. T.—Samuel called to be a prophet, 1 Sam.

3 : 11-21. W.—A godly child, 2 Tim. 3 : 10-17. Th.—

A promise to youth, Prov. 8 : 6-17. F.—The call of

Isaiah, Isa. 6 : 1-8. S.—A call answered, Mark 1 : 14-20.

S.—A faithful prophet, Ezek. 2 : 1-8.

Shorter Catechism—*Ques. 7. What are the decrees of God? A. The decrees of God are, his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes*

to pass.

The Question on Missions—7. What is done for ministers who are no longer able to work? When ministers retire from work, having reached the age of 70 years, or through illness, they receive a certain sum yearly from the Aged and Infirm Ministers' Fund, into which ministers are expected to pay a fixed amount every year.

Lesson Hymns—Book of Praise : 47 (Supplemental Lesson), 105, 245, 66 (Ps. Sel.), 577 (from PRIMARY QUARTERLY), 247.

Special Scripture Reading—Jer. 1 : 4-12. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 364, Samuel Called to Be a Prophet. For Question on Missions, H. M. 1367, Aged Ministers in the Union Assembly of 1875. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Shiloh, Scene of Old Religious Assemblies, from the Southeast (Order from Underwood & Underwood, 417 Fifth Ave., New York City ; further particulars, page 70).

THE LESSON EXPLAINED

Time and Place—About B.C. 1175; 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.

I. Samuel's Call, 1-10.

Vs. 1. *The child Samuel*; now from thirteen to fifteen years old,—older than Jesus when He was busy about His Father's business, Luke 2:42, 49. At twelve a Hebrew boy became "a son of the law," being thenceforward personally responsible for obedience to it. *Ministered unto the Lord*; performed such services about the tabernacle as a lad like him could render. *Word of the Lord . . . precious*; that is, "rare." *No open vision*; Rev. Ver. Margin, "no frequent vision." The spiritual condition of the nation was so low that there were few who were authorized to speak in God's name.

Vs. 2, 3. *At that time*; literally, "on that day,"—a turning point in Samuel's life which would never be forgotten by him. *Eli . . . laid down*; had retired to rest in his usual chamber adjoining the tabernacle. *Eyes . . . dim*. The old man, infirm and half blind, 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 showbread, Ex. 25:31-37. The lamps were lighted in the evening and burned till morning. *In the temple*. This name is given to the tabernacle here and in ch. 1:9. *Ark of God*; the chest of acacia wood in which were placed the tables inscribed with the Ten Commandments. *Samuel . . . laid down*; within the tabernacle, but not far from Eli's resting place, to be at hand for any service required of him.

Vs. 4-7. Twice the Lord called Samuel, but the boy thought that it was the voice of Eli, and ran to his master. *Did not yet know the Lord*. Samuel 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 therefore told the boy in what manner to answer, should the voice call again. *The Lord came . . .*

stood. "The voice becomes a vision." God made Himself "visible as well as audible." *Speak; for thy servant heareth*. The Lord's words should always find in us an open ear and mind and heart.

II. Samuel's Message, 11-13.

Vs. 11-13. *I will do a thing in Israel*. The whole nation had sinned, and must be punished, though Eli and his sons, as their religious leaders and teachers, were chiefly to blame. *Ears . . . shall tingle*; as if thrilled with pain by a loud, shrill, harsh note. In like manner would the bitter tidings of the incoming doom shock all Israel. *Perform against Eli*; and his family (v. 13). As they had been the most grievous sinners, theirs would be the sorest sufferings. *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* (Rev. Ver.) . . . and . . . restrained . . . not. Instead of merely giving his sons a gentle reproof (ch. 2:23, 24), Eli ought to have dismissed them from the priesthood for their wickedness, ch. 2:12-17.

Vs. 14-18. Samuel, greatly to his credit, shrank from delivering the fatal message to Eli whom he revered and loved; but the boy was given courage for his difficult duty, and when Eli heard the tidings, he bowed his head in submission to God's will.

III. Samuel's Authority, 19, 20.

Vs. 19, 20. *Samuel grew*; as one greater than he long afterwards "increased in wisdom and stature, and in favor with God and man." *The Lord was with him*; the secret of strength for all Israel's heroes, from Abraham onwards. *Let none of his words fall*, etc.; suffered none of them to fail, but caused them to be fulfilled. *From Dan . . . to Beer-sheba*; that is, from north to south of Israel. *Knew . . . Samuel . . . a prophet*; one who spoke for God.

Light from the East

ANCIENT TEMPLE —A temple was, in the first instance, actually a Bethel, that is, a house of God, a house in which a deity lived. It was not like a church, a house where men congregate to worship the deity. For the temple proper was open only to priests, not to the people generally. Worshipers did gather to the temple, but their place was outside; they assembled about the altar, and

the altar stood usually outside the building. In the building itself the presence of the deity was almost always indicated by a statue or other sacred symbol. For Israel the ark with the cherubim was a reminder of the presence of Israel's God, and took the place of a statue. About it clung the divine "Presence" (Shekinah). Men gave the deity just such a dwelling as they lived in themselves. A room in an ordinary house was sufficient for Micah's

god, Judg., ch. 17. When the Israelites lived in tents, God, too, dwelt within curtains (tabernacle). Shiloh and Nob (1 Sam., ch. 21) had apparently simple structures. In the prosperous days of Solomon a splendid and costly temple was built. But the chamber of the "Presence" was never large; in Solomon's temple it was quite plain, small and dark, for the Hebrews thought their God chose to dwell in darkness.

THE GEOGRAPHY LESSON

If we take our position at the spot marked 6 on the map and look northwest over the space between the arms of the V, we may see with our own eyes Shiloh where the boy Samuel heard the call of the Lord. Ancient Shiloh used to occupy that slope behind the oak tree and parts of the ground nearer to us. Some of these scattered stones may once have been parts of the houses from which the young girls of the village used to go out to take part in the yearly festivals (Judges 21 : 19-21). The little building by the oak tree is a comparatively modern Moslem mosque.



MAP PATENT No. 806,569 BY UNDERWOOD & UNDERWOOD

Local traditions have for a long time declared that it occupies the site of the primitive shrine of Samuel's time, but the best Biblical scholars to-day regard the tradition as unreliable, believing that it is more likely the shrine occupied a part of the hill farther up, beyond the house-ruins, where a broad space was long ago shaped into a flat terrace. All through Samuel's boyhood up here in the highlands,

he must have been accustomed to see those same hills against the sky.

Use a stereograph entitled, Shiloh, Scene of Old Religious Assemblies, from the Southeast.

THE LESSON APPLIED

At the outset of our Lesson we have a most interesting example of the profound influence of parents on the religious life of their children. The dedication of a child to the Lord is far more than a formal act. It is the outward expression of the earnest prayer that he may do the Lord's work as long as he lives. This thought gives meaning to the ordinance of baptism. This is the part of the parents. Now we pass to the growing boy. He hears the call of God while still a lad. Further on we shall learn what an extraordinary influence Samuel wielded over his people, but let us notice now how he was prepared for his shining career. He did not plunge into wickedness as a youth like the great Augustine, who

afterwards turned from his excesses with loathing. One hears it hinted sometimes that a young man should be expected to "sow his wild oats," and that he will settle down later. It is a dreadful fallacy. The stains of sin leave their fearful marks on the soul. How much better Augustine would have been had he kept himself noble and pure always. Can one touch a red hot iron and not be burned? No more can a young man follow evil and not suffer from its deadly effects. The truly religious life is not a period of wild excesses, then a sudden right-about-face toward God, but rather the love of God and all good things from the first. Was not this the method of Jesus Himself?

A second lesson may be learned from the fate of Eli and his house. We have noticed Hannah's dedication of her infant son to the Lord. Contrast with this Eli's attitude toward his sons. What was wrong? Simply this: "he restrained them not." He did not put out his hand to stay the evil. We cannot remain indifferent when evil stalks abroad in the land. The liquor traffic, the wrongs of the poor and underpaid, the slums in our cities, and many other evils,—all of them we must restrain and destroy. Suppose Britain had said, when Germany broke her plighted word and hurled its armies on the innocent people of Belgium—"We will not try to prevent this crime, it will be so much easier for us to look on while the cities of our ally are bombarded and her people suffer." If British statesmen had spoken in that cowardly strain, we would hang our heads and feel that as a nation we were far down the decline. You remember how Deborah cursed Meroz. Why? Because they came not to the help of the Lord . . . against the mighty." So then we must learn to set our faces like flint against the wrong, and be prepared to beat it down whatever it costs us. Otherwise we shall be removed and the Lord will find others to do His work, as in the case of Eli.

As a third lesson, the teacher might consider the question: How are people called to the service of the Lord to-day? Samuel heard the call in his way. We must hear it in our way, but then and now it is the same voice of God.

James Chalmers, the noted missionary to New Guinea, traced his desire to be of use to

his fellow men to an occasion when he sat in the Sunday School and heard a minister ask if there was any little boy present who would like to carry the gospel to the heathen.

One must know something about the needs before he can hear the call of God. Dr. Grenfell saw the need on the Labrador coast. That was enough. Alfred Fitzpatrick saw the crying needs of the men who toil in the woods and in railway camps, far from civilization. He saw the temptations of these men when they came to the town. He saw a chance to help the foreigners who are building our railroads by means of camp construction. That was enough. Dr. James Robertson saw the need of the Western mission field. That constituted a call to him.

Would it not be well to close with a fourth thought,—the call to the ministry? We have been studying Samuel's call to the prophetic office. But the need for leaders is very pressing to-day in the Presbyterian Church in Canada. Will the young men who study this Lesson ponder this need, and listen to the divine voice in their souls calling them to take up just such work as Samuel did?

As these lines are being written men are offering themselves in large numbers for service in our army. They hear the call of king and country and are responding nobly. Shall we not have also an enlistment on behalf of the heavenly king's battle with evil?

We are determined to save our empire from the blight of German militarism. Shall we not save our country from evil and all the world from sin?

THE LESSON GRADED

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

For Teachers of Bible Classes

The voice of God had been comparatively silent: His word "rare," v. 1. Was the silence due to the fact that the mass of the people were in no state to hear? (See Matt. 13:15.) In his early teens a definite awakening to the consciousness of a distinct mission in life, a call which others would clearly recognize (v. 20), came to Samuel, as to the child Jesus at the same age, Luke 2:49.

Point out that the call reached Samuel when, from day to day, he was faithfully attending to his routine tasks. He had homely things to do. One was to look after the door of the tabernacle. Closing doors, especially, goes against the grain with the average boy. Another thing he had to do was to trim and light lamps,—"girl's work" the normal boy contemptuously calls it. Samuel uncomplainingly did the tasks he was expected to do: and whilst doing them God called him to higher work.

Make vivid the circumstances of the call:

the mysterious voice, so real that when "the Lord called Samuel . . . he ran . . . unto Eli." God often calls through what seems to be a human voice. On hearing the voice the third time, Samuel also had a vision: "the Lord came, and stood," v. 10. Note the conditions for such hearing and seeing (see Matt. 13 : 16). For us, they are summed up in companionship with Jesus.

Analyze the elements in Samuel's character that helped him to hear and see: (1) Purity. Jesus emphasized this as a condition of seeing God, Matt. 5 : 8. Samuel's purity was not due to his environment any more than the spotlessness of Jesus was traceable to His surroundings in Nazareth, described as "the moral sink of Palestine." (2) Promptitude. Thinking he heard a human voice in the night, he at once got up and ran to Eli. Contrast the drowsy response natural to a boy, called in the morning, when it is so easy to turn over and take another nap. Dawdlers seldom, if ever, hear higher calls or have noble visions. (3) Reticence. Samuel was in no hurry to tell bad news: it had to be drawn from him. He was no fussy, pious prig.

Point out that, when charges have to be brought against others, there can be no finer mark of Christian character than reticence. Ears were to tingle (v. 11) over the tragic outcome of the blameworthy softness of Eli in not checking the evil careers of his sons. The ultimate turn of events was made clear in a night vision to this pure-hearted boy (v. 19), but he was not eager to announce it. Deprecate unfeeling forwardness.

For Teachers of the Senior Scholars

Tell the class how, when a lady who was deeply interested in educational matters suggested to a celebrated preacher a course of sermons on the boys and girls of the Bible, the distinguished divine replied that there were very few boys in the Bible and no girls. Although the Bible, like other books of the ages in which it was written, gives very little prominence to the childhood period of life, the boys that we have in the Book form a most interesting group. The heaven-sent, mother-blessed boy of to-day's Lesson, who along with his home-made coat wore the white flower of a blameless life, is one of the most interesting of all

the boys mentioned in the Bible. Discuss with the scholars the following:

1. *The Divine Call.* Bring out the minute description of the circumstances under which the call came to Samuel, vs. 1-3. How can a child minister unto the Lord? How did Samuel do so? Show that we minister unto the Lord in everything we do if we are doing what we ought to do. How did the divine call come to the boy? Make it clear that the divine call comes to us when good impulses and aspirations come into the heart, when earnest longings for something better than we possess are awakened within us, when the earnest conviction comes into the heart that a certain course of conduct is right or wrong. Remember that the divine call comes to us all in some way. God is too good to forget any of His children.

2. *The Human Interpretation of the Divine Call.* How did Samuel interpret the voice he heard speaking to him three times in the night? Teach the class how prone we are to make the same mistake, to think that the divine voice we hear in our hearts is altogether human. In this way we lose out of life much of its sweetness and sacredness. How did Samuel learn to interpret aright the divine voice? (Vs. 8-10.) Impress upon the scholars what a grand thing it is to help another to know God's voice, to recognize something divine in all the relationships of life. There is no greater work in all the world than this.

How was Samuel to respond to the divine voice? Call attention to the beautiful, trusting, loving spirit of the boy as he lies down in the dark and waits for God to speak to him. We are not afraid of speaking to God; why should we be afraid when God speaks to us? What revelation had God to make to the boy that night? (Vs. 11-13.) While sin lasts God will have sad revelations to make.

3. *The Divine Presence with the Growing Boy,* vs. 19, 20. This is the natural way for a boy to grow up in a Christian home, in the Christian church. Refer to MacKay of Formosa, who said that he never knew a time when he did not love Christ, who was never very far away from him in his childhood, and who was never very far away from him in after life.

For Teachers of the Boys and Girls

Tell the scholars that the Lesson to-day is about A Boy's Obedience to God and What Came of It. The following outline may serve as a guide in the conversation :

I. GOD'S CALL, vs. 1-10. Question about how Samuel came to be living in the temple and what his work was there. Bring out his age at the time of the Lesson (see the Lesson Explained). Explain "precious" and "no open vision" in v. 1. In vs. 2 and 3 there will be some question material about Eli and "the lamp of God" and "the ark of God."

Have the scholars tell how twice the young Samuel heard the voice of the Lord, and ran to Eli, thinking that his old and much loved master needed some help from him, and how twice Eli sent the boy back to his rest, vs. 4-7. Next call for an account of how, for the third time, the voice came to Samuel and, for the third time, he went to Eli, to be told that it must be God's voice and to be instructed what he should answer the next time he heard it, vs. 8, 9. And now have some one tell about God's appearance to Samuel; the words which God spoke and Samuel's answer.

II. GOD'S MESSAGE, vs. 11-13. Question

ADDED HINTS AND HELPS

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

Something to Look Up

1. Solomon says : "Train up a child in the way he should go : and when he is old, he will not depart from it." Where are the words found ?

2. "There is no peace, saith the Lord, unto the wicked." Find the saying.

ANSWERS, Lesson VI.—(1) Mark 8 : 34.
(2) Eccles. 12 : 1.

For Discussion

1. Are we responsible for the sins of others?
2. Does God now call each one of us to a special work ?

Prove from Scripture

That God calls the young to serve Him.

The Question on Missions

Ques. 7. *What is done for ministers who*

about the errand to Eli which God gave to this boy of thirteen or a little more. Bring out the reasons why a doom so terrible was to be sent on Eli and his family. And get the scholars to see how hard it must have been for Samuel to take such a message to Eli. He was so young, and Eli was an old man who held a very high office amongst God's people. Besides, Samuel loved and honored the master who had been so kind to him. Ask the scholars what it was that made Samuel strong and brave enough for this hard task. The point to make is that he was able for his difficult duty because he was sure that God had given it him to do. Question on vs. 14-18, which tell of Samuel's hesitancy and Eli's insisting upon being told the message which God had given.

III. GOD'S PROPHET, vs. 19, 20. These verses show the high position which Samuel reached. He became a "prophet," that is, one who was honored by having God's will made known to him, that he, in turn, might tell it to the people. The point to press home is, that, just as Samuel was so greatly honored because he had been faithful and obedient, so we, too, will be blessed of God if we are faithful and obedient like Samuel.

are no longer able to work ? (See also Scholars' Answer on page 78.) Every minister, so long as he is able for active service, is expected to give his whole time and strength to the work of the church. He must depend for his support and that of his family upon the salary paid him by his congregation. In most cases the salary is so small that the minister is quite unable to make provision for sickness or for old age. For this reason it has been thought fair that the whole church should come to the help of its ministers when they are laid aside from work. The fund which is used for this purpose is called the Aged and Infirm Ministers' Fund. At present about 140 ministers, who either are 70 years old or are unable to work because of ill-health, are receiving help from the Fund. The highest amount received yearly by any minister is \$400. Besides ministers' rates, the Fund is made up of congregational contributions and endowments.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to see God appointing a prophet to teach His people. Our story to-day is about a little boy, a little over twelve years of age, who helped the high priest in God's house at Shiloh. Now I am sure you wonder what a boy could do to help, and I am going to tell you about Samuel.

The Tabernacle—Can you tell me what we call "God's house?" Yes, a church. Here is a picture of a beautiful church (show picture). If I could show you a picture of God's house long, long ago as

it was in the days when God's people were getting settled in their new home in Canaan, you would think it a very strange looking church. Show a picture of the tabernacle, if possible (Perry Pictures). (Draw outline.) Describe this tent (Ex., ch. 26), made as God planned.

Our ministers now do not live in the church, but long ago the ministers (or priests) lived in the tabernacle buildings. Our story tells us of the old priest Eli who lived in the tabernacle and needed a boy to help him to open up the curtain doors and do many other things. Now God had a boy ready for this work and to-day we are going to hear about him.

Samuel—One day, as Eli was sitting out in front of the tabernacle, he saw a woman with her body bowed to the ground in prayer. And what do you think she was praying about? She was asking God for a son and promising God that she would lend him to God for His work. The woman was named Hannah. God answered her prayer and a little son came to her and she called him Samuel, which means, "asked of God."

Lesson Story—Now we are ready for the Lesson story. Tell the story of Samuel, chs. 1 : 1-28 ; 2 : 18, 19 ; and 3 : 1-21. God made him a prophet (explain).

Golden Text—Samuel's reply to God's voice.

God's Voice Speaking to Us—God speaks to us through the beauties of nature all around us, telling us of His loving care over all that He has made (explain). God speaks to us through the storm and wind and hail and snow, telling us of His mighty power (explain). God speaks to

CALLED SAMUEL
GOD'S VOICE
CALLS US

us through the "still, small voice" within us (conscience ; explain), which tells us right from wrong. God speaks to us through other people, calling us to serve Him through listening to the words of parents, teachers and others.

"Charlie, I wish you would study to become a minister," said a mother to her boy. Years passed, but the words of that dear mother were never forgotten, and when Charlie was old enough he began his studies for a minister and to-day he is one of our best ministers. That was God's voice calling Charlie, although the words were spoken by his mother.

My Verse—

God calls me sometimes from my play,

Although it's mother's voice I hear.

He wants to train me to obey,

And I am sure He's watching near.

When I have learned to know His voice

He'll guide my every word and way,

My work in life shall be His choice,

And He will help me day by day.

What the Lesson Teaches Me—I SHOULD LISTEN TO GOD'S VOICE.

FROM THE PLATFORM

Write on the blackboard, "*Samuel grew*" (see v. 19). Direct the talk to a consideration of ways in which boys and girls grow. Likely you will be told first that they grow in size or stature (write on the blackboard, *Sta.*). Another way in which they grow will be indicated

by the words "Knowledge," "learning," "wisdom" (write *Wis.*). A third way of growing may be brought out by asking the scholars by whom they should chiefly desire to be thought well of. They will readily answer "God." Explain that in the Bible those of whom God

"Samuel grew"

Wis. Sta. Fa. God Fa. Man

thinks well are said to enjoy His favor (write *Fa. God*). Finally ask whether we should seek good opinion or "favor" of any one besides God. The answer will be, "Yes, of people about us" (write *Fa. Man*). Now ask if there is any one in the Bible of whom it is said that he grew in all these ways. If the answer is not forthcoming, read or have the School read Luke 2 : 52. Present Jesus as the pattern growth for boys and girls.

Lesson VIII. THE DEATH OF ELI AND HIS SONS February 21, 1915

1 Samuel 4 : 1-13, 18. Study 1 Samuel 4 : 1-18—Commit to memory vs. 10, 11.

GOLDEN TEXT—Be ye doers of the word, and not hearers only, deluding your own selves.—James 1 : 22 (Rev. Ver.)

1 And the word of Sam'uel came to all Is'rael. Now Is'rael went out against the Phil'istines to battle, and pitched beside Eb'en-e'zer : and the Phil'istines pitched in A'phek.

2 And the Phil'istines put themselves in array against Is'rael : and when they joined battle, Is'rael was smitten before the Phil'istines : and they slew of the army in the field about four thousand men.

3 And when the people were come into the camp, the elders of Is'rael said, Wherefore hath the LORD smitten us to day before the Phil'istines? Let us fetch the ark of the covenant of the LORD out of Shi'loh unto us, ¹ that, when it cometh among us, it may save us out of the hand of our enemies.

4 So the people sent to Shi'loh, ² that they might bring from thence the ark of the covenant of the LORD of hosts, which ³ dwelleth between the cher'ubims : and the two sons of E'li, Hoph'ni and Phin'e'has, were there with the ark of the covenant of God.

5 And when the ark of the covenant of the LORD came into the camp, all Is'rael shouted with a great shout, so that the earth rang again.

6 And when the Phil'istines heard the noise of the shout, they said, What meaneth the noise of this great shout in the camp of the He'brews? And they understood that the ark of the LORD was come into the camp.

7 And the Phil'istines were afraid, for they said, God is come into the camp. And they said, Woe unto

Revised Version—¹ that it may come among us, and save ; ² and they brought ; ³ sitteth upon the cheru-bim ; ⁴ gods (*small "g"*) ; ⁵ manner of plagues ; ⁶ to ; ⁷ his seat.

LESSON PLAN

- I. The Ark: Israel's Confidence, 1-5.
- II. The Ark: The Philistines' Triumph, 6-13.
- III. The Ark: Eli's Death, 18.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—The death of Eli and his sons, 1 Sam. 4 : 1-9.
T.—The death of Eli and his sons, 1 Sam. 4 : 10-18.
W.—Failure through sin, Josh. 7 : 1-9. Th.—God's

us ! for there hath not been such a thing heretofore.

8 Woe unto us ! who shall deliver us out of the hand of these mighty ⁴ Gods? these *are* the ⁴ Gods that smote the Egypt'ians with all ⁵ the plagues in the wilderness.

9 Be strong, and quit yourselves like men, O ye Phil'istines, that ye be not servants unto the He'brews, as they have been to you : quit yourselves like men, and fight.

10 And the Phil'istines fought and Is'rael was smitten, and they fled every man ⁶ into his tent : and there was a very great slaughter ; for there fell of Is'rael thirty thousand footmen.

11 And the ark of God was taken ; and the two sons of E'li, Hoph'ni and Phin'e'has, were slain.

12 And there ran a man of Ben'jamin out of the army, and came to Shi'loh the same day with his clothes rent, and with earth upon his head.

13 And when he came, lo, E'li sat upon ⁷ a seat by the wayside watching : for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out.

18 And it came to pass, when he made mention of the ark of God, that he fell from off ⁷ the seat backward by the side of the gate, and his neck brake, and he died : for he was an old man, and heavy. And he had judged Is'rael forty years.

call to repentance, Isa. 1 : 10-20. F.—They hearkened not, Jer. 7 : 21-28. S.—Wise and foolish, Matt. 7 : 21-29. S.—Hearers and doers, James 1 : 13-27.

Shorter Catechism—*Ques. 8. How doth God execute his decrees?* A. God executeth his decrees in the works of creation and providence.

The Question on Missions—8. What help is given to ministers' widows and their children? The widow of every minister who, during his life, has paid each year a certain amount into one of the Ministers' Widows' and Orphans' Funds, receives from that fund a yearly payment, with an additional sum for each child under 18 years of age.

Lesson Hymns—Book of Praise : 47 (Supplemental Lesson), 272, 250, 34 (Ps. Sel.), 580 (from PRIMARY QUARTERLY), 251.

Special Scripture Reading—Ps. 16. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 523, *Eli and His Sons*. For Question on Missions, B. 1457, *John Takes the Lord's Mother to His Own House*. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Kirjath-jearim, *Long the Resting Place of the Sacred Ark* (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 70).

THE LESSON EXPLAINED

Time and Place—About B.C. 1150; near Mizpah, which was about 5 miles northwest of Jerusalem.

Connecting Links—About 20 years intervene between the call of Samuel in last Lesson and the events of to-day's Lesson. During this time Samuel had become a judge over Israel.

I. The Ark: Israel's Confidence, 1-5.

V. 1. *The word of Samuel . . . to all Israel*; that is, he declared God's will to the people and became a recognized prophet in Israel. The words belong to the close of the preceding chapter and describe how Samuel's influence had been growing during the twenty years or so following his call. *Israel . . . against the Philistines*; the inhabitants of the plain along the Mediterranean Sea, from Joppa to the border of Egypt. They came originally from Caphtor (Jer. 47 : 4; Amos 9 : 7), now identified with Crete on the southern coast of Asia Minor. They formed a confederacy of five cities,—Ashdod, Ekron, Ashkelon, Gaza and Gath, and appear in the story of Samson (Judg., chs. 13-16) as the enemies and oppressors of Israel. *Pitched*; made their camp. *Eben-ezer*; meaning "stone of help" (see ch. 7 : 12). *Aphek*; meaning "stronghold," the name of several places in Palestine. Both Eben-ezer and Aphek were near Mizpah.

Vs. 2, 3. *Put themselves in array*; began the attack. *Slew . . . in the field*; the open country where they could use their famous war chariots. *People* (the soldiers) . . . *come into the camp*. The Israelites, though defeated with great loss, were not put to flight. *The elders of Israel*; the heads of the clans or tribes, corresponding to the modern Arab sheikh. *Wherefore . . . the Lord smitten us . . . ?* They failed to see the cause of the disaster in their own wickedness. *Fetch the ark*. Instead of turning directly to God, they put their trust in a mere symbol. *Out of Shiloh*; the place about 10 miles north of Bethel where

the tabernacle was. *It may save us*. They thought that God would save them, though still unrepentant, rather than permit the ark to be captured by the Philistines. But God is more concerned about character than symbols, however sacred.

Vs. 4, 5. *The Lord of hosts*; the leader of Israel's armies and ruler of all the forces in heaven and on earth. *Between the cherubim* (Rev. Ver.); the two golden-winged figures which stood facing each other, one at each end of the mercy seat standing upon the ark in the tabernacle (see Ex. 25 : 17-21). It was here that the Lord especially manifested Himself. *Hophni and Phinehas . . . with the ark*. Thus the wicked sons of Eli were drawn to their doom by the very symbol which they had dishonored. *Israel shouted with a great shout*; as in the old days when the ark set forward (see Num. 10 : 35).

II. The Ark: The Philistines' Triumph, 6-13.

Vs. 6-8. *Philistines heard*; with astonishment the triumphant shout of the army which they had just driven back. *Hebrews*; the name by which the Israelites were known amongst the surrounding nations. *Afraid*; and well they might have feared had Israel only been true to God. *God is come*, etc. Perhaps we should read here: "These are their gods; they have come to them in the camp." The Philistines believed that the Israelites, like themselves, had many deities. *Who shall deliver us . . . ?* They did not know that God would rather lose the ark and allow His people to be defeated, than save the ark and have His people win the victory while their sin was unrepented of.

Vs. 9-13. *Be strong*; take courage. *Quit yourselves like men*; "become men" if you never were before. *Be not servants*; subjects compelled to pay tribute. In the battle which followed, Israel was routed, and *thirty thousand* of her soldiers were slain. *The ark*

of God was taken ; proving that God will not defend the symbols of religion when the spirit of religion is gone. *Hophni and Phinehas, were slain* ; probably in defending the ark. *Ran a man of Benjamin* ; a professional runner attached to the army. Such runners will run for many hours, and indeed all day, without exhaustion. *Came to Shiloh the same day*. This was easily possible as the distance from the battlefield was probably not more than 20 miles. *Clothes rent . . . earth upon his head* ; the customary signs of grief. *Eli sat upon his seat* (Rev. Ver.) ; his seat of office. *Beside the gate* (Rev. Ver. Margin) ; the gate of the temple enclosure. *Trembled for the ark* ; entrusted to his care. *City cried out* ; in dismay at the overwhelming defeat.

III. The Ark : Eli's Death, 18.

V. 18. *Made mention of the ark*. In v. 17 the messenger had related the defeat of Israel, the great loss of life and Eli's personal bereavement in the death of his sons. But the climax of the disaster lay in the capture of the ark. For with that sacred symbol of the divine presence in the hands of Israel's enemies, how could it any longer be said that God was with them? *He . . . died* ; and so the divine sentence of ch. 3 : 12-14 was completely fulfilled.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VI.]

Consult our map on page 72 and observe the location of our seventh position in the Judean hill country about twelve miles west of Jerusalem. At the farther side of the highway an orchard of olive trees covers a downward slope, and over the pale, silvery-green tree tops we see the gray-walled houses of a modern village. The buildings have flat roofs and only a few small window openings in their heavy walls. We get a glimpse of one of the narrow village lanes making its crooked way up a steep hillside. Beyond the village more hills stand, one behind another. In the fifth and sixth chapters of the first book of Samuel we are told of the misfor-

Light from the East

THE WARS OF THE LORD—In ancient warfare a god was enlisted with his worshippers. He was not the god of the whole earth but of his own tribe. When they were threatened, he too had, as it were, to fight for his life. In war time religion and patriotism were identical. Men went out to fight with the favor and help of their god ; war was a sacred work and men were consecrated to it by religious rites, and it was inaugurated with sacrifices, 1 Sam. 7 : 9 ; 13 : 10. The inscription of Mesha, King of Moab (2 Kings, ch. 3), ascribes his victories over Israel to Chemosh, his god, just as Israel by Jehovah's might triumphs over the Philistines in 1 Sam., ch 7. The words in the Gideon story, "For Jehovah and for Gideon," "The sword of Jehovah and of Gideon," are perhaps old Hebrew battle cries. Israel's wars were the "wars of the Lord," Num. 21 : 14. That is perhaps the reason they called him "God of Hosts." As war was undertaken in His name and with His cooperation, so all spoil, prisoners and cattle and stuff, belonged in a very special sense to Him. That is the meaning of "devoting" the spoil to Jehovah ; it belonged to Him and could not be disposed of according to human desires or for ordinary human uses.

tune which fell on the Philistines during the time that the Israelite ark was in their possession. It was up here, somewhere near the site of this modern village, that the precious treasure was at last given again into the keeping of loyal and reverent Hebrews, lineal descendants of men who had worshiped before the ark three or four hundred years earlier, in the Sinai wilderness. Archaeologists tell us that the Kirjath-jearim of Eli's time (1 Sam. 6 : 21 to 7 : 2) was near this village ground but a little farther west.

To see the place, use a stereograph entitled, Kirjath-jearim, Long the Resting Place of the Sacred Ark.

THE LESSON APPLIED

This passage points out very clearly the folly of leaning too hard on an outward religious institution. Here it was the ark. The Hebrews said : "If only we had the ark of

God with us, then victory would crown our arms." But the unexpected happened, and the ark itself was captured by the Philistines. The teacher might point out how frequently

Israel committed this mistake. For example, in the days of Jeremiah, the people protested that the Lord would not forsake His temple. (See Jer. 7 : 4.) The prophet's duty was to urge the nation to repentance. The sacred temple would not save the nation from the destroyer (see Jer. 7 : 12-15). Later this prophet had to contend with the fanatical belief that the city of Jerusalem could not be taken by the Babylonian invader because it was the holy city. But temple and city went up in flames.

The teacher might trace this disposition to rest in the outward ordinances and laws of religion still further. In the time of Jesus the scribes and Pharisees clung tenaciously to two outward things : (a) the Law, (b) the Sabbath. They clung to these institutions so wildly that they forgot that they were not ends in themselves, but only means of religious life.

Do we ever commit the same mistake ? In what way ? Do we not do so when we so emphasize a bit of ritual, an ordinance, a creed, that the Christian life itself is lost to view. Some people stress baptism, some clamor for the observance of Saturday as our proper Sunday, others exalt their own particular church or belief so high, that the life of the soul in God is quite overlooked. Is not the important thing this : not that we should have the "ark" of God or any mere outward institution, but that we should have God Himself in our midst ?

Our Friend, our Brother, and our Lord,
What may Thy service be ?—
Nor name, nor form, nor ritual word,
But simply following Thee.

The second lesson that we may ponder is this : The Philistines gained the victory because their hearts burned with an inner inspiration. Verse 9 shows this. Freedom was the issue, and they fought with skill and

determination. Why does the world acclaim Belgium to-day ? Is it not because that small nation determined to resist the violation of her neutral territory by the overwhelming German hordes ? The fires of freedom burned in the hearts of that valiant people, and made them strong. Tennyson's knight was strong as ten men, because "his heart was pure."

This is the secret of every great religious personality,—Paul, Luther, Knox, Wesley, General Booth. Christ dwelt in them. Christ's spirit animated them.

A third lesson is this : The question we ought to put to ourselves is not so much, "Is God on our side ?" but, "Are we on God's side ?" That was Lincoln's way of putting it, and it is of fundamental importance. It is the question that Britain settled before she drew the sword in the present conflict. It is the question that every individual person must settle for himself. "Art thou for us or for our adversaries ?" asked Joshua of the strange warrior who met him as he stood before the walls of Jericho. "Nay," was the reply, "but as the captain of the host of the Lord am I now come." (See Josh. 5 : 13, 14.) We may serve under God, submitting our policy and warfare to His control, but we need not expect Him to serve under us, fighting in our ranks, whatever course we may choose to follow. The spirit-led prophet put the same truth even more sharply to King Asa, saying : "The Lord is with you, while ye be with Him." (See 2 Chron. 15 : 1, 2.)

A fourth lesson remains : What shall the harvest of life be ? Eli lived to a great age, and his chief concern seems to have been for the "ark," but the records give one the impression of a man who lacked spiritual vision, strength and enthusiasm. He and his two sons pass without any wail of grief rising from those whom they left behind. The harvest is meagre indeed.

THE LESSON GRADED

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

For Teachers of Bible Classes

The ark enshrined the will of God, as summed up in the tables of stone, which it

contained. It appears in this conflict as :

1. A *misunderstood symbol*, vs. 1-9. The people had fallen before the Philistines. In their humiliation (v. 2), they remembered that by solemn covenanting acts life had been bound up in, and bound over to, God ; but

in spite of that fact God seemed to have deserted them, v. 3. Indicate how the outward symbol associated with the covenant would come to mind and be fetched out, in the hope that the divine will might declare itself in their deliverance, v. 3, last half. By putting the ark to such a superstitious use, however, they quite misunderstood the symbol. They sent up such confident shouts that the enemy began to waver (vs. 6-8) and to nerve themselves for an exceptional shock of battle, v. 9. What was the matter? Was more importance being attached to the symbol than to the reality symbolized? Was any real concern felt to bring themselves into harmony with the divine will? In their superstition did they expect the symbol, as a substitute for supernatural power, to act as an automatic charm?

Now dismiss the ark; and discuss the use of symbolism in the Christian religion, particularly baptism, and the Lord's Supper: both so helpful as symbolism; both so futile when treated as mechanical depositaries of divine grace. It is what accompanies the sacraments in personal conformity to the divine will that counts. Without personal attachment to the living Christ the sacraments become empty, meaningless and ineffectual.

2. *The symbol properly understood*, vs. 10-13, 18. Mere dread of the religious symbol as a charm had not routed the Philistines and they wrought a terrific slaughter (v. 10), involving the death of Eli's sons, v. 11. It then dawned on priests and people that the reality symbolized was more important than the symbol. (See Heb. 8: 8-11.) Calamity followed calamity, not the least being the capture of the ark itself which, as a symbol, now seemed to count for nothing. A proper understanding of this mysterious symbol implied that without reality in the use of it, it did count for nothing. Apply to our sacramental symbols. If a sacrament is a seal of grace, then without faith, shown in living intercourse with Christ, the seal is set to a blank.

For Teachers of the Senior Scholars

Remind the class that these were trying times in the history of Israel, dark days

when "disasters came not singly, but as if they watched and waited." Make very clear that we cannot sin as individuals or as a nation without suffering for it in some way. Dwell upon the following points in the Lesson:

1. *The Ark of the Covenant Captured*. Why was the ark taken into battle? (Vs. 3, 4.) What reason had the Israelites to suppose that the ark would save them out of the hand of their enemies? The ark had played an important part in their past history. Refer to the capture of Jericho, for example. Note the inspiration and encouragement which the presence of the ark brought to the Israelites (v. 5), and the fear awakened in the hearts of the Philistines when they realized what had been done (vs. 6-8). How did the Philistines regain courage to fight? (V. 9.) How did the battle end? (Vs. 10, 11.) Bring out that the great mistake which the Israelites made was in placing their hope and confidence in the symbol of the divine presence rather than in God Himself.

Teach the class that we need to guard against making the same mistake. Few people are altogether free from a superstitious reverence for symbols. A woman who was most active in church work, was afraid to go on the streets without a cross which she wore against accidents. Remind the class that baptism and the Lord's Supper are nothing in themselves. It is only when they bring us into spiritual touch with God that the blessing comes to us.

2. *The Sons of Eli Slain*. What kind of men were they? (See chs. 2: 12-17; and 3: 13.) Note what a shame it was for the sons of such a father to act as they did; and what made matters worse was that they were the religious leaders of the nation. They brought disgrace upon their home and upon their calling and upon their country. Dwell upon the possibilities of good and evil bound up in every life, and teach the scholars to abhor that which is evil and cleave to that which is good.

3. *The Death of Eli*. It is a sad story. We do not care to dwell upon it. There were many beautiful qualities in Eli's character. What was the one weakness? (Ch. 3: 13.) Impress upon the scholars that we cannot be

indulgent of even a little sin in our life without suffering for it.

For Teachers of the Boys and Girls

Begin the Lesson with a little talk about the Union Jack, the flag of our empire. Question out a description of this banner with its three crosses of St. George and St. Andrew and St. Patrick and the ground of white and blue. Bring out the ideas, that the red in the flag stands for *courage*, the white for *purity* and the blue for *truth*. Now ask whether, if soldiers had not courage in their hearts, the flag would be any real help to them in battle.

Tell the scholars that the Lesson mentions something which the Israelites once took into battle which corresponded to our flag. This was the ark. Explain how this was the sign of God's presence and help. Remind the scholars that, at this time, the Israelites were not loving and serving God as they ought to have been. Could they then expect God to help 'hem? And would the presence of the ark be of any use?

With these thoughts in the minds of the scholars, take up the Lesson under the following heads:

1. *Israel's Defeat*, vs. 1-3. Bring out, by questioning, the details as to places, the extent

of the defeat, the number of the slain and the questioning of Israel's elders (who these were the Lesson Explained tells).

2. *Israel's Trust in the Ark*, vs. 4, 5. Question as to what the ark was, where it was kept and what it contained. Bring out vividly the scene in the camp of Israel when the ark arrived.

3. *The Fear of the Philistines*, vs. 6-8. Have the scholars tell you, in answer to questions, the details of these verses. The Lesson Explained gives the necessary information.

4. *The Capture of the Ark*, vs. 9-11. The desperate resolve of the Philistines to fight to the death rather than come under the power of Israel, the fierce battle with its great slaughter and the capture of the ark, Hophni and Phinehas, its guardians, having been slain,—these are the points to be questioned out.

5. *The Death of Eli*, vs. 12, 13, 18. The details of these verses will easily be drawn from the scholars by questioning.

In closing, return to the thought with which the Lesson began, that God withdrew His help from Israel because of their sin. Emphasize the teaching, that, if we would enjoy God's help, our hearts must be right with Him.

ADDED HINTS AND HELPS

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

Something to Look Up

1. Where does a psalmist say that the wicked are like chaff which the wind driveth away?

2. "The wages of sin is death." What is the rest of the verse, and where is it found?

ANSWERS, Lesson VII.—(1) Prov. 22 : 6.
(3) Isa. 48 : 22.

For Discussion

1. Are symbols like the ark a help or hindrance to faith in God?

2. Is war ever justifiable?

Prove from Scripture

That sin brings its own punishment.

The Question on Missions

Ques. 8. *What help is given to ministers' widows and their children?* (See also Scholars' Answer on page 85.) Just as a minister is, in most cases, quite unable to make proper provision for sickness or old age, so he cannot ordinarily provide sufficiently for the widow and children whom he may leave in case of his death. The church, therefore, which provides a Fund for the benefit of aged and infirm ministers, has also Funds for the widows and orphans of ministers who have been called away by death. These Funds are called Ministers' Widows' and Orphans' Funds. They are made up of the yearly rates which ministers pay into them during their lifetime, partly of endowments, and, for the rest, of contributions from congregations. When a minister who has paid his rates regularly into the Fund, dies, his widow receives a yearly allowance, with an additional yearly

allowance for every child under 18 years of age. The number of ministers' widows at

present receiving aid from the various widows' and orphans' Funds is 197.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—To-day we are going to hear about God punishing the sin of some of His people.

Punishment a Kindness—Do father and mother sometimes punish you when you are naughty? I am sure you have a good cry about the punishment. Sometimes you are even cross with father and mother and think they should not have punished you, but they are far more kind in punishing you and showing much more love for you than if they let you go on doing naughty things.

Twisted Lives—Near Joe's summer home there was such a queer looking tree. It was twisted and bent so that it looked somewhat like a horse's back (outline tree). Joe used to get on the bent and twisted tree and play that it was a horse. Joe wondered how the tree ever got so much out of shape. His uncle Harry explained to him that the tree got bent that way when it was young, and no one ever tried to straighten the twisted little tree. So it grew older and bigger, but always remained twisted and bent.

Now do you know some people are like that tree. We see some people who are like that tree in character. They are not upright and straight. They have bad habits that began when they were little and those habits have never left them; perhaps no one punished them for their naughty ways when they were little and so they stayed bad. "Train up a child," etc., said Solomon, the wisest man that ever lived.

Growing Up Straight—How can we help the little people who are not growing "straight?" When you boys are watching

a regiment of soldiers marching, do you go along with your heads down and your shoulders bent? I think not. You brace up and swing along as nearly like the soldiers as possible. (Follow out this illustration.)

Eli's Wicked Sons—Our story tells us about two wicked men who were punished by God for their sin. They had a good father but he had let them have their own way too much and they got worse and worse, and we are going to hear how God punished them.

Review—Eli was the name of

the old father. Some of you can tell me what we heard about Eli last Sunday and about his boy helper in the tabernacle and his two wicked sons, Hophni and Phinehas, who were priests.

Now we are ready for our Lesson Story. Recall the struggles and wars God's people were having in their new home in Canaan (because they forsook God). Now it is the Philistines they are fighting.

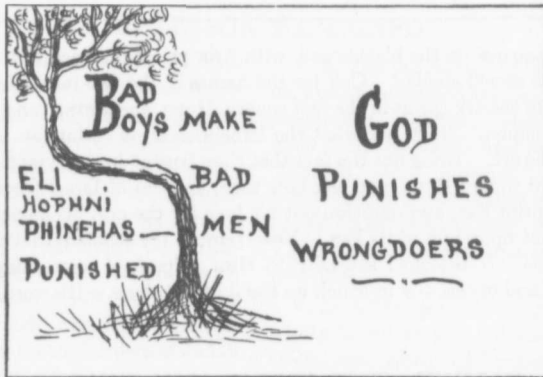
The Ark Brought Into Battle—Picture the battle and the defeat of Israel. What shall they do? After talking it over, they decide to take the ark of God (explain and draw outline) into the battle with them (explain why). It was brought into battle by these two wicked priests, Hophni and Phinehas.

The Ark Captured—Continue the story, vs. 5-11. God withdrew His presence and help and allowed the ark to be captured and Hophni and Phinehas to be killed.

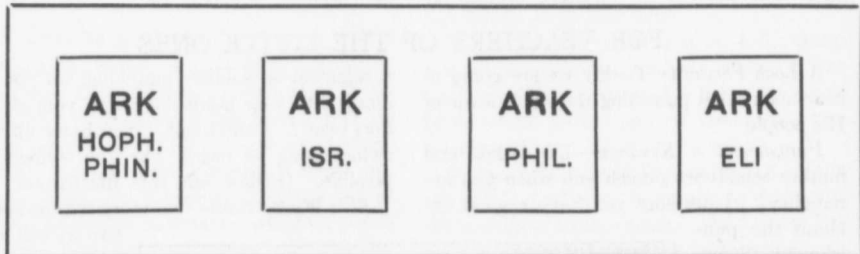
Tell of old Eli receiving the bad news (vs. 12, 13), and his sad death.

Golden Text—Repeat Golden Text. God's Word teaches us to do right.

What the Lesson Teaches Me—THAT GOD PUNISHES WRONG-DOERS.



FROM THE PLATFORM



Draw four squares on the blackboard, with ARK printed in each of them, and let the talk centre about this sacred symbol. Call for the names of the two men (Hophni and Phinehas) who had charge of the ark (print in the first square, HOPH. and PHIN.), and question about their character and conduct. Next, ask what the Israelitish army (print ISR. in the second square) had done with the ark. Bring out the fact that they trusted in the symbol rather than in God. Print in the third square PHIL., and ask how these enemies of Israel treated the ark. In the fourth square, print ELI, and question out his love for the ark, his anxiety for its safety and the dreadful effect upon him of its loss. Now, remind the scholars that the ark was the sign of God's presence. It belonged specially to Him. Speak of some things now that belong specially to God and of the way in which we should treat these,—His word, His day, His house.

Lesson IX. **SAMUEL, THE VICTORIOUS LEADER** February 28, 1915

1 Samuel 7 : 3-17—Commit to memory vs. 11, 12.

GOLDEN TEXT—Hitherto hath the Lord helped us.—1 Samuel 7 : 12.

3 And Sam'uel spake unto all the house of Is'rael, saying, If ye do return unto the LORD with all your hearts, then put away the strange gods and 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 Ba'alim and Ash'taroth, and served the LORD only.

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

6 And they gathered together to 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 Miz'peh.

7 And when the Phil'istines heard that the children of Is'rael were gathered together to Miz'peh, the 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 burnt offering wholly unto the LORD : and Sam'uel cried unto the LORD for Is'rael ; and the LORD heard him.

Revised Version—1 heart : 2 the ; 3 Mizpah ; 4 whole burnt offering ; 5 answered ; 6 down ; 7 within the border of ; 8 hand ; 9 he ; 10 he built there.

LESSON PLAN

- I. Repentance, 3-9.
- II. Victory, 10-12.
- III. Peace, 13-17.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

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 before Is'rael.

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

12 Then Sam'uel took a stone, and set it between Miz'peh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the LORD helped us.

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

14 And the cities which the Phil'istines had taken from Is'rael were restored to Is'rael, from Ek'ron even unto Gath ; and the coasts thereof did Is'rael deliver out of the hands of the Phil'istines. And there was peace between Is'rael and the Am'orites.

15 And Sam'uel judged Is'rael all the days of his life.

16 And he went from year to year in circuit to Beth'-el, and Gil'gal, and Miz'peh, and judged Is'rael in all those places.

17 And his return was to Ram'ah ; for there was his house ; and there he judged Is'rael ; and there he built an altar unto the LORD.

M.—Samuel the victorious leader, 1 Sam. 7 : 3-17. T.—Resting on God, 2 Chron. 14 : 1-12. W.—"I will strengthen thee," Isa. 41 : 8-13. Th.—"Through faith," Heb. 11 : 24-34. F.—Our divine helper, Ps. 124. S.—Praise for victory, Ps. 144 : 3-15. S.—"God is our refuge," Ps. 46.

Shorter Catechism—Review Questions 5-8.

The Question on Missions—9. Where and how do the aid receiving Boards get the money for their work ?

The money is got mainly from congregations, including Sabbath Schools and Young People's Societies. Contributions are taken in various ways, the best way being to have an offering each Sabbath by means of duplex envelopes, that is, envelopes with two pockets, one for the congregation's needs and the other for the work of the Boards or Committees.

Lesson Hymns—Book of Praise: 47 (Supplemental Lesson), 168, 161, 23 (Ps. Sel.), 583 (from

PRIMARY QUARTERLY), 245.

Special Scripture Reading—Ps. 116. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 1461, Samuel the Victorious Leader. For Question on Missions, H.M. 1369, The Duplex Envelope and the Every-Member Canvass. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Mizpah from the Southwest, an Old Centre of Hebrew History (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 70).

THE LESSON EXPLAINED

Time and Place—About B.C. 1125; Mizpah, about 5 miles northwest of Jerusalem.

Connecting Links—The Philistines, having captured the ark, carried it away to their own land. It proved, however, anything but a valuable trophy. The story of the disasters which its presence brought upon its captors is told in chs. 5 and 6. At length the Philistines resolved to bring it back to Israel with an offering to appease God's wrath. This they did, and the ark was first placed at Bethshemesh, a town on the borders of Judah and Philistia, and then for 20 years it was kept at Kirjath-jearim, a town in the central mountain range of Palestine. During these long years the Israelites were sorely oppressed by the Philistines. At last, however, they came to see that their sufferings were due to their sins, and they were filled with penitent sorrow.

I. Repentance, 3-9.

V. 3. *Samuel*; who, during the 20 years of oppression, had been working to bring his people back to God and who had been steadily growing in influence. *Spake*; frequently and in many places, urging the people to give practical proof of their repentance by actually putting away their sin. *Return unto the Lord*; with love and worship and obedience. *With all your hearts*; and not merely in outward form. *Put away the strange gods*; the foreign, non-Israelite deities worshiped by the native races of Canaan. *Ashtaroth*; the plural of Ashtoreth, the female deity called by the Babylonians Ishtar and by the Greeks Astarte. *Prepare your hearts unto the Lord*; set yourselves steadfastly to do His will. *Serve him only*; for He is a jealous God who will suffer no rival.

V. 4. *Did put away*; in obedience to Samuel's exhortation and as a proof of their sincere repentance. *Baalim*; plural of Baal, the male deity of the Canaanites. The plurals "Baalim" and "Ashtaroth" refer to the numerous images of the deities or to the various forms under which they were worshiped. The worship was accompanied by the vilest practices.

V. 5. *All Israel to Mizpeh*; "watch tower," a lofty height about 5 miles northwest of Jerusalem, now called Nebi Samwil, "the prophet Samuel," because Samuel is believed to be buried there. This gathering implied a raising of the standard of revolt against the Philistines. *Pray for you*. Samuel was both a child of prayer (ch. 1: 26-28) and a man of prayer, chs. 8: 6; 12: 19, 23; Jer. 15: 1. Prayer, he believed, was Israel's most effective weapon against her foes.

V. 6. *Drew water, and poured it out*; as a sign of the heartfelt confessions of sin which they poured out before God. *Fasted*; as on the Day of Atonement (see Lev. 16: 29), to express their sorrow. *We have sinned*. They now say in words, and publicly, what they have already said in symbolic action. They have sinned as a nation, and their repentance also must be national. *Samuel judged*; was recognized as Israel's leader.

V. 7. *Philistines heard*, etc. They at once and naturally suspected that this national gathering was a preliminary step to a revolt against their authority. *The lords of the Philistines*; the rulers of the five cities forming the Philistine confederacy (see last Lesson). *Went up against Israel*; planning to come upon the Israelites while they were

engaged in religious services and were probably unarmed or poorly armed. Thus the rebellion might be nipped in the bud. *Children of Israel . . . were afraid*; remembering former defeats at the hand of their oppressors (see ch. 4 : 10, 11, last Lesson).

Vs. 8, 9. *Cease not to cry unto the Lord*. Prayer is Israel's only resource. Their weapons are spiritual, not material. *Sucking lamb . . . burnt offering*. This sacrifice wholly consumed on the altar signified the entire consecration of Israel to God. They were done with rebellion and idolatry and were resolved henceforth to serve God only. *Samuel cried unto the Lord*; like Hezekiah, four centuries later, when Sennacherib was besieging Jerusalem. *The Lord heard him*; as He heard Hezekiah and sent an angel to smite Sennacherib's host. (See Isa., ch. 37.)

II. Victory, 10-12.

Vs. 10-12. *Philistines drew near to battle*; while Samuel was in the act of sacrificing. The enemy hoped to take Israel unprepared. *The Lord thundered . . . and discomfited them*. The Lord defeated the Philistines without any help from the Israelites. (Compare Josh. 10 : 10, 11.) *Smitten before Israel*; who looked on at God's wonderful working. *Men of Israel . . . pursued*; merely completing the rout which the Lord had begun. *Until . . . Beth-car*; apparently some elevation where the Philistines rallied. *A stone . . . Eben-ezer*; the "stone of help," set up as a memorial of the signal victory. *Shen*. The place cannot be precisely located. The name means a "tooth" or "crag." The memorial stone was raised at the very place where Israel had previously suffered defeat (see ch. 4 : 1, last Lesson).

III. Peace, 13-17.

Vs. 13, 14. *Philistines . . . came no more*. The victory at Mizpah is the only one recorded, but probably there were others equally decisive. *Peace between Israel and the Amorites*. Sometimes in the Old Testament the Amorites are described as the ancient inhabit-

ants of the mountainous regions of Palestine. Here, however, the name denotes the heathen peoples of Canaan generally.

Vs. 15-17. *Samuel . . . went . . . in circuit*. He held courts, dispensing justice amongst the people, as the earthly representative of God, the real ruler of Israel. *Bethel*; the modern Beitin, 10 miles north of Jerusalem, one of the oldest sanctuaries in Israel. *Gilgal*; near Jericho, where the Israelites made their first camp when they entered Palestine after their journey from Egypt. *Ramah*; Samuel's birthplace and home, perhaps about 20 miles northwest of Jerusalem.

Light from the East

CANAANITE GODS—The Canaanites called their god Baal (plural, Baalim). Baal is a common noun, meaning "owner," "proprietor." It is used of the owner of a house or a field. A town's freeholders were its "baals," and the god of the community, the proprietor of all its lands, was its Baal. Each place had its own landlord-god, and as there were many places, both Canaanites and Phoenicians had many Baals. These were not different idols representing one great Baal, but so many distinct gods. At the same time they resembled each other as divine landlords, as authors of the fertility of the soil and of the increase of the flock, as worshiped at agricultural festivals and by offerings of the fruits of the field and the vineyard.

When the nomadic Israelites occupied Palestine and learned from the Canaanites how to cultivate the soil, they learned not only how to plough and sow and reap, but also how to secure and retain the divine favor if the ground were to yield its increase. Not that they acknowledged the Baals, but, seeing in Jehovah the new owner of the estates of the Baals, they worshiped Jehovah as their great Baal with Canaanitish rites. In name the worship on the high places was the worship of Jehovah, but its rites were those of the Canaanites.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VI.]

We may feel quite certain of the identity of Mizpah. Notice where our map (page 72) marks with the number 8 a spot about five

miles north of modern Jerusalem. That is one of the best points from which to get a good idea of the ground. We will face north-

east. In a narrow valley down before us a few olive trees are growing,—soft, feathery masses of delicate foliage. The soil in which they are rooted seems to have been washed down from the long, steep slope of a great hill which rises just beyond the orchard. At some earlier time the whole hillside was apparently shaped into terraces, each shelf of earth held in place by a retaining-wall of stone; but the walls have been long neglected, and many of the terraces are hardly dis-

tinguishable. A narrow path leads up the long hill towards a low building crowning the summit. The Mizpah of Judea in Samuel's time occupied that lofty hilltop. Tradition says that Samuel himself, many years later, was buried in a tomb just over the crest of this hill. A Moslem mosque to-day stands above it.

Mizpah can be seen just as it is to-day by using a stereograph entitled, Mizpah from the Southwest, an Old Centre of Hebrew History.

THE LESSON APPLIED

This Lesson will yield up some of its riches if we study the character of the victorious leader, Samuel, under four heads.

1. The prophet was a man of high courage. The temptation that besets the statesman, is to follow the popular will and "public opinion." Demosthenes, the famous Athenian orator, spoke to his countrymen in such inspiring terms that they exclaimed with one accord: "Let us go against Philip." He did not flatter his people; he pointed them to the summits of character, and they were eager to start the steep ascent. Still, it requires courage in a leader to assume this attitude. Further, a man must be very sure of his ground; he must see the real facts clearly when he sets himself in solitary opposition to the commonly accepted standards, and denounces them as wrong. Yet we have men in the public life of Canada who adopt this sublime attitude and commit themselves fearlessly to some splendid programme of reform. Samuel became the conscience of the people and his voice of rebuke stirred Israel from centre to circumference. What was the prophet's cure for the oppression of his country by the Philistines? Was it an external alliance with some other tribe? No. Was it strategy? No. It was something far more fundamental. It was nothing less than a religious reformation. This lonely man steadily and calmly confronted the whole nation and accused it of apostasy. "You must turn away from all this foreign worship," he cries, "and bind yourselves to Jehovah alone." Before he could be the saviour and helper of his people he was compelled to be their unsparing critic. This is the kind of courage that all notable leaders possess. They

must recognize frankly the weaknesses of their people. Elijah would have no compromise, nor would Amos, nor Isaiah, nor Jeremiah.

2. The prophet was a leader who loved his people. He was more than a stern and intellectual critic. He was more than an iconoclast, a destroyer. He strove to lift his countrymen up to a new level of religious faith. This is the characteristic of all prophetism. Hosea is a conspicuous example. His utterances are broken and fragmentary, reflecting the broken heart of the prophet. Nothing can be accomplished without love. It may be love of country, or it may be the richer love of humanity, or it may be the love of God and man together. We read of Frenchmen and others going into the unspeakable battles that are raging now, with cheerfulness, and dying gladly for the sake of France. Lord Kitchener visited the hospitals the other day and spoke to the wounded British soldiers. Behind his iron will is the deep feeling of love for his men. Paul's heart thrilled with the love of Christ, and so he was able to preach successfully his gospel of redemption. This was the key to the whole ministry of Jesus. When the master beheld Jerusalem He "wept over it." It was because He loved the holy city that He could not think of its refusal of the truth without the deepest emotion.

3. The prophet was a man of prayer. The way in which Moses, Samuel, Jeremiah, and Paul, fairly battled in prayer for their people is calculated to teach us all a very important lesson. Again and again they interceded for them. Are not our prayers often too circumscribed? We ought to bear on our hearts the nation to which we belong. We should

remember our teachers, industrial workers, business men, statesmen, judges, rulers, colleges, hospitals, missionary enterprises, etc. We ought to intercede for the ignorant, wronged, oppressed, suffering, sorrow-stricken everywhere. We should have more intercession in our prayers, like the master Himself.

4. Samuel was a man of gratitude. We

pray easily when the waves roll high and our ship is threatened with destruction, but we should pray none the less fervently when the waters are like glass. The prophet's worship was more than mere petition. He did not forget to thank the Lord for the victory vouchsafed to Israel, v. 12. Paul urges the Philippians to make their requests known unto God with thanksgiving.

THE LESSON GRADED

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

For Teachers of Bible Classes

Samuel may be viewed as a man whose personal influence gave him an exceptional position amongst his fellows.

1. *A common demand*, vs. 3-6. A call to forsake a wrong course, and do the right, meets with little response if personal influence to persuade the mind and sway the will be lacking. Most cases of decision are traceable to "personal work," through which one individual sways another. Samuel's personal influence was thrown in the direction of recalling the people from corrupt faith and action to true heart-relations with God. As individuals, he required them to abandon false objects of worship and return to the personal service of God. Then he called a gathering for the deepening of spiritual life.

Without this kind of previous personal preparation, big gatherings rarely accomplish anything. Mizpah stands for the spiritual uplift of individuals, like-minded in the desire for a change to a better life. With ceremonial acts,—fasting and pouring out water—they deepened their purpose to give up what was wrong and pour out their hearts' intractabilities for power to do right. Dwell on the need of both methods for securing richer spiritual life: that of segregating—going apart individually—and that of congregating—coming together collectively to strengthen individual purpose through the warming influences of social worship.

2. *A common menace*, vs. 7-9. Attempts to do good often seem to result in harm. Hostile forces become more active in face of real opposition. So it is with the liquor traffic, gambling, and many forms of corrup-

tion. Steps to promote good sometimes appear to promote evil: all the same they have to be taken. Christ's coming caused a massacre of innocents. Describe the invasion of the Philistines and the temporary panic it created. Faith in the power of prayer persisted. The one truth, written through all these Lessons, as with a sunbeam, is the power of prayer.

3. *A common deliverance*, vs. 10-17. The battle, well fought on their knees, was the better fought on the field of history. The voice of God was heard in the thunderstorm that effected the discomfiture of the Philistines and Israel's subsequent freedom from harassment.

Enlarge upon our own opportunities for raising an Ebenezer,—making some clear mark in Christian consciousness—because God has helped us. Show how facts even that seem to contradict this faith prove that God helps us to know ourselves and so puts us in a position to know His delivering power. Samuel's private character accounted for most of the influence of his public life and work, which aimed at the preservation of the peace and general welfare of the nation.

For Teachers of the Senior Scholars

Remind the class that twenty years have elapsed since the Philistines gained their great victory over the Israelites and captured the ark. What effect had these years of heathen oppression on the Israelites? (V. 2, last clause.) They realized what a poor thing life is without God, and they longed for His presence with them and His blessing upon them. What part had Samuel in bringing about this better condition of things? We are not told, but we may be sure that during

all this time he was not idle, he was going about preaching and praying, awakening the people to a sense of their sin, and leading them to look for the dawning of a better day. Our Lesson to-day reveals what all this led to.

1. *A Great Revival*, vs. 3-6. Who was the preacher? Note that Samuel, like John the Baptist, was a preacher of repentance. What is repentance unto life? Refer to the Shorter Catechism definition (see Ques. 87). Is there as much need of preaching repentance now as in Samuel's day? Have we any strange gods amongst us? Note that Samuel could pray as well as preach. He was renowned as a man of prayer. (See Ps. 99 : 6.) "More things are wrought by prayer than this world dreams of." We sometimes get more good from a minister's prayers than from his preaching. Bring out how beautifully the people responded to Samuel's praying and preaching, and remind the class that this is the way to help a minister preach well and pray well.

2. *A Great Victory*, vs. 7-14. Question the scholars about the reason for this Philistine attack, and about the effect it had upon the Israelites. What preparation did Samuel make to meet the enemy? (V. 9.) Dwell on the power of prayer to help us to overcome our enemies. How did the Lord answer Samuel's prayer? (V. 10.) God is never at a loss to find some way of helping us if we are willing to be helped. What public recognition of God's help did Samuel make? (V. 12.) We are made of poor stuff if we make no public recognition of God's goodness to us.

3. *A Great Judge*, vs. 15-17. Bring out that Samuel was the last and greatest of the judges.

"A tower of strength,

Who stood four-square to all the winds that blew,"

that it was easier for the people to be good when they had Samuel with them. Help the class to feel what a blessed thing it is to live in this way, to make life brighter and better for some one. We can live in this way if we will live as near to God as Samuel did.

For Teachers of the Boys and Girls

A good beginning for this Lesson will be a little talk about memorials. We have mem-

orial days (have some of these named), and, in some places, memorial monuments. Point out to the scholars that v. 12 of the Lesson describes a memorial which Samuel set up after the Israelites had gained a great victory. Tell them that the Lesson is about this victory. Now take up the following points in the Lesson :

1. *The Gathering of Israel at Mizpah*, vs. 1-6. Bring out, by questioning, Samuel's summons to his people to put away from them the worship of the Baalim and the Ashtaroth (for information as to these heathen deities see the Lesson Explained), the obedience of the people and their gathering together at Mizpah (have the situation of this place looked up on the map). Call attention to Samuel's promise to pray for Israel, v. 5. Question about the significance of the drawing of the water and the fasting (see v. 6). Make it clear that the people were publicly confessing their sins and declaring that henceforth they would be faithful to the Lord.

2. *The Coming of the Philistines*, v. 7. The points to bring out here are, that the Philistines anticipated a revolt of the Israelites and determined to come upon them while they were probably unarmed, or, at any rate, unprepared for battle, being engaged in a religious service, and so prevent the rebellion.

3. *Samuel's Prayer and Sacrifice*, vs. 8, 9. Dwell upon the people's sense of dependence upon God's help and their feeling of deep need. Bring out the significance of the burnt offering as a sign that the people were giving themselves wholly to the Lord to serve Him faithfully.

4. *Israel's Victory*, vs. 10, 11. Question out the details of these verses, laying stress on the fact that the putting to flight of the Philistines was the act of God without any help from Israel, the people only completing the rout which God began.

5. *Israel's Memorial*, v. 12. Ask about the place where this memorial was set up, what it was and what the name given to it meant.

6. *Peace in Israel*, vs. 13, 14. Bring out, by questioning, the details of these verses.

7. *Samuel the Judge*, vs. 15-17. Have the places mentioned looked up on the map and call for a description of Samuel's work as judge.

Make some such application as this: God answered the prayers of His people by giving them a victory, and they set up a memorial

stone as a sign of their gratitude. God hears our prayers for help, and we should keep in grateful memory the help which He gives us.

ADDED HINTS AND HELPS

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

Something to Lock Up

1. "If we confess our sins, He is faithful and just to forgive us our sins." Find these words.

2. "They that wait upon the Lord shall renew their strength." Where are these words found?

ANSWERS, Lesson VIII.—(1) Ps. 1:4.
(2) "But the gift of God," etc. Rom. 6:23.

For Discussion

1. Does God interfere with the laws of nature to save His people?

2. Are victories in battle won by prayer?

Prove from Scripture

That we should pray constantly.

The Question on Missions

Ques. 9. *Where and how do the aid-receiving Boards and Committees get the money for their work?* (See also Scholars' Answer on page 92.) The General Assembly recommends that congregations should use the duplex

envelope (an envelope with two pockets) in which contributions may be made each Sabbath for the support of the local church and for the Budget. This envelope is used in 551 of our regular congregations and 54 mission fields, as compared with 370 congregations and mission fields three years ago. The "every-member canvass" is also recommended by the General Assembly. This means that every one connected with the congregation shall be seen personally and asked to pledge a definite sum for the congregation and for the Budget, to be contributed weekly through the duplex envelope, or in any other way which may be desired by the congregation. An every-member canvass has been made, for local support, in 512 regular congregations and 74 mission fields, and, for the Budget in 439 regular congregations and 30 mission fields. Reports of such a canvass tell of an increase of 30, 50, and even 100 per cent. in the givings as the result of the canvass. Full information as to the duplex envelope and the every-member canvass will be given gladly by Rev. R. Laird, Secretary, Finance Board, Confederation Life Bldg., Toronto.

FOR TEACHERS OF THE LITTLE ONES

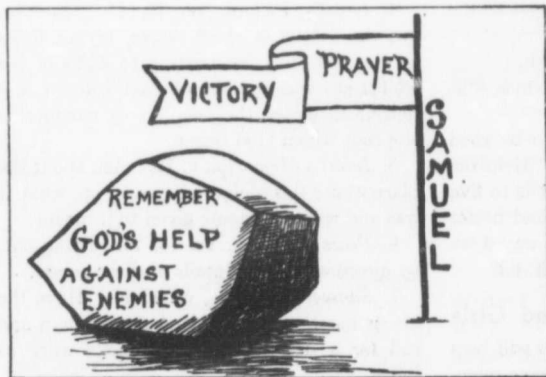
A Look Forward—To-day we are going to see God helping His people in battle.

Golden Text—We are going to outline a great, big stone and print above it EBEN-

EZER, which means, "Hitherto hath the Lord helped us." This is our Golden Text (all repeat). It was the Israelites who put up this big stone (just as we would build a monument) to make them remember that God had helped them in battle.

Our Lesson story tells us how He helped them and why He again showed kindness to them.

Review—Do you remember what our story last Sunday told us about God allowing the Philistines to conquer the Israelites and capture the ark of God?



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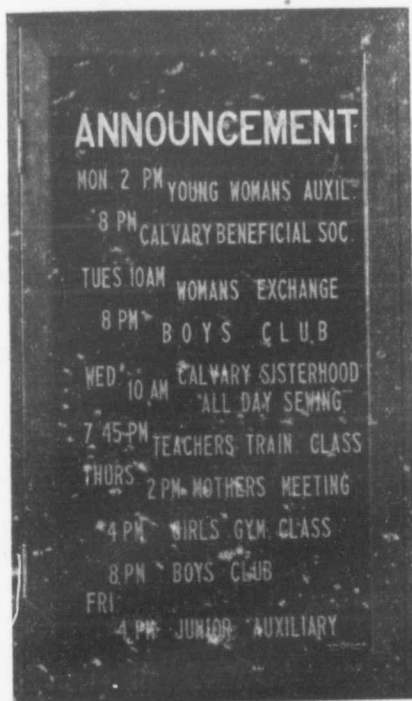
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(Recall story.)

This was to punish sin. Afterwards the Israelites turned to God again and prayed for help, and He helped them to conquer the Philistines.

A Victorious Leader—God gave the Israelites a good leader, Samuel. You remember we heard about him when he was a baby, and when he was twelve years old, helping the old priest Eli in the temple (recall Lesson). His mother had lent Samuel to the Lord as long as he lived and God was making great use of Samuel. He had been training him all these years to be a prophet, and to-day we shall hear what Samuel did for the people. Tell the Lesson story.

Getting God's Favor—Listen to Samuel as he tells the Israelites what they must do if they want God to fight for them. After the ark was captured by the Philistines, the people had nothing to remind them of God's presence with them and they began again to worship idols. Samuel tells them to throw away these useless idols and prepare their heart to serve the Lord only, and they did so.

The Great Prayer Meeting—Then Samuel gathered them all at a great prayer meeting at Mizpah. Describe the scene,—the tents, the fasting and confessing their sin. Hark! The Philistines are upon them! But they

are brave and Samuel is praying to God to help them.

Tell the rest of the story. Last week we heard why God allowed His people to be defeated by the Philistines (print IDOLS). Now He is going to help them to defeat the Philistines (because of prayer).

God's Help—Describe the way God helped the Israelites. The battle is going on. Suddenly a dreadful storm begins! The wind blows, the lightning flashes, thunder rolls, rain pours down in torrents, frightening the Philistines who run away in terror, and the Israelites are victorious! This is what the "Help Stone" told the Israelites every time they looked at it.

Our "Help Stone".—Don't you think all the children in our Canada to-day should put up a "Help Stone" to remind them of all that God has done to help them? See Psalm 103. Think of your many blessings. Think of the many children who are suffering from the present dreadful war. Thank God for your safety and pray for and help the suffering children.

Children all have an enemy to fight. Here is his name. Some one may print it—SIN. Here is the best weapon to fight sin (print PRAYER).

What the Lesson Teaches Me—GOD WILL HELP ME TO FIGHT AGAINST SIN.

FROM THE PLATFORM

What prayer can do

The scholars' minds will be full of the war and of the soldiers who have gone to the front. Start the question: "What can we who remain at home do for our soldiers?" Various answers will, doubtless, be given, each of which should receive all the credit due to it. Amongst the answers is pretty sure to be: "We can pray for them." Write on the blackboard, *What prayer can do*. Talk about some of the things for which we should pray on behalf of the soldiers,—their protection, the healing of their wounds and sicknesses, their victory and their safe return. Now turn to the Lesson, and ask what it teaches us that prayer can do. Get the scholars to tell you of the great gathering of the Israelites at Mizpah, of the army of the Philistines which came against them, of Samuel's prayer and of the great victory that follows. Impress the teaching that prayer,—our prayer—can do great things.

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THE BOOK PAGE

Two stories, each with a Canadian background, have come to us from J. M. Dent and Sons (Toronto), each of a high grade in its class. In *Blantyre-Alien* (265 pages, \$1.25), Alan Sullivan, the author of *The Passing of Oul-I-But*, draws a keen-edged picture of the scion of an old and poor and proud Irish family, who had so little besides themselves to think about or care for, that they thought about themselves and little else. Blantyre, a young ship's doctor, when the story opens, is very much of a man in every way, but has the taint of his ancestral exclusiveness running in his blood. How Stella Blake, a charming Canadian heiress, was fascinated by him; and how he made the best effort possible to him to live the new life as her husband and a practising physician in one of our, to him, raw and tumultuous Canadian cities, and what a dismal wreck he made of it all in the end, is told, with a keenness of observation and analysis which keeps the reader's attention tense to the very close. Incidentally, the book gives a photographically minute picture of one Canadian city and its society and of a number of very well known Canadian public men in that troublesome year of the Reciprocity vote, 1911. **Webblock**: *The Autobiography of an Automaton* (172 pages, \$1.00), is a curious tale, not always pleasant or perhaps even wholesome. The story is told of himself by a man who makes a very narrow escape from being one of the great army of the unfit. The wholesome thing about the book is, that he does make his escape and finds out that life, after all—and he had some curious experiences of the ups and downs, especially the downs, of it—is really worth while. Montreal and Ottawa afford the background of the autobiography, and there are some very curious glimpses into the sometimes devious ways of the Civil Service. The writer is Harry McDonald Walters.

"German militarism seems to be bred in the bone of the Prussian people, and the microbe of militarism has been inoculated into the German people;" so speaks Charles Sarolea in his introduction to *The German Enigma*, by Georges Bourdon (J. M. Dent and Sons, Toronto, 357 pages, 75c.), which, as a subtitle states, is "an inquiry among Germans as to what they think, what they want and what they can do." M. Bourdon conducted the inquiry in the year 1913, that is, it was concluded eight months before the war broke out. He is the editor of the *Paris Figaro* and included in his visit to Germany personal inquiries of leading statesmen, professors, diplomatists, editors and military men. His object was pacific, namely, to find a basis of reasonable understanding with Germany for good neighborhood. The book is extremely interesting, as giving a firsthand view, and one of the conclusions is the conclusion of Mr. Sarolea quoted above. M. Bourdon has taken the Kaiser at his word as standing for peace. "Twenty-five years," he says, "have not belied the Imperial utterances." How curiously the words read in the light of the occurrences since August 4th last! Nevertheless, to any one who wishes really to understand German opinions and the attitude of Germany towards its neighbors will do well to read this most instructive and suggestive volume.

It is like coming out of a sulphurous cave into the open air, to pass from *The Secrets of the German War*

Office to Mr. F. A. M. Webster's capital paper-covered book, *Britain in Arms* (J. M. Dent and Sons, 304 pages, 30c.). The book is a lucid account of the army of the United Kingdom, including the Indian army and the forces of the Dominions, Commonwealths and Colonies. Mr. Webster begins with a short and brisk history of the British army, followed by a list of the various regiments,—which are very much more than lists; indeed a condensed account is given of the regiment's history and its valiant deeds. Small as Britain's permanent forces are, as compared with the great German and Russian armies, one cannot read this story of the regiments without a constantly swelling pride in the great things that the smaller force can do. Numbers count, and the total strength of "Kitchener's army," as it is popularly called, must be in the neighborhood of two million men. But it is the stuff that the men are made of that counts most, and there is no sign of "decadence" in the British forces at the battle front or of those in training in the old land and in the various parts of the "greater Britain beyond the seas."

In these sad days a new book from such a pen as that of Stephen Leacock is doubly welcome. It is a wholesome diversion. Every one knows his Nonsense Novels and his Sunshine Sketches of a Little Town. This time, it is *Arcadian Adventures with the Idle Rich* (310 pages, Bell and Cockburn, Toronto, \$1.25 net). The place is a great Canadian seaport, which is also a great University city. Every one who has been there immediately recognizes Montreal. The time is just about this present year of grace; and the people are of the new rich who are taking time to be philanthropic, and the longer rich who strive to abate their ennui by such fads as the Yahi-Bahi Oriental Society. There are the rival churches on Plutonia Avenue, and, above all, the adventures of a pompous, but weirdly shrewd University president, and the "great fight for clean government" in the city. The reader will easily see how much room there is for Stephen Leacock's keen satire and piquant fun; and these are poured out without stint.

The Teens and the Rural Sunday School (Association Press, New York, 151 pages, 50c.), edited by John L. Alexander, International Sunday School Association Secondary Division Superintendent, contains the observations, findings and recommendations of the Commission for the Study of the Adolescent in the Country Sunday School, appointed by the San Francisco Convention of the International Sunday School Association, 1911. It is not a statistical, but a very suggestive and practical, handbook on this difficult and important problem.

Students and the World-Wide Expansion of Christianity (Student Volunteer Movement, New York, 743 pages, \$1.85 postpaid) is the title given to the Report of the Kansas City Convention held during the opening days of last year. The volume is of permanent value. It is an encyclopedia of missions brought down to date, and it is more, for it contains a discussion of missionary problems and methods by leaders whose knowledge and experience give immense weight to their utterances. Those who wish, in their information and thinking, to keep abreast of the progress of Christianity in our own day, will not be content to lack this book from their equipment.



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