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THE HOME · STUDY QUARTERLY

For Seniors and Home Department



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CHURCH AND GERRARD STREETS, TORONTO

The Home Study Quarterly

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

Vol. XXVI.

Toronto, April, May, June, 1920

No. 2

April

April! April! April!

With a mist of green on the trees—
And a scent of the warm, brown, broken earth
On every wandering breeze ;
What though thou be changeful,
Though thy gold turns to gray again,
There's a robin out yonder singing,
Singing in the rain.

April! April! April!

'Tis the Northland hath longed for thee,
She hath gazed toward the South with aching
eyes

Full long and patiently.

Come now, tell us, sweeting,

Thou laggard so lovely and late,

Dost know there's no joy like the joy that
comes

When hearts have learned to wait ?

—Virna Sheard



Armenian and Syrian Relief

The people of Canada have been pouring out their money with wonderful generosity for the relief of the starving multitudes of Armenia. Doubtless many Sunday School teachers and scholars have contributed to the funds raised by recent newspaper and other appeals.

But, on the second and third Sundays in April, the Sunday Schools of Canada are to have an opportunity of making a special gift for Armenian and Syrian Relief. It is estimated that, in the districts of Asia Minor where Paul traveled and founded churches, there are 250,000 starving orphan children. Canadian Sunday Schools are being asked to provide food for 2,500, that is, one out of every hundred, of them, for a year.

At \$60 for each orphan, this will cost \$150,000. During the last two years the Schools have given, for this purpose well over \$200,000, or more than \$100,000 a year. The Editors of the HOME STUDY QUARTERLY are confident that they will come up to the \$150,000 this year.

Ask your teacher about this offering. All contributions should be sent to D. A. Cameron Esq., Manager, Canadian Bank of Commerce, Toronto.



Going to Camp

By Rev. John Mutch, B.D.

Alan Crawford lives in the little village of Jonesville. He has been largely responsible for the boys of his village going to camp for two summers. This is how he managed it.

Alan had both heard and read of Y.M.C.A., Boy Scout, and other camps for boys. One day he said to himself, "I don't see why it is that only boys who live in large cities seem to have camps. Why can't we get up one of our own right here in Jonesville? What's the matter with a bunch of us camping on our own little Brown's Lake?" He got busy.

The first thing he did was to talk it over with some of his chums. They were "right on." "A camp! You bet!" But—what would their parents say? And none had ever been at a camp and did not know how to go about it. These were formidable obstacles.

Alan knew that his father and mother were "good sports." Over and over again, when he had gone to them with some plan, they had taken as much fun out of it as he did. They were a great help. When they said "No" to any of his proposals, although their refusal sometimes made him a little "grouchy" for a time, he got over it. He knew that

somewhere, somehow, there must be a good reason.

Not without fears he asked them their idea about a camp. He had all his arguments ready and the names of his "most respectable" chums who wanted to go. His father hummed and hawed for a while, and finally said: "I tell you, Alan, if you can get Mr. Wilmot to take charge of the camp you can go." Mr. Wilmot was a well known and highly respected young man in the village who was a great Sunday School worker and ran a Boys' Club.

Out of the house dashed Alan to find Mr. Wilmot. He put up the proposition and told him the number of boys who wanted to go. To his delight, Mr. Wilmot said: "You know, Alan, I have just been thinking you boys should have a camp. Sure, I will take you for ten days on certain conditions. Get all the boys together, and I will tell you what my conditions are."

The "bunch" soon got together with Mr. Wilmot. They wondered a good deal what his conditions would be. When they heard them, the conditions seemed very simple. They were:

1. That every boy must have his parents' consent. To help each boy get the required consent, Mr. Wilmot promised to call and see the parents and explain the matter to them.

2. That no boy should go out in a boat while at camp without first asking Mr. Wilmot, so that he could arrange for one who could swim to be always along.

3. That no boy should go in swimming except twice a day, with "the bunch" at stated times.

4. That all boys must go to bed at 10 o'clock.

5. That every boy must take his turn as cookee,—washing dishes, peeling potatoes, etc., and helping him, Mr. Wilmot, with the cooking.

6. That all boys must be on time for meals.

7. That they would buy what food they needed in bulk and when the camp was over the amount spent would be apportioned, the same share to each boy.

8. That each boy must bring his own dishes, blankets, ticks and towels, etc.

Things began to hum. Mothers gave not only consent, but also baskets of all kinds of food. Fathers gave not only their blessing but money. Two men resurrected two big tents which they had lying packed away in their garrets, and freely loaned them. Another man offered the loan of a camp stove and cooking utensils. Two others offered teams and wagons to drive the crowd and their belongings to the camp.

That was how Alan Crawford got the boys of Jonesville off to camp.



A Girls' Camp

By Miss I. T. MacDougall

What does going to camp mean? To those who know, it means the best time you ever had in all your short life. Whether it rains or whether it shines, there is always something doing, plenty of life and good wholesome fun where fourteen or fifteen jolly, healthy girls are gathered together.

From the moment the crowd assembles at the station, the fun begins. Every one who sees them jostling each other in their endeavor to get their two weeks' luggage piled on the car and listens to their laughter and good-natured sallies and repartee concludes that a merry crowd of girls are going some place to have the gayest, happiest time possible.

Last summer, at "Bonnylynn," the summer camp of College Street Presbyterian Church, Toronto, the teen-age girls had one of the best camps of the season. The location was ideal, situated on Lake Wilcox, about 20 miles north of the city. There were fifteen girls in this party, and they took with them a Supervisor who entered into the fun with as much zest as the oldest or the youngest. They were all congenial friends, coming from the same church, the same Sunday School class, the same environment, and all brimming over with life, energy and high spirits.

There was not a dull moment in all the two weeks. A considerable part of each day was taken up with the swimming, which was most thoroughly enjoyed by all, as the bathing beach was excellent. There were long rambles through the woods, up and down hills and



St. Andrew's Club, Knox Church, Goderich, Ont.

A Class of Tuxis Boys

The St. Andrew's Club of Knox Church, Goderich, Ont., was organized in the fall of 1916. The Club is primarily an organized Bible Class of teen age boys.

The programme for the week evening is the C.S.E.T. course for Tuxis Boys, with Mr. Will McCreath as mentor.

With a membership of 35, the Club has already raised more than \$50 for a Victory Bond in connection with the War Memorial Fund.

through winding pathways, which whetted our appetites to such an extent that the delicious meals so well prepared and served in the long cool dining room were eagerly looked forward to, and the manner in which these viands disappeared was sufficient evidence of our full appreciation.

Occasionally, at the close of a day in which every moment had been filled, we would gather in a group around the garden swing, and how we all enjoyed those quiet friendly moments when we seemed to get so close and intimate, and stories were told and past good times were recalled and laughed over and plans for the future made.

The outstanding feature of the whole holiday was our week end party, and even now, after many months have elapsed, it still is fresh in our memory and will ever remain so. Several of our friends who could not join us for the complete camp came for the week end, reaching camp on Saturday afternoon.

A corn and marshmallow roast was planned for that evening, but owing to a severe storm, the party was held in the cottage. Nothing could have been jollier or more hilarious. Every one, old and young alike, caught the rollicking spirit of the night and revelled in the fun to the last minute. Never had that camp seen such a night. We would never

have believed so much fun could have been crowded into one evening.

On Sunday evening Mr. G., who, by the way, is the "Father of Bonnylynn Camp," conducted a service which was very impressive, and we were given a glimpse of the serious side of life and the higher and better things were held up to us as the things most worth while.

Excursion and picnics filled in the remaining time, and it was with a feeling of deep regret that we saw the day dawn when we had to travel back to the big city where we separated, each one to live her life more or less apart. All were unanimous that it was the happiest holiday we had ever spent, and all are eagerly looking forward to another of the same next summer.

Toronto



A Song in the Night

HYMN No. 604, BOOK OF PRAISE

By Rev. N. A. MacEachern, M.A.

The presence of this sweet hymn in The Book of Praise shows at once the daring and the toleration of the committee who made the selection. The hymn is found in the pages of one of Sir Walter Scott's most popular novels, *Ivanhoe*, and there it is sung by a Jewess.

All true lovers of sacred song will welcome its presence in our Book of Praise: the sentiment is so lofty and full of devotion, the verses so clothed in the beauty of true poetry, and the music so full of rich cadence that it should soon take its place among our best loved hymns.

It is a song in the night. The singer is entangled in the toils of wicked men, danger and death are all about her. Yet her pure and fervent faith in God is supreme over the terrors of her prison, and the wickedness which encircles her about, and the cruel death from which she can find no way of escape.

True to its setting, the hymn is entirely Jewish, but it is so full of the highest spiritual thought of the Old Testament that our minds readily interpret its sentiment in terms of Christian faith, as we do that of the Psalms when we sing them. The pilgrimage of the children of Israel from the land of bondage

to the Land of Promise under the protection and guidance of the pillars of cloud and fire is as deep-set in the thought and faith of the Christian Church as it was in that of the Old Testament,—a symbol of our freedom from sin to the life of fellowship with God in Jesus Christ.

The hymn is a reverent acknowledgment of God's care for his children: each day, when the sun's fierce rays beat upon our unsheltered heads, our thoughts of him and his goodness may be a sheltering shade. The unbroken sunshine of prosperity "when brightly shines the prosperous day" may be as dangerous to us as the ardent noon day sun to the desert traveler. Then may devout and holy thoughts be a "cloudy screen to temper the deceitful ray." And when the night lowers, with its darkness and its frequent storm, then who but God can be a light to guide along the track that leads to him?

No finer description of that wondrous miracle of God's protecting care for his people can be found anywhere than in the second stanza:

"By day, along the astonished lands
The cloudy pillar glided slow:
By night, Arabia's crimsoned sands
Returned the fiery column's glow."

And in contrast to that picture note the deep pathos of the fourth stanza which describes disobedient and scattered Israel's present plight,—

"Their fathers would not know Thy ways
And Thou hast left them to their own."

It is from these two contrasted pictures that the prayer of the closing stanzas gains its power, and which may be a prayer for the singer's own guidance and protection, or for the Church, of which Israel is always a symbol in the mind of the Christian worshiper.

Smith's Falls, Ont.



Rights in the Home

By Rev. P. M. MacDonald, M.A.

Home is a place that pines or prospers according to the way its members ignore or recognize the rights of each other.

THE RIGHTS OF PARENTS

1. *The older persons in the home have rights.* There is an idea too common to-day, that everything in the home should be adapted to the pleasure and comfort of the young.

A little reflection will show that the parents were the home-makers and, in most cases, they are the home-supporters. If the younger people would only study the case a little, they would find that in overlooking these facts they give their parents a sore heart again and again. By the restrictions they put upon them, children assume that they and not the parents have made the home. Too many young folk are far too busy bringing up their parents and assuming wise ways towards those who can teach them great truths out of the book of experience.

There is a true story of a mother who went to visit a "well-married" daughter. The mother had been a busy worker in her own home and loved to be busy. When she became her daughter's guest she was ordered to keep out of the kitchen and to "act the lady" all the time. A few days of that kind of entertaining were too much for the mother and she went home where she was able to "make herself at home." Her right to freedom to be herself was not recognized where it should have been indulged.

The Fifth Commandment is one of the foundation principles of a happy home, and it means first of all that parents have rights that no child may ignore. The Absaloms try to take away their parents' rights. Don't be an Absalom.

THE RIGHTS OF BROTHERS AND SISTERS

2. *Brothers and sisters have their rights.* The children of to-day have very little, if any, cause for complaint about their treatment by their parents in the home. Perhaps no boys and girls in any age ever had a better chance to get ready for life in pleasant and helpful ways than the young folk in the homes of this day. So far as the parents are concerned there is very little need to urge them to loosen up the reins of home government. These are slack enough now. But the rights of the children among themselves need some attention. Happy is the home

where brother and sister, brother and brother and sister and sister see that the home ought to be shared and that its privileges are not to be greedily grasped and its duties dodged. There are selfish brothers and selfish sisters and one is not more likeable than the other. There are boys' rights and there are girls' rights and they should be kindly and politely admitted and honored. When Bill wishes to study, Betty has no right just then to insist on practising her scales on her new piano. And when Betty wishes to finish the new book she has been reading, Bill has no right to insist that he ought to have it.

Some older brothers and sisters refuse to recognize the rights of the younger ones to any freedom or fun. Some older ones make their small brothers and sisters "fag" for them and keep them in more or less fear of the pinch or blow that will follow refusal to fag. This sounds so bad that it seems hardly possible, but perhaps some brother or sister reading it will feel a blush of guilt right now and resolve to give up the task of tyrant.

Little Sonnie was an incurable invalid from his infancy. He might have demanded from Kenneth and Nora more than they could have given him of brotherly and sisterly affection. They gave him a wonderful amount of time and help and they did it so tenderly and lovingly that his days were as happy and bright as it was possible to make them for him. Kenneth and Nora said that Sonnie had a right to all they could do for him. And poor lame Sonnie was not spoiled by it at all. He studied to make it easier for his parents to help him along, for he knew he was a sore charge to them. Never a word or look of theirs led him to think that, but he knew. Sonnie's home was one where the rights of all were recognized. Parents and children alike were fair and forgiving, helpful and kindly, and so the serious sickness that was Sonnie's cross was robbed of its power to sadden.

Is your home as good a home as it might be? Is life easier for others because you live? Think the matter over and if you are a bit of a tyrant get yourself put right, for if you are not right at home you are apt to be wrong any where else.—Toronto

Second Quarter : Early Leaders and Kings of Israel

LESSON FOREWORD—This Quarter we study that portion of Israel's history beginning with the death of Joshua. Israel has left Egyptian bondage and wilderness wandering behind, but their settlement in the Promised Land brings its own temptations and experiences.

Lesson I.

ISRAEL RULED BY JUDGES

April 4, 1920

THE LESSON PASSAGE—Judges 2 : 6-16.

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

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

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

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

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

11 And the children of Is'rael did evil in the sight of the Lord, and served Ba'alim.

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

SENIOR AND HOME DEPARTMENT TOPIC—God Working Through National Leaders. **ADDITIONAL MATERIAL**—Judges 1 : 1 to 2 : 5 ; 3 : 1-6.

THE LESSON EXPLAINED

I. ISRAEL SERVING.—6-10. *Joshua had let the people go ; from Shechem, after rehearsing God's goodness and exhorting Israel to cleave to God. Unto his inheritance ; each to his portion of the conquered land. Served the Lord all the days of Joshua.* The influence of his courage and fidelity kept Israel true to God. In every community and circle a true leader can do much. *Elders that outlived Joshua ; but trained in the same great school of experience and Joshua like in spirit. Mount of Ephraim ; the hill country north of Jerusalem.*

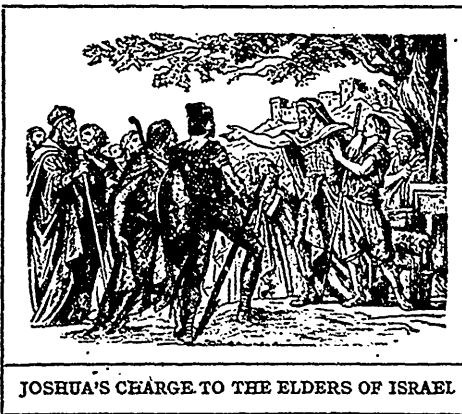
II. ISRAEL SINNING.—11-13. *Arose another generation ; a forgetful generation because there*

were no Pharaohs to overcome and no Red Seas to cross. *Israel did evil ; because of the vanished*

sense of God. *Forsook . . . God . . . followed other gods ; the very purpose God had in bringing Israel into Canaan seemed thwarted. Gods of the people . . . round about.* Without Joshua's steady influence, the local heathen practices influenced them. *Served Baal ; the male god worshiped by the heathen. Ash'taroth ; plural, corresponding female gods.*

III. ISRAEL SUFFERING.—14, 15. *Anger of*

the Lord was hot. God could not overlook their ingratitude or suffer his gracious plans to be thwarted. *Delivered them into the hands of*



JOSHUA'S CHARGE TO THE ELDERS OF ISRAEL

spoilers; not for destruction but for discipline.

IV. ISRAEL SAVED.—16. *Raised up judges.* When Israel's distress was overwhelming, God raised up deliverers or judges, who administered justice and led the people in battle.

For Further Study and Discussion

1. What is most needed in the world,—good leaders or good followers?
 2. Has anger any place in a perfect character?
- PROVE FROM SCRIPTURE—That idolatry displeases God.

SHORTER CATECHISM—Ques. 88.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Israel forsaking God, Judg. 2 : 1-10. *

Memory gathers seed from the fields of the past and sows the golden seeds in the fields of the present. Memory saves the past from being past and makes it ever present. Memories of God put stars into the night's dark sky and open fountains by to-day's weary way.

Tuesday—Israel ruled by judges, Judg. 2 : 11-19.

Circumstances are just the things that are "round about us," and, like the Israelites, we may surrender to our circumstances, or we may compel them to surrender to us.

Wednesday—Israel tested, Judg. 2 : 20 to 3 : 6.

God never gives to any one permanent possession of any good thing in life. After the gift has been attained, it must be retained and maintained. Eternal vigilance is the price of all good gifts.

Thursday—Israel repenting, Judg. 10 : 6-16.

"Cry unto the gods which ye have chosen." God tests us by life's experiences. He challenges us to test him by the same experience. In the time of sorrow or adversity; what have these things availed for the sake of which we forget and forsake God. This is what God asks.

Friday—God's mercy, Ps. 103 : 1-14.

The psalmist measures the mercy of God by the big things of the world,—by the width of the world and the height of the heavens and by the length of the years and the mercy of God stretches beyond them all. God's mercy belongs to the measureless things.

Saturday—"Mighty to save," Isa. 63 : 1-9.

Note how this passage begins with the fury of a great storm and ends like the crooning of a mother over her child. God's punishments are not autocratic. He suffers with his suffering ones. The love of God lies like a great quiet harbor at the end of the stormy way.

Sunday—Continuing in well-doing, Gal. 6 : 1-10.

Whatsoever a man soweth, that only and that altogether he reaps. But remember that this inevitable law of the harvest is true of the good as of the evil. Evil has its harvest; so has good. If evil has its certain increase, so also has good.

A PRAYER

Help us to remember past days and past years wherein we have been saved by the angel of thy presence. Help us to face our present difficulties with the thought of the help in past difficulties. Help us to remember in the sunshine, the God who was with us in the night. In the time of laughter help us to remember him who wiped away our tears. For Christ's sake. Amen.

EASTER LESSON—Luke 24 : 13-31.

AN ALTERNATIVE LESSON

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

I. THE STRANGE COMPANION.—13-24. *Two of them*; two disciples going home disappointed and sad. *Talked together*; about their dead Master and their dead hopes. *Jesus . . . drew near*; still bent on comforting the sad. *Their eyes were holden*; because of their great grief, and because of some change in his appearance which made Mary take him for the gardener. *Art thou only a stranger.* Everybody, they thought, must know of Jesus' death. *What things.* Jesus draws them out. *Trusted that it had been he.* Instead of his death, they expected

him to set up his kingdom.

II. THE WONDERFUL TEACHER.—25-27. *O fools, and slow of heart*; spoken tenderly, not bitterly. *Ought not Christ to have suffered.* The scriptures were full of the sufferings of the Messiah. (See Isa., ch. 53.)

III. THE RISEN SAVIOUR.—28-31. *As though he would have gone further.* Jesus does not compel hospitality. *They constrained him*; out of hospitality, and no less gratitude. *Took bread . . . their eyes were opened.* Their grief is no longer blinding. They recognize the risen Saviour.

Second Quarter : Early Leaders and Kings of Israel

LESSON FOREWORD—Israel was not yet a compact, organized nation with a definite ruler ; so in time of great distress, God called some one as judge and deliverer of his people. Our lesson deals with one of these national crises. Israel is oppressed by Jabin, king of Canaan and delivered by Deborah and Barak.

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

THE LESSON PASSAGE—Judges 4 : 4-16.

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

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

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

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

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

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

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

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

SENIOR AND HOME DEPARTMENT TOPIC—The Service of Women in National Leadership.

THE LESSON EXPLAINED

I. BRAVE DEBORAH.

—4-7. *Deborah.* The name means "Bee." *Prophetess* ; filled with God's spirit. *Judged Israel* ; administered justice. *Dwelt under the palm tree* ; sat under the palm tree which was her court of justice. *Ramah . . . Beth-el* ; both places in the neighborhood of Jerusalem. *Sent . . . Barak.* His name means "Flash of Lightning." *Hath not the Lord . . . commanded.* Deborah speaks for God, not for herself. *Mount Tabor* ; 'a mountain on the plain of Esdraelon. *Children of Naph'tali . . . Zebulun.* The territory of these tribes lay west of the Sea of Galilee, not far from Tabor. *I will draw . . . I*



CHARIOTS

will deliver. Deborah declares that God guarantees victory. *River Kishon* ; a short river flowing through Esdraelon, practically dry in summer. *Sisera . . . captain of Jabin's army.* Jabin, king of Canaan had oppressed Israel for 20 years. *Sisera was his general.*

II. TIMID BARAK.—8-

12. *If thou wilt go with me.* Barak lacks the courage to obey, without hesitation or without company, the command of God through Deborah. He is rather a slow flash of lightning. The mighty captain must have a woman go with him. *I will surely go.* Deborah is a woman of decision. She believes in

God's promise of victory. *Notwithstanding the journey . . . not be for thine honor.* Barak is to pay for his weakness. The supreme fruit of victory,—the death of Sisera—will fall to a woman. *Heber the Kenite . . . had severed himself.* The Kenites were a wandering people living away to the South. Heber had wandered from his people away to the north. It was his wife Jael who slew Sisera. *Hobab the father in law of Moses*; also called Jethro, Ex. 3 : 1 ; 4 : 18.

III. TRIUMPHANT ISRAEL.—13-16. *Nine hundred chariots.* This was a very formidable array. *Deborah said . . . Up.* Deborah still plays the part of the leading spirit. *The Lord discomfited Sisera.* God used Barak and his ten thousand men, but in addition he used the powers of nature. Ch. 5 : 20 tells that the stars fought against Sisera. That is, through the influence of the heavenly bodies God caused heavy rains to fall and flood the Kishon till it became a raging

flood that swept away Sisera's army. *Barak pursued.* The defeat became a rout.

Lesson Questions

- Describe the character of Deborah.
- Why was Barak not willing to go without Deborah ?
- What honor did Barak lose ?
- Explain the defeat of Sisera.

For Further Study and Discussion

1. How was Sisera slain ? (Judg. 5 : 24-27.)
2. How did Jethro or Hobab once help Moses. (Ex., ch. 18.)
3. Is courage as common amongst women as amongst men ?
4. Should women hold office in the church ?

PROVE FROM SCRIPTURE—That victory comes from God.

SHORTER CATECHISM—Ques. 89.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Israel's cry heard, Judg. 4 : 1-9.

God never hears the prayer of the Pharisee who comes into the temple to thank God that he is not as other men are. The Pharisee's words are those of self-sufficiency. God always hears the cry of the Publican, and every other cry that expresses insufficiency and helplessness.

Tuesday—Deborah and Barak deliver Israel, Judg. 4 : 10-16.

There are leaders who only lead when they are dragged. There are leaders who do not fearlessly look forward and break a new trail, but who are always looking back timidly to assure themselves that they are leading in the way their followers intend to go.

Wednesday—A song of victory, Judg. 5 : 1-20.

"Then sang Deborah and Barak." This is the true order and not "Barak and Deborah." Deborah was the real leader in battle. She was the real leader in the song of victory. It often happens in life that they who fought least are they who sing loudest, and they who fought in the rear of the battle are they who lead the song of victory.

Thursday—God our refuge, Ps. 46 : 1-11.

It is a great thing to interpret our victories aright. We must see the secret and source of victory. His right hand hath gotten him the victory. We must also see that the fruits of victory are returned and dedicated to God. They are his, as is the victory.

Friday—Faith and victory, Heb. 11 : 32-40.

Heroism is at least so abundant in history that the writer of Hebrews has not time to tell the whole story of it. The heroism of common people in common places to-day would fill many a volume.

Saturday—"More than conquerors," Rom. 8 : 31-39.

Paul speaks as if God's purpose was like a great chain with links that cannot be broken or separated. Paul's gospel is not the soul fighting for God, but God fighting for the soul. And God's victory for his children is like himself—immeasurable.

Sunday—Eternal deliverance, Rev. 7 : 9-17.

John's vision of heaven becomes all the more meaningful when we remember that it came to him when the world seemed set like adamant against Christianity. But Jesus saw in vision a God who remembered, a God who conquered, a God who comforted all those, who amid tribulation and persecution, were true to him.

A PRAYER

O God, we thank thee that we never fight for the right alone. The stars fought for Deborah and Barak because God was over all. Help us to remember that however mighty our enemies may be, God is mightier than all. Help us to believe that when we go out to fight for God against the mighty, God is there to fight for himself. For his sake. Amen.

Second Quarter : Early Leaders and Kings of Israel

LESSON FOREWORD—The victory of Deborah and Barak brought peace to Israel for 40 years. Then Israel's wickedness brought another oppression that lasted seven years. The oppressors were the Midianites from the east beyond Jordan. The Midianites spared neither grain nor cattle. At last God heard Israel's cry, and Gideon is called to deliver.

Lesson III.

THE VICTORY OF GIDEON'S BAND

April 18, 1920

THE LESSON PASSAGE—Judges 7 : 1-8 ; 16-21.

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

2 And the Lord said unto Gid'eon, The people that are with thee are too many for me to give the Mid'ian-

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

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

7 And the Lord said unto Gid'eon, By the three hundred men that lapped will I save you, and deliver the Mid'ianites into thine hand : and let all the other people go every man unto his place.

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

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

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

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

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

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

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



TRUMPET, PITCHER AND LAMP

ites into their hands, lest Is'rael vaunt themselves against me, saying, Mine own hand hath saved me.

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

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

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

SENIOR AND HOME DEPARTMENT TOPIC—One With God a Majority. ADDITIONAL MATERIAL—Gen. 6 : 5-8.

THE LESSON EXPLAINED

I. GIDEON'S ARMY SIFTED.—1-3. Jerubbaal ; Gideon is so called because of his pulling down the altar of Baal, ch. 6 : 28-32. Two remarkable signs from God, the dewy fleece and the dewless fleece had strengthened him, ch. 6 : 36-40. He is ready for action. Pitched beside the well of

Harod. The Midianites had crossed the Jordan and had come up the valley of Jezreel, south of the Sea of Galilee, and opening out on the plain of Jezreel. The people . . . are too many. God wished to make it plain that deliverance came from him, not from any human source.

4-8. *Whosoever is fearful . . . let him return.* Every great movement catches up in its swirl those who have no real enthusiasm. Shame or prudence compels them to be recruits. They are a danger to the morale of any movement. There were 22,000 of such with Gideon. *There are yet too many;* Gideon has ten thousand unafraid soldiers. But mere courage does not make soldiers. *Every one that lappeth.* Three hundred men remembered that watering places were favorite lurking places for the enemy, and lifted the water to their lips in their hand, keeping alert and ready for any sudden attack. *Every one that boweth down.* 9,700 men, regardless of possible danger, and thinking only of their thirst, threw themselves on the ground to drink. Trivial differences in action show sometimes great difference in character.

II. GIDEON'S ARMY EQUIPPED. —16-18. *Divided the three hundred.* Gideon plans a night surprise attack. The three bands are to attack from different quarters. *A trumpet;* to blow at the appointed time. *Empty pitchers;* in which to conceal their torches with which, when broken, to increase the sudden sound of trumpet and voice.

III. GIDEON'S ARMY VICTORIOUS.—19-21. *The sword of the Lord, and of Gideon.* The battle cry tells the real secret of victory. God leads Gideon and his band. *The host ran . . . cried . . . fled.* Caught unawares, the Midianites thought they were surrounded by a host, and panic stricken, turned their swords on each other.

Lesson Questions

Why did God reduce Gideon's army?
 What two tests did he apply?
 What did the different way of drinking show?
 Describe Gideon's plan of attack and its results.

For Further Study and Discussion

1. Read about Gideon's night visit to the Midianite's camp. (7:9-15.)
2. What great man spent forty years in Midian? (Ex. 2:15.)
3. Does enthusiasm alone qualify us for Christian service?
4. Should it be made difficult for people to become members of the church?

PROVE FROM SCRIPTURE—That we should plan wisely.

SHORTER CATECHISM—Ques. 90.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Israel oppressed, Judg. 6:1-10.

God's punishments are always redemptive. God delivers Israel into the hands of the Midianites because they did that which was evil, but all the time he was listening for the first cry to him.

Tuesday—Gideon's call, Judg. 6:11-24.

"The Lord is with thee, thou mighty man of valour." Strange words to address to a man threshing wheat in secrecy for fear of the Midianites; yet God knew the heart of Gideon better than Gideon knew himself. God sees more than our faults clearly. He sees our possibilities for good.

Wednesday—Gideon's fidelity, Judg. 6:25-32.

Gideon qualifies for the great task by performing the lesser one. He does something at home before he does something for the nation. It is he who is faithful that is made ruler.

Thursday—Gideon encouraged, Judg. 6:33-40.

"The spirit of the Lord came upon Gideon." What then? A trumpet blast from Gideon. What then? A gathering host. When God puts a trumpet to the lips of one, he opens the ears of others to hear. When a man is willing to stand alone with God, he does not stand alone long.

Friday—The victory of Gideon's band, Judg. 7:1-8, 16-21.

Statistics which deal only with numbers, and not quality, beget sometimes a false pessimism and sometimes a false optimism. We can imagine the despair of the Israelitish man of figures when he saw an army of thirty-two thousand dwindle to three hundred. But the select band triumphed.

Saturday—David's call, 1 Sam. 6:1-13.

David did not count in Jesse's eyes. It was not worth while to bring him from the fields, yet it was the stripling and not any of his bulky brothers that was God's discerning choice.

Sunday—Power of faith, Heb. 11:23-30.

The writer of Hebrews finds no conflict between faith and works. He measures the reality of the faith which no one can see by the reality of the works which no one can fail to see.

A PRAYER

Make us ready, O God, to undertake the task to which thou callest us. Make us ready to perform the task in the way thou dost desire. Make us ready to trust less in our visible resources and more in the victory that cometh from God. Help us to stand alone for God. Amen.

Second Quarter : Early Leaders and Kings of Israel

LESSON FOREWORD—To-day our lesson is in the book of Ruth. This book is a book of peace coming between two books big with war,—Judges and Samuel. It is like a pleasant valley between two great granite mountains. One of the things that interest us in Ruth is that Obed, the son of Ruth and Boaz, is the grandfather of David, and stands in the direct line of Christ's descent.

Lesson IV.

RUTH'S WISE CHOICE

April 25, 1920

THE LESSON PASSAGE—Ruth 1 : 14-22.

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

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

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

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

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

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

SENIOR AND HOME DEPARTMENT TOPIC—The Power of Personal Influence. ADDITIONAL MATERIAL—Matt. 5 : 13-16 ; 2 Cor. 3 : 2, 3.

THE LESSON EXPLAINED

I. LEAVING MOAB.—14. *They lifted up their voice ; Naomi, Ruth the wife of Naomi's son Mahlon, and Orpah the wife of Chilion. All three are widows. Elimelech and Naomi, with their two sons, driven by famine from Bethlehem, had come to Moab, where their sons had married women of Moab. Death carried off Elimelech, Mahlon and Chilion. Hearing that there was bread in Bethlehem once again, Naomi decides, after ten years' absence, to return home. Her daughters-in-law, according to Oriental custom, accompany her part of the way. Then the parting time comes. Naomi sends them away with a blessing. They refuse to go. Naomi tells them that Bethlehem has nothing for them but poverty, widowhood, exile. Orpah kissed her mother in law ; the kiss of farewell with tears. She loves Naomi, but feels the truth of what Naomi said. Her choice is not unkind, not unnatural, only humanly prudent.*

14-18. *Ruth clave un to her. Ruth sees the*

truth of what Naomi has said and the reasonableness of what Orpah has done, but she cannot bring herself to part. *Thy sister in law is gone unto her people . . . gods. She would worship not Jehovah, but the gods of Moab. Intreat me not to leave thee. . . Love for Naomi, love for memories of love, and no less, love for the God of Naomi, conquers mere prudent reasoning. Whither thou goest, I will go. Her pathway in life, her home, her God, her grave are all to be Naomi's. In life, in love, in worship, in death they are to be inseparable. The Lord do so to me. Ruth confirms her words with a solemn oath. When she saw that she was stedfastly minded. . . Naomi sees that she will not be denied, so they journey on to Bethlehem together.*

II. COMING TO BETHLEHEM.—19-22. *All the city was moved. Bethlehem was a village, and, like villages to-day, was interested in strangers. Is this Naomi ? It is easy to come back to your native place prosperous, but hard to come back*



RUTH AND NAOMI

in poverty. *Call me not Naomi*; meaning, "Pleasantness." *Call me Mara*; meaning, "Bitterness." Naomi is without husband, children or substance. Nevertheless, despite her words, she must have kept a brave and sweet spirit to have won so utterly the love of Ruth. *I went out full . . . home again empty*; not utterly empty so long as she has Ruth. Just be patient, Naomi, God is not done yet. *Came to Bethlehem . . . barley harvest*. Yes, and in the barley fields Boaz will meet Ruth, and speak kindly to her, and let her glean in his field, and save her from rudeness and finally take her to his heart. And Naomi will wish to be called "Pleasantness" again when she holds little Obed, child of Ruth and Boaz, in her bosom.

Lesson Questions

- Why had Naomi gone to Moab?
- What misfortunes had she there?
- Why did Orpah return to Moab?
- Why did Ruth refuse to leave Naomi? What did she say?

For Further Study and Discussion

1. What was the Jewish law about gleaning? (Deut. 24 : 19.)
2. Read about God using famine to work his purposes. (Gen., ch. 42.)
3. Was Orpah's return open to the charge of selfishness?
4. Are foreigners as well treated in Canada as they ought to be?

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Looking toward Canaan, Ruth 1 : 1-10.

By what hard roads God's children travel sometimes before God's place of blessing is reached! Famine drove Naomi from Bethlehem to Moab. Death drove her from Moab to Bethlehem. No wonder she said, "Call me not 'Pleasantness,' call me 'Bitterness.'" But in the end we can hear her blessing God as she nurses the child of Boaz and Ruth.

Tuesday—Ruth's wise choice, Ruth 1 : 14-22.

Why speak of Ruth's choice as wise? It has all the recklessness that belongs to love and love alone. She chooses against the dictates of wisdom and prudence. It was love that brought her with Naomi to poverty, homelessness and exile.

Wednesday—Ruth gleaning, Ruth 2 : 1-12.

Our heart warms toward Boaz, does it not? How unmistakable is the appeal that kindness makes to us! The warm heart of Boaz is more than his wide field. Kindness is the soul of the gospel. Without it all things else are clanging cymbals and sounding brass.

Thursday—Ruth favored, Ruth 2 : 13-22.

"Let fall" also some of the handfuls of purpose for her." We see another quality of Boaz. He has tact and delicacy as well as kindness. Unknown to Ruth, handfuls of grain stalks are let fall on the ground for her gathering. The kindness of Boaz was that which makes no parade.

Friday—A kinsman redeemer, Ruth 4 : 1-11.

And now, in the providence of God, Ruth receives all, that for love's sake, she surrendered. It is one of the great and distinct teachings of God's word, that there is a splendid interest, sometimes far, sometimes near, for all the sacrifices of love.

Saturday—A name in Israel, Ruth 4 : 14-22.

Ruth was a Moabite yet see how deeply she enters into the history of Israel. You cannot trace the human ancestry of Jesus without coming across the name of Ruth, and what better name could we find? It tells of the love that will not let go.

Sunday—The promise and our responsibility, Heb. 4 : 1-16.

The Epistle to the Hebrews is musical with the oft repeated thought that, in Christ, life is bound round the feet of God and round the heart of God by golden chains. We are bound up in the bundle of life with God. In Christ, earth understands God, and God understands earth.

A PRAYER

Make us willing, O God, to follow in the path where love leads us. When the road seems hard and seems to lead only to emptiness, help us to remember how Jesus chose the bitter way and set his face steadfastly towards the cruel cross. Help us to remember how Ruth chose the hard way, yet found rest for her heart. Amen.

Second Quarter : Early Leaders and Kings of Israel

LESSON FOREWORD—This week we study the last of the great figures in that period of Israel's history covered by the story of the Judges. Samuel was given to his parents Elkanah and Hannah in answer to prayer, and was dedicated from his very early childhood to the service of God.

Lesson V.

THE BOY SAMUEL

May 2, 1920

THE LESSON PASSAGE—1 Sam. 3 : 1-13, 19, 20.

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

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

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

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

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

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

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

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

GOLDEN TEXT—My son, give me thy heart, and let thine eyes delight in my ways.—Prov. 23 : 26 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—Religious Capacities and Training of Children.
ADDITIONAL MATERIAL—Prov. 22 : 6 ; Eccl. 12 : 1 ; Luke 2 : 52 ; 2 Tim. 3 : 14, 15.

THE LESSON EXPLAINED



THE DEDICATION OF SAMUEL.

Lord had called the child.

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

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

11 And the Lord said to Sam'uel, *Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.*

12 In that day I will perform against E'li all things which I have spoken concerning his house : 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 knoweth ; because his sons made themselves vile, and he restrained them not.

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

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

I. THE CHILD IN THE SANCTUARY.—1-3. *And the child Samuel.* His mother brought him to the sanctuary at Shiloh when a weaned child. He would probably now be about fourteen. *Ministered unto the Lord.* His chief duties were to tend the light of the sacred candlestick and to open the sanctuary doors at sunrise. *Before Eli;* the high priest and judge of that time ; a good man but not strong in character. *Word.. was precious.* God's revelations were rare and infrequent. The corruption of the priesthood caused this. *No open vision ;* no frequent revelation. *Eyes began to wax dim ;* because of age. *Ere the lamp of God went out.* The lamp burned all night so it was not yet morning. *Where the ark of God was ;* in the Holy of Holies. Here Samuel slept.

II. THE VOICE IN THE SANCTUARY.—4-9. *The Lord called Samuel.* The time of revelation is coming again, this time through a lad. *He*

answered, *Here am I*. As he awoke, and thinking that Eli had called, he ran to him and said, "Here am I." His response to the call was ready. *Samuel did not yet know the Lord*. His mother Hannah trained him for God from the beginning. Samuel loved God but up to this point God had made no special revelation of himself to Samuel. *Eli perceived that the Lord had called the child*; so he tells Samuel what to do if the voice should call a fourth time.

III. THE LORD IN THE SANCTUARY.—10-13; 19, 20. *The Lord came*; more than a voice this time. God becomes visible as well as audible. *Behold, I will do a thing*. God reveals his purpose to the lad. *The ears of every one . . . shall tingle*. It will strike them with amazement and terror. *Perform against Eli*; for his weakness in not restraining the dishonesty and impurity of his sons Hophni and Phinehas. God held the father responsible for his lack of discipline and

control. *Begin . . . make an end*. Judgment is to be complete. *Samuel grew . . . the Lord was with him*. He is in training for a great place in Israel's history. *Let none of his words fall to the ground*; but put them into effect. *From Dan . . . to Beer-sheba*; from one end of the country to another. *A prophet of the Lord*. He becomes the leading spokesman for God in the country.

For Further Study and Discussion

1. Read about the lamps of the sanctuary. (Exodus 30 : 7, 8.)

2. Where do we read laws about Nazarites like Samuel? (Numbers. ch. 6.)

3. Which does the more harm, too great severity or too great laxity in discipline?

4. Is the ministry a desirable occupation?

PROVE FROM SCRIPTURE—That God calls the young to serve him.

SHORTER CATECHISM—Ques. 91.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Samuel given, and lent to the Lord, Sam. 1 : 9-18, 27, 28.

Hannah acknowledged her gift before God. It is not always thus with us. It is the glory of God to conceal himself behind his gifts. It is our shame that we leave him undiscovered and his gift unacknowledged. The divine love discovered and acknowledged makes the gift perfect to us.

Tuesday—Hannah's thanksgiving, 1 Sam. 2 : 1-11.

Praise is good, seemly, comely, beautiful, reasonable. Let us not fail to notice that thanksgiving with Hannah was more than a giving of thanks. It was a giving to God of that which was dearest.

Wednesday—Samuel serving Eli, 1 Sam. 2 : 18-26.

This whole story emphasizes the real capacity for God that children have. They have a place in God's heart, a place in his temple, a place in his work. The king's business and the king's house have need of them. The king is often calling for the lad and leaving the old man undisturbed.

Thursday—The call of the boy Samuel, 1 Sam. 2 : 1-13, 19, 20.

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

Friday—Jesus calling disciples, Mark 1 : 14-20.

Jesus called his disciples, not on the ground of their achievements, but on the ground of their possibilities. That is what we say. Yet let us not forget that even when Jesus found them first, they were men capable of making a swift decision and a complete sacrifice.

Saturday—Paul's account of his call, Acts 26 : 15-20.

"It is hard for thee to kick against the pricks." There was something working in the heart of Paul on his way to Damascus, that troubled him greatly. Perhaps it was the shining face of Stephen that pierced him to the heart, before the shining face of Jesus smote him to the ground.

Sunday—Paul's charge of Timothy, 2 Tim. 4 : 1-8.

Paul is supremely anxious about the deliverance of the truth, but he never makes the reception of that truth a test of its true deliverance. There will always be the itching car.

A PRAYER

O God, give us the quick ear, the loving heart, the open mind, of Samuel. Quicken our dull hearts and dead minds that we shall respond to thee as flower to sun and reed to wind. Help us to keep the lamps of love trimmed and burning and the door of life open for every messenger of God. Amen.

Second Quarter : Early Leaders and Kings of Israel

LESSON FOREWORD—Our lesson is a study in the harvest of sin. God's doom falls on Israel, because of the iniquity of Eli's house. Remember that God's punishments are not those of an omnipotent being whose will has been defied, but the stern remedies of a Father whose purposes of love are being thwarted. God's stripes are meant to heal.

Lesson VI.

ELI AND HIS SONS

May 9, 1920

THE LESSON PASSAGE—1 Sam. 4 : 5-18.

5 And when the ark of the covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again.

6 And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the Lord was come into the camp.

7 And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto 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 Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness.

9 Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight.

10 And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.

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

12 And there ran a man of Benjamin out of the

GOLDEN TEXT—The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.—Rom. 6 : 23 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—Responsibilities of Parents and Children. **ADDITIONAL MATERIAL**—Gen. 18 : 16-19; 1 Sam. 2 : 22-36; 3 : 10-14; 8 : 1-5; Eph. 6 : 1-4.

THE LESSON EXPLAINED

I. THE PHILISTINES' FEAR.—5. *Ark of the covenant . . . came into the camp.* The Lord made use of the Philistines to punish Israel for the sins of the house of Eli. The Israelites had been defeated in one battle, and in order to restore their fortunes, they brought the ark of the covenant from Shiloh to the army. The presence of the ark seemed to bring the assurance of the presence of God. *All Israel shouted.* The morale of the defeated Israelites was restored. The ark assured them of victory. But, alas, they forgot that wicked Hophni and Phinehas were in charge and God could not be present with them. The presence of Hophni and Phinehas showed that Israel was not with God, and so God could not be with them. The ark is nothing without God. The intemperate, like Israel, trust for inspiration in the wrong thing.

6-8. *What meaneth the noise . . . Woe unto us.* The Philistines were at first perplexed, and then

army, and came to Shiloh the same day with his clothes rent, and with earth upon his head.

13 And when he came, lo, E'li sat upon 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.

14 And when E'li heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told E'li.

15 Now E'li was ninety and eight years old; and his eyes were dim, that he could not see.

16 And the man said unto E'li, I am he that came out of the army, and I fled to day out of the army. And he said, What is there done, my son?

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hoph'ni and Phin'ehas, are dead, and the ark of God is taken.

18 And it came to pass, when he made mention of the ark of God, that he fell from off 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 Israel forty years.



THE ARK OF THE COVENANT

dismayed, for they knew what mighty things God had done for the Israelites in the past.

Plagues in the wilderness; referring to the plagues inflicted upon Pharaoh and Egypt.

II. THE PHILISTINES' TRIUMPH.—9-11. *Be strong, and quit yourselves like men.* It is one thing for you to have fear, another thing for fear to have you. The Philistines determined to "carry on." *The ark of God was taken.* The ark availed nothing; God was against Israel.

III. ELI'S DEATH.—12-18. *A man . . . clothes rent . . . earth upon his head*; showing that he brought bad news. *Eli sat . . . watching . . . trembled for the ark of God.* His anxiety for the ark exceeds his anxiety for his sons. It was the hope of Israel. *Eli heard the noise.* The runner has passed Eli to tell the city of the news. Blind Eli hears the cry of sorrow. *Made mention of the ark.* Eli realized that this loss of the ark was due to the sin of his own family. It was this piece of news that broke the old man's heart.

Lesson Questions

Why did the Israelites send for the ark?
 What effect did their shouting have?
 Why did the ark not bring victory?
 What was Eli's great anxiety?

For Further Study and Discussion

1. What did the ark contain? Where kept? (Hebrews 9:3-5.)
2. Did the Philistines keep the ark? (Ch. 5.)
3. What is better for a nation, prosperity or adversity?
4. Can children put the responsibility for their sins upon their parents?

PROVE FROM SCRIPTURE—That sin brings its own punishment.

SHORTER CATECHISM—Ques. 92.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Sin of Eli's sons, 1 Sam. 2:12-17.

The sin of Hophni and Phinehas was the sin of violated trust and abused position. They stood as mediators between God and man, but they used their privileged place for their own ends. Selfishness whether gross or respectable makes a man make wrong use of his place and opportunities.

Tuesday—Prophecy concerning Eli's sons, 1 Sam. 2:27-36.

These are stern words. The surgeon cannot heal always with soothing ointments. He must use the relentless knife. God cannot build oaks in the summer calm. He must command the winter tempest. And in the making of individual and national character, the scourge has its own inevitable place.

Wednesday—Eli and his sons, 1 Sam. 4:5-18.

There is the sin of defiance. There is also the sin of omission, laxity, carelessness. The sin of Eli was the sin of laxity. His goodness lacked purpose and firmness and, therefore, his failure in his home involved the nation. Goodness must have hands that are firm as well as clean.

Thursday—Value of a good name, Prov. 22:1-12.

Our name is a gift or not infrequently an infliction. We are not responsible for it. But there is a name that we do make for ourselves for which we alone are responsible. Our neighbors give us the good or bad name we have ourselves made. A good name is one of the ways in which our past is capitalized.

Friday—A wise son, Prov. 10:1-16.

The Book of Proverbs is always emphasizing the truth, that difference in spirit between one life and another always manifests itself in a difference of harvest. Sin bringeth forth impermanence, decay, death. Virtue bringeth forth permanence, growth, life.

Saturday—Sowing and reaping, Gal. 6:6-18.

"The marks of the Lord Jesus." Paul bore them not only on his body, but on his mind and on his heart. Paul made to Jesus the triple sacrifice of body, mind and soul. And the brand of suffering and sacrifice was on all. It is our whole life that Christ demands as our reasonable sacrifice.

Sunday—Evils of intemperance, Prov. 23:29-35.

Intemperance also has its marks with which it brands its victims. There are the marks we cannot always discern on mind and soul. There are the marks of the body that we cannot fail to see, but visible or invisible, the mark is the brand of a master on his slave.

A PRAYER

If at any time sorrow and affliction be our portion, help us to remember that all God's dealings with us are born of love. Help us, O God, to believe that though the scourge may be in thy hand, there is love only in thy heart. May we believe that every sorrow is a recall to the heart of God. Amen.

Second Quarter : Early Leaders and Kings of Israel

LESSON FOREWORD—In a recent lesson we studied Samuel as a lad in the temple and then as a great prophet in the land. In this lesson, we study him as the leader and inspirer and deliverer of Israel on the battle field. Notice how, in due time, the deliverer appointed by God appears on the scene.

Lesson VII.

VICTORY UNDER SAMUEL

May 16, 1920

THE LESSON PASSAGE—1 Sam. 7 : 2-12.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was long ; for it was twenty years : and all the house of Israel lamented after the Lord.

3 And Samuel spake unto all the house of Israel, 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 Philistines.

4 Then the children of Israel did put away Baalim and Ash'taroth, and served the Lord only.

5 And Sam'uel said, Gather all Israel 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 Israel in Miz'peh.

7 And when the Philistines heard that the children of Israel were gathered together to Miz'peh, the lords

of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines.

8 And the children of Israel 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 Philistines.

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 Israel ; and the Lord heard him.

10 And as Sam'uel was offering up the burnt offering, the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them ; and they were smitten before Israel.

11 And the men of Israel went out of Miz'peh, and pursued the Philistines, 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 Eb'en-ezer, saying, Hitherto hath the Lord helped us.

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

SENIOR AND HOME DEPARTMENT TOPIC—Qualifications for Leadership. ADDITIONAL MATERIAL—Ex. 18 : 13-26 ; Josh 1 : 5-9 ; Acts 6 : 1-7.

THE LESSON EXPLAINED

I. ISRAEL'S REPENTANCE.—2-4. *While the ark abode at Kirjath-jearim.* The ark was a distracting prize of war for the Philistines. It brought humiliation to Dagon, the god of the Philistines. It brought plague wherever the Philistines took it. So, finally, in desperation, they yoked it to two milch kine and set them loose. Whereupon, they made for Israelitish territory at Beth-shemesh and finally it was taken to Kirjath-jearim and stayed there twenty years. *The time was long ;* because filled with oppression and hopelessness and without God's presence and favor. *Israel lamented after the Lord.* Affliction had accomplished what God desired. *Samuel spake ;* as a messenger of God. *Return.* His message is brief, clear, hopeful, imperative. Israel is to renounce false gods (Baalim) and goddesses (Ashtaroth) and serve God wholly. *He will deliver.* A penitent people will mean a redeeming God. True leadership deals with the fundamental things of life. *The children of Israel . . . put away Baalim.* The note of leadership is responded to.

II. SAMUEL'S PRAYER.—5-10. *Gather all Israel to Miz'peh ;* a great national gathering to revive national morale and courage. *I will pray for you.* It is to be a revival of religion. He who prays most leads best. The best leader is he whom God leads. *Drew water, and poured it out.* When Israel was wandering in the wilderness, water was a precious thing, —a fit offering to God. Now it is done to symbolize the pouring out of Israel's heart in penitence. Samuel believes in moral and spiritual preparedness for war, and he takes time for it. *Philistines heard.* This gathering indicates for the Philistines a renewal of the struggle for independence. They



DAGON

take immediate steps to crush Israel. *Cease not to cry . . . for us.* This time Israel's trust is not in the mere ark but in God himself. *Samuel took a sucking lamb.* In the very midst of peril, Samuel takes himself to prayer and sacrifice. The whole proceeding of Samuel indicated his supreme hope in God.

III. ISRAEL'S VICTORY.—10-12. *The Philistines drew near . . . but the Lord thundered.* God uses no weapon of Israel but only his own resources of nature. The victory is God's. *The men of Israel . . . pursued the Philistines.* The victory of God is followed up by Israel. The defeat becomes a complete rout. *Samuel took a stone.* He is determined that the celebration of victory be a remembrance of God's place and part in it. *Called the name of it Eben-ezer.* The word means "stone of help" and that help was God himself.

Lesson Questions

- What is Samuel's demand on Israel ?
- What is his idea of national greatness ?
- How does God vindicate him ?
- What was Samuel's idea in setting up the stone ?

For Further Study and Discussion

1. Where do we read of water poured out to God ? (2 Sam. 23 : 14-17.)
2. Where are we called upon to remember God's dealings with us ? (Ex. 13 : 3.)
3. Can a battle be won by prayer ?
4. Does Christianity fit one for politics ?

PROVE FROM SCRIPTURE—That we should pray constantly.

SHORTER CATECHISM—Ques. 93.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Victory under Samuel, 1 Sam. 7 : 2-17.

Waves do not always tell which way the tide is going. Often when the surface wave is going one way, the deep tide beneath is flowing in another direction. So when the fortunes of Israel seemed doomed under the curse of the house of Eli, deliverance under the mighty Samuel is near.

Tuesday—Jethro's counsel accepted, Ex. 18 : 13-26.

There is a certain rate at which a machine reaches its maximum of efficiency, taking into account fuel, wear of machinery, and results produced. Beyond this point greater results are produced at an increased consumption of fuel, and wear of machinery, which makes for real loss. So with the body and mind. Overwork is always, in the end, underwork.

Wednesday—Strong in the Lord, Josh. 1 : 1-9.

The greatness of God's leaders lies in the fact that they have established and have maintained communications with the highest. God is their first line of offence, and their last line of defence. They believe in the angels at Mons, whether visible or invisible.

Thursday—Selected for service, Acts 6 : 1-8.

Election with God is never an election to privilege, but an election to seek, to serve, to save. Israel was a separated nation, but separated that it might be a fountain whose waters would enrich the world, a light whose rays would spread to the uttermost parts of the earth.

Friday—A servant of God, Acts 27 : 22-25.

"Chains and slavery," says the poet. "Chains and liberty," says the apostle Paul. The apostle is always proclaiming himself the bond slave of Christ, and glorying in his bonds. Paul found freedom come to him in the service of the highest. This is the liberty which belongeth to the children of God.

Saturday—The weak becoming strong, Joel 3 : 9-17.

Peace is not necessarily a beating of swords into ploughshares and spears into pruning hooks. It may be only an interlude between wars in which mere swords and spears are prepared, or peace may even be another kind of war in which the poor and defenceless and the handicapped are pushed to the wall or ground between the millstones.

Sunday—Triumph in Christ, 2 Cor. 2 : 12-17.

Shadows may fall across the pages of Paul's letters but the shadow falls because the sun is shining. He may grieve at not finding Titus. That is the shadow. But he thanks God for an ever present Christ. That is the sun.

A PRAYER

O Lord, help us so to understand our past that we may be able to say, "Hitherto the Lord hath helped us." Help us so to think of the future that we may say, "Henceforth the Lord will help us." Grant that each day may bring its besetting love as well as its besetting sin. For his name's sake. Amen.

Second Quarter : Early Leaders and Kings of Israel

LESSON FOREWORD—We now come to another very important stage in Israel's history—the kingship. Israel asked for a king because Samuel's sons were wicked judges and because they wished to be like other nations. Behind this request God sees a rejection of himself as the invisible king of Israel. Samuel points out the grievous burden that kingship would bring, but, at God's command, he yields to the people's demand, and proceeds to the appointment of a king over them.

Lesson VIII.

ISRAEL'S FIRST KING

May 23, 1920

THE LESSON PASSAGE—1 Sam. 9 : 15-21 ; 9 : 25 to 10 : 1.

15 Now the Lord had told Sam'uel in his ear a day before Saul came, saying,

16 To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines : for I have looked upon my people, because their cry is come unto me.

17 And when Sam'uel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of ! this same shall reign over my people.

18 Then Saul drew near to Sam'uel in the gate, and said, Tell me, I pray thee, where the seer's house is.

19 And Sam'uel answered Saul, and said, I am the seer : go up before me unto the high place ; for ye shall eat with me to day, and to-morrow I will let thee go, and will tell thee all that is in thine heart.

20 And as for thine asses that were lost three days ago, set not thy mind on them ; for they are found. And on whom is all the desire of Israel ? Is it not on thee, and on all thy father's house ?

21 And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel ? and my family the least of all the families of the tribe of Benjamin ? wherefore then speakest thou so to me ?

25 And when they were come down from the high place into the city, Sam'uel communed with Saul upon the top of the house.

26 And they arose early : and it came to pass about the spring of the day, that Sam'uel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Sam'uel, abroad.

27 And as they were going down to the end of the city, Sam'uel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while, that I may shew thee the word of God.

Ch. 10 : 1 Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance ?

GOLDEN TEXT—Only fear the Lord, and serve him in truth with all your heart.—1 Sam. 12 : 24.

SENIOR AND HOME DEPARTMENT TOPIC—The Selection of Leaders. **ADDITIONAL MATERIAL**—Luke 6 : 12-16 ; Acts 9 : 13-19.

THE LESSON EXPLAINED



HORNS FOR OIL

I. THE ANNOUNCEMENT.

—15, 16. *Had told Samuel in his ear* ; had made a private communication to Samuel. *A day before Saul came*. The name means "Asked for" (from God). Saul was the son of Kish. He was, in years, at his prime,

goodly in appearance, and in stature, head and shoulders above his fellows. In these respects he was every inch a king. His father had lost some asses. Saul, and a servant were sent in search of them. The search was long,

far, fruitless. Saul, fearing that his father would think he himself was lost, was about to turn back when, at the servant's suggestion, he went to consult a seer or prophet who might direct their search. The seer turned out to be Samuel. A dramatic meeting. *I will send thee a man*. Thus Saul's long wandering was the pathway of God. The pathway of duty becomes the highway of kingship. God often links up the trivial and the tremendous in a man's life.

II. THE MEETING.—17-21, 25. *Behold the man*. God reveals that this stranger is his chosen king. *Go up . . . unto the high place*. The altar for sacrifice was placed on a hill top. *Tell thee all that is in thine heart* ; not simply Saul's anxious thoughts about the lost asses. It is possible that besides physical fitness Saul had a strong desire to save Israel from the Philistines. *On whom is all the desire of Israel*. The meaning is : "to whom belongeth all that is desirable in Israel," indicating, but not saying definitely, who is to be king. *Is it not on thee ?* In this

way Samuel tells Saul of a great future. *Saul answered . . . the smallest . . . the least.* Saul does not grasp at greatness. He shrinks from it. Readiness to accept an office is not always a recommendation. *Samuel communed with Saul;* with the wisdom of an old man to a young man and with the authority of a prophet. Doubtless Samuel showed Saul the great responsibilities of greatness. *Upon the house top* (Rev. Ver.). The flat roof of the Oriental house was used like our veranda.

III. THE ANOINTING.—9 : 26 to 10 : 1. *I may send thee away.* The time of his actual becoming king was not yet. *Bid the servant pass on;* so that their conversation might not be overheard. *Samuel took a vial of oil.* Anointing denotes definite consecration as king. Saul knows all now. In the meantime he returns to his father's house.

Lesson Questions

What secret did God unfold to Samuel ?
How did Saul and Samuel come to meet ?
Did Saul desire greatness ?
What did Samuel do before parting ?

For Further Study and Discussion

1. What threefold confirmation of his kingship did Saul receive ? (1st Sam. 10 : 2-9.)
2. When do we see Saul's shrinking from greatness again ? (1 Sam. 10 : 22.)
3. Should we shrink from, or seek, greater responsibilities ?
4. Ought the church to interfere in political matters ?

PROVE FROM SCRIPTURE—Earthly rulers are God's servants.

SHORTER CATECHISM—Review Ques. 91-93.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Israel's demand for a king, 1 Sam. 8 : 1-9.

"A king like all the nations." Progress inevitably brings new things in its train. But every new thing that comes is not born of progress. To shape our actions, our thoughts, our institutions in the mould of others, is poverty and decay, not progress.

Tuesday—A message from God, 1 Sam. 8 : 10-20.

God set the issues clearly before the people through Samuel, and then allowed the nation its free choice. But the wonder of God's love is that he does not forsake us when we forsake him. The earthly father ran to meet his prodigal son returning from the far country. The heavenly father never left him all the way.

Wednesday—Saul's errand, 1 Sam. 9 : 1-14.

Saul found kingship when he was exercising sonship. He found the great task when he was fulfilling the small task. Perhaps it would be more true to say that kingship and the greater task found him. Greatness and happiness thrust their precious wares on us on the trail of duty.

Thursday—Israel's first king, 1 Sam. 9 : 15-21, 25 to 10 : 1.

There are two types in life : the man who undertakes a task that is too big for him ; the man who is content with a task that is too small for him. God's call is always to a larger task. It is a call that compels us to find unrealized reserves in ourselves and unused resources in God.

Friday—Saul presented to Israel, 1 Sam. 10 : 17-27.

"Hid himself among the stuff." Saul hid himself among the stuff because of modesty, shrinking from the new task. It is another thing to hide behind the stuff because of cowardice and yet another to hide away the stuff because of greed.

Saturday—A chosen vessel, Acts 9 : 10-19.

Ananias judged Saul of Tarsus by his past. God judged him by his future. The very qualities which made him a determined enemy of Christ and his followers, will make him the dauntless, undismayed, hand-servant of Christ. The spirit that sent him to Damascus against Christ will send him to martyrdom for Christ.

Sunday—To every man his work, 1 Cor. 12 : 18-31.

The compass plant has no altar of incense, no colored banner. But its leaves always point north and south. Travelers never look at it when on the way. They do when they are off the way. So God needs the man whose only gift is faithfulness as well as the brilliant man.

A PRAYER

Our heavenly Father, we would seek to be made faithful in that which is least. We would seek to be kept in the pathway of duty. Keep us from setting our minds on high things, but make us anxious to be faithful to whatever duties thou hast committed to our care, and to believe that faithfulness is greater than greatness. For his name's sake. Amen.

Second Quarter : Early Leaders and Kings of Israel

LESSON FOREWORD—This lesson is from the life of Jonathan, Saul's son. Later events show him as a prince of generous heart, loving David, his shepherd rival to the throne, and willing to take second place for love's sake. In this lesson he shines as a man of initiative and heroism.

Lesson IX. JONATHAN AND HIS ARMORBEARER May 30, 1920 THE LESSON PASSAGE—1 Sam. 14 : 1-13.

1 Now it came to pass upon a day, that Jon'athan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that is on the other side. But he told not his father.

2 And Saul tarried in the uttermost part of Gib'eah under a pomegranate tree which is in Mig'ron : and the people that were with him were about six hundred men ;

3 And Ahiah, the son of Ahitub, I'chabod's brother, the son of Phin'eas, the son of Eli, the Lord's priest in Shiloh, wearing an ephod. And the people knew not that Jon'athan was gone.

4 And between the passages, by which Jon'athan sought to go over unto the Philistines' garrison, there was a sharp rock on the one side, and a sharp rock on the other side : and the name of the one was Bo'zez, and the name of the other Sen'e'h.

5 The forefront of the one was situate northward over against Mic'mash, and the other southward over against Gib'eah.

6 And Jon'athan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised : it may be that the Lord will work for us : for there is no restraint to the Lord to save by many or by few.

GOLDEN TEXT—Be strong and of a good courage.—Josh. 1 : 6.

SENIOR AND HOME DEPARTMENT TOPIC—The Value of Initiative in Christian Work. ADDITIONAL MATERIAL—1 Chron. ch. 17 ; Rom. 15 : 20 ; Heb. 11 : 23-29.

THE LESSON EXPLAINED

I. A SECRET PURPOSE.—1-3. *It came to pass.* Saul had entered on his great task of liberating Israel from the Philistines. But the Israelites were greatly handicapped in the struggle. For one thing, weapons were very scarce, 13 : 22. It was impossible to organize an army on any large scale and it was necessary to carry on a sort of guerilla warfare which always gives large scope to personal daring and initiative. *Young man that bare his armour;* carried his fighting weapons. Soldiers of rank had always personal

7 And his armourbearer said unto him, Do all that is in thine heart : turn thee ; behold, I am with thee according to thy heart.

8 Then said Jon'athan, Behold, we will pass over unto these men, and we will discover ourselves unto them.

9 If they say thus unto us, Tarry until we come to you ; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us ; then we will go up : for the Lord hath delivered them into our hand : and this shall be a sign unto us.

11 And both of them discovered themselves unto the garrison of the Philistines : and the Philistines said, Behold, the He'brews come forth out of the holes where they had hid themselves.

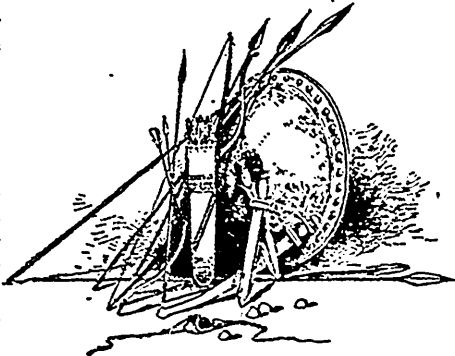
12 And the men of the garrison answered Jon'athan, and his armour-bearer, and said, Come up to us, and we will shew you a thing. And Jon'athan said unto his armourbearer, Come up after me : for the Lord hath delivered them into the hand of Israel.

13 And Jon'athan climbed up upon his hands and upon his feet, and his armourbearer after him : and they fell before Jon'athan ; and his armourbearer slew after him.

attendants. *Come, and let us go over ;* proposes a private adventure. Jonathan believed in maintaining the initiative and the aggressive.

Told not his father ; because he might have vetoed the enterprise. *Uttermost part of Gibeah ;* north of Jerusalem in Benjamin. *Ahiah . . . wearing an ephod ;* a sacred vestment, part of the high priest's apparel, but afterwards worn by the ordinary priest and significant of his office. *People knew not.* Jonathan's effort after secrecy is successful.

II. A DARING PLAN.
—4-10. *Jonathan said . .*



ANCIENT ARMS

let us go over. Jonathan is to be himself full partner in the risk of the adventure. *Garrison of these uncircumcised.* Circumcision was a vital part of the Hebrew religious ritual. "The uncircumcised" is a term of contempt, as "Gentile" was with the later Jews, and "Barbarian" with the Greeks. *It may be that the Lord will work for us.* This adventure was divinely prompted and Jonathan is counting on God's help. *No restraint . . . to save by many or by few.* All the past history of Israel would confirm this. *Armorer said . . . do all . . . I am with thee.* Jonathan had a loyal helper in his servant. *We will discover ourselves ;* come out of cover into the open. *If they say . . . Larry . . . if they say . . . come.* The challenge of the Philistines to Jonathan to come was to be God's challenge to Jonathan to take the great risk of attacking them.

III. A BRILLIANT SUCCESS.—II-13. *The Hebrews come forth out of the holes ;* a taunt and sneer. *Come up.* This is God's sign for Jonathan. He attacks and slays twenty. Panic

falls on the Philistines. The rout becomes far spread, and Saul falls on them and a great defeat is inflicted on the foe.

Lesson Questions

What was the condition of Israel at this time ?
 What did Jonathan determine to do ?
 On whom did his hope of victory rest ?
 What was his sign from God ?

For Further Study and Discussion

1. Read about Jonathan's noble conduct towards David. (1 Sam. 18 : 1-4.)
2. What was the end of Jonathan ? (1 Sam. 31 : 2-8.)
3. Is prudence or daring the greater quality in a leader ?
4. Is concealment of one's purpose deception?

PROVE FROM SCRIPTURE—That we should be courageous.

SHORTER CATECHISM—Review Ques. 88-93.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Enemies of Israel, 1 Sam 13 : 1-7.

Saul does not delay in beginning the task God gave him to save his people from the Philistines. The psychology of inaction is that delay makes the task seem greater. The psychology of action is that aggression makes the task seem less.

Tuesday—Jonathan and his armorbearer, 1 Sam. 14 : 1-13.

The great virtues of life are too much and too often things that we prescribe and commend to some one else, because we see the call for them in his life. If we see our own life clearly, we will see the clear call and need for all the heroic virtues of life.

Wednesday—Israel delivered, 1 Sam. 14 : 15-23.

It is not enough to gain the victory. The victory must be followed up. Christianity is not trench warfare, is not holding our own. Christ's command is "Onward."

Thursday—Saul victorious in trials, 1 Sam. 14 : 47-52.

Saul makes brave showing against the circle of enemies that surround Israel. But the story of Saul is one that begins in glory and ends in deep darkness. For the battle field can never be the sole sphere of a king, and Saul lacked in the qualities necessary for these other spheres.

Friday—God our defence, Psalm 62.

A sense of the reality of God's presence and his determining power does not discourage action. It steadies action. It saves from panic, from premature and immature plans. It makes David going in the name of God mightier than David going in the armor of Saul.

Saturday—Rejoicing in trials, 1 Pet. 4 : 1-14.

Peter believed that trials always produced results worth while. The "Other Wise Man," in Van Dyke's story, found that the beauty of the ruby and the sapphire he had given away for love's sake had passed into the one remaining precious stone, the pearl. Trials pass, but their fruits remain.

Sunday—Overcoming, John 2 : 13-20.

The high duty of overcoming is one of John's favorite thoughts. Invasion, not evasion, is his motto. Tennyson tells us that Modred's shield had no record of shameful deed on it, but neither had it any record of heroic deed. Therefore, its blankness was the blankness of death.

A PRAYER

O God save us from always measuring our difficulties, numbering our foes, weighing our handicaps. Help us to remember how thou dost use the few and the weak. Thou hast won victory with the shepherd's sling. Thou hast satisfied a multitude with the lunch of a lad. Make us in our weakness strong for thee. For Christ's sake. Amen.

Second Quarter : Early Leaders and Kings of Israel

LESSON FOREWORD—To-day we study the turning point in the career of Saul. There is no divine right of kings in the Old Testament. They are the servants of God, and victory on the battle field was not atone for arrogance or disobedience to God elsewhere. On a former occasion, Saul had erred by presuming to offer burnt offering which could only be rightly done by Samuel the priest.

Lesson X.

SAUL'S FAILURE

June 6, 1920

THE LESSON PASSAGE—1 Sam. 15 : 13-26.

13 And Sam'uel came to Saul : and Saul said unto him, Blessed be thou of the LORD : I have performed the commandment of the LORD.

14 And Sam'uel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear ?

15 And Saul said, They have brought them from the Amal'ekites : for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God ; and the rest we have utterly destroyed.

16 Then Sam'uel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Sam'uel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Is'rael, and the LORD anointed thee king over Is'rael ?

18 And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amal'ekites, and fight against them until they be consumed.

19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD ?

20 And Saul said unto Sam'uel, Yea, I have obeyed the voice of the LORD, and have gone the way which the

GOLDEN TEXT—Thou hast rejected the word of the LORD, and the LORD hath rejected thee.—1 Sam. 15 : 26.

LORD sent me, and have brought Agag the king of Am'alek, and have utterly destroyed the Amal'ekites.

21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gil'gal.

22 And Sam'uel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD ? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.

24 And Saul said unto Sam'uel, I have sinned : for I have transgressed the commandment of the LORD, and thy words : because I feared the people, and obeyed their voice.

25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD.

26 And Sam'uel said unto Saul, I will not return with thee : for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Is'rael.

SENIOR AND HOME DEPARTMENT TOPIC—The Strength and Weakness of Saul's Character
ADDITIONAL MATERIAL—1 Sam. chs: 13, 18 and 31.

THE LESSON EXPLAINED

I. SAUL'S DISOBEDIENCE.—13-15. *Samuel came to Saul ; by the command of God. Saul said . . . Blessed be thou ; an Oriental greeting of goodwill. Saul is expecting congratulations from Samuel for his victory. I have performed the commandment.* It was only a partial performance, for God had commanded the complete wiping out of Amalek and all his animal possessions. But pride had prompted the keeping of Agag as a royal captive and greed had prompted the keeping of the animals. The fruits of victory, as well as victory itself, belonged to God. *What meaneth then this bleating ?* Instead of congratulation, there came stern questioning. *The people spared the best . . . to sacrifice.* Notice, first, that Saul lays the responsibility on the people which lay on him as king and leader. Second, that the animals had not been spared for sacrifice. *The rest we have . . . destroyed.* They had kept all the good, and had

destroyed only the worthless. Saul is perverting the truth.

II. SAUL'S EXCUSES.—16-21. *Samuel said . . . Stay: Samuel is not deceived. When thou wast little.* Saul had described himself as one of the least of the families of the least of the tribes of Israel. He had been brought from his littleness by toil, to do God's will. *Utterly destroyed the Amalekites.* They had been a



ALTAR FOR BURNT OFFERING

thorn in Israel's side. *Yea, I have obeyed.* Saul fails to see that his obedience was only partial. Obedience must be in detail. Joshua was commanded not to turn from God's law to the right or the left.

III. SAUL'S PUNISHMENT.—22-26. *Hath the Lord as great delight in burnt offerings.* Even assuming that they had been kept for sacrifice, it would not have cleared Saul. Worship cannot be made a substitute for obedience. *To obey is better than sacrifice.* A subscription must never be a substitute; it must be an addition. *Rebellion is as . . . witchcraft.* To consult one's own will thwarts God, as consulting evil spirits, dishonors God. *The Lord hath rejected thee.* Samuel did not speak these words easily. He loved Saul, v. 35. But they are God's will. *Saul said . . . I have sinned.* Saul sees his error, but all too late. *Samuel said . . . I will not return;* because there was a fixed and basal weakness in

Saul's character which made it impossible that he should be a king after God's heart.

Lesson Questions

What were God's commands regarding the Amalekites?

How far did Saul obey and disobey?

How did he explain his disobedience?

What does Samuel say about disobedience?

For Further Study and Discussion

1. To what did Christ become obedient? (Phil. 2 : 8.)

2. What does Isaiah say about the worship of the disobedient? (1 : 14, 15.)

3. Was Saul's punishment too severe?

4. Do earthly kings rule by divine right?

PROVE FROM SCRIPTURE—That God seeks heart worship.

SHORTER CATECHISM—Review Ques. 39-50.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—God's command to Saul, 1 Sam. 15 : 1-12.

It was a stern task that was committed to Saul and the terms of it were very definite and specific. Israel's back is, as it were, to the wall. She must conquer or disappear. God's great purposes are dependent on the survival of Israel. This accounts for the drastic command of God.

Tuesday—Saul's failure, 1 Sam. 15 : 13-26.

It is a dramatic meeting this, the gray prophet and the towering king. Samuel is the spokesman for God. He must needs speak the words of doom and rejection. But we have a fine light on the character of Samuel when, turning to v. 35, we read : "Samuel mourned for Saul."

Wednesday—Saul's rejection foretold, 1 Sam. 15 : 27-35.

We study Saul's loss of the kingdom because we are reminded thereby that we have all a kingdom that we may lose as Saul lost his. There are great imperative laws of life to which we must yield full obedience or fail. And this failure may come like Saul's,—when victory is ours.

Thursday—Danger of disobedience, Heb. 6 : 1-12.

Opportunity is responsibility. Every open door through which we neglect to enter stands against us. Every heavenly vision to which we are disobedient is part of our condemnation. Having seen the highest, we must follow it.

Friday—Fruits of evil doing, Jude 1-11.

Jude points out faithfully all the besetting dangers that surround the soul. The Christian is to remain steadfast to the end. But Jude is careful to point out later that the Christian is not alone. There is one who "is able to keep you free from falling, and to present you faultless before the presence of his glory with exceeding joy."

Saturday—Call to repentance, Rev. 2 : 1-7.

God's call to repentance is always a call to act in the present. Every delay makes repentance harder and sin appear more powerful. Every day that Goliath's challenge was unanswered the more imposing became his parade, the more resonant his voice, the more dreadful the sheen of his armor, the vaster his stature.

Sunday—Fruits of obedience, Rev. 22 : 7-14.

Obedience is not slavery. It is liberty. To obey God's will is to realize the highest in ourselves and to be that which we are best fitted to be. We do not lose ourselves, we find ourselves in God's will.

A PRAYER

Help us to realize that our wills are ours to make them thine. Help us to believe that thy will is wisest, kindest, best. Help us to believe that thy will is meant to rule us every day and in everything. Help us to remember that Jesus in the garden submitted himself to that which God willed. Amen.

Second Quarter : Early Leaders and Kings of Israel

LESSON FOREWORD—We can see in our mind, Samuel, the grey old prophet, mourning for Saul the mighty soldier. But one day God commanded him to fill his horn with oil and go, and anoint as king, one of the sons of Jesse. Thus we come to the life of David the greatest of all kings of Israel.

Lesson XI.

A SHEPHERD BOY CHOSEN KING

June 13, 1920

THE LESSON PASSAGE—1 Sam. 16 : 4-13.

4 And Sam'uel did that which the Lord spake, and came to Beth'-lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably ?

5 And he said, Peaceably : I am come to sacrifice unto the Lord : sanctify yourselves, and come with me to the sacrifice. And he sanctified Jes'se and his sons, and called them to the sacrifice.

6 And it came to pass when they were come, that he looked on Eli'ab, and said, Surely the Lord's anointed is before him.

7 But the Lord said unto Sam'uel, Look not on his countenance, or on the height of his stature ; because I have refused him : for the LORD seeth not as man seeth ; for man looketh on the outward appearance, but the Lord looketh on the heart.

8 Then Jes'se called Abin'adab, and made him pass before Sam'uel. And he said, Neither hath the Lord chosen this.

GOLDEN TEXT—The Spirit of the Lord came mightily upon David from that day forward.—1 Sam. 16 : 13 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—The Possibilities of Youth. ADDITIONAL MATERIAL—1 Sam. 16 : 17-23 ; Eccl. 11 : 9 to 12 : 1 ; Phil. 3 : 12-14 ; 1 Tim. 4 : 12 ; 1 John 2 : 13, 14.

THE LESSON EXPLAINED



DAVID : Michelangelo

I. THE SACRIFICE—4, 5. Samuel did that which the Lord spake. Implicit obedience is one of Samuel's characteristics. Fear of Saul,

and pity for Saul, were in the prophet's heart but God had commanded him to go and anoint another king. So he went. *Came to Beth'lehem.* The story of Boaz and Ruth shows that Beth'lehem was the ancestral home of David's family. *Elders of the town ; old men who combined the offices of magistrate and town councillor. Trembled at his coming.* The visit was unexpected and they feared some message of doom. *Come to sacrifice ;* as a preliminary to anointing the new king. *Sanctify yourselves ;* by washing and

9 Then Jes'se made Sham'mah to pass by. And he said, Neither hath the Lord chosen this.

10 Again, Jes'se made seven of his sons to pass before Sam'uel. And Sam'uel said unto Jes'se, The Lord hath not chosen these.

11 And Sam'uel said unto Jes'se, Are here all thy children ? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Sam'uel said unto Jes'se, Send and fetch him : for we will not sit down till he come hither.

12 And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him : for this is he.

13 Then Sam'uel took the horn of oil, and anointed him in the midst of his brethren : and the Spirit of the Lord came upon Da'vid from that day forward. So Sam'uel rose up, and went to Ra'mah.

The Spirit of the Lord came mightily upon David from that day forward.—1 Sam. 16 : 13 (Rev. Ver.).

putting on clean garments, Cleanliness is not next to godliness ; it is a part of it. *Jesse and his sons.* The king was to be one of Jesse's sons.

II. THE SONS PASSED BY.—6-10. *He looked on Eli'ab.* Eli'ab had seniority, good appearance, stature. Like Saul, he looked a likely king. Kings in those days led in battle, and therefore physical qualities were not unimportant. *Look not on his countenance . . . stature.* Samuel's view was superficial. *Lord seeth not as man seeth.* God sees more than man sees. He reads the heart and mind and takes these into account. Saul's failure showed the uselessness of bodily qualities apart from heart qualities. We are all too apt to be led astray by superficial appearances and first impressions. *Jesse called Abinadab.* In the same way the seven sons of Jesse were surveyed by Samuel but God gave him no indication that he had yet looked on God's choice.

III. THE SON CHOSEN.—11-13. *Are here all thy children ?* Samuel's conclusion is that there must at least be one other son. *There remaineth yet the youngest.* Jesse has failed to call him

because of his youth, and because the sheep must be tended by some one. Watching the flock was usually the work of slaves or the unimportant of the family. *Send and fetch him.* David did not thrust himself on greatness. Greatness went after him. Unknown to his father, and to David himself, the shepherd was preparing himself in courage, in experience of God, in music, for a greater place. The quietness of the pasture land was the training place of more than one of God's great men. *Ruddy . . . goodly to look to.* There was a beauty in David's appearance corresponding to the beauty of his disposition. *Arise, anoint.* God gives Samuel a clear sign that David is his choice. In a very real way every young lad is God's expectation and God's choice. *Spirit of the Lord came upon David*; to fit him for his great task.

Lesson Questions

Why was Samuel unwilling to anoint another king?

What are the true tests for kingships?

Why was David not called to do sacrifice at first?

What was the appearance of David?

For Further Study and Discussion

1. Was shepherding an easy task? (1 Sam. 17 : 37.)

2. What other great man was called from the flock? (EX. 3 : 1.)

3. Is it ever right to deceive others?

4. Has appearance any relation to character?

PROVE FROM SCRIPTURE—That Christ is our king.

SHORTER CATECHISM—Review Ques. 51-60.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—A shepherd boy chosen king, 1 Sam. 16 : 1-13.

When David was called from the wilderness and his flock, he was not called from the place of stagnation and aimlessness. He was gathering out of his experience, a faith in God that sent him over the top against Goliath when a whole army hid in their trenches.

Tuesday—David in Saul's court, 1 Sam. 16 : 14-23.

Look at the cloud on the face of Saul the king. Look at the shining of the face of David, the shepherd lad. It is only the morning thought within that makes the morning face without. Look at the cloud lifting from Saul's face. The true thoughts you hide in your heart shine for somebody else.

Wednesday—Serving God in youth, Eccl. 11 : 7 to 12 : 7.

Youth is like a stream flowing down the sunlit slopes. It may lose itself in the sands or find itself in the sea. Old age may be the grave of life. It may be the harvest fields of life. But it is the use made of youth that determines our finding so little or so much in old age.

Thursday—Taught from childhood, 2 Tim. 3 : 14-17.

Timothy had the advantage of instruction in the scriptures,—the best of subjects. That instruction came from the best of instructors,—his mother Eunice, his grandmother Lois. He had the best of schools,—the home. He had instruction at the best of times,—his childhood.

Friday—All for Christ, Phil. 3 : 1-14.

It is always a good thing to feel that the journey to perfection is not complete. To feel that we have already attained may be a comfortable feeling, but not an inspiring feeling. It is the feeling of despair and discontent that is divine.

Saturday—"Kings and priests unto God," Rev. 1 : 1-8.

The kingship of which John speaks is the kingship of self-control and self-discipline, the kingship of him who overcomes and wears the crown of life. The priesthood of which John speaks is the priesthood of sympathy, compassion, which covers a multitude of sins.

Sunday—The great king, Psalm 2.

There is a constant war between land and sea. We see the waves broken in foam and beaten back. But after all the victory belongs to the sea. So in life, there are the seeming victories of evil, and the real victories of God. The mills of God grind slow; but they grind exceedingly fine.

A PRAYER

David was called from the flock to the throne. Help us, O God, to remember that kingly men have tended sheep all their days. Make us willing, O God, to stay like old Zebedee with the nets, while the others follow new trails and undertake new tasks. Help us to remember that God needs faithful followers as well as brilliant leaders. For his name's sake. Amen.

Second Quarter : Early Leaders and Kings of Israel

LESSON FOREWORD—To-day we study the shepherd psalm by the shepherd king. David draws on his past experience as a shepherd lad. He thinks of God's care over him as being like the care of the true shepherd over the flock and each separate sheep. It is to be remembered that Jesus called himself the Good Shepherd.

Lesson XII.

THE LORD OUR SHEPHERD THE LESSON PASSAGE—Psalm 23.

June 20, 1920

1 The Lord is my shepherd ; I shall not want.
2 He maketh me to lie down in green pastures : he leadeth me beside the still waters.
3 He restoreth my soul : he leadeth me in the paths of righteousness for his name's sake.
4 Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with

me ; thy rod and thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies : thou anointest my head with oil ; my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

GOLDEN TEXT—The Lord is my shepherd ; I shall not want.—Psalm 23 : 1.

SENIOR AND HOME DEPARTMENT TOPIC—Our Divine Shepherd. ADDITIONAL MATERIAL—Matt. 6 : 24-34 ; Phil. 4 : 19 ; 1 Peter 5 : 7.

THE LESSON EXPLAINED

I. GOD IS A SHEPHERD.—1-3a. *The Lord is my shepherd* ; rather, "The Lord is continually shepherding me." The Psalmist emphasizes first, that God's care is continuous and personal. *I shall not want*. God's care is satisfying, meeting all needs of body and soul. *To lie down in green pastures*. The shepherd knows not only his sheep by name but he knew the land through which they range. He knows where pasture is found. The soul depends on God for guidance as the sheep depends on the shepherd. God's care is directive. *Beside the still waters*. The journeying of the flock must be broken by rest. God knows how the soul must have rest times. Hence the Sabbath. God's care is an understanding care. *He restoreth my soul* ; renews his strength and hope.

II. GOD IS A GUIDE.—3b, 4. *In the paths of righteousness*. There are many possible ways in life. But God leads in the ways of holiness. There are no green pastures and still waters in any other way. God's care is holy. *Through the valley*. The sheep need more than guidance. They need protection. They are exposed to danger from robbers and wild beasts when they pass through dark ravines. The Christian has valleys where he meets Apollyon before whom he



THE GOOD SHEPHERD

is helpless in his own strength. God's care is protective. *Thou art with me*. The Christian is never alone. *Thy rod . . . thy staff*. The shepherd carried a rod or club to beat off enemies and a staff with which he guided his sheep.

III. GOD IS A FRIEND.—5. *Thou preparest a table*. But religion is more than care. It is communion. God is more than a guide. He is a companion. So David changes the picture from the shepherd and his flock to that of a tent of hospitality where host and guest meet. *In the presence of mine enemies*. The guest has had a narrow escape. Enemies are pursuing him but when almost exhausted and overtaken, he reached some one's tent and once in the tent, by

Oriental observance, he is safe. His enemies may glare in at him, but they cannot lay hands on him. God's tent is always open for the soul and sin is powerless against the soul there. *Thou anointest my head*. The owner of the tent gives more than mere shelter and safety. He gives him welcome and hospitality. He has set food before him but before the meal he anoints the fugitive. This was reviving and refreshing. *My cup runneth over*. The meal is more than sufficient,—it is lavish and abundant. The cups are filled to the brim, almost running over.

It is in this way that God deals with the returning soul. There is a loving welcome, a perfect safety, an abundant provision for the soul. There is a running over of love with God. *Goodness and mercy shall follow me*; "shall pursue after me." Just as the enemies of the soul had pursued after the soul, so when the fugitive leaves the tent to continue his journey, goodness and mercy shall pursue after him, refusing to let him go. *I will dwell in the house of the Lord.* And at the end of every day, and at the end of life itself, the tent of God will be his resting place.

Lesson Questions

What two pictures are in this psalm ?

Describe what the shepherd does for his flock.

How does the Eastern host entertain his guest? What are the rod and staff for ?

For Further Study and Discussion

1. Read the parable that tells of God's welcome. (Luke ch. 15.)
2. What dangers had David met as a shepherd ? (1 Sam. 17 : 34, 35.)
3. Does trust in God's care tend to make people heedless ?
4. Is it true that those who trust in God never want ?

PROVE FROM SCRIPTURE—That Jesus is the good shepherd.

SHORTER CATECHISM—Review Ques. 61-72.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—The Lord our shepherd, Psalm 23.

There is a common creed in which we all join with common praise, but each one of us fashions his own individual creed out of his own individual experience. Another's thought of God, another's experience of God, will not suffice.

Tuesday—False shepherds, Ezek. 34 : 1-10.

Fidelity is one of the noble virtues of life. Better to be faithful than to be brilliant. Some one is directing his course of life by yours. Your faithfulness will be another's safety. Your unfaithfulness will mean another's loss besides your own. Ezekiel enforces this great principle of life in vivid fashion.

Wednesday—The true shepherd, Ezek. 34 : 11-16, 23-26.

The care of the shepherd for his flock is separate. He misses the one lost sheep and leaves the ninety and nine to seek the lost one. God's love for his flock is separate. According to the separate need of each, so is his blessing.

Thursday—The good shepherd, John 10 : 11-18.

The sacrifice of Jesus is supreme. He lays down his life. The sacrifice of Jesus is perfect. He lays down his life willingly. Willing sacrifice is the one way by which true love reveals itself. Love lives by sacrifice. Love conquers by sacrifice. The cross of Christ is not an accident. It is love's great inevitability.

Friday—Seeking the lost, Luke 15 : 1-10.

Religion is not the search of the soul after God. It is far more. It is the search of God after the soul. It is the search of God after the lost soul. The last, the lost, the least—it is for them the gospel comes with a message of welcome and love.

Saturday—"He careth for you," 1 Peter 5 : 1-11.

There are things in life that tempt you to think that God does not know, or God does not remember or God does not care. But Peter would have us think of God as walking with you in the way of life and ready to carry the burden that has become beyond our strength.

Sunday—The ever-living shepherd, Heb. 13 : 12-25.

The letter to the Hebrews deals with the supremacies of Jesus. His personality, his priesthood, his sacrifice, his covenant are all supreme over all. To Christ there belongs the power of an endless life, the power of a perfect understanding, the power of a measureless pity.

A PRAYER

We thank thee that thou didst give Jesus to be the Good Shepherd of us all. We thank thee that he laid down his life on our behalf. We pray that he may be the shepherd of all our days, leading us in the way of life. Help us to know his voice speaking in our hearts and to obey his call. For his name's sake. Amen.

Second Quarter : Early Leaders and Kings of Israel

LESSON XIII. REVIEW—THE NOBLE LIFE OF SAMUEL June 27, 1920

TO MAKE READY FOR THE REVIEW—Read over each lesson carefully, and see that you know by heart the Lesson Title, Golden Text, and Lesson Plan. Review your Shorter Catechism (Questions 88-93).

GOLDEN TEXT—I will instruct you in the good and the right way.—1 Sam. 12 : 23 (Rev. Ver.).

Read 1 Samuel 12 : 1-5, 13-25.

THE LESSONS FOR THE QUARTER

The lessons of the Quarter cover a stormy and stirring period in Israel's history. Israel, after the time of Joshua, fell into the idolatry of the surrounding peoples. God punished them by making them subjects of Amalek or the Canaanites, or the Philistines. But God never forsook his people, and raised up from time to time, judges and deliverers such as Deborah and Barak, and Gideon and, greatest of them all, Samuel,—patriot, priest, prophet and judge. Another event of great importance is the kingship. Israel, losing a sense of God's direct care, sought to have a king like the nations, forgetting that they had a divine king unlike other peoples. Hence we have the first king, Saul, great in body but lacking self-control and steadfastness. Then comes David, the shepherd lad. The whole Quarter emphasizes the necessity for national righteousness and the power of individual leadership for evil or for good.

LESSON I. A NATION SAVED BY PATRIOTIC LEADERS, Judges 2 : 6-16.

Once Joshua was in the thoughts of Israel and his name on their lips. Joshua was the anchor of a nation. But that great personality that held them to God passes, and they forget God and are punished. And when the punishment became overwhelming, God raised Judges to deliver. Israel gets a second chance.

LESSON II. FIGHTING ON GOD'S SIDE, Judg. 4 : 4-16.

Who is that woman with the army of Israel? It is Deborah the prophetess who has gone with Barak the soldier to keep his spirits up. He is afraid to be alone. He is going to victory over Sisera, but the victory will belong to the stars and the flood and a woman.

LESSON III. VICTORY BY GOD'S HELP, Judg. 7 : 1-8 ; 16-21.

Look. Twenty-two thousand soldiers making for home before the battle is fought. These are unconscientious objectors going home to keep the home fires burning. Look again. Nine thousand seven hundred men honorably discharged. God only needs Gideon and three hundred men. It is God's battle, this.

LESSON IV. LIFE'S DECISIONS, Ruth 1 : 14-22.

Three women weeping together. One woman going to Moab alone. It is Orpah. Two women walking together. It is Naomi and Ruth. They are on the way to Bethlehem. It is home to Naomi but exile to Ruth. But Ruth's noble choice brings home and love to her.

LESSON V. TRAINING FOR RELIGIOUS LEADERSHIP, 1 Sam. 3 : 1-13, 19, 20.

Who is that lad that lights the lamp in the sanctuary and opens the doors in the morning? It is Samuel, old Eli's attendant. Whose voice is that calling in the dark for Samuel? Not Eli's, but God's. Samuel the lad is God's confidant.

LESSON VI. SOWING AND REAPING, 1 Sam. 4 : 5-18.

An old man by the roadside all a-tremble. It is Eli. A man is running in haste. It is a courier from the battle field. A cry from the city. It is the cry of sorrow for defeat. The Ark is lost, the sons of Eli are killed. Israel is vanquished, Eli is dead.

LESSON VII. VICTORY THROUGH PRAYER, 1 Sam. 7 : 1-12.

Put away your false gods. Gather together at Mizpeh. These are the commands of Samuel. Repentance must come before deliverance. Then a nation bows before God. And then a peal of thunder routs the enemy. No wonder that Samuel sets up a stone of remembrance.

LESSON VIII. KINGLY QUALITIES IN SAUL, 1 Sam. 9 : 15-21 ; 9 : 25 to 10 : 1.

A great towering man looking for some strayed asses. A stern prophet looking for a king and finding him in the stranger. The giant praying to be excused because of his littleness. The prophet

anointing him as first king of Israel. We never know to what uncommon thing the common road will bring us.

LESSON IX. OUR FOES AND HOW TO OVERCOME THEM, 1 Sam. 14 : 1-13.

We see two men stealing out of camp. They are Jonathan and his armor bearer. God has put a splendid adventure in his heart. He proposes to pit two men against a host, because God can make two men sufficient. Jonathan's faith is not in vain.

LESSON X. WHY SAUL FAILED, 1 Sam. 15 : 13-26.

The glow of victory passes from the face of Saul. The gloom of doom comes. Why? Because he had not obeyed divine orders to exterminate Amalek utterly. Saul makes explanations which do not explain. There is no substitute for obedience. Worshipful bowing of the head will not do for the bending of the will.

LESSON XI. THE ROAD TO PROMOTION, 1 Sam. 16 : 4-13.

Bethlehem is all excited. Why? Samuel is coming, and they are afraid. But Samuel comes in peace to find a king among the sons of Jesse. There is Eliab. He is big like Saul. Yes, and lacking like Saul. So Eliab and his brothers are rejected and the lad David, ignored or forgotten, is called for and anointed.

LESSON XII. TRUSTING GOD FOR EVERYTHING, Psalm 23.

Listen. David is singing and playing on his harp of many strings. For the time he is shepherd, not king. He has the cares of the nation upon him and the needs of a soul within. But God's care for him is in divine measure like the care of the shepherd for his sheep.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—The noble life of Samuel, 1 Sam. 12 : 1-5, 13-25.

Samuel wears the white flower of a blameless life. He can challenge Israel to witness against him if they can. The virtue of the clean hand is not too common.

Tuesday—Deborah and Barak deliver Israel, Judges 4 : 4-16.

There is a tide in the affairs of nations that must be taken at the flood. When God calls, it is flood time, whether Deborah goes with Barak or not. Barak lost glory because he lacked decision.

Wednesday—The victory of Gideon's band, Judges 7 : 1-8, 16-21.

Numbers always mean a great deal with us. We count heads when God counts hearts. We count battalions when God considers morale. The sling of David is always more than the sword of Goliath.

Thursday—Ruth's choice, Ruth 1 : 14-22.

Ruth chose wisely because she let her love decide and not her self-interest. She went where her heart prompted. She clave to Jehovah as well as to Naomi and God clave to her.

Friday—The call of the boy Samuel, 1 Sam. 3 : 1-13, 19, 20.

It was a splendid task that Samuel had, tending the lights and opening the doors of the sanctuary. It symbolizes the influence of every true life.

Saturday—Israel's first king, 1 Sam. 9 : 15-21 ; 9 : 25 to 10 : 1.

Israel chose a king because it wished to be like other peoples. This was a weakness. It is also a weakness to wish to be unlike other people. Be yourself, imperial, plain and true.

Sunday—A shepherd chosen king, 1 Sam. 16 : 4-16. The Lord our shepherd, Ps. 23.

In the history of life the outsider has a strange way of coming into the centre of things. David is so inconsiderable a member of the family that he is not called to the sacrifice. Yet he is chosen king.

A PRAYER

O God, bless to us the lessons of this Quarter. Help us to choose lovingly, like Ruth, to serve steadfastly like Samuel ; to trust in thee more than in numbers, like Gideon, to believe in thy saving power, like Jonathan, to call thee our shepherd, like David. Help us to remember Saul and obey implicitly. For thy name's sake. Amen.

SCHOLAR'S REGISTER

APRIL-JUNE, 1920

Name.....		Address.....						Class.....	
DATE 1920	S.S. Attendance	Mem. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT	
April 4.....									
April 11.....									
April 18.....									
April 25.....									
May 2.....									
May 9.....									
May 16.....									
May 23.....									
May 30.....									
June 6.....									
June 13.....									
June 20.....									
June 27.....									
Totals.....									



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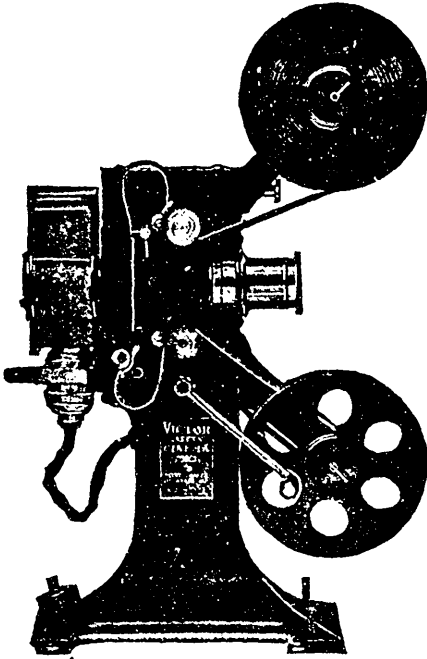
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