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# THE TEACHERS MONTHLY



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Rev. R. Douglas Fraser

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# The Teachers Monthly

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

Vol. XXVI.

Toronto, May, 1920

No. 5

## EDITORIAL

### **Mothers' Day Service**

Mothers' Day, which always comes on the second Sunday of May, has been winning more and more popularity. The MOTHERS' DAY SERVICE prepared anew for each year, is being observed by a constantly growing constituency.

"God's Gift is Mother" is the subject of this year's Mothers' Day Service. The attractive picture, on the front cover of the Service, known as Bed Time, by Arthur J. Elsley, will help to arouse the distinctive spirit of gratitude and thankfulness which marks the Service.

Recitations have been selected for both younger and older girls and boys.

The hymns chosen are well known; the Bible passages for responsive reading give dignity to the Service.

The Service, if well carried out, will appeal to the best instincts of the whole Sunday School will make Sunday, May 9th a red-letter day in this year's Sunday School calendar, and will strengthen love and respect for mother as one of the great gifts of God.

### **Teaching Patriotism in the Sunday School**

There are few finer opportunities for teaching patriotism than those found in the Sunday School.

The scholars are at the most impressionable age, and respond readily to the appeals of their country to their affection and loyalty.

Abundant materials are found in the lessons for the teaching of patriotism. The Bible, from cover to cover, in all its parts, insists, both by precept and example, on the duty of patriotism. Its greatest men are those who did and endured most for the sake of their country.

The Sunday Schools that give its true place to the teaching of patriotism are rendering a very real service to the country in training the men and women of tomorrow in the virtue that lies at the root of the best citizenship.

### **Patriotic Day and Its Service**

A signal opportunity for the teaching of patriotism is afforded by PATRIOTIC DAY, which falls this year on SUNDAY, 27TH JUNE.

As usual, a special Service has been prepared for this day, and copies may be had of PRESBYTERIAN PUBLICATIONS.

The Topic of the Service is FOR A NEW CANADA. Everybody feels that after the War, Canada cannot be the same as Canada before the War. It is bound to be a new Canada. It

ought to be a better Canada. It will be a better Canada, if its people, including the boys and girls and little children, are filled with the right spirit.

Let the object of the Service, in all our Schools, be to kindle into a consuming flame, the desire to work for a "new Canada," which shall be nobler and greater than the Canada we have known.

### A Five Years' Programme

It is sometimes a good thing to take a long look ahead, to the goal which one hopes to reach. Tasks which seem trifling in themselves take on a new importance when it is seen that each one has its part in bringing out a worth while result.

The Board of Sabbath Schools and Young People's Societies has taken such a forward look and has set before the Sunday Schools of our Church the aims which ought to be reached within the next five years.

These aims,—eleven in number—are as follows :

- All Homes Holding Family Worship
- All Babies on Cradle and Baptismal Rolls
- All Children Attending Church
- All Older Boys and Girls Brought Into Full Church Membership
- All Schools Following Church's Programme
- All Teen Age and Young People Organized for Training
- 1,000 New Sunday Schools
- 100,000 New Sunday School Scholars
- 50,000 New Members in Young People's Organizations
- 20,000 New Teachers in Training
- 5,000 Recruits for Life Service—1,000 each year

A big programme this is to set before the Sunday Schools. But our Schools are accustomed to tackling big jobs and putting them through. They have done big things for Armenian and Syrian Relief and for the Financial Drive of the Forward Movement, and they will not be daunted when they are called upon to undertake another large enterprise.

Only, it must be remembered that "it is dogged as does it." The aims set down above will be reached in no other way than by each worker doing as well as it can be done, his and her daily and weekly bit of work. Our soldiers enlisted "for the duration of the War." The Allies went into the fight with Germany determined to stay in it until it was finished by a complete victory. But if each one does his part the end of five years before us will see such an advance in Sunday School work as will surprise the most sanguine.

### Summer Camps

Elsewhere in this issue will be found two articles on "Summer Camps." One of these, by Rev. J. W. Little, B.D., our Sunday School Field Secretary for Manitoba and Saskatchewan, gives an account of a camp for boys at Lumsden Beach, Sask. This camp has become a regular annual event, and, besides providing the finest sort of an outing, has furnished a splendid opportunity of training leaders in boys' work. The success of the Tuxis Boys and Trail Rangers organizations in Saskatchewan has been due, in no small measure, to the Lumsden Beach Camp.

The other article is written by Miss Jessie W. Maxwell, B.A., Secretary, Girls' Work Department, The Religious Council of Saskatchewan. The constitution of this Council is significant. Its membership includes no less than thirteen churches and other religious bodies, which have banded themselves together for the promotion of religious education in the Province. The membership list given in connection with Miss Maxwell's article is interesting and suggestive reading. In the article itself an account is given of a Girls' Camp, also at Lumsden Beach, at which, along with plenty of recreation, the programme of the Canadian Girls in Training was presented and explained.

Special attention is called to these articles as showing the possibilities of the "Summer Camp" in the promotion of Sunday School work. In many localities throughout the Dominion, "camps" or "schools" similar to that at Lumsden Beach are being arranged for. Sunday School teachers and those looking forward to the work of teaching will find it greatly to their advantage to attend the one of these nearest to them. If none has been arranged for a near by place, those interested should consider whether one cannot be set up.

### A Plan of Week Day Religious Instruction

A plan of week day religious instruction, modeled after the well known example of Gary, Indiana, is being successfully operated in Van Wert, Ohio, a community of 8,000 people, with sixteen Protestant churches and one Roman Catholic Church.

Ten of the Protestant Churches cooperate in the plan, two of the others being colored and four, with a white membership, being very weak. The management is in the hands of a religious education board, consisting of the pastors and two lay members of each of the co-operating churches. A teacher gives her entire time to the work, and is paid for her services. The annual budget of \$1,500 is raised by voluntary subscription, ranging from \$1 to \$25.

For the most part instruction is given in the rooms of the public school buildings. Each pupil enrolled attends two half hour sessions a week. The instruction is given in public school time. The work is entirely elective, no pupil being enrolled without the desire of the parents expressed on a signed card. The instruction varies with the school grades. No public school credit is given.

It is said that most of the pupils are keenly interested, and a number of parents and Sunday School teachers report deepened interest in Sunday School work.

### Daily Vacation Bible Schools

What the Daily Vacation Bible Schools are able to accomplish may be judged from what they did last summer in Toronto alone.

There were 15 of these schools and the scholars were of twenty-three different nationalities. The total enrolment was 2,921, and the average attendance was 1,188. For five days in the week, during the summer months, nearly 3,000 boys and girls, instead of spending their time running about the streets, met for three hours, from 9 to 12 o'clock in the morning for school,—and enjoyed it.

This three hour school period was divided into three sessions,—devotional, handwork and play. The devotional period provided for the memorization of scripture, the singing of hymns and nature songs, and story telling. During the summer the scholars memorized 482 Bible verses and sang 79 songs.

The boys, during the handwork periods last summer, made fly swatters, fireless cookers, a chicken coop, baseballs, wheel barrows, bird houses, an aeroplane, sail boats, dolls' furniture, umbrella stands, towel racks, and teapot stands. The girls made, handkerchiefs, handkerchief holders, aprons, wash cloths, night dresses, doilies, book-marks, reed baskets, paper beads, picture frames, napkin rings, and learned plain sewing, knitting, crocheting and embroidery work.

The play period often extended into the afternoon. There were 79 picnics and 12 group outings, including educational trips.

This year, in Toronto, the Daily Vacation Bible School people are aiming at having 20 schools. They need more volunteers for the work. More centres, both in Toronto and elsewhere, should provide for this great work with its object of worship, work and play for the boys and girls who often do not know what to do with themselves during the summer months.

## WITH OUR CONTRIBUTORS

### The Programme of Religious Education

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

"The greatest task of this or any age is to provide an adequate programme of religious education for all its youth."—Richardson

One of the outstanding features of the last decade is the growth and emphasis on education. Great strides have been made in every department—Elementary High School, University, Technical, Legal, Medical, Agricultural and many others.

This emphasis and the growth and extent of educational activities are only matched by the new developments as to the content and meaning of education and the new interpretation of its curriculum.

The word education itself means literally a leading out—a development, in part, of something latent. We have been accustomed rather to think of it as more in terms of filling in—loading up, cramming full. In the past we sent our children to school and college and they came away crammed full of facts,—encyclopedias of information, prodigies of learning. But too often they have graduated unready for life and unable to cope with its practical realities. For education of this kind, we have spent our millions, but we have not as a result been producing citizens with the proper social outlook upon life, nor often those able to withstand the personal and social temptations of life.

Now the fuller and richer idea of education is coming to its own, for education is more than the getting of knowledge,—more than mere information or culture. It is more than that because life is more than that. We cannot, therefore, be less than training for right living, and right living involves social living. The life of every man is bigger than his mere profession. The business man's problems have not mainly to do with trade nor the medical man's with medicine, because away below these surface questions are the deeper questions of life, and they are moral and spiritual, which cannot be solved by any mere knowledge of commerce or medicine.

"Even though man were not a child of eternity and akin to God, even though his term of life were not bounded by the mean space of three score years and ten; just to be able to live out those seventy years and enter into all the fulness of this world's best for himself and others, it is necessary for us to

rise above this low ideal of education and realize that it ought to be a training for life, a training of the whole personality, will and heart as well as mind and intellect." The curriculum of religious education must therefore provide for this development of this full life of the individual by nurture and inspiration, by instruction and training, by the exercise of the self in all its social relations, by the fashioning of the affections and the will into an earnest and loving desire to move in harmony with the laws of God for daily living.

The curriculum of religious education must, therefore, have regard at least to the following conditions:

1. *It must be graded.* That is it must be adapted to needs of the child at his various stages of development. It is a crime not to be meeting the needs of the five year old child when he is five, since he can never again have those needs met. It will not do to say that something can be gleaned from every part of the scriptures for any age. It is true that there are certain elemental needs common to all ages that may be met in a mass meeting of all ages, but the special needs which are the fundamental needs of each grade must be met by special means,—suitable lessons and activities.

2. *It must be fourfold.* The child is one and indivisible. We cannot, therefore, deal with it religiously, while ignoring it physically. If we do not meet its intellectual demands, we can scarcely hope to help it much spiritually. Physical, social, intellectual and spiritual needs must all be met if we would help the child to live every day as a child of God since it can only live its religious life on the physical, social and intellectual planes.

3. *It must include instruction, worship and training.* Each of these is an essential phase of the child's life and hence must be helped to develop along right lines. The child must be helped to know the good—having a just appreciation of fundamental truth. He must be led to feel the good, desiring it for itself. He must be placed in situations where he will do the good, exercising his own will in positive conduct, thus determining in concrete actions the development of character and destiny.

4. *It must unite all fundamental agencies.* These agencies are the home, school and church (including the Sunday School and midweek activities) and community. Each of these plays an important part in the making



of character. None of them can be safely omitted from our calculation in carrying out any adequate character building programme. The great task of to-day is so to stimulate each of these great agencies and correlate

their efforts that they will act as a unified combination of agencies surrounding every phase of our children's life with positive influences for good.  
Toronto

## The Teacher's Objective

BY MARGARET E. CODY

Did you ever hear of a big money-raising campaign, or any important undertaking, for that matter, being commenced without some outstanding objective which was held before the workers as an incentive—some fixed goal towards which they must strive in a given time? That is one thing they are sure to have, for the organizers know that without it they would never be able to accomplish the same results.

A stiff aim or objective is a challenge, is it not, that spurs you on and bucks you up, so to speak, even when the going is hard and the task seems uphill work. And a time limit, in which you must make good or quit, helps a lot to keep you from relaxing your efforts until the whole thing is cleaned up.

The great Forward Movement, which is now in full swing and is arousing so much enthusiasm and cooperation among the different denominations, has its definite objectives along different lines, so that we all know exactly what we are driving at. On the financial side, each congregation has had its allotted share in the big scheme and worked to raise a definite sum of money as its quota. The value of a stated objective has been proved by many communities which at first thought the amount expected from them an impossible achievement, but to their amazement and delight went even beyond this mark.

Sunday School teacher—what is *your* objective or goal towards which you are working with your class of boys or girls, young men or young women? Or are you one of the many who are simply *teaching*, week in and week out, without any more definite aim in view than that? You simply can't expect to accomplish much if you are drifting along that way, any more than a marksman could hope to hit the target by simply pulling the trigger of his rifle, if he didn't "sight" the bull's eye first. But if you have a big, worth-while objective at which you are aiming, and backing up your *vision* with *vim*, nobody can stop you. You will hit the mark without fail.

One teacher I know admits that her great aim and object is to keep her class interested and entertained, by hook or by crook. I have

even known her to resort to a story book when the lesson did not prove sufficiently interesting. But fortunately for the Sunday School, there are not many of that sort at large, for the majority of teachers have a fine, noble goal towards which they are striving with sincere earnestness and devotion.

What are the big objectives which we should all keep in mind and which should permeate every phase of our work? They can be summed up under four main heads.

1. To instill a sense of reverence and love for God's House.
2. To create a love for God's Book through a knowledge of its contents and of how to use it.
3. To bring about a decision to follow Christ.
4. To develop, through the teaching of the truth, Christlike traits of character

Any ideal that falls short of these great aims is below the standard any teacher should set.

But how about the time limit? Must these things all be accomplished in a given period, or have we plenty of time in which to attain our ends? That is the tragic part of it—we are seriously hampered by a time limit, and if we waste one valuable hour, our chances of succeeding are lessened. Oh, if we could only realize the urgency of the work and the danger from laxness or tardiness. At best, we can hope to have these scholars under our care and influence only a short time, possibly but a few weeks or months—who knows? For the present we have them; that is what we should be concerned about, for it may be a case of *now or never*.

No amount of planning will get us anywhere if we do not start right now and *work* towards our ends, just as no amount of regret will make matters right if we wait until it is too late. So with our great objectives ever before us, and a consciousness of the limits of time, let us:

"Act, act in the living present,  
Heart within, and God o'erhead."

## Summer Camps in Saskatchewan

### I. A BOYS' CAMP

*By Rev. John W. Little, B.D.*

Lying in the valley a lake with a sandy beach, sloping gradually back from the water's edge a hill, curiously terraced, with cottages and tents nestling among the trees on every level, from the upper reaches a beautiful view up and down the valley and across the lake to the hills on the other side—such is Lumsden Beach. Here for some years older boys of Saskatchewan and their leaders have met in July for training service. At this camp many a boy has caught a new conception of what it means to live the Jesus way and has had awakened in him an ambition to live his life abundantly and to make his influence count for the things worth while in his local community.

From the first an endeavor has been made to secure the best adult leadership available. Specially selected men, of fine Christian character and with a keen interest in and sympathetic understanding of boy nature, have been personally interviewed, and secured to act as Big Chiefs. For the camp has been organized on a self-governing basis. Little Chiefs, carefully chosen and approved by the whole camp, have in turn selected their tribes. These tribes maintain their identity throughout all the activities of the ten days they are under canvas. The Big Chiefs act mainly in an advisory capacity and responsibility is thrown as much as possible on the boys themselves. The tribes are for the purposes of the camp organized Sunday School classes and demonstrate the purpose and value of organization.

The programme of study and activities has had a twofold purpose,—first, to give specific training in the leadership of Trail Ranger and Tuxis groups; second, to inspire the delegates present to achieve the richest, fullest Christian life and to qualify themselves for intelligent and efficient service in their local church and community, for citizenship in the nation and for the faithful discharge of the obligations of world brotherhood. Every hour of the day practically has been filled with purposive activities from the morning setting-up exercises and dip to the life talks around the camp fire in the evening.

Prominent features of the programme have been the informal Bible study and worship by tribes out on the hill side at the beginning of the day, sometimes using our graded lessons as the basis of discussion; the series

of connected Bible studies by the camp as a whole under an expert leader; Standard Efficiency Training programme with demonstrations of the organized class in session on Sunday and during the week; practical talks on boys' problems, such as the value of an education, the spiritual significance of sex, the choice of one's life work, the obligations of Christian citizenship, the challenge of the ministry and of the foreign field, the choice of companions, etc.; supervised group and team games; nature study and camp craft; and expressional activities through the Tuxis parliament, the camp paper, singing and games, and stunt night.

The outdoor life, the intimate fellowship of the camp, the supervised work and play making every hour count for character-building, the contact with outstanding Christian leaders, the development of tribal loyalty and a community spirit through organization, group songs and yells, and friendly competition in sport, the opening and closing ceremony with its mystic suggestiveness, symbolic forms and appealing ritualism, the camp fire by the lake shore with its merry sing-song, its quiet life talk and its closing devotions, all combine to create an atmosphere and a mutual confidence and expectancy that fixes the thoughts and impressions received in the heart, wraps them round with an emotional glow and makes them dominating factors in the life long after the camp is only a beautiful memory.

This year the age limit is being raised to 18, a special attempt is being made to secure the presence of ministers and Sunday School superintendents as the natural leaders in the community in religious education, and the programme is taking a more highly specialized form. Every delegate present is expected to go back to his local community not only enthusiastic in boys' work but with a definite knowledge of our Church's programme and how to put it over, while some of the younger delegates of former years are this year assuming the responsibility of leadership in local Trail Ranger and Tuxis camps throughout the province.

Regina



### II. A GIRLS' TRAINING CAMP

*By Miss Jessie Maxwell, B.A.\**

As varied as our Camp experiences have been, so varied will be the train of memories

\* Miss Maxwell is the Secretary, Girls' Work Department, the Religious Education Council of Saskatchewan (In Affiliation with the Religious Education Council of Canada). The list of organizations forming the official membership of the Council is an interesting one. It includes the Baptist Church, Church of Christ (Disciples), Church of England (North), Evangelical Association, Free Methodists, The Friends, The Lutheran Church, The Mennonite Church, Methodist Church, Presbyterian Church, Reformed Presbyterian, Salvation Army and Union Church, working in Association with the Church of England (South) and the Young Men's Christian Association in Older Boys' Work, and the Church of England (South) and Young Women's Christian Association in Older Girls' Work.

which this suggestive word recalls, but to any one of the 144 girls who were at our Provincial Girls' Training Camp last year, "Camp" means only one thing—and that is Girls' Camp, Lumsden Beach, Saskatchewan, July 18-28, 1919.

It seemed most fitting that the best and most successful Girls' Camp ever held in the province should begin on that momentous day, July 19—that day on which the thoughts of the British Empire were centred on one theme—Peace. And, naturally, this was the note that dominated the opening ceremonies of our Camp, and this was the inspiration that lasted throughout the ten days of our life together. To every girl the challenge came,—As a Canadian Girl, how can I best make Canada worthy of the sacrifice of the noblest of her sons? And day by day, to every girl the revelation came: "Only as I give to the service of Canada an intelligent Christian womanhood." And so, during those ten wonderful days, did 144 Saskatchewan girls meet and answer the challenge of peace.

The Camp was under the direction of the Religious Education Council of Saskatchewan, working through the Provincial Advisory Commissions for Cooperation in Girls' Work. It was provincial in its scope, and as a consequence, restrictions were necessary. The Camp was limited to girls 15 years of age and over, and each Sunday School was limited to two delegates. In this way the largest possible number of Sunday Schools could be served most effectively.

The aim of the Camp was to introduce to girls and leaders the Canadian Girls in Training Programme, to give to them practical help in using the programme, and to challenge every girl to realize her best in body, mind and spirit so that she might through an intelligent, vigor-

ous, Christian womanhood render the highest service in her home, her community, her nation and the world. "Building four-square"

was the motto the girls chose for the Camp.

The organization was such as to place the Camp on a self-governing basis. It was divided into tribes, made up of about ten girls, each tribe bearing an Indian name. Each was led by one of the girls who was called the Little Chief, and an adult leader called the Big Chief was adviser and leader. The tribe was the unit throughout and the programme was planned to develop tribal loyalty as well as to lead to an acceptance of inter-tribal responsibility. This engendered an excellent camp spirit.

A Camp day started at seven a.m., when in answer to the rising bell the girls hastened to the beach for setting-up exercises and the morning dip. Later, as the breakfast bell rang, the tribes gathered about the flag pole and after giving the flag salute jointed whole-heartedly in the singing of "O Canada."

During the morning the groups met in group session for Morning Watch, and for a period corresponding to the midweek meeting of an organized Sunday School class. Here every girl received practical training in the conduct of a class using the Canadian Girls in Training programme, and was thus enabled to return to her Sunday School prepared to use it intelligently and effectively. The practical talks given showed the comprehensiveness, as well as the helpfulness of the programme, including as they did such subjects as Reading, True Meaning of Recreation, Health Habits, The Art of Story-Telling, and Handel, a famous Musician.

The Bible Study Courses were given on The Life of Christ. The girls were graded for these classes and excellent results were obtained. A short course on



MISS JESSIE W. MAXWELL, B.A.



REV. JOHN W. LITTLE, B.D.

Missions—Girl Life in India, China, and among our New Canadians,—appealed to the girls and aroused an enthusiastic response.

During the Council Hour a Girls' Parliament was organized and the discussion of the Canadian Girls in Training programme formed the business of the sessions. Parliamentary rules and customs were observed, which resulted in a twofold gain,—the girls' interest was maintained throughout and valuable training received. A thorough understanding of the programme was gained and its adaptability to local conditions made clear as a result of the discussion and debate.

The afternoon and early evening were largely given over to recreation and sports. These included group games, hikes, swimming and bathing, inter-group basket ball and baseball. These were organized and supervised in such a way as to be of educational value and to make a positive contribution to the life of every girl.

At the sunset hour came the call to Round Top,—to the hill overlooking the lake, where in its still waters we could see the perfect image of the sunset glow of the sky, and where in the hush of evening, following the noise and confusion and busy activity of the day, we were led to feel anew the closeness of our Father and to marvel at his wonderful power as Creator. Into the singing of the wonderful old hymns the girls entered with earnestness and intensity, and during this quiet hour each girl was brought into close communion with her maker. A talk by one of the leaders followed—Life Talks, we called them, because from the depths of their own experiences these leaders were turning back, filled with love and understanding to help their hearers in their attempt to obey the challenge of the fourfold life, which from every girl must ever demand life lived at its best.

As the day came to a close and darkness fell, the light of the bonfire on the beach drew all real campers, and there in its ruddy glow the girls often spent a happy last hour, singing songs, relating and listening to campfire stories. On one memorable night a returned chaplain told tales of our heroic Red Cross nurses, and our wonderful British Navy—tales that fascinated every girl and thrilled her with patriotic fervor, making her realize anew the enlarged content that our noble

lads and our sacrificing nurses have put into the word "Canadian."

In addition to this daily schedule there were many special features that added to the enjoyment and interest of the days,—the stunt night, where every tribe seemed to have

a better stunt than the one before and where the judges became distracted in trying to render a decision just to all; the story telling contest where each tribe chose a story teller to represent them and where remarkable talent was revealed and developed; the athletic Field-Meet where the tribes strove in friendly competition for highest honor; the daily Camp-paper, with its clever editorials, witty and original remarks and its timely current news which enlivened the supper

hour; the report of the Tent-Inspectress which kept each tribe in a state of exultation or depression by the daily record of each tribe's sins of omission or commission.

Thus, filled with work and play all too quickly the happy days flew by. As the girls, taking part in the closing ceremony, had their thoughts directed back over the rich experiences of the ten Camp days, they realized that those days of uplift and inspiration, of joyful companionship and wholehearted cooperation, had left an indelible impress upon their lives, and as in the closing message the challenge of service was presented to them they heard and responded and went forth to give to others of their fullness. Thus, the Camp of 1919 fulfilled its high purpose and girls and leaders, looking forward, await with confident and eager expectancy the Camp of 1920.

Regina



At Karuizawa, Japan's famous mountain summer resort, a school is held each summer to give an intensive course in teacher training to Christian workers. Plans are under way for the programme of the coming season. Last summer there were 91 enrolled. In addition to a stiff study course there were special features such as two "Goodfellowship" meetings, a reception by the Sunday School Committee, and two sunrise prayer meetings. One of these was held on the top of Mt. Atago, and the singing of "Holy, Holy, Holy," was heard by the people in the valley below.

### A STORY

A story is a great life message that passes from one soul to another. It steals as quietly as a canoe into the hidden places where naught else can go; it is as soothing as a song sometimes and at other times it cuts like a two-edged sword. It is quickly given, but it lasts in the life through eternity. It has power to bless and it has also power to curse.

## THE DEPARTMENTS

### Training Ourselves for Teachers

*By Mrs. J. J. Eaton*

The central thought of the Sunday School is teaching. Marion Lawrance says, "The teacher is the hinge on which the whole Sunday School swings." A teacher who "knows how"—who understands, who is trained,—is the one whose teaching can be "translated into life." To be a graduate of a Teacher Training Course,—that is fine, and one of the beauties of the New Standard Course is, that one may study it by himself if no training class is convenient to him. But, is this course enough? Are there not many other ways to develop ourselves and make us really efficient, trained teachers? Some of these other things we want to consider.

1. *Interest.* As teachers, our Sunday School work must be first. Instead of spreading our interest over a whole lot of things, let us centre all our other interests—missionary, temperance, social, etc.,—in our Sunday School class; then we are sure of results.

2. *Joy.* Some one has said, "we must get pleasure out of what we are doing, if it is going to amount to anything." Is our Sunday School work drudgery? Something is wrong. Perhaps we are not teaching in the Department for which we are suited. Do we give enough time to preparation? We must have joy in our work if we are to have results.

3. *Personality.* We ourselves go into our teaching. We must have a real love for the scholar, and a real knowledge of what we are to teach, as it is the "story in us" that is built into the lives of our girls and boys.

4. *Know and Understand the Child.* We must know all about him,—his home, his parents, brothers, sisters, school, play. We must enter into his world,—put ourselves into his place, and thus, understanding him, we will be able the more to influence him.

5. *Study books.* Perhaps some of us cannot attend conventions, etc. But we can all study books. If we want to study the child, there is *The Unfolding Life*, by Mrs. Lamoreaux, or, *A Study of Child Nature*, by Elizabeth Harrison. If we want a book on organization, there are those four excellent little books, *How to Conduct a Cradle Roll Department*, by Phœbe Curtiss, *How to Conduct a Beginners' Department*, by Hazel A. Lewis, *How to Conduct a Primary Department*, by Florence McCafferty, and *How to*

*Conduct a Junior Department*, by Mrs. Van Voorhis. These little books contain a host of good things and may be had at the small cost of thirty-five cents each.

If we want a book on Teacher Training, there are the parts of the Teacher Training Course,—*The Pupil and The Teacher*, both by Weigle, *The Teacher's Study of the Life of Christ* by Barclay, and *The School* by Robertson. If we want to know how to tell stories, there is *E. P. St. John's Stories and Story Telling*, or if we want a book of stories to tell, there is *Maud Lindsay's Mother Stories*, or *Carolyn Bailey's Stories Children Need*.

6. *Study the Book to be Taught.* Then there is *the Book*, the one we are to teach. Let us study this, keeping in mind the one idea that runs all through it—God, the Father,—that the association of the divine and human is absolutely necessary, to make a successful life. It was God and Moses, God and David, etc., all through the book, culminating in God and Jesus Christ. And so now, is it not, God and the teacher, God and the scholar?

7. *Methods and Laws of Teaching.* We must know something of the methods and laws of teaching, which, in our children's division, resolves itself into story telling, as we teach largely by stories here. We must keep in mind, though, the law of apperception—just adding to the knowledge the child already has—as he will interpret all teaching by his experience.

8. *Continue in the Work.* If we continue teaching, we will soon learn much by practice and experience that can be learned in no other way. This is the best training of all.

Toronto



### The Prayers of the Primary Child

*By Mrs. Mabel H. Hincks, B.A.*

If children's prayer is to be real, they must first know, love and feel grateful to the heavenly Father to whom they are speaking. We cannot expect them to want to talk to a stranger; neither can we expect them to feel grateful to one of whose goodness to them they are not aware. And so, in story and talk about the children's experiences we help them to know and love God and to realize all he has done for them.

On a wintry day, we perhaps talk about the snowflakes we saw on our way to School,

and about God's care of the flowers and grasses in giving them a soft, white blanket to protect them, about his care of the birds in giving them their coats of feather, about his care of us in giving us warm clothes and home and food, and then it seems most natural to close our eyes, bow our heads and say, "thank you" to the heavenly Father for his love and care.

But the children want not only to give thanks for past care and help, but also to ask for care and help in the week to come.

"Help us to do the things we should,  
To be to others kind and good,"

we ask.

Edith Mumford gives the following story to show how real and helpful such prayers may be to a child :

"I feel as if God were like a mother," one boy of nine said. "If you ask him to make you good, you don't have to just ask and forget all about it and leave it to him. You have to try your hardest,—just as you have to try to do any hard job for yourself, and your mother helps you finish."

If the prayers in our Department are to be genuinely helpful to our children, the words must be within the range of the child's experience and feelings. Here we teachers must pause in order to realize how important it is for us to know the child's world. We cannot help him otherwise to express his thoughts and feelings to God. The very best prayers for children are those expressed in their own childish phrases, although these can occasionally be varied by the use of simple verse prayers.

Our children memorize so easily now that it seems they should learn our Lord's Prayer, but do not let us use it so often that it is said mechanically and do let us try to make it

mean something to our children, to our "eight-year-olds" at least. An earnest teacher once rashly tried to explain to her class the whole prayer with story and picture in one Sunday. This was quite beyond the grasp of the children. They listened most attentively to the explanation of the first few phrases and then became restless. One or two phrases a Sunday is quite enough for the Primary child.

Music is a great help in the prayer part of our service. Soft music is the best means to gain quiet and a feeling of reverence in the room. Short prayer phrases have been set to music, and form fitting introduction and close to spoken prayers.

Some prayers have been set to beautiful music. In teaching such prayers, the children can be made familiar with the music by using it for the soft music at the opening of the service for several Sundays previous to teaching the words. Let us be very careful to keep our instruction and our worship period separate.

A word as to the importance of the attitude in prayer—the bowed head, closed eyes and perhaps the folded hands, help the child to concentrate his thoughts and to be reverent.

Then too, we must not rest content with helping our children to pray merely in Sunday School. We must encourage them to pray at home, offering suggestions for morning and evening prayer and for grace at table. In one Department, once a year, for handwork, the children paste on a tinted card the type-written words,

"God is great, God is good,  
And we thank Him for our food. Amen."

A picture of food is pasted beneath and the card is taken home.

Toronto

## Training the Junior in Unselfishness

BY MRS. MABEL CREWS RINGLAND, B.A.

"What the average child needs more than criticism is example," seems to me to be one of the most significant pronouncements on the subject of child training. If we would always bear in mind this principle when dealing with Sunday School scholars, we might possibly alter our methods to a marked degree. Strange to say, it seems easier to tell children what should not be done than what should be done, to criticize them when they do wrong than prevent this by holding before them the right kind of example and so building up ideals that will regulate conduct.

This principle might well be applied to the training of Juniors in unselfishness, which is a virtue that we are not likely to see flourish-

ing in their lives, unaided, before this period. While training in this direction may and should be begun in the very first years of life, but few of its fruits are seen until the Junior ages at least. Up to this time the unselfish devotion and sacrifice lavished upon the child in the home have tended to make him selfish and inconsiderate of the rights of others. The problem with the Primary child has been to socialize him and lead him to consider the other fellow.

The transition is necessarily a slow one, but when the child reaches the Junior grade his social instincts have begun to ripen, as he emerges from the home sphere into a world of broader experience. This is the time when

training along the lines of unselfishness should be taken up in earnest, for it will assuredly bring results. If he can be made to realize that he now has a chance to repay the debt of unselfishness which his years of dependence have exacted, the normal child will make a splendid response. We know that he does not mean to be selfish and inconsiderate, for he despises that fault in others. An expert on boys' work tells us that among boys the unpardonable sin is selfishness, and that the boy who does not share up everything and think of the other fellow first, is the most unpopular among his associates. The trouble then is largely just thoughtlessness, and if, instead of criticizing his mistakes we could encourage self-effacement by the power of example, we would be doing him a greater service.

What could be more inspiring to a Junior boy or girl than the thrilling tales of men and women who have sacrificed personal interests and even life itself for the good of others? As we make these great figures of history familiar to them, we should be careful to emphasize the fact that the unselfishness shown by them in times of great crisis or danger was the result of years of practice in the little, trivial circumstances of everyday life.

Nothing will more surely rouse the child's admiration than these deeds of bravery, courage and self-sacrifice, for the Junior is above all things a hero-worshiper, although quite unconscious of the fact. But it is the *deeds* not the abstract virtues that will appeal to him, and so we will not present these characters as *heroes*, but in terms of what they have done for society. If we analyze with the scholars the motives which prompted these actions, it will be evident that in the case of every hero or heroine of the past or present altruism has been the actuating principle, and that the lives which have counted for most have been those whose energies and talents have been devoted to their fellowmen. This may then become a standard of conduct, by which the children may measure every action of their own, and judge whether it be selfish or unselfish.

If our Juniors are encouraged to *criticize their own actions* in this way, seeking to eliminate all those which are detrimental to the good of others, they will speedily have formed a conscience in this matter which will regulate their entire lives to a much greater extent than could any criticism of ours.

Toronto

## The Intermediate Class

BY REV. WILLIAM SCOTT, B.D.

### IV. THE CLASS AND THE HOME

The teen age scholar stands in especial need of guidance in the home. It is true he tends to break away from the restraints of home discipline at this period, and at times it would seem that he would rather be any place than at home. Nevertheless, the home and what the home stands for are of utmost importance at this character-building period. Given the father who cares enough about his boy to be his chum and the mother who understands so well that she can gain the boy's confidences, and the boy is safe. The good father or mother will always stand in the background of the boy's life. Let him go into the street and associate with other boys; let him engage in the rough and tumble of life's experiences; he will come through it all unscathed, for in his home he has his trusted advisors and best friends. He is safe: let the world, the flesh and the devil do their worst.

The Sunday School cannot take the place of the home, however good the work of the Sunday School may be. The home is the primary group in society and no institution can be a substitute for it. As Dr. Peabody has said, "A good boy is the natural product

of a good home; and all the efforts of philanthropy to make boys better are consciously imperfect substitutes for the natural influences of a healthy-minded home." Nevertheless, the Sunday School can influence the home, bringing the ideals of our work to the notice of parents, who, in many cases, know very little of the institution to which they entrust their boys and girls for religious training.

Most fathers and mothers are anxious that their children shall grow up to be good men and women. They will make great sacrifices for their families, and even though they may be immersed largely in materialism, they are anxious that their children shall not miss life's idealisms. Yet, they are frankly puzzled by the characteristics of adolescence and often do not know what they should do to make the home minister to the needs of the rapidly growing boy or girl. The Sunday School can suggest some of the lines of home training of its adolescent pupils:

1. There should be provision in every home for the boy's or girl's hobbies,—a workshop in the basement; a "bug-room" for natural history; a dark room for photography in the

attic—something in which the boy is essentially interested should be given its due place in the home. Home then becomes an attractive place, and ministers to the growing demands of his life.

2. There is often reluctance to let the boy have his chums in the house, as the furniture is apt to suffer when a group of boys are about. There should always be a welcome for the lad's chums. This is one of the surest means of averting the danger of gangs bent on mischief outside the home.

3. Religion should be made a natural part of the day's routine in the home. Many parents who have not been trained to take a

part in religious meetings feel awkward in the presence of their big boys and girls when they would like to speak of religious things. It might be suggested that family worship does not necessarily mean that one must pray before others. The more informal worship in which a hymn is sung, a psalm read, a little prayer which all have learned repeated together or even a discussion of the moral problems which have evolved during the day, may be just as beneficial as the more formal custom of the past. At any rate it should be the endeavor of Sunday School and home alike to interpose religion into every-day life.

Souris, Man.

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

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

### Summer Training Schools

Summer Training Schools are growing in popularity each year. Last year fully 1,000 Sunday School teachers, Young People's Workers and Older Boys and Girls combined holiday and training in the various Schools and Camps throughout our Church.

These Schools are of various kinds: Denominational Schools dealing with all aspects of the Church's Work; Schools dealing with all phases of Sunday School and Young People's Work; Missionary Schools dealing with missionary training; Camps for leaders of Older Boys' and Girls' Work and for Older Boys and Girls themselves. A full list of these will be published later. In the meantime make your plans for the summer with a view to attending some School and thus increase your powers of leadership in Sunday School and Church work. Write to the office of the Board for information as to dates, rates, programmes, etc.



### Part Time Sunday Schools

A larger number of Sunday Schools than usual were closed during the past winter, partly because of the unusual severity of the winter in practically all parts of Canada, and partly because a larger number of mission fields were without regular preaching services.

There is, therefore, all the more need for redoubled efforts during these spring months

to organize or reorganize a Sunday School in every community in which there are even only a few boys and girls to attend.

In some cases this will already have been done by those who were responsible for this work during the preceding summer, or by the missionary who has just arrived on the field and has appreciated the urgent need of having this work begun without any delay. To all these workers we desire to give a message of cheer and appreciation, and to assure them that if any additional help is required, they may count on a very prompt response to any request they may send to the office of the Board.

There are also a good many well organized Sunday Schools that might well make a survey of neighboring districts within easy reach by automobile to discover if there is not some place in which a branch School might be organized and carried on during the summer months. This would be a great boon to that district, and would be at the same time a very real missionary service on the part of those taking part in this important work.

A number of Sunday Schools in the Western Provinces tried this plan as an experiment last summer with most gratifying results to all concerned. It is now confidently commended to all our Sunday Schools both East and West as one more opportunity for a real Forward Movement.



### Loyalty and Consecration in Difficult Places

No more heroic or faithful work is being done anywhere than in some of the frontier mission fields. The following extract from a lady superintendent of one of the outlying mission fields of Alberta is typical:

"We opened our little Sunday School about the end of August, but had hardly got started when our best teacher left the district; then cold weather came on and one by one they dropped off until one scholar and the superintendent alone were left.

"This was a challenge to go straight to the Throne of grace for help and to put forth renewed efforts. Driving to the home of this one remaining scholar, we gathered eight

others. The following Sunday we met in another home, and so carried on for some weeks with growing interest.

"On Rally week we carried out a Harvest Festival, when the whole community turned out, bringing articles of various kinds. The children carried out a good programme and there was a generous offering.

"We have had a hard struggle to get started, but the School has been a great blessing to the whole community. We are now self-supporting and appreciate very much the help your Board gave us in getting started.

"All the children of this district are now attending and are preparing the Scripture Memory Verses and Catechism for recitation at the end of the quarter."

### RESULTS OF TEACHER TRAINING EXAMINATIONS

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

JANUARY, 1920

#### NEW STANDARD TEACHER TRAINING COURSE

*St. Catharines, Ont.*—Rev. J. H. Ratcliffe, D.D., Minister. *The Teaching Values of the Old Testament*: Agnes L. Alexander.

*Carlyle, Sask.*—Rev. R. H. Gilmour, Minister. *The Teacher's Study of the Life of Christ*: Kathleen Cameron, Mahon Gilmour, F. N. McKibben, Doris E. Williamson, Annie Slyhuis, Evelyn Abraham, Bruce Forsyth.

*Moncton, N.B.*—*The Pupil*: A. Edwi: a Elliott, Elsie Blakney, Marie Rae, Emma L. Steeves, Ruby E. Young, Beulah J. Gibson, Annie E. Little.

*Kippen, Ont.*—Rev. W. E. M. Aitken, Ph.D., Minister. *The Pupil*: William Finlayson, Gladys MacLean, R. C. MacLean, Edna R. Strong, Margaret Niellis, Robert D. Elgie.

*Estevan, Sask.*—Rev. W. J. Melvor, Minister. Margaret McGregor, Ruby E. Gleiser, Nettie McHattie, Amy Stevens, Reta Bradley, Ethel E. Taylor, Laura L. Lundin, Isabel M. MacKay.

*Blyth, Ont.*—Rev. George Telford, Minister. *The Teaching Values of the New Testament*: Margaret B. McLean, Viola A. Fraser, Mary H. Milne, Kate Barrett, Catherine McMillan, Janet Hood.

*Normal School, London, Ont.*—Rev. T. A. Symington, Instructor: 44 certificates.

*Normal School, Hamilton, Ont.*—Rev. S. Burnside Russell, Instructor: 47 certificates.

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

## A WORD FROM THE BUSINESS MANAGER

### "GOD GIVES US MOTHER"

MOTHER'S DAY this year is Sunday, May 9th. The observance of "Mothers' Day" has become increasingly popular year by year, until it is now looked upon as one of the big events in very many Sunday Schools and congregations. Boys and girls and young people, and the older people as well, are delighted to show their respect and love for the best friend they ever had—their Mother. To many, "Mother" is but a precious memory; nevertheless, they will honor that memory along with those who are fortunate enough still to have their mothers with them.

The title of this year's Mothers' Day Programme is "GOD'S GIFT IS MOTHER." It contains Responsive Scripture Readings, appropriate Songs and Recitations, and is exceptionally interesting and suggestive. The full-page reproduction of Arthur J.

Elsley's beautiful picture of a young mother and her merry brood is exceptionally charming.

A sufficient quantity of programmes should be ordered, so that every one present at the service may be provided with a copy. These copies will be carried home and kept for the beautiful picture on the front page. Price 20c. per doz.; \$1.50 per 100. Other supplies that will help make the day successful are Mothers' Day Invitation Cards (\$1.25 per 100), to invite the mothers and others to the service; and Mothers' Day Buttons (beautiful flag design, with white carnation), which are popular as souvenirs for the boys and girls. They cost 2½c. each; \$2.25 per 100. These supplies, including Programmes, may be ordered from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Streets, Toronto.—See next page and send your orders early.

**PATRIOTIC DAY**

Another day full of opportunities for a rousing helpful service in the Sunday School and congregation. Patriotic Day this year is Sunday, June 27th, the nearest Sunday before our greatest national holiday, Dominion Day. The title is "FOR A NEW CANADA." Out of the struggle of the Great War, and as one of the signatories of the Treaty of Peace and the League of Nations, Canada has emerged with a new sense of nationhood. A loyal partner in the Empire, she must stand ready to play her no small part in the making of world history.

Those who are responsible for teaching the young will be eager to inpart to them a sense of their great responsibilities as future men and women of our great Dominion. A rousing Patriotic Service will act as a stimulant, and will bring forth fresh enthusiasm and effort for greater and better things.

The subject "FOR A NEW CANADA" should ensure a rousing, memorable, inspiring service. Sunday Schools and churches should take hold early and make plans for a big, helpful service that will instil into the minds and

hearts of old and young true patriotism and a desire for world service.

The Patriotic Day Service will be beautifully printed on coated paper in colors and will contain Responsive Readings and appropriate Songs. Supplements will be supplied with the Programme, giving hints for speakers, provide recitations, etc.

It will help to make the Day a success, to advertise the Service well in advance, and during the week previous to Patriotic Day send every one an Invitation Post Card reminding them of the Service and urging them to be present.

The following supplies will help make the Patriotic Day memorable.

Patriotic Day Order of Service, including supplement, 60c. per 100; Patriotic Day Invitation Post Cards, \$1.25 per 100; Patriotic Celluloid Buttons, Flag Pins, Flags, etc., for souvenirs, will be listed in the June issue of the **TEACHERS MONTHLY** and may be obtained from **PRESBYTERIAN PUBLICATIONS**, Church and Gerrard Streets, Toronto.

P.S.—Order early.

**OUR LIST OF PERIODICALS****ILLUSTRATED PAPERS**

**EAST AND WEST** (Weekly). 90c. per year. Two or more to one address, 72c. per year, 18c. per quarter. (May begin with any date.)

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

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

**MISSIONARY INSTRUCTION**

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

**UNIFORM SERIES**

**TEACHERS MONTHLY**. 80c. per year. Two or more to one address, 72c. per year, 18c. per quarter.

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

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

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

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

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

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

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

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

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

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

**DEPARTMENTAL GRADED SERIES****BEGINNERS DEPARTMENT****FOR THE TEACHER:**

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

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

**FOR THE SCHOLAR:**

**BEGINNERS BIBLE STORIES**. 32c. per year, 8c. per quarter.

**PRIMARY DEPARTMENT****FOR THE TEACHER:**

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

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

**FOR THE SCHOLAR:**

**PRIMARY BIBLE LESSONS**. 32c. per year, 8c. per quarter.

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

**JUNIOR DEPARTMENT****FOR THE TEACHER:**

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

## FOR THE SCHOLAR :

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

## INTERMEDIATE DEPARTMENT

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

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

## SENIOR DEPARTMENT

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

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

## YOUNG PEOPLE'S ELECTIVES

(Ages 18 and upward)

I. HISTORY AND LITERATURE OF THE HEBREW PEOPLE.

II. HISTORY AND LITERATURE OF NEW TESTAMENT  
TIMES.

III. THE BIBLE AND SOCIAL LIVING.

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

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

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

## Lesson Calendar : Second Quarter

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

## \*AN ORDER OF SERVICE

## Opening Exercises

I. SILENCE.

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

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

III. OPENING SENTENCES.

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

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

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

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

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

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

IV. PRAYER.

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

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

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

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

VIII. READING OF LESSON PASSAGE.

IX. SINGING. Psalm or Hymn selected.

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

### Class Work

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

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

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

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

IV. LESSON STUDY.

#### Closing Exercises

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

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

II. REVIEW FROM SUPERINTENDENT'S DESK; which, along with the Blackboard Review, may include one or more of the following items: Recitation in concert of Verses Memorized, Catechism, Memory Hymn, Lesson Title and Golden Text. THE LESSON ON MISSIONS may also be taken up, if this

has not been done in the class. In any case, the Lantern Slide on Missions suggested for each Sunday may be shown.

III. CLOSING PRAYER.

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

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

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

V. CLOSING SENTENCES.

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

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

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

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

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

Lesson V.

## THE BOY SAMUEL

May 2, 1920

1 Sam. 3 : 1-13, 19, 20.

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

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 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 Is'rael, at which both the ears of every one that heareth it shall tingle.*

12 In that day I will perform against E'li all 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 Is'rael from Dan even to Beer-she'ba knew that Sam'uel was established to be a prophet of the LORD.

### THE LESSON PLAN

- I. The Child in the Sanctuary, 1-3.
- II. The Voice in the Sanctuary, 4-9.
- III. The Lord in the Sanctuary, 10-13, 19, 20.

### HOME DAILY BIBLE READINGS

M.—Samuel given, and lent to the Lord, 1 Sam. 1: 9-18, 27, 28. T.—Hannah's thanksgiving, 1 Sam. 2: 1-11. W.—Samuel serving Eli, 1 Sam. 3: 18-26. T.—The call of the boy Samuel, 1 Sam. 2: 1-13, 19, 20. F.—Jesus calling disciples, Mark 1: 14-20. S.—Paul's account of his call, Acts 26: 15-20. S.—Paul's charge of Timothy, 2 Tim. 4: 1-8.

**Primary Catechism**—*Ques. 88. Which is the Ninth Commandment?* A. The Ninth Commandment is, "Thou shalt not bear false witness against thy neighbour." *Ques. 89. What is it to bear false witness against our neighbour?* A. It is to say what is not true about others.

**Shorter Catechism**—*Ques. 91. How do the sacra-*

*ments become effectual means of salvation?* A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them; but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

**Lesson Hymns**—Book of Praise: 21, (133), 115 (285), 360 (315), 462 (300), 577 (806), 463 (297). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

**Special Scripture Reading**—Ps. 84. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading which may form part of the opening exercises of the School.

**Lantern Slide**—For Lesson, B. 364, "Speak for thy servant heareth." (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

## THE LESSON EXPLAINED

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

**Time and Place**—About B.C. 1075; Shiloh.

**Connecting Links**—Samuel was born at Ramah, or Ramathaim (ch. 1: 1), a Levitical city about four or five miles northwest from Jerusalem. As his name indicates (Samuel means "Asked of God," or "Heard of God"), he was given in answer to the earnest prayer of his mother Hannah (ch. 1: 11), who dedicated him from his birth to the service of the tabernacle.

### I. The Child in the Sanctuary, 1-3.

V. 1. *The child Samuel*; now from 13 to 15 years old,—older than Jesus when he was busy about his Father's business, Luke 2: 42, 49. At twelve, a Hebrew boy became "a son of the law," being thenceforward personally responsible for obedience to it. *Ministered unto the Lord*; performed such services about the tabernacle as a lad like him could render. *Word of the Lord . . . precious*; that is, "rare" (Rev. Ver. Margin). *No open vision*; Rev. Ver. Margin, "no frequent vision." The spiritual condition of the nation was so low that there were few who were authorized to speak in God's name.

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

adjoining the tabernacle. *Eyes . . . dim*. The old man, infirm and half blind, needed the assistance of a younger attendant. *Ere the lamp of God went out*; the seven-branched golden candlestick or mapstand, which stood on the south side of the holy place opposite the table of show-bread, Ex. 25: 31-37. This marks the time as shortly before day-break when the sacred light in the sanctuary would burn dim or be put out. *In the temple*. This name is given to the tabernacle here and in ch. 1: 9. *Ark of God*; the chest of acacia wood in which were placed the tables inscribed with the Ten Commandments. (See Deut. 10: 1-5.) *Samuel . . . laid down*; within the tabernacle, but not far from Eli's resting place, to be at hand for any service required of him. So Joshua, Samuel's predecessor in the guardianship of the Ark, "departed not out of the Tent," Ex. 33: 11 (Rev. Ver.).

### II. The Voice in the Sanctuary, 4-9.

Vs. 4-7. Twice the Lord called Samuel, but the boy thought that it was the voice of Eli, and ran to his master. *Did not yet know the Lord*. Samuel knew God, of course, with the knowledge of one brought up, as he had been, in a pious home and amidst the sacred associations of the tabernacle; but he had not the knowledge that came through a direct

revelation such as the prophets received.

Vs. 8-10. *The Lord called . . . the third time.* So long as the heart is willing to obey, the Lord is very gentle and patient with any slowness to understand his will. *Eli perceived*, etc. He realized that it was a supernatural voice which Samuel had heard, and therefore told the boy in what manner to answer, should the voice call again.

### III. The Lord in the Sanctuary, 10-13, 19, 20.

V. 10. *The Lord came . . . stood.* "The voice became a vision." God made himself "visible as well as audible." *Speak ; for thy servant heareth.* The Lord's words should always find in us an open ear and mind and heart. "The visible manifestations of Jehovah or the Angel of Jehovah in the Old Testament were foreshadowings of the Incarnation."

Vs. 11-13. *I will do a thing in Israel.* The whole nation had sinned, and must be punished, though Eli and his sons, as their religious leaders and teachers, were chiefly to blame. The Hebrew emphasizes the fact that the punishment is on the eve of execution. *Ears . . . shall tingle ;* as if thrilled with pain by a loud, shrill, harsh note. In like manner would the bitter tidings of the incoming doom shock all Israel. *Perform against Eli ;* and his family, v. 13. As they had been the most grievous sinners, theirs would be the sorest sufferings. *Begin . . . make an end.* The Lord is slow to punish ; but he makes thorough work, when punishment can no longer be delayed. *Iniquity . . . he knew* (Rev. Ver.) . . . and . . . restrained . . . not. Instead of merely giving his sons a gentle reproof (ch. 2: 23, 24), Eli ought to have dismissed them from the priesthood for their wickedness, ch. 2 : 12-17.

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

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

### Light from the East

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

"THE TEMPLE OF JEHOVAH" (v. 3)—People used to think that gods lived, like men, at particular spots. It was at the place where a god dwelt that he made himself known. Jacob found to his surprise, apparently, that his father's God was at Bethel. (See Gen., ch. 28.) It was to the place where the god dwelt that men came when they would seek the god's favor or his help. Often it was at a notable tree, or stone, or spring. Ancient Palestine, like the East generally, was full of sacred rocks, sacred oaks and sacred wells. At such lowly doors, did the living God step into men's lines.

So long as there was no idol or portable sign of the divine presence like the ark, there was no need to provide a house for the deity, trees and rocks and wells remained uncovered. But an idol (or an ark) had to be housed, partly for honor, partly for safety. And men provided just such a dwelling for the god as they had themselves. Micah gave his idol-god a room in his house (see Judg., chs. 17, 18). And because the ark was to the Hebrews a symbol of the divine presence, it was housed in a tent, while the people lived in tents. But in Palestine, the people built houses of wood and stone. So David planned to build a temple and Solomon built it. And any house, whether a god's or a man's, was dark ; it had to have a lamp or a candlestick.

### THE LESSON APPLIED

By Rev. George A. Little, B.A., Guelph, Ont.

*Work for the children in the church,* v. 1. "And the child Samuel ministered unto the

Lord before Eli." True, his work was only opening and shutting doors and running

errands for Eli, but it brought him into a religious environment where his mind was turned to serious things. The wondering child would question all that he saw, and ask the meaning of the worship, and through his native curiosity would feel the wonder of the presence of the unseen God. His days were bound each to each by natural piety. Worshipers would see in him only an altar boy, but a soul was being quickened in the lad, that would be revealed in after days.

There is work for the children in the church. A Primary Class or Mission Band may give them a start in organized religious work, and through the modern standards of the Sabbath School an effort is being made to have a place and a task for every boy and girl at every age. Beginning with the Cradle Roll and ending with the Adult Bible Class, the modern church seeks to have its influence upon the young at every period of their development.

Nor must these agencies take the place of attendance at public worship. Children glean far more truth from public worship than we give them credit for. They learn the words of hymns, they become familiar with the practice of prayer. In the sacraments of Baptism and the Lord's Supper they learn, through eye as well as ear, and ask the meaning of these observances. They also become familiar with scripture through readings and sermons, and are given a start in thinking of life in a Christian way.

Had Samuel been allowed to run the streets, he would never have been able to hear the call of God, but because he was in the spiritual atmosphere of the temple his spirit was responsive. Children may pass through our church organizations without being deeply influenced, but it is the place where a spiritual rebirth is most likely to happen.

*Spiritual capacity of children*, vs. 2-10. Samuel heard the inner voice. He was confused about it at first and thought it was Eli calling. The call was repeated, and after three times, at the suggestion of Eli, Samuel answered and said, "Speak, Lord; for thy servant heareth." Samuel could not explain the voice, but he was sure that he heard it. Children are influenced spiritually far beyond what they can understand or rationalize.

This call, which influenced all Samuel's life, came when he was quite immature, not so much as a result of his spiritual development, but as a beginning of it. Samuel's real experience of fellowship with God began that night, and continued throughout all his life.

Doubtless few of the grown-ups who gave Samuel his orders in the temple, would have credited him with the capacity to hear the voice of God, and we continue to underestimate the religious aptitudes of children to this day. It is perfectly natural that children should find spiritual things very real. Their minds are quick, and their spirits sensitive, and their imaginations are not deadened by the routine of life. They are busy learning about everything else, and they are ready to assimilate spiritual truth. There are so many stories in the Bible, and so many pictures and parables in the Gospels that it should not be difficult to find a point of contact with the child mind to-day. The very questions that the children ask, give older people an opportunity to show them how the spirit of God is striving with them and for them.

*Samuel's call to service*, vs. 11-13, 19, 20. Samuel's call was not a mere vague spiritual quickening: it was a call to definite service. The national purpose had become confused, and Samuel was chosen to guide the nation during the transition from a theocracy to a monarchy. He was also to purify the temple from the corrupt influences of Eli's sons. Beginning his work very young he gained power with experience. "Samuel grew, and the Lord was with him, and did let none of his words fall to the ground." The whole nation soon came to know that Samuel was established to be a prophet of the Lord.

How soon can a definite purpose of life service become articulate in a child's mind? Frequently we meet boys of six or seven who purpose becoming ministers or missionaries, and, if the child is wisely guided, these purposes may be realized. Several of our great missionaries have had the impulse from early youth, and it has deepened with the passing years. At the age of twelve, Jesus of Nazareth heard the call to be about his Father's business, and all his growth was centred about this purpose. "And Jesus

increased in wisdom and stature, and in favor with God and man."

*Christ's teaching about the religious capacity of children.* The Old Testament is full of records of God's call of men to service, but the story of Samuel is unique in regard to the early age at which the call came. In the Gospels a new standard of value is placed upon the child by the Master himself. Christ regarded the children as normal, spiritually. He set a child in the midst and bade the disciples be teachable, trustful and humble. Christ suffered the little children to come unto him. He made the possession of the child

spirit an essential for entrance into the kingdom of God. Instead of telling the children to be like grown ups, Christ told the grown ups to be like the children. Doubtless the children played around the carpenter shop at Nazareth, and Jesus knew how open their minds were to God. Religion for them did not mean a convulsive reclamation from evil, but a growing development of trust and love towards God. Often older people have to return to the child's attitude before they can begin to know God. "Except ye . . . become as little children, ye shall not enter into the kingdom of heaven."

## FOR TEACHERS IN THE ADULT DEPARTMENT

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

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

Before considering the lesson passage, point out to the class that in the original Hebrew, the two books of Samuel are counted as one book. They give us the history of Israel from the end of the period of the Judges to the beginning of the reign of Solomon. The two books fall into three divisions, dealing with: (a) Israel under the yoke of the Philistines and under the leadership of Samuel, (b) Israel under Saul, during which time David rises into prominence, and (c) David's rule over Israel. Now discuss the lesson:

1. *A prophet's call*, vs. 1-10. Speak of the way in which Samuel had been dedicated to the Lord in infancy, and draw attention to the song-prayer of his mother in ch. 2:1-10. Compare these verses with Luke 1:46-53. Point out the need for the recognition on the part of parents to-day that their children are a trust from God, and that their chief duty is to bring their children up in the nurture and admonition of the Lord. Seek to show what it meant for Samuel, and for the whole nation, that he was started in the right way. Use the illustration, of Samuel ministering to the Lord before Eli to enforce the lesson that the child has a distinct place in the church. To neglect that lesson is to place the future of the church in jeopardy. What does v. 2 suggest as to the great need in the nation for such a person as Samuel was

destined to be? Call attention to the way in which God has raised up a succession of leaders to carry on his work through the centuries. Is he still looking for leaders? Where are they to be found? Question the class as to the details of the call of Samuel. What has this story to tell us concerning the religious capacity of children? Does God still speak to people? To whom is he most likely to speak? Say something about the necessity for a receptive heart.

2. *A prophet's first message*, vs. 11-13. What sort of message was it? Certainly, not a pleasant one for Samuel to have to deliver. Draw attention to the fact that the task of the prophet was never an easy one, since he was called upon to speak clearly concerning sin and its consequences. Now contrast the training of Eli's sons with the training of Samuel.

3. *A prophet's development*, vs. 19, 20. Have some one read ch. 2:26, and then compare with it Luke 2:52. Emphasize the fact of God's presence with Samuel as a necessary qualification for his work. Can those who seek faithfully to do the work of the Lord count upon the divine presence with them? Point out that the message of the prophet had chiefly to do with the relation between the nation and Jehovah, the nation's God and protector.



## FOR TEACHERS IN THE SENIOR DEPARTMENT

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

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

Samuel "would probably now be about fourteen" (see HOME STUDY QUARTERLY OF LEAFLET). Call the attention of the class to this statement, and then go on to a discussion of Samuel's duties about the tabernacle, vs. 1-3. When these have been brought out, turn the attention of the class to boys and girls of the same age amongst ourselves. Many of these are just entering the high school, while others of them are going into business.

1. This is a good opportunity for presenting to the members of Senior classes their responsibilities to the younger boys and girls of Samuel's age. Speak of the Big Brother and Big Sister Movement, and also of the Trail Rangers, in which older boys and girls interest themselves in younger ones. It should be made clear that the helping of those younger than ourselves is a personal matter, not depending on any "Movement" or organization.

2. The next point to take up is the revelation which God made to Samuel. Discuss with the class some of the ways in which God has revealed himself, vs. 4-10. Some examples are: the revelation to Moses (Ex. 3:1-6); to Isaiah (Isa. 6:1-8). Refer to the Bible as a revelation of God and to Jesus Christ as the complete revelation. Point out

that, in our lesson, God's revelation is given to and through a boy. Bring out by questioning the way in which this revelation came. Emphasize this in older classes, and impress the wisdom of being willing to learn God's will through those who are younger than we.

A third point is the judgment which God pronounced against the family of Eli, vs. 11-13. Bring out the grounds for this judgment in the evil conduct of Hophni and Phinehas and the sinful indulgence of their father, Eli. Call attention to the evil surroundings in which the boy Samuel found himself and the strength of character which he showed in continuing to serve God in spite of the bad example set by those older than himself. Press home upon older scholars their responsibility for setting before those who are younger an example safe to follow.

The fourth point in the lesson is the position into which Samuel grew in Israel. Dwell on the truth that this position, with all its influence, was the natural outcome of his faithfulness to God in his youthful days.

Make much, in closing, of the opportunity, and the responsibility which goes with the opportunity—which older boys and girls have of helping the younger ones who may do some great work in the world.

## FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

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

The Intermediate Topic, Training for Religious Leadership, helps us to choose our aim in teaching this lesson. What will be your aim as you teach it? What effects should be produced in the lives of your pupils? What will those who are absent miss? This lesson affords a concrete example of how one boy was trained for leadership.

A *Boy in Training*, v. 1. Ask the class how the child Samuel came to be in the sanctuary at Shiloh. Tell how his mother consecrated him to the Lord's service even before his birth, and how the father heartily agreed when at three years Samuel was

handed over for training and service at Shiloh, ch. 1. What would be the nature of the training received there? What importance would be attached to their traditions and national history? Get the impression of the pupils concerning the outstanding ideas of that religious heritage. The impression of this early Old Testament teaching upon them will give some idea of the impression made on Samuel. Discuss the importance of the little duties around the sanctuary, their opportunity for training and the spirit in which this boy would do them. Why are 500 of the 1,000 points in Trail Rangers Social

Programme given for Home Helpfulness? Ask about the state of religion at the time of the lesson, and the need for a great leader.

*A Boy Called to Larger Service*, vs. 2-9. Note Samuel's age at the time of this call. Josephus says it was twelve. Another places it at "thirteen to fifteen years." Ask how old Jesus was when called to be about his "Father's business." At what age are people most apt to hear such calls? Have the class describe the situation as this call came to Samuel. It is significant that he, rather than one of Eli's sons, should be at hand to answer any sudden call. Note the ready answers in spite of disappointments. What light is here cast upon the lad's character?

*A Boy Ready to Obey God*, vs. 10-13. Describe to the pupils how Samuel would feel as he awaited the fourth call. What is there now in addition to the voice, and how would it affect the message? The message was not an easy one to deliver, but frequently the

voice of God must speak such. Eli is reaping a harvest from easy indulgence and compromised loyalty to God. Samuel was, through a commendable kindness, tempted to disobey the divine command, v. 15. Yet he sets the temptation aside, v. 18. He cannot disobey.

*A Man Successful in His Vocation*, vs. 19-21. In v. 19 we have a suggested parallel to the Canadian Standard Efficiency Training text, Luke 2 : 52. In 1 Sam. 2 : 26 there is a closer parallel. Ask the pupils to enumerate the qualities that fitted Samuel for his extensive leadership. To what extent does God depend on leaders to get his purposes carried out? Who of your class will likely be religious leaders ten or twenty years from now? Why? Lead the class to see clearly how the powers of leadership may be developed. Discuss what new opportunities for training should be introduced in connection with your class.

## FOR TEACHERS IN THE JUNIOR DEPARTMENT

By Miss B. A. Ross, Toronto

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

A good way to introduce this lesson would be to refer to the meaning of the name Samuel, "Asked of God," or "Heard of God." Have one pupil tell why Hannah chose this name for her son. (See ch. 1 : 11.) Speak of how earnestly Christian parents desire that their children shall be true servants of God, of Hannah's promise that her son would be given to the Lord (ch. 1 : 11) and ask who can tell anything about the kind of training Samuel received from his parents. Picture the bringing up of the child to Eli (ch. 1 : 26-28), then question to find out how much the pupils know about the wickedness of Eli's sons, of Eli's sin in not removing them from the priesthood and of the warning God had given to Eli. (See ch. 2 : 12-36.)

Besides the picture of Samuel copied in the QUARTERLY, there are several others by good artists. If you can show the class a copy of any of these, a comparison of the pictures will arouse interest. Ask who knows how old Samuel was at the time spoken of in the

lesson (between 13 and 15). Explain that a Jewish boy becomes personally responsible for obedience to the law at 12 years of age. Who remembers what Jesus said about himself at that age. (See Luke 2 : 42-49.)

What does v. 2 tell us about Eli? In what ways could Samuel "minister unto the Lord before Eli?" V. 1. Who can suggest any way in which girls and boys can "minister unto the Lord" now?

Vs. 2 and 3 indicate the time at which Samuel's call occurred and the care with which the ark was guarded. (See the Lesson Explained.) Picture the scene as graphically as you can then draw from the pupils the story told in vs. 4-10. Note Samuel's prompt response to what he believed to be Eli's call. Contrast his obedience and his faithfulness in the performance of duty with the selfish disobedience of Eli's sons and mark the honor conferred on Samuel, v. 10. God not only spoke to him, he made himself visible to him. Have God's message (vs. 11-13) read verse

by verse, making any necessary explanations. God is loving and long-suffering, but he is also just.

Note Samuel's natural reluctance to tell his beloved old friend and teacher the things

he had heard, and how bravely he answered Eli's questions, vs. 15-18.

Have vs. 19, 20 read in unison. About what other boy were similar things said, Luke 2 : 52 ? Close with the Golden Text.

## FOR TEACHERS IN THE PRIMARY DEPARTMENT

By Louise M. Oglevee

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

**AIM OF THE LESSON.** To teach simple, childlike reverence and obedience.

**INTRODUCTION.** This would be an opportune time for teaching a new opening sentence to be said or sung at the beginning of the Sunday School hour.

A very simple model of the Tabernacle may be made of cardboard and the children's imaginations will supply lacking details.

**THE STORY.** One day in the Tabernacle a woman was praying. Her name was Hannah, and every year she and her husband came a long journey to worship at the Tabernacle, for they were among the faithful ones of the children of Israel who did not forget God. Hannah had many things to make her happy ; she had a kind, good husband, who loved her very dearly ; she had all that money could buy for her. But as she prayed in the Tabernacle, the old priest, Eli, saw that she was crying. He spoke to her, and she told him that there was something that she wanted very, very much, and kind Eli said gently, "Go in peace, and the God of Israel grant thee thy petition that thou hast asked of him." Then Hannah dried her tears and went home with a happy heart.

For many years Hannah had wanted a little boy of her own, and each year she grew sadder and sadder about it. So that day in the Tabernacle she had been praying to God for a baby boy, and she had promised that if God would send him to her, she would give him to God to serve him, not just when he was a man, but even while he was a little boy. So Hannah went home, and by and by, to her very great joy, God sent her a little son and she named him Samuel. How she did love that dear little boy, and what good care she took of him ! But she did not forget what she had promised about him.

When he was about three years old, the

family again went up to the Tabernacle to worship, and although Samuel was such a little boy, he knew how to pray, and he worshiped with the others. Hannah took him to Eli and said, "I am the woman who prayed in the Tabernacle." Then she told Eli about Samuel and that she wanted to give him to God. In those days the minister lived in the Tabernacle, and Hannah left Samuel with kind old Eli to be his helper. Eli had two boys of his own, but they were not good boys, which made him very sad, and good little Samuel, who ran errands for him and was obedient and loving, was surely a great comfort and joy.

Once each year Hannah came to worship at the Tabernacle and to visit Samuel ; and each time she brought him a little coat that she had made. I think Samuel showed her how carefully he had polished the lamps and how many new things he had learned ; and I think he showed her the bed where he slept at night, near Eli's bed.

One night after the Tabernacle lamps were out and all was quiet, Samuel heard a voice call him. Quickly he left his bed and ran to see what Eli wanted, but Eli had not called him. This happened three times, and then Eli said, "It is the Lord calling." He told Samuel that if the voice called again he was to say, "Speak, Lord, for thy servant heareth."

The voice called again, and Samuel answered as Eli had told him. Then God talked to Samuel, and gave him a message for Eli, and Samuel told Eli all about it in the morning.

In all Israel there was no prophet at that time, because the people had kept on doing so many wrong things and disobeying God, but now they knew that at last they had a prophet, some one to whom God would speak when he had messages for his people.

Perhaps you have wondered what it meant when fathers and mothers brought their little children to the church and the minister touched their heads with a little pure water and made a prayer. You know now that

they were giving those babies to God as Hannah did; not to live in the church building, but to belong to God all the same.

Next week you will have more of the story about Samuel.

### FROM THE PLATFORM

## "Samuel grew"

*Wis. Sta. Fa. God Fa. Man*

Write on the blackboard, "*Samuel grew*" (see v. 9). Guide the conversation so as to bring out the ways in which boys and girls grow. The first way which the scholars are likely to think of is growing in size or stature (write *Sta.*). Another way which they will readily be brought to mention is growing in "Knowledge," "learning," "Wisdom" (write *Wis.*). The scholars may be led to think of a third way of growing by asking by whom they should chiefly desire to be thought well of. They will at once answer, "God." Explain that, in the Bible, those of whom God thinks well are said to enjoy his favor (write *Fa. God*). Next, ask if we should seek the good opinion of or "favor" of any one besides God. The answer will be given: "Yes, of people about us" (write *Fa. Man*). Now ask if there is any one of whom it is said that he grew in all these ways. If the answer is not forthcoming, read or have the School read 2:52. Speak of the Canadian Standard Efficiency Tests, which present Jesus as the pattern of growth.

#### Lesson VI.

### ELI AND HIS SONS

May 9, 1920

1 Sam. 4:5-18.

**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.).

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

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

7 And the 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 Egyp'tians 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 He'brews, as they have been to you: quit yourselves like men, and fight.

10 And the Philistines fought, and Is'rael was smitten, and they fled every man into his tent: and there

was a very great slaughter; for there fell of Is'rael thirty thousand footmen.

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

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

13 And when he came, lo, E'li sat upon 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, Is'rael is fled before the Phi'listines, and there hath been also a great slaughter among the people, and thy two sons also, Hoph'ni and Phin'eas, 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 Is'rael forty years.

#### THE LESSON PLAN

- I. The Philistines' Fear, 5-8.
- II. The Philistines' Triumph, 9-11.
- III. Eli's Death, 12-18.

#### HOME DAILY BIBLE READINGS

M.—Sin of Eli's sons, 1 Sam. 2 : 12-17. T.—Prophecy concerning Eli's sons, 1 Sam. 2 : 27-36. W.—Eli and his sons, 1 Sam. 4 : 5-18. T.—Value of a good name, Prov. 22 : 1-12. F.—A wise son, Prov. 10 : 1-16. S.—Sowing and reaping, Gal. 6 : 6-18. S.—Evils of intemperance, Prov. 23 : 29-35.

**Primary Catechism**—*Ques. 90. Which is the Tenth Commandment?* A. The Tenth Commandment is, "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any

thing that is thy neighbour's." *Ques. 91. What is it to covet?* A. To covet is to have a wrong desire for what belongs to others.

**Shorter Catechism**—*Ques. 92. What is a Sacrament?* A. A sacrament is an holy ordinance, instituted by Christ ; wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers.

**Lesson Hymns**—Book of Praise: Ps. Sel. 34 (41), 107 (371), 273 (25), 263 (523), 262 (538), 534 (766). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

**Special Scripture Reading**—Prov. 4 : 10-27. (To be read responsively or in concert by the whole School.)

**Lantern Slide**—For Lesson, B. 522, Eli waiting for news of battle. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

### THE LESSON EXPLAINED

**Time and Place**—About B.C. 1040 ; near Mizpah, which was 7 miles northwest of Jerusalem and 17 miles southwest of Shiloh.

**Connecting Links**—About twenty years intervene between the call of Samuel in last Lesson and the events of to-day's lesson.

Vs. 1, 2 give an account of a Philistine invasion of, and victory over, Israel. This is the first mention in First Samuel of these powerful enemies of Israel, who were destined to play so large a part in the history of the establishment of the Hebrew monarchy. They were the inhabitants of the plain along the Mediterranean Sea, from Joppa to the border of Egypt. They came originally from Caphtor (Jer. 47 : 4 ; Amos 9 : 7), now identified with Crete, an island to the south of Asia Minor. They formed a confederacy of five cities,—Ashdod, Ekron, Ashkelon, Gaza and Gath. In the battle described in these verses, the Israelites were defeated with great loss, though they were not put to flight.

In vs. 3, 4 we are told that the Israelites, at the suggestion of their elders, sent to fetch the ark from Shiloh, in the hope that the presence of this sacred symbol amongst them would turn the tide of victory in their favor against the Philistines.

#### I. The Philistines' Fear, 5-8.

V. 5. *The ark of the covenant.* See on ch. 3 : 3, last lesson. In the early history of Israel, the ark was associated chiefly with the operations of war, in which it was regarded

as the representative of Jehovah, the God of the armies of Israel. *Came into the camp.* The camp of Israel was at Ebenezer and that of the Philistines was at Aphek. Both these places were near Mizpah. *Israel shouted with a great shout ;* as in the days of old when the ark moved forward (see Num. 10 : 35). They thought that God would save them, though unrepentant, rather than permit the ark to be captured by the Philistines. They failed to see the cause of their disaster in their own wickedness and to understand that God is more concerned about character than symbols, however sacred.

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

## II. The Philistines' Triumph, 9-11.

Vs. 9-11. *Be strong*; take courage. *Quit yourselves like men*; "become men" if you never were before. *Be not servants*; subjects compelled to pay tribute. The astonishment and dismay of the Philistines gave place to manly resolution when they had recovered from the first panic. In the battle which followed, Israel was routed, and *thirty thousand* of her soldiers were slain. *The ark of God was taken*; proving that God will not defend the symbols of religion when the spirit of religion is gone. *Hophni and Phinehas were slain*; probably in defending the ark.

## III. Eli's Death, 12-18.

Vs. 12, 13. *Ran a man of Benjamin*; a professional runner attached to the army. Such runners will run for many hours, and indeed all day, without exhaustion. *Came to Shiloh the same day*. This was easily possible as the distance from the battlefield was not more than 20 miles. *Clothes rent . . . earth upon his head*; the customary signs of grief. *Eli sat upon his seat* (Rev. Ver.); his seat of office. *Beside the gate* (Rev. Ver. Margin); the gate of the temple enclosure. *Trembled for the ark*; entrusted to his care. *City cried out*; in dismay at the overwhelming defeat.

Vs. 14-17. *Eli . . . said, etc.*; the Septuagint or Greek Version of the Old Testament adds, "to the men that stood by him." *The man came in hastily*; "made haste and came through the town to the tabernacle enclosure which stood on a slight eminence." *Eli . . . ninety and eight . . . eyes . . . dim . . . could not see*. He was now totally blind. *I am he*. He has to tell the blind old man who he is; his dust-soiled, blood-stained garments tell the tale of disaster only too plainly to the people. *Israel is fled . . . a great slaughter . . . thy two sons . . . are dead, and the ark of God is taken*. The elements of the fourfold disaster are so arranged as to form a climax,—the

defeat of the army; the slaughter of the people; Eli's personal bereavement; and, heaviest blow of all, the loss of Israel's most precious treasure.

V. 18. *Made mention of the ark*. This last blow is more than the aged high priest can bear. For with that sacred symbol of the divine presence in the hands of Israel's enemies, how could it any longer be said that God was with them? *He . . . died*; and so the divine sentence of ch. 3 : 12-14 was completely fulfilled.

## Light from the East

THE CAMP OF ISRAEL—The outbreak of war was naturally preceded by negotiations carried on either by word of mouth (1 Sam., ch. 11) or by letter, 2 Kgs. 19 : 14. In early times troops were called out by blowing a trumpet or war-horn, Judg. 3 : 27; 2 Sam. 20 : 1. If they had to be summoned out of a large territory, messengers were dispatched throughout the district, Judg. 19 : 29. When the soldiers came together they lived in camp, though whether this was square like an old Egyptian camp or round like a Bedouin encampment, we cannot say. It is likely to have been very irregular. The booths men had (2 Sam. 11 : 11) must have been of the flimsiest sort. Of course, no proper camp was needed in many cases. The troops slept in the open air. The commissariat of a Israelitish army was also of the simplest character. For operations within their own boundaries the clans, families, or households supplied provisions to members at the front, 1 Sam. 17 : 17. Men who lived an outdoor life, like soldiers, had parched corn and scones (cakes), 1 Sam. 17 : 17. On the enemy's soil, soldiers followed the simple method of pillage (crops, fruit, vines, flocks and herds). So complete was the Assyrian pillager's work that Isaiah compares him to a "razor," Isa. 7 : 20.

## THE LESSON APPLIED

*Irreverence*. Hophni and Phinehas, the sons of Eli, were in charge of the ark of the covenant. It was a sacred trust, and one that should have been assumed with a solemn sense of responsibility. But the two sons of

Eli had lived in such a careless fashion that they were incapable of deep reverence. To them the ark of the covenant was only a structure of wood, to which the people attached a spiritual value. The guardians

of the ark did not share this popular sentiment because they did not fear the unseen God whose presence the ark symbolized. The purpose of the ark of the covenant was to serve in religious worship and, had the sons of Eli been worthy of their position, they would have withstood any attempt to profane the ark by using it as an instrument of magic in war.

But Hophni and Phinehas, by their loose habits and unspiritual lives, had lost the capacity for reverence; so when the demand came to use the ark of the covenant for an unworthy purpose, they agreed to the will of the crowd, and did not prevent the secularizing of a sacred object. As a result of their weakness, the ark of God fell into the hands of the Philistines, and Hophni and Phinehas were slain. In the eyes of Samuel it was a direct punishment for irreverence. Are we never guilty of profanation of sacred things through fear of running counter to popular opinion? Do we resist the use of church buildings for cheap entertainments, or frown upon jests based on scripture, or feel pain when the sacred cross is used as an amulet? One of the finest fruits of the Holy Spirit is reverence. It is a grace impossible for shallow souls.

*Superstition.* The Israelites knew that they were outclassed as warriors, by the Philistines. The suggestion that the ark of the covenant be dragged into the battle, met with acceptance because of the desperate military straits. Now the ark had a value for religious purposes, but as an instrument of battle it was powerless. The Israelites, however, did not act according to reason, but followed blind superstition. They looked for a miracle through a wooden ark, instead of seeking to have the fear of God in their hearts. It was the common mistake of religion, attaching a value to external things and neglecting the inner life. The result was quite contrary to what they had expected.

At first the Philistines were alarmed when they heard that God was come into the camp, but, instead of yielding to panic, as the Israelites had hoped, they roused themselves and said, "Be strong, and quit yourselves like men . . . quit yourselves like men, and fight." They acted according to the law of

cause and effect, and the result was a disastrous slaughter of the Israelites. The Philistines fought bravely while the Israelites trusted to the ark. Religion should not make us forgetful of natural law. Are we ever guilty of the superstitious use of sacred things? With some soldiers, at least, the motive in carrying a Testament was as a safeguard against bullets, or a cross was worn around the neck to give immunity from shipwreck. Medals bearing pictures of saints are sold as certain to bring good luck. The superstitious use of amulets is very prevalent.

*The Seen and the Unseen.* The purpose of the ark of the covenant was to symbolize the unseen God. Through the seen, men were to reach out to the unseen. But such are the limitations of spiritual perception that many thought that the ark possessed power of itself, instead of being a symbol. This is the hold of idols on the human mind: they can be visualized and have a reality that is easily grasped. But the things that are seen are of little value unless they point us to the things that are unseen. The water used in baptism may be expected to save in superstitious fashion, instead of being a symbol of the purifying power of God's spirit. The bread and wine of the holy sacrament may be confused with the real body and blood of the Saviour who dwells in the believer's heart by faith. Some reverence the flag as a thing in itself, instead of a symbol of one's country. Others regard a wedding ring as having significance in itself, when it is only a token of love. Many households have a Bible, not that it is ever read, but it is kept to conciliate Providence. Christ found that in the minds of many, worship was a matter of the lips and the hands, and he taught the great lesson of spiritual worship—"God is a Spirit: and they that worship him must worship him in spirit and in truth." The things seen and temporal are a help to us only if they lead us to perceive things unseen and eternal.

*Retribution.* While the battle was on, Eli sat upon a seat by the wayside watching. It is a pathetic picture—Eli, ninety-eight years of age and almost totally blind. The messenger came announcing the death of Hophni and Phinehas, and the loss of the ark of God. Overcome by the bad news, he fell

backwards and died. Eli was a man of good intentions, but weak will. He knew that his sons were doing wrong, but was afraid to rebuke them. Eli could feel very penitent and not act upon his penitence. He was really to blame for the sad end of his sons. Two lives went wrong and were worse than wasted for lack of a father's reproof. The punishment fell not alone upon the sons, but

also upon the aged father. He reaped what he had sown. Parents who neglect the moral training of their children suffer for it in later years, while children who waste their lives bring down grey-headed parents in sorrow to the grave. To rebuke may be difficult, and to be rebuked may be unpleasant, but wise reproof guards a home from the family sorrow that follows the disgrace of one.

### FOR TEACHERS IN THE ADULT DEPARTMENT

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

We are to study to-day the story of a very dark time in the history of Israel. One disaster follows another. While it may not be stated in so many words, the view of the sacred writer evidently is that these disasters were largely due to the sin of the two sons of Eli. They were priests, but they were corrupt priests. Point out that they were claiming an unlawful share of the sacrifices. (See ch. 2 : 13-17.) In addition, the two sons of Levi had introduced immoral practices into the worship of Jehovah. Remind the class that Eli had remonstrated with his sons, but that he should have gone further, and removed them from the position which they were disgracing. It was probably that fact which led an unknown prophet to include Eli himself in the denunciation which he uttered in ch. 2 : 17-36.

1. *The Philistines attack Israel*, vs. 5-9. Remind the class that the Philistines had attacked Israel and oppressed her in the days of Samson. Call attention to the account given in the previous part of this chapter concerning a defeat already suffered by the Israelites. What step is now taken by the Israelites to insure victory? Point out that the ark of the covenant was regarded as the sign and proof of God's covenant and of his presence. How was the ark welcomed into the camp? What effect did the cheering of the Israelites have upon the enemy? Their

fears, however did not prevent them from attacking Israel.

2. *The Philistines defeat Israel*, vs. 10-13. Call attention to the disastrous nature of the defeat. Especially dwell upon the important fact that even the presence of the ark did not save them. It was captured by the heathen enemy, and the wicked priests who had it in charge were themselves killed. Speak of the futility of religious rites and ceremonies unless they are accompanied by real religion on the part of those who practise them. Emphasize the small value of religion which is not related to conduct. Help the class to realize the dramatic nature of the situation created by the arrival of the messenger at Shiloh with his evil tidings. Picture the aged Eli waiting for news from the battle.

3. *The death of Eli*, vs. 14-18. It was a terrible end to a life which had probably been, on the whole, a good life. And yet, had Eli to bear some of the blame for these awful happenings? Speak about the mutual responsibilities of parents and children. Then press home the lesson that sin on the part of those entrusted with power in the nation is sure to bring its punishment. Question the class as to the handicap imposed on a nation by the sin of intemperance. Why is the prohibition of the liquor traffic a desirable thing in any country?

### FOR TEACHERS IN THE SENIOR DEPARTMENT

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

"Our lesson is a study in the harvest of sin." Quote this statement from the HOME STUDY QUARTERLY or LEAFLET. Bring out,

by questioning, what the sin was of which the harvest is described in the lesson. The Daily Reading for Monday (1 Sam. 2 : 12-17) tells



about the sin of Hophni and Phinehas, sons of Eli, and the Reading for Tuesday (1 Sam. 2:27-36) about the judgment threatened against them. After calling attention to these Readings, take up the lesson under the following heads:

#### I. THE ARK IN THE CAMP, vs. 5-9.

Refer to vs. 1-4 for the reason why the ark was brought into the camp. Bring out the effect which its coming had upon the Israelites (see v. 5). Discuss whether the Israelites were justified in their confidence. Would the presence of the ark help them so long as their hearts were not right with God?

Take up, also, the effect of the presence of the ark upon the Philistines, vs. 6-9. Had they any good reason for their fear? Vs. 6, 8. Were the Philistines cowards? (See v. 9.) Refer to the general, who, asked if he were afraid in prospect of battle, replied that if the questioner were half as much afraid, he would run away. Is it only cowards who are afraid?

#### II. THE CAPTURE OF THE ARK, vs. 10, 11.

Bring out the result of the battle. Raise the question if it was right that the Israelites should suffer for the sin of Hophni and

Phinehas. Point out that a nation must always suffer for the wrongdoing of its leaders, and, besides, it is not likely that the Israelites were free from blame. They could have refused to follow their evil leaders. What conclusion should be drawn from the taking of the ark? Does it prove that the Lord was against Israel? Question about the death of Hophni and Phinehas. Was their death deserved? Refer to Gal. 6:7, 8.

#### III. THE DEATH OF ELI, 12-18.

Elicit by questions, the story of the bringing of the news of the ark's capture to Eli and the effect of the tidings on the aged high priest.

Leave time for the discussion of two questions:

1. *The responsibility of Eli for the sins of his sons.* How far was their evil conduct the result of his foolish and sinful indulgence? Ought he not to have seen that they were removed from their office?

2. *The responsibility of the two sons for the sorrow and the tragic death of their father.* Was it not through them that Israel was defeated and the ark taken?

Emphasize in closing, the mutual responsibilities of parents and their children.

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

We might begin by questioning the class about the reference to Eli and his sons in last week's lesson. We are now to see how the easy indulgence of Eli, and his wavering allegiance to Jehovah, sowed seeds of a bitter harvest. And, as always, the consequences of sin fall upon others besides the sinners. The nation is entangled in the sins of its leaders, and shares the heavy penalties.

*A Desperate Bid for Help*, vs. 5-8. Have the pupils describe the ark. What significance had it for the Israelites? Point out why the present use of it was sinful, v. 3. What might its presence have meant in the camp? What needed to take place in Israel before the divine help could be counted on? Eli saw the sinful folly of their idolatrous trust in the ark, but he had not been a strong enough leader to now dissuade them. Picture him waiting at Shiloh with quaking heart for the

news of the battle. Those who harvest the crop of sin and weakness may well be pitied.

*Israel's Utter Defeat*, vs. 9-11. The presence of the ark had a twofold disastrous effect for the Israelites. It evoked in them a false confidence, and in their enemies, the Philistines, the courage of desperation. Recall how the British fought when they had "their backs to the wall." Have the class see the cowardice of the Israelites, every man fleeing to his tent. We might expect them to have defended the ark to the last man, but faith in God, not idolatrous superstition is the ground of courage. Note the fate of Eli's sons. They are overwhelmed in the ruin they had brought upon Israel.

*A Runner with Bad News*, vs. 12-17. Get the pupils to picture this runner with bad news. If you can show a picture of such a bearer of ill tidings, it will deepen the impres-

sion. Note the pathetic figure of the aged Eli by the wayside watching. In spite of his sinful weakness, his heart is with the cherished ark of God. Ask a pupil to read the words which describe the effect of the news in the city. An explanation for the news reaching Eli later is given in the pupil's lesson material. Ask one or more to try to give the report as the messenger made it, v. 17. Can you "hear his panting utterance, as his half-choking voice swells into an ever louder wail of sorrow?"

*Eli Reaping*, v. 18. Ask a pupil to tell the INTERMEDIATE QUARTERLY or LEAFLET story entitled, *Compelled to Face his Record*. Call for other illustrations of the law of sowing and reaping. Doubtless Eli now sees how he had been to blame, and the knowledge that his sons have brought this humiliating defeat to Israel is a crushing blow. The wages of sin are sure to be paid, though we would gladly forego them. This lesson teaches a truth which should be indelibly impressed on every young mind.

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Ask the pupils to name the people spoken of in last week's lesson who are mentioned in this lesson. What did they learn last week about Eli? What did they learn about his sons? Where in this week's lesson do we find the names of Eli's sons? What time elapsed between the events of last week's lesson and those of this week's lesson? Twenty years. Had Hophni and Phinehas become better or worse men during these years? Emphasize the truth that it is impossible to stand still morally. We must, with God's help, conquer our faults or they will conquer us.

What enemies of Israel are mentioned in this lesson? Explain that this is a renewal of hostilities by an old enemy. From the time the Israelites entered Palestine, until the slaughter of the Philistines by Samson (see Judg. 16:30), a state of war existed between the two nations. This is the first time the Philistines are mentioned since that slaughter. Draw from the class the part of the story told in vs. 1-4.

Briefly describe the ark. (See Ex., ch. 25.) It was a chest of acacia or shittim wood, covered inside and out with pure gold and it held the tablets on which the commandments were inscribed. The lid, which was a solid plate of gold with figures of cherubim at the ends, was called the Mercy Seat and represented God's throne. A ring of gold was fastened to each corner of the ark and two staves of acacia wood, covered with gold, were placed in these rings. The ark was always

transported by four priests, each one bearing one end of a staff on his shoulder.

Ask what the ark signified to the Israelites and what they hoped its presence would do for their army. (See *Lesson Explained* and JUNIOR QUARTERLY or LEAFLET.) Picture the scene described in vs. 4 and 5, and discuss whether or not the Israelites had cause for rejoicing.

Call for opinions as to how the Philistines were celebrating their victory. How were they interrupted? V. 6. What did they believe the ark to be? What did they know about the God of the Hebrews? V. 8. Note that surprise gave place to fear, and fear to courage, vs. 7-9. Have the struggle described, vs. 10, 11. Priests and people had forsaken God, now God forsook them.

Picture as vividly as possible the scene described in vs. 12-18. Eli, old and blind, sat in his official seat beside the gate leading into the tabernacle enclosure. The arrival of the dust-covered runner, clad in blood-stained garments, revealed disaster to the people of Shiloh, but Eli could not see these things. Each blow in the announcement was heavier than the preceding one. The news that Israel's most precious possession had been carried away by heathen enemies was too much for the old priest. The tragedy was complete.

Ask a pupil to tell of the prophecy to Samuel. (See ch. 3:11-13, last lesson) and close with the Golden Text.

## FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

**AIM OF THE LESSON.** To teach reverence for God's house and all sacred things.

**INTRODUCTION.** The model of the Tabernacle may be shown, and from talking of it the teacher may easily lead up to that most important subject: God's house to-day and how we should act in it. This may be a good time for the superintendent to lead her teachers to see how necessary it is for each of them to be in her place when the early children come, so that there shall not be noise and disorder when there should be happiness and reverence.

Special attention might be given on this Sabbath to the Opening Sentence mentioned last week.

**THE STORY.** This story really began last week, for it is a part of the story of Samuel and Eli. Day by day, and year by year, Samuel grew stronger and larger in body, and year by year he learned better and better how to serve God in the Tabernacle. We may be sure that he was always ready and willing to do what he was asked, just as he was that night when in the darkness God's voice called him. He had perhaps been busy that day and was tired, but he did not wait a minute when he thought Eli called him. He seems to have loved God's house, and loved to serve in it.

Eli's sons were not like that. Because they were his sons they were expected to take charge of much of the work in the great Tabernacle, and Eli was so old and so feeble that he stayed in his own part of the Tabernacle and did not know all of the things that they did. They did not love God, although they were serving in his holy Tabernacle. They took for themselves things which the people brought to sacrifice to God. They did almost every wicked thing that a man can do. Eli was told about this and was very sad. He sent for his sons and begged them to do differently, but they would not obey him.

After this came the message of God to Samuel there in the night, a message for Eli. But it was a sad and terrible message, and Samuel, who loved the old minister, was greatly troubled. He lay on his bed till

morning, and then he opened the Tabernacle doors as he always did. Soon Eli called him and then he could not wait any longer. He must tell Eli what God had said. God's people must know that they dared not do in God's house the terrible things that Eli's sons were doing, so the message said that in one day, both the wicked sons should die, and that Eli's family should no longer be great in God's service, but all the world should know of their sin.

Just when this would happen no one knew, so Samuel and Eli and the sons went on with their work as they had before, perhaps for several years.

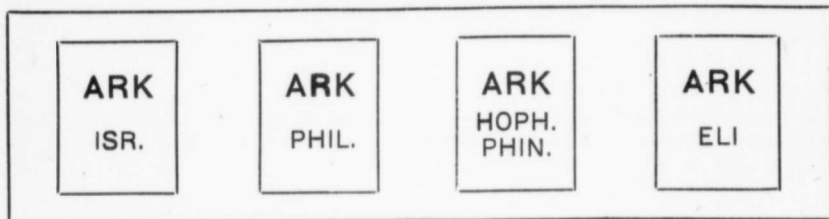
Then there came a war between the Philistines and Israel, and one day when there was a terrible battle, they sent to the Tabernacle for the ark of the covenant. That was the most sacred thing in the Tabernacle, for it was God's sign that they were his people and he was with them. It had been made in Moses' time, and was of wood covered with pure gold. In it were precious things which were to remind the people of special times when he had saved them. The ark was kept in a very safe place and only special priests allowed to touch it, and the people felt that if they had the ark they must surely win the battle.

Eli let them have it, and his two wicked sons carried it. The battle was fought, and the ark of the covenant did not save Israel. It was not in its right place, and was carried by sinful men.

Sadly the old priest Eli, ninety-eight years old, sat and waited for the news of the battle. All those long, long years he had cared for the ark, and he knew how precious it was.

Suddenly a messenger came running and all the people crowded about to hear the news he brought, and when they heard they cried aloud for sorrow. Eli heard them and asked what the message was, and sadly they told him. His two sons had been killed in the battle, and the ark of the covenant taken by the enemy. And Eli in his sorrow fell down and died.

## FROM THE PLATFORM



Ask the scholars how often, in the lesson, the ark is mentioned, and let the conversation centre about this sacred symbol. Have the scholars tell you about the first mention of the ark (see v. 1). Question about the effect upon the Israelites of its being brought into the camp. The point to make is, that they trusted in the symbol rather than in God. (Draw a square and print the word **ARK** with **ISR.** underneath.) Next, ask what other people besides the Israelites saw the ark brought into the camp? (See vs. 6, 7.) Bring out the effect of the presence of the ark upon the Philistines and print, in a second square **ARK** with **PHIL.** beneath. Now ask what happened when the ark was captured by the Philistines (see v. 11). Question about the character and print, as before, in a third square, **ARK** and **HOPH. PHIN.** Finally, ask what he did when he was told of the capture of the ark and print in a fourth square **ARK** and **ELI.** In closing, remind the scholars that the ark was the sign of God's presence; it belonged specially to him. Speak of some present day things that belong specially to God and of how we should treat these,—his Word, his Day, his House.

## Lesson VII.

## VICTORY UNDER SAMUEL

May 16, 1920

1 Sam. 7 : 2-12.

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

2 And it came to pass, while the ark abode in Kir'jath-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 Ba'alim and Ash'taroth, and served the LORD only.

5 And Samuel 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 Samuel 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 Samuel, 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 Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and the LORD heard him.

10 And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but 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 Samuel 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.

**THE LESSON PLAN**

- I. Israel's Repentance, 2-4.
- II. Samuel's Prayer, 5-9.
- III. Israel's Victory, 10-12.

**HOME DAILY BIBLE READINGS**

M.—Victory under Samuel, 1 Sam. 7 : 2-17. T.—Jethro's counsel accepted, Ex. 18 : 13-26. W.—Strong in the Lord, Josh. 1 : 1-9. T.—Selected for service.

Acts 6: 1-8. F.—A servant of God, Acts 27: 20-25. S.—The weak becoming strong, Joel 3: 9-17. S.—Triumph in Christ, 2 Cor. 2: 12-17.

**Primary Catechism**—*Ques.* 92. *What did Jesus say the Commandments teach us?* A. Jesus said the Commandments teach us to love God with all our heart, and to love others as ourself.

**Shorter Catechism**—*Ques.* 93. *Which are the sacraments of the New Testament?* A. The sacraments of the New Testament are, Baptism, and the Lord's

supper.

**Lesson Hymns**—Book of Praise: 152, (435), 419 (207), 67 (224), 69 (223), 46 (734), 111 (272). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

**Special Scripture Reading**—Isa., ch. 55. (To be read responsively or in concert by the whole School.)

**Lantern Slide**—For Lesson, B. 1461, Defeat of the Philistines. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

## THE LESSON EXPLAINED

**Time and Place**—About B.C. 1040; Mizpah, 7 miles northwest of Jerusalem.

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

### I. Israel's Repentance, 2-4.

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

V. 3. *Samuel*; who, during the twenty years of oppression, had been working to bring his people back to God and who had been steadily growing in influence. *Spoke*; frequently and in many places, urging the people to give practical proof of their repentance by actually putting away their sin. *Return unto the Lord*; with love and worship and obedience. *With all your hearts*; and not merely in outward form. *Put away the*

*strange gods*; the foreign, non-Israelite deities worshipped by the native races of Canaan. *Ashtaroth*; the plural of Ashtoreth, the female deity called by the Babylonians Ishtar and by the Greeks Astarte. *Prepare your hearts unto the Lord*; set yourselves steadfastly to do his will. *Serve him only*; for he is a jealous God who will suffer no rival.

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

### II. Samuel's Prayer, 5-9.

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

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

V. 7. *Philistines heard, etc.* They at once naturally suspected that this national gather-

ing was a preliminary step to a revolt against their authority. *The lords of the Philistines*; the rulers of the five cities forming the Philistine confederacy\* (see last lesson). *Went up against Israel*; planning to come upon the Israelites while they were engaged in religious services and were probably unarmed or poorly armed. Thus the rebellion might be nipped in the bud. *Children of Israel . . . were afraid*; remembering former defeats at the hand of their oppressors (see ch. 4 : 10, 11, last lesson).

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

### III. Israel's Victory, 10-12.

V. 10. *Philistines drew near to battle*; while Samuel was in the act of sacrificing. The enemy hoped to take Israel unprepared. *The Lord thundered . . . and discomfited them*. The Lord defeated the Philistines without any help from the Israelites. (Compare Josh. 10 : 10, 11.) *Smitten before Israel*; who looked on at God's wonderful working.

Vs. 11, 12. *Men of Israel . . . pursued*; merely completing the rout which the Lord had begun. *Until . . . Beth-car*; apparently some elevation where the Philistines rallied.

*A stone . . . Eben-ezer*; the "stone of help," set up as a memorial of the signal victory. *Shen*. The place cannot be precisely located. The name means a "tooth" or "crag." The memorial stone was raised at the very place where Israel had previously suffered defeat (see ch. 4 : 1, last lesson).

### Light from the East

"FOREIGN GODS" (v. 3)—All the kings of Israel and Judah were judged in later times by one standard: Were they loyal to Jehovah, the God of Abraham, Isaac and Jacob, or did they fall away to the Baals, the gods of Canaan? Indeed there was one test for king and people alike; and both were found wanting. Israel's worship became practically a worship of Baals. That is what Canaan had meant for Israel,—a falling away from the simple worship of the fathers in the desert, and a taking up with the immoral worship of the Canaanites. (See Deut., ch. 32.) Hebrews sacrificed and prayed at the Canaanite sanctuaries. To the old simple rites of the desert, they added Canaanite practices. Stones and trees and springs, sacred to the old inhabitants, soon became sacred to the sons of Jacob who settled among them. The religious history of Israel from the days of Joshua to the exile (600 years) is the story of the long struggle between the religion of the Jehovah of Sinai and the religion of the Baals of Canaan. Men might profess to worship Jehovah but if they worshiped him as a Canaanite worshiped his Baal, it was nothing better than Baalism. The writer of Judges said (2 : 3-5) that it all came from leaving the Canaanites in the land.

### THE LESSON APPLIED

*Consecration*, vs. 3, 4. Samuel showed qualifications for leadership early in his public career. He called upon his people to purify their worship, to put away strange gods, to return unto the Lord with all their hearts, and to prepare their hearts unto the Lord and "serve him only." Samuel used his position to teach the nation consecration. Coming from him, the suggestion had great effect. In somewhat similar manner the message was received by Great Britain, from

Admiral Beatty, Commander of the Grand Fleet, that the nation could not win until the hearts of the people turned to God. Coming from a sailor, the appeal attracted attention. In the time of national peril it is disastrous to have allegiance divided between God and Mammon. "Serve God only," was the message of Samuel. He asked for full consecration. God will accept no hyphenated loyalty.

*Confession*, vs. 5, 6. Samuel knew the

power of public gatherings and collective worship. The Israelites could have prayed in their homes, and been helped by their private devotions. But Samuel made a great occasion of the national confession. He had the people gathered together at Mizpah. They came in a state of expectation and experienced the thrill of one thought animating a great crowd. To make their aim concrete a symbol was used. They drew water and poured it out before the Lord. This typified their confession coming from the depths of their hearts. Accompanying the symbolic action were the words, "We have sinned against the Lord." Through eye and ear the one thought of confession was kept uppermost. It is the fashion to decry conventions, pageants and parades, but they can be made important factors in forming public opinion. The Peace Procession in Old London will live in the minds of those who saw it. It gave a certain objective reality to victory. Memory retains impressions longer when truths are made concrete.

*Intercessory Prayer*, vs. 7, 8. The gathering at Mizpah had an effect which the Israelites did not foresee. When the Philistines heard of it they thought the time opportune for an attack, and they went up against Israel. News of the approaching battle roused terror among the Israelites and they said, "Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines." They needed the prayer of Samuel to keep their courage up. The knowledge that their leader was praying to God for help, restrained them from cowardly flight. We never can tell how much moral influence is exerted by intercessory prayer. A child away from home is restrained by the memory of praying parents. Ministers are encouraged, conscious of the prayers of their congregation. Missionaries in foreign fields are heartened when they learn of prayers for them at home. Paul wrote to the Christians from whom he was separated, "I cease not to make mention of you in my prayers." One friend wrote to another "I have added your name to my prayer list," and the knowledge of that fact exerted a subtle, silent influence.

*Sacrifice and Victory*, vs. 9-11. In response to the request of the people for intercession, Samuel took a lamb and offered it for a burnt offering wholly unto the Lord, and he prayed unto the Lord for Israel. In the minds of the Israelites what happened was the result of Samuel's prayer and a proof that God had heard him. As the Philistines drew up in battle array a violent thunder storm arose and disorganized their military formation. The Israelites took advantage of their confusion and turned it into a rout.

How far are we justified in regarding phenomena of nature as answers to prayer? The Israelites regarded the heaping up of the Red Sea as a miraculous intervention. The timeliness of it appeared to them more than a mere coincidence. They considered this thunderstorm an immediate response to Samuel's sacrifice and a judgment upon the Philistines. In like manner, Britishers interpreted the storm that destroyed the Spanish Armada as an intervention of God on their behalf. This, of course, carries with it the logical necessity of regarding adverse weather as a token of the anger of God. The crew of the boat with Jonah regarded a storm as a proof of divine disfavor. What are we to say about the low visibility that impeded the warships at Jutland, or the rains that made Paschendale a lake of mud, or the winds that wafted over the enemy gas? A Western hurricane razed a Y.M.C.A. and missed a saloon.

A comprehensive view of nature's uniformity may lead us to revise our opinions of providential happenings, though individual faith cannot help being impressed by timely deliverance. Christ emphasized the impartiality of God, sending rain and sunshine upon good and evil, just and unjust alike.

*Ebenezer*, v. 12. Samuel desired to commemorate the victory that the people's faith in God might be preserved. So he took a stone and placed it midway between Mizpah and Shen and called the name of it Eben-ezer, saying, "Hitherto hath the Lord helped us." It was a war memorial, not to glorify the military prowess of the Israelites, but to commemorate the goodness of God.

What form should our war memorials take?

Should they be a glorification of war? Monuments and memorial tablets have their place, but they do not render public service like hospitals for the wounded, schools for the orphans, public halls for social welfare, club-rooms for veterans.

Our church has commemorated victory by a great thank offering, setting up a tone of remembrance that will bless generations to come. If we feel: "Hitherto hath the Lord helped us," then let us say: "Henceforth we will help others."

### FOR TEACHERS IN THE ADULT DEPARTMENT

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

Last week's lesson told of the capture of the ark of the covenant by the Philistines. Recount the incidents which led up to the return of the ark to Israel. To what place in Israel was it brought first? What turned the rejoicing of the men of Beths-shemesh into terror? The ark is then brought to Kirjath-jearim. We should rather have expected that the ark would have been brought to Shiloh, but it is not unlikely that by this time Shiloh was in the hands of the Philistines. As a matter of fact, no more is heard of Shiloh as a national meeting place. Point out that the ark was to remain at Kirjath-jearim until the day when David brought it to his capital. (See 2 Sam., ch. 6.)

1. *A reformation in Israel*, vs. 2-4. Suggest that the twenty years referred to are intended to bring us to the time of Israel's repentance. Suggest, also, that possibly vs. 3, 4 should follow vs. 5, 6, in order of time. What course must Israel pursue, according to Samuel, in order to prove that the people are sincere in their turning to God? Emphasize again the important lesson of last week,—that religion, to be genuine, must relate itself to life. The only theology that is much use to us is the theology which we use. While we are not tempted to bow down and worship such idols as the Israelites worshiped, are there any kinds of idolatry which do tempt us? Remind the class of the saying

of the Master, that we cannot serve God and mammon. What indication does Samuel give that the idolatry of the people had something to do with their national humiliation before the Philistine enemy? Point out how much it means for any nation to have as a leader, a man like Samuel who recognizes moral and spiritual issues.

2. *The Philistines threaten Israel*, vs. 5-8. Show on the map the situation of Mizpah, and its nearness to Kirjath-jearim. Was Samuel's recognition of the place of prayer another qualification for leadership in Israel? Remind the class that later tradition shows us Samuel as noted for his praying. (See Ps. 99:6.) The pouring out of the water in v. 6 may be intended to symbolize the pouring out of the hearts of the people in repentance. What rumor disturbed the Israelites during this solemn gathering? It looks as if the Philistines regarded the assembly at Mizpah as a preliminary to the effort to throw off the yoke of the enemy.

3. *Israel victorious*, vs. 9-12. Call attention to the continued praying of Samuel. How was his prayer answered? Was there any relation between the repentance of Israel and the answering of Samuel's prayer? Show how unreasonable it is to expect God to answer our prayers if we do not forsake our sins.

### FOR TEACHERS IN THE SENIOR DEPARTMENT

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

The Topic for study in this Department is Qualifications for Leadership. These qualifications may be learned from a study of Samuel as a leader of his people at the crisis described in the lesson.

Help the scholars first to see the back-

ground of the story. "The time was long," says v. 3, that is the "twenty years" during which the ark, that great symbol of God's presence, "abode in Kirjath-jearim." It was long "because filled with oppression and hopelessness and without God's presence and



favor" (see HOME STUDY QUARTERLY or LEAFLET). It was at this time that Samuel who has been studied "as a lad in the temple and then as a great prophet in the land," stood forth as "the leader and inspirer and deliverer of Israel on the battlefield." Bring out the following points regarding the leadership of Samuel :

1. *Samuel showed his people their real need*, vs. 3, 4. Bring out, by questioning, what this need was,—to forsake the worship of false gods and return to the worship of Jehovah. Start a discussion as to what things a true leader would call upon Canadians to put away from them so that they might serve God better. Would it be the greed for money? Or the love of pleasure? Or the unwillingness to do hard, honest work? Or selfishness? Or love of ease? Emphasize the thought that a true leader is not one who merely tells people pleasant things, but declares to them their true needs and how these can be met.

2. *Samuel roused the enthusiasm of the people*, vs. 5-8. Bring out, by questioning, the account of the great national gathering at Mizpah. For the details, which the scholar should be expected to know, see *The Lesson Explained* and the HOME STUDY QUARTERLY or LEAFLET. Speak of the need

of enthusiasm in the work of the Sunday School and church, and in making our country what it ought to be. He is a real leader who can unite people in seeking to advance some great cause.

3. *Samuel led his people to see the reality of spiritual things*, vs. 8, 9. Point out that when the fight with the Philistines was coming on, the Israelites asked Samuel to pray for them. Speak of how great leaders, like Beatty and Haig and Foch were men of prayer and emphasize the value of prayer in daily life. It is a great thing if a leader can get people to believe in the power of prayer.

4. *Samuel brought his people to a mindfulness of God*, vs. 10-12. Point out, that, when Israel's victory was won, he set up a memorial stone to keep constantly before the Israelites that it was God who had given them the victory.

Close by suggesting to the scholars that some of them may be called to become leaders of great bodies of people. If they can do for others what Samuel did for Israel, they will be true leaders. Or, if they are not called to some position of prominence, there is always some one whom each of them can influence. This study of Samuel shows them what they ought to strive to do for those influenced by them.

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

Get the class to point out the contrasts between this and last week's lesson. What lies back of the difference in God's dealings with Israel? Israel has a new leader, and his call in the Golden Text indicates the direction of his leadership.

*Israel Repentant*, vs. 2-4. The severe judgment with which our last lesson closed has its proper effect in Israel's changed attitude. The twenty years of their humiliation, while the ark remains in heathen territory at Kirjath-jearim, deepen their sense of need. The tribes are not only penitent. They have become unified in their distress and loyally accept the leadership of a God-fearing man. Emphasize the challenge Samuel presents to their professed repentance. The heathen deities to be cast aside presented

grave moral dangers, and strong appeal. Show the turning to required as well as the turning from. Have the class note the evidence that this repentance was thorough-going.

*At the Watch Tower*, vs. 5, 6. Mizpah, meaning Watch Tower, may be pointed out on the map. This "lofty height" was well suited as a rallying-place of the tribes. Have a discussion of the value of such a public service of confession and consecration. The parallel suggested in "one of the great and solemn assemblies of the Scottish Covenanters" affords an interesting historical illustration. Have the pupils give the meaning of the symbolism of pouring out the water. Observe how it represents deep penitence, and irrevocable vows. Here is a splendid oppor-

tunity to teach the significance of the rite of Christian baptism.

*Seeking God's Help*, vs. 7-9. The gathering of Israel's tribes at Mizpah afforded the Philistines an opportunity for attack. Might they not have expected to be exempt from such dangers at this special time? But Israel's peril had its purpose. They sought divine aid. Observe how Samuel's spiritual leadership is recognized. They believe his prayer will be effectual. Ask the significance to them of this "whole burnt-offering." The dramatic interest of the record is at its height,

when the Philistines draw near as Samuel offers the sacrifice.

*Remembering God's Help*, vs. 10-12. Question the class about the nature of the help provided. Have them cite other instances when a deluge of rain saved the day for Israel. The remarkable success did not close Israel's eyes to the source of help. Discuss the value of this memorial Samuel provided. Have pupils give instances of help in answer to prayer in recent times. Make a close study of Stanley's testimony to prayer. (See INTERMEDIATE QUARTERLY or LEAFLET.)

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Question on the principal points in last week's lesson, then tell that the Philistines carried the ark to Ashdod and placed it in the temple of the idol Dagon. Next morning Dagon was found lying on his face before the ark. He was set back in his place but the following morning he was again found lying flat, with his head and hands broken off. Of course this alarmed the Philistines. Their alarm was increased by the outbreak of a terrible plague and the people of Ashdod begged to have the ark taken from their city. It was sent to another Philistine city named Gath, and very shortly after its arrival, the plague broke out there also, so it was decided to send the ark to Ekron, but the Ekronites were afraid and refused to have it. Then the lords of the Philistines took a new cart and hitched two young cows to it. They placed the ark and a box filled with gold and jewels on the cart and allowed the cattle to go wherever they pleased. They started off, lowing as they went, and carried the ark straight back to the land of the Israelites.

Read about its arrival in Israel (ch. 6 : 13-15) then tell of its removal to Kirjath-jearim, ch. 6 : 19 to 7 : 1. How long had it been at Kirjath-jearim before the events of this week's lesson occurred? V. 2. Why was the time long? Picture this dark time in the history of Israel. They were completely under the power of the Philistines. The public worship of Jehovah had almost ceased and the people had become idolaters. Who had not forsaken God? What was the last thing we

read about Samuel? Ch. 3 : 19. At that time he was a boy; now, forty years afterwards, he was ready to take his place as the one man who could lead Israel back to God. What did he tell them? V. 3. How did the people show that their repentance was sincere? V. 4. Who were Baalim and Ashtaroth?

Have vs. 5 and 6 read silently. Who can describe Mizpah? It is believed that Samuel is buried there. What was signified by the pouring out of water? What do we learn from v. 7? Had the Israelites cause to fear? Explain that they were quite unprepared for battle. What did they do? V. 8. Were they justified in expecting help from God? What does v. 9 tell us? The offering of the whole animal denoted Israel's complete repentance and surrender to God. Emphasize the importance of prayer. Have James 5 : 16 last part read, also Ps. 99 : 6. Was Samuel's prayer answered? How? V. 10. The Israelites could not fight the Philistines, but God fought for them.

Have the picture in the QUARTERLY described. Ask a pupil to read the verse which explains it. Remind the pupils of what happened in the same place twenty years previously. (See ch. 4, last lesson.) Question on why the memorial stone was named Ebenezer.

Have the Golden Text repeated and close by discussing some of the enemies against whom girls and boys should fight, and the only sure way of defeating them.

### FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

**AIM OF THE LESSON.** To teach the influence of one good person and the power of prayer.

**INTRODUCTION.** I am sure you are wondering what became of the Ark of the Covenant after it was carried away by the Philistines. (NOTE: It might be well to talk a little about the ark and make sure that it is not confused in the children's minds with Noah's ark. This easily could happen with a child who had been absent, or who had come in late.)

They were heathen people, you know, so perhaps they thought that the glittering, beautiful ark was worshiped by the Israelites as they worshiped their idols. They knew that it was more precious than anything else to the people of Israel, so they rejoiced to have taken it. But very soon their rejoicing changed to sorrow, for God began to punish them with sickness and trouble; and they began to plan how to get the ark out of their country, for they were afraid. Their great idol Dagon could not help them. They had put the ark into Dagon's temple, and the great idol fell down before it and was broken.

So they sent the ark back into the country of the Israelites. They sent it on a cart drawn by two cows, and they carried it into a field where some Israelites were gathering grain. There was great joy at the return of the ark, but these Israelites soon forgot that it was God's command that the ark should be kept very sacred and holy, and that no one should look into it or handle it excepting priests who were specially appointed for that. These men had never seen it, I suppose, and they were very curious, so they opened it and looked into it and did things which they should not, and God sent trouble to them to show them that they must remember his wise and good laws even if they could not always understand exactly why. So the men of another place were sent to get the ark, and a good man was appointed to keep it safely.

**THE STORY.** For many years the ark stayed in this place, and the people were careless and forgot about it. We are sure that Samuel did not forget. In the Tabernacle he had learned to love the ark of God,

and he grieved to have God's people forget God's loving kindness.

Samuel grew to be a man, wise and good, and he went about the country from town to town and from city to city preaching to the people. You will know how much some one good needed to preach to them when you hear that they had begun to worship idols, and that they loved their images and idols and prayed to them instead of to God! But by and by they listened to Samuel, and they gave up their idols and gathered together at Mizpah for a great prayer meeting.

In the picture you will see them gathered there and Samuel praying. They prayed for themselves, and Samuel offered a sacrifice and prayed to God to forgive them for turning away from him and serving the idols instead. Their good priest Eli was dead, but they knew that God had talked to Samuel and had made him his prophet; they knew that Samuel had always been true to God and had never prayed to an idol, but that he had, instead, been for these long years trying to bring them all back to God. So they were ready to listen to all that Samuel said.

They did everything that they could to show God how sorry and ashamed they were. Suddenly, right while their great meeting was going on, a message came saying that the Philistines were coming with their army. The Israelites were there to pray, not to fight. What could they do? There was only one thing to do, and that was to trust God. They said to Samuel, "Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines."

On marched the strong army of the Philistines. And at Mizpah Samuel and the people about him prayed with all their hearts. God heard them, and in answer he sent a most terrible storm of thunder and lightning that did not harm the Israelites, but that terrified and hurt the Philistines so that the Israelites easily won the battle.

Oh, how thankful they must have been to think that Samuel had led them back to the true God, and that they had not on that day been trusting in a foolish wooden idol!

The Philistines did not come back any more

while Samuel ruled the country, and Samuel set up a memorial stone, just as now sometimes we build a memorial fountain in the

park or set up a memorial staute. And Samuel called the stone Ebenezer, which means "The Lord has helped us."

### FROM THE PLATFORM

## ISRAEL'S PENITENCE PRAYER RAISE VICTORY

Begin by questioning about the battle described in the lesson between Israel and the Philistines. Have the scholars tell you which side won in this conflict, and print on the blackboard, ISRAEL'S VICTORY. Discuss with the scholars how it came about that Israel won this victory. Have v. 3 read, and lead the scholars to see that one condition of success for Israel was their PENITENCE (Print). Was there any other condition? Ask what was the effect on Israel when the Philistines came up against them. What did they ask Samuel to do for them? Print, as a second condition of victory, PRAYER. Now question as to what Samuel did when the victory was won (see v. 12). May we not call Samuel's act, PRAISE (Print)? Impress the teaching that if we would have true success, there must be in us penitence for sin, prayer to God for his help and that when we have been helped of God, we should praise him for it.

#### Lesson VIII.

### ISRAEL'S FIRST KING

May 23, 1920

1 Sam. 9 : 15-21 ; 9 : 25 to 10 : 1.

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

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 Ben'jamin, and thou shalt anoint him to be captain over my people Is'rael, 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 Is'rael ? Is it not on thee, and on all thy father's house ?

21 And Saul answered and said, Am not I a Ben'jamite, of the smallest of the tribes of Is'rael ? and my family the least of all the families of the tribe of Ben'jamin ? 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 Aop 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 ?

#### THE LESSON PLAN

- I. The Announcement, 15, 16.
- II. The Meeting, 17-21, 25.
- III. The Anointing, 26 to ch. 10 : 1.

#### HOME DAILY BIBLE READINGS

M.—Israel's demand for a king, 1 Sam. 8 : 1-9.  
T.—A message from God, 1 Sam. 8 : 10-20. W.—Saul's errand, 1 Sam. 9 : 1-14. T.—Israel's first king

1 Sam. 9 : 15-21, 25 to 10 : 1. F.—Saul presented to Israel, 1 Sam. 10 : 17-27. S.—A chosen vessel, Acts 9 : 10-19. S.—To every man his work, 1 Cor. 12 : 18-31.

**Primary Catechism**—*Ques. 93. Whose help should we ask to keep the Commandments?* A. We should ask God to give us His Holy Spirit to help us to keep His Commandments.

**Shorter Catechism**—Review Questions 91-93.

**Lesson Hymns**—Book of Praise : Ps. Sel. 35 (42), 22 (93), 45 (180), 91 (261), 541 (252), 26 (165). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

**Special Scripture Reading**—Ps. 19. (To be read responsively or in concert by the whole School.)

**Lantern Slide**—For Lesson, B. 1523, Samuel anointing and blessing Saul. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

## THE LESSON EXPLAINED

**Time and Place**—About B. C. 1020 ; Ramah, some 5 miles north of Jerusalem.

**Connecting Links**—The lesson follows closely upon that for last Sabbath.

V. 8 tells of Israel's demand for a king and of Samuel's compliance, under divine direction, with this demand. In vs. 1-16 we are told how Saul came to Ramah, where he met Samuel.

### I. The Announcement, 15, 16.

Vs. 15, 16. *Now* ; introducing a digression showing how Samuel had been prepared for the interview with Saul. *The Lord had told Samuel in his ear* ; literally, "had uncovered Samuel's ear," a figure said to have been derived from the practice of removing a hair or a corner of the turban from another's ear in order to whisper a secret into it. *A man . . . of Benjamin* ; the tribe descended from the youngest son of Jacob. "In the Blessing of Jacob (Gen. 49 : 27), a fierce and warlike character is ascribed to Benjamin . . . The rugged and unfriendly nature of the tribal territory doubtless contributed to martial hardihood." *Captain* ; Rev. Ver., "prince." *Out of the hand of the Philistines* ; the great enemies of Israel. *I have looked upon* (the Septuagint or Greek Version of the Old Testament) adds "the affliction of") *my people*. Compare Ex. 3 : 7.

### II. The Meeting, 17-21, 25.

Vs. 17, 18. *When Samuel saw Saul*. See v. 2 for a description of Saul's appearance. *The Lord said* ; literally, "answered" (Rev. Ver. Margin), that is the question in Samuel's mind,—*"Is this the man whom the Lord is to make king?"* (See vs. 15, 16.) *Reign over*. "Restrain," the Hebrew word means, keep them back from evil-doing. *In the gate* ; the gateway through the city wall, with towers on either side and a chamber above it. In Eastern cities this was a public meeting place, and here courts were held. Saul and

his servant (v. 5) would naturally halt here to make inquiries. *Seer's house*. A seer was one who foretold the future or revealed things hidden from ordinary knowledge.

V. 19. *Go up before me* ; addressed to Saul only, the verb is in the singular. Saul is to precede Samuel as a mark of honor. *The high place* ; the hilltop on which the place of worship for the city stood. It was usually in the outskirts of the place. *Eat with me* ; join in a sacrificial feast. (See vs. 11-14.) *Let thee go* ; return to his father's home. *Tell thee all . . . in thine heart* ; not only what Saul wished to know about the asses, but also the thoughts and questionings which may have sprung up in Saul's mind about the tyranny of the Philistines, and, perhaps, the plans formed for ending it.

V. 20. *Asses . . . lost three days ago* (see vs. 1-4) ; literally, "to-day three days," that is, the day before yesterday, according to the Hebrew way of reckoning. *Set not thy mind on them*. Do not be concerned about them. *Found* ; that is, Samuel knew where they were. *The desire of Israel* ; Rev. Ver., "all that is desirable in Israel,"—the glory and power of the kingship. Since all this was to be Saul's, why should he be disturbed about the asses? And, besides, these, too, would be restored.

V. 21. *A Benjamite . . . the smallest of the tribes* ; the smallest except that of Manasseh at the numbering in the wilderness (Num. 1 : 37), and greatly reduced by the terrible slaughter of Judg. 20 : 46. *My family* ; my clan, a subdivision of the tribe. This expression of deep humility was in accordance with Eastern custom, and, though probably quite sincere, is not to be taken too literally. Kish, the father of Saul, was a man of standing in the community.

V. 25. *Come down*, etc. ; at the conclusion of the feast. *Communed* ; talked with.

Samuel would thus prepare Saul for the great announcement to be made on the following day. *Top of the house.* The flat roof of an Oriental house is still a favorite place for business relaxation or sleeping.

### III. The Anointing, 26 to ch. 10 : 1.

Vs. 26, 27. *Spring of the day*; early dawn, the time for starting on a journey in such hot countries as Palestine. *Called to Saul on the housetop* (Rev. Ver.); where Saul, in accordance with the Eastern custom, had spent the night. *Abroad*; out of the house. *To the end of the city*; whither Samuel had accompanied Saul, according to the Eastern custom, as if to speed him on his homeward way. *The servant*; Saul's companion. *Shew . . . the word of God*; what God's purpose for Saul was.

Ch. 10 : 1. *Took of the vial of oil* (Rev. Ver.); perhaps that used for the setting apart of priests (see Ex. 30 : 23-33). *Poured it upon his head*; to signify : (1) Saul's being set apart as king to God's service ; (2) the gift of God's spirit to fit him for his work. *Kissed him*; as a token of personal affection. *Captain*; Rev. Ver., "prince." *His inheritance*; his people Israel (compare Deut. 32 : 9 ; Ps. 78 : 7).

On his way home, the designation of Saul as king was confirmed by three signs, vs. 2-16. In vs. 17-24 we have the story of Saul's proclamation as king.

### Light from the East

"THE HIGH PLACE" (v. 19)—Sacrifice seems to have been a "gift" at first. You would bring a gift to a god as you would to a man of influence, when you wished to appeal to his kindness, or to appease him if he were angry, or to show gratitude for his favor. You would offer sacrifice to God, too, when you began an important undertaking and again when you completed it successfully. The rites of sacrifice seem, in ancient times, to have been of extreme simplicity. A man killed his own beast (among Hebrews and Arabs it was a sheep or a goat). He poured the blood on the ground or on a sacred stone, or he smeared it on the tent-ropes or on the door-posts of the house. Some choice bits of the fat might also be offered, but the greater part of the flesh provided a feast for the owner and his family or his guests. At Samuel's sacrificial feast (vs. 22-24) there were about 30 guests, probably the sheikhs of the village. These feasts on the high places were of a joyful character. Deuteronomy describes sacrifice in the days of the kingdom as "to eat and drink and rejoice before Jehovah." The great festivals at the beginning and the end of the harvest and at the vintage were naturally times of rejoicing. Music and song and dancing and drinking often led to excesses.

### THE LESSON APPLIED

*The Problem of Government.* A change was being inaugurated in the national constitution of the Israelites. Hitherto they had been a theocracy, led by men who revealed to them the will of God. They had strong leadership in the days of Moses and Joshua, but in the days of the judges there had been periods of division and weak rule. Samuel was entrusted with leadership when the transition from a theocracy to a monarchy was taking place. During his term of office the demand for a king became emphatic. So Samuel was directed to yield to the people's wishes and grant them a king. How was he to be chosen? There was no hereditary line from which to choose, and our democratic methods of election were unknown, so Samuel,

under divine guidance, selected Saul to be Israel's first king.

*The Meeting of Samuel and Saul, vs. 15-17.* Saul started out on a very humble errand, and before he returned he found a throne. Seeking lost live-stock, he won a crown. Evidently Saul knew nothing of Samuel, for the visit was suggested by the servant. But they went where sacrifice was being offered, and Samuel, who had been forewarned that on this day the king would come to him recognized the new ruler the moment that Saul arrived. Samuel disapproved of the change in Israel's form of government, and it was hard for him to resign power in favor of a young man, but he welcomed Saul heartily.

The aged man was ready to give the younger a fair chance. In any position it is a sign of bigness to be cordial to one's successor and betray no jealousy. Haig showed his bigness in consenting to serve under General Foch. John the Baptist revealed his greatness in resigning priority in favor of Jesus, saying, "He must increase, but I must decrease."

*The Humility of Saul*, vs. 18-21. Saul met Samuel casually without any knowledge of the high destiny awaiting him. He was greeted cordially and invited to dine at Samuel's house. The aged seer dropped a hint that Saul was the desired ruler of Israel, and Saul modestly replied, "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?" This was not said to make a good impression, but was Saul's honest feeling in the matter. He felt his inexperience and lack of official prestige, and his tribe was not powerful. But small nations frequently have importance beyond their numbers. Palestine, Scotland, Switzerland and Belgium have been more important in history than many larger countries. And in modern days it also happened that power is taken from professional politicians and given to men from the field and the shop, without experience in high public office. It is a test of humility and Saul, assuming power unexpectedly, kept his head at first.

*Youth Conferring with Age*, vs. 25, 26. After Saul had dined as the guest of Samuel, they returned from the place of sacrifice to the city and went to Samuel's house, and "Samuel communed with Saul upon the top of the house." What would be the subject of their conversation? Doubtless Saul asked Samuel for information about his new task, and Samuel would tell Saul of the past history of the nation, of the pressing problems of government, of the desire of the people for a king, of the danger from the Philistines, and he would also seek to impress upon Saul the necessity of following the will of God. Solemn confidences were exchanged in the solitude of the housetop. It is the policy of wisdom for youth to seek counsel from age. Samuel, laying down office, understood the difficulties

much better than Saul, assuming office. Youth may change the methods and adopt new policies, but youth is short-sighted to be disrespectful of age, for very often youth has to call in the assistance of age to repair the blunders of inexperience; and youth should remember that youth soon changes to old age, and the same surrender of office from age to youth will have to be repeated. At the outset, the deference of Saul to Samuel, and the cordiality of Samuel to Saul, are very praiseworthy.

*The Anointing of Saul*, ch. 9:26 to 10:1. The morning after this conference they arose early and "about the spring of the day" Samuel called Saul to the housetop again and bade him depart. Together they passed out of the city, and Samuel asked Saul to send the servant ahead. Then the elder of the two said, "Stand thou still a while, that I may show thee the word of God." Then followed an action of great sanctity for Samuel of even greater moment to Samuel than to Saul. "Samuel took a vial of oil, and poured it on his head, and kissed him, and said, is it not because the Lord hath anointed thee to be captain over his inheritance?" Henceforth Saul was a man apart! He was the Lord's anointed.

How may public men be invested with office in a way to make them feel their serious responsibility? Kings are crowned with great pomp and circumstance. Scholars receive degrees before convocations of students. Cabinet ministers take the oath of office before the king, or his representative. Ministers are ordained by prayer and the laying on of hands. Church membership, too, is made more significant by the granting of the right hand of fellowship. It has been suggested that young people coming of age be formally granted the franchise to impress upon them the privilege of admission to citizenship. Samuel anointed Saul with oil, endeavoring to make the ceremony impressive and memorable.

Different methods may be followed, but all are in vain, unless the one chosen has in his spirit a purpose in accordance with the external symbol. Not oil on Saul's head, but consecration in Saul's heart, determined his fitness to be Israel's first king.

### FOR TEACHERS IN THE ADULT DEPARTMENT

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

It may be as well for the teacher at the beginning of the lesson to point out that we really have two accounts given us of the institution of the monarchy in Israel. In ch. 8, the desire of the people for a king in order that they might be like the other nations around them is treated as a sign that they were showing their disloyalty to Jehovah, who should have been their true king; and we have Samuel protesting against the popular agitation. In the account which we are to study to-day, however, there is no mention made of this, and it would appear as if Jehovah himself had chosen Saul to be the deliverer of Israel from the Philistine enemy.

1. *A new deliverer*, vs. 15, 16. Remind the class of the former experiences of Israel with the Philistines. What part had Samuel borne in bringing about their defeat? Evidently the defeat had not induced the Philistines to give up their attempts to subjugate Israel. Compare the last statement of v. 16 with that in Exod. 3:9, and speak of God's sympathetic interest in his people. Can we still count upon that interest to-day? Dwell upon the fact that God has always been raising up leaders. Be sure to emphasize the new step taken in the history of Israel with the establishment of the monarchy. In the time of the Judges, the tribes were more or less independent of one another. Now they

are to be united under a common head. Make it clear that Saul is primarily a military leader who is to unite the nation in offering such resistance to the Philistines as was impossible while they were disunited.

2. *The coming of Saul*, vs. 17-21. It will be necessary to go back a little way, and review the information which we are given about Saul in the earlier part of the chapter. Who was Saul's father? For what was his father distinguished? On what errand had Saul been sent when he reached Samuel? Suggest the lesson that it is often when we are carrying out some more or less simple duty with which we have been entrusted that the call to some higher service and responsibility comes to us. Was Saul's reply to Samuel in v. 21 an expression of genuine modesty or just a typical Eastern exaggeration?

3. *Saul anointed king*, vs. 25 to ch. 10:1. Speak of the royal entertainment given Saul by Samuel. Be sure to read vs. 25, 26 in the Rev. Ver. Saul had evidently been sleeping on the roof, as multitudes do in the East to-day. Then speak of the way in which Saul is recognized by Samuel as Israel's chosen king. Point out that while Saul, like the judges, is to receive his guidance and commands from Jehovah, these are to come to him indirectly through Samuel.

### FOR TEACHERS IN THE SENIOR DEPARTMENT

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

The teacher may find some such headings as the following useful in guiding the class discussion of the lesson: 1. *The Demand for a King*. 2. *The Finding of a King*. 3. *The Acceptance of a King*.

1. *The Demand for a King*. Here the teacher will have to take the scholars back to ch. 8. Bring out Samuel's position in Israel. For many years he had been the head of the nation, and his authority was recognized by all. But now he was growing old (ch. 8:1) and was becoming less fit for the strenuous duties of his office. Because of his increasing age and infirmity, he ap-

pointed his sons as judges in his place. But these men were very different in character from their father, vs. 2, 3 of ch. 8.

Take up the demand of the people for a king, with its two reasons: first, the wickedness of Samuel's sons and the desire of the people to be like the nations round about them, ch. 8:4, 5. Bring out the way in which the people's demand was received by Samuel, ch. 8:6-9. He was grieved at the rejection of himself and his sons. But behind this rejection, he was taught to see a rejection of Jehovah himself. Refer to the warning



which Samuel addressed to the people about which a king would lay upon them, the persistence of the people in their wilful demand, and the divine instruction to grant them their request, ch. 8 : 10-22.

2. *The Finding of a King.* This is the topic of the printed portion of the lesson, 1 Sam. 9 : 15-21 ; 9 : 25 to 10 : 1. Follow out, in detail, the announcement to Samuel (vs. 15, 16), the meeting of Samuel and Saul (vs. 17-21, 25) and the anointing of Saul by Samuel, vs. 26, 27 ; 10 : 1. (See HOME STUDY QUARTERLY or LEAFLET.) The teacher should have the scholars' materials, as well as the additional material in the TEACHERS MONTHLY, so well in hand that he will be able to make his questions comprehensive and pointed.

3. *The Acceptance of a King.* This will take the class on to 10 : 17-25. The events of that memorable day at Mizpah should be

brought vividly before the minds of the scholars.

Having followed the story of the selection of Saul as a leader, the scholars will be prepared to discuss the selections of leaders in general,—the Topic for this Department.

The first question to be discussed is whether the people of a nation should have a voice in the selection of their leaders. The advantages and disadvantages of democracy should be freely discussed.

Another question is this : If leaders are chosen by the people, what part, if any, has God in their appointment. The attempt should be made to get the scholars to see that, in a democracy, God may work upon and through the minds and hearts of the people.

Close by emphasizing the importance of choosing right leaders and of asking the guidance of God in doing so.

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

The fact that we have here an account of Israel's first king and of how he was chosen should catch the interest of the pupils. Their Notebook Work, a list of the kingly qualities of Saul, will indicate their knowledge of the lesson. The conditions in Israel at that time called for a strong leader who would inspire the confidence of all the tribes.

*Choosing Israel's First King*, vs. 15-17. Ask the class why Samuel should make the choice. References in earlier lessons indicate his great authority in Israel. The literal rendering of v. 15 suggests his intimate relation to God (see INTERMEDIATE QUARTERLY). To what extent would the selection of Saul be left to Samuel's use of his normal faculties? Observe how the divine plans work out. The comparatively humble duty of seeking the strayed asses leads to the great opportunity of Saul's life. Let the pupils give a word picture of this young man. What qualities would be likely to impress Samuel?

*Announcing the Choice to Saul*, vs. 18-21. The evident belief in the prophet as having the powers of a fortune teller is used of God to further his purposes. Samuel has greater news for Saul than he expects to receive.

The invitation to eat at "the high place" prepares for the announcement of v. 20. The significance attached to Samuel's words is indicated in Saul's modest depreciation of his tribe and family. Is it not probable that along with this humility went hot indignation against the Philistines' tyranny? "All that is in thy heart" may well refer to feelings and plans which were fitting Saul for the kingship.

*Preparing for the Full Announcement*, vs. 25-27. Discuss the value of having Saul spend some time at this place of worship, in preparation for the announcement of God's plan for his life. The special honor shown to Saul at the feast (vs. 22-24) also had its meaning in this connection. A picture of an Eastern house where people gather for conversation, and where the household sleep might be shown. Note v. 26 in Rev. Ver. Enquire the reason for the great prophet accompanying Saul out of the city. All these marks of distinction show high regard for the prospective king. What light does Samuel's command in v. 27 shed upon Saul's religious attitude?

*Saul Consecrated as King*, ch. 10 : 1. Question the pupils about the customs connected with the coronation of our sovereigns. Why is the passage of very great historical interest? The idea underlying the anointing with oil should be noted—receiving a special endow-

ment of Jehovah's spirit the king became "Jehovah's anointed." Have the pupils explain the significance of Samuel's kiss, and the indications of Saul's surprise. How would this ceremony affect the young rancher?

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

The lesson title is a good starting point for this lesson. Question on the manner in which Israel had been governed up to this time. Refer to the leadership of Moses and of Joshua and to the rule of the judges. Have the judges mentioned in our lessons named and ask which of them was the greatest. Tell the class that Samuel was the greatest of all the judges and ask who can recall something in a former lesson which explains how this greatness was achieved. (See ch. 3 : 19.)

But Samuel was now an old man and in a few more years he would be unable to carry on the work he had been doing. What did the people ask for and what did Samuel do about it? (See ch. 8 and QUARTERLY or LEAFLET.)

The Junior Topic is, Saul Chosen as King. Question to find out what the pupils know about Saul's appearance, then have ch. 9 : 2 read. Ask who chose Saul to be king. Who was the first person to whom God's choice was revealed? Who will tell the story of how God brought Saul to Samuel's home. (See ch. 9 : 3-14 and QUARTERLY or LEAFLET.) What was the name of the city? (Ramah.)

How had Samuel been prepared for Saul's coming? Vs. 15, 16. What is meant by the Land of Benjamin, anoint? Have vs. 17 and 18 read silently. Question on the meaning of seer and gate (see Lesson Explained), then ask some pupil to tell what we learn from these verses. Try to make your scholars see the old prophet standing in the

gateway, watching the young, handsome giant approach.

Take up Samuel's answer to Saul's question, vs. 19, 20. Explain that Saul already knew there was to be a sacrifice of the people that day. (See vs. 13, 14.) A religious feast usually followed these sacrifices. Ask why Samuel requested Saul to go before him and show that there was no jealousy in the prophet's heart. Note the words in which he intimated to Saul that great honor was in store for him. At that time a king was Israel's chief desire. Ask what we can learn about Saul from v. 21. Tell of the deference paid to Saul at the feast (vs. 22-24), then have v. 25 read. Why, the top of the house? What were some of the things about which they would be likely to commune?

Have the part of the story told in vs. 26 to 10 : 1 retold by a pupil. Note that Samuel speaks of himself as God's agent. The word of God (v. 27); the Lord hath anointed thee (10 : 1). God, not Samuel, chose Saul and gave him authority to rule Israel.

Discuss the custom of anointing. Oil was sometimes poured over the heads of guests, but official anointing was reserved for the initiation of prophets, priests and kings into office. It signified that the person anointed was set apart for God's service, and that God's spirit was given him to fit him for his work.

Have the Golden Text repeated, and impress the truth that true leadership means service.

### FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

**AIM OF THE LESSON.** To teach us how God can prepare us for any work that he has for us to do.

**INTRODUCTION.** In those days Israel had no king, but they did not need a king, for Samuel was a wise and careful ruler. He had

led the people back to serving the true God. He acted as a judge for them whenever any two of them had troublesome questions to be settled. In his own quiet way he kept the nation prosperous and peaceful. One thing that he did was to start schools where young men learned about God and how to preach and teach, something as ministers go to school now to study.

But the Israelites began to want a king. They did not need one to govern the country, but they wanted to be like other nations, and to have a king that wore a crown and that rode in a chariot and lived in a palace. When Samuel knew this, he talked to God about it, and God told him to let the people have a king. Our story to-day tells about the first king and how he was chosen.

THE STORY. Many miles away from the place where Samuel lived was the home of a young man named Saul. Saul belonged to the smallest but the richest of all the twelve tribes (or families) of Israel, and the special thing about him was that he was so very tall and handsome. When he stood in a company of men everybody noticed him, for he was the tallest and the handsomest of them all.

One day his father's donkeys (that had probably been out in the fields on his own land) strayed away, and Saul, with some of his father's servants, went out to hunt them. On, on they went, mile after mile, for three days, but they could not find them.

Then Saul said to his servants, "We had better go back, for my father will stop worrying about the donkeys and worry about us." But one of the servants said, "There is a wise man of God near. Let us go to him and perhaps he can help us."

Of course, as you have guessed, the "man of God" was Samuel, and God told him that Saul was coming, and that Saul was the man who was to be Israel's king.

So Saul and his servants took a small present of silver, which was all they had with them, and they went to see Samuel. There was to be a great meeting that day, when the people gathered (as they did long ago when Samuel was in the Tabernacle with Eli) and they had a feast, and prayed together.

Saul and his servants were tired and dusty after their journey. They had not expected to come so far and had not brought enough food, so they were hungry. But Samuel treated them as honored guests. He had Saul sit at his own table, and he gave him the portion of food that was always given to Samuel himself or to the person of the highest place.

Saul must have seen very soon what a wonderful man Samuel was, for at the very beginning when Saul met Samuel and did not know him but asked of him, "Where can we find the seer (or the wise man)," Samuel answered, "I am the seer." And then without waiting for Saul to ask him he said, "Do not worry about your father's donkeys (or 'asses' as the Bible calls them). They are found." That showed Saul that Samuel was a real prophet. Then he saw him lead the people in their service of worship on the top of a high hill.

Saul stayed with Samuel that night, and the next day when they were alone, Samuel told Saul what God had said about making him king. Then Samuel poured some oil on Saul's head which was a very solemn sign of making him a real king.

Saul had to go back to his home, but Samuel told him a number of things that would happen on the way home; and everything was just as Samuel had said. One thing was that Saul was to meet some young men from one of those schools that Samuel had started, and that Saul would join with them in praising God, and that then God's spirit would come into his heart.

After all the years that he had been leader, it was like Samuel to be so kind and good to the man who was to take his place.

So Saul went home, and a strange part of the story is that he did not tell any one that he was to be king. But soon Samuel called all the people together in Mizpah and told them that they were to have a king. And as the people came from the cities and towns, all but Samuel and Saul wondered who the king was to be. One by one he called the tribes, and by some sign they knew that the king was to be taken from the tribe of Benjamin. Finally Saul was chosen, and the people shouted, "God save the king."

## FROM THE PLATFORM

SAUL  
SENT

SAUL  
SAL.

SAUL  
SURP.

Begin by asking the scholars if they ever studied a lesson with the idea of seeing the pictures which it contains. Suggest to them that, in to-day's lesson, three pictures may be seen, and draw three squares on the blackboard to represent these pictures. In each of these pictures before your mind's eye, say to the scholars, the same person appears,—SAUL (Print) and in the first picture may be seen Saul SENT (Print). Question on the points by whom Saul was sent, to whom, in what manner and for what purpose. In the second picture,—tell this to the scholars is to be seen Saul SALUTED (Print). Question about the person by whom he was saluted and what the salutation was. Now, ask about the effect upon Saul of the salutation he received. In this way the scholars will be led to see that a natural title for the third picture is Saul Surprised (Print SURP.). Impress the teaching that, just as Saul was God's choice for the kingship of Israel, there is some work which he has chosen for each of us and we should be eager to find out what that work is.

## Lesson IX.

## JONATHAN AND HIS ARMORBEARER

May 30, 1920

1 Sam. 14 : 1-13.

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

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 Ahi'ah, the son of Ahi'tub, I'-chabod's brother, the son of Phin'eas, the son of E'li, the LORD's priest in Shi'loh, wearing an e'phod. 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'eh.

5 The forefront of the one was situate northward over against Mich'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.

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 Is'rael.

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.

## THE LESSON PLAN

- I. A Secret Purpose, 1-3.  
 II. A Daring Plan, 4-10.  
 III. A Brilliant Success, 11-13.

## HOME DAILY BIBLE READINGS

M.—Enemies of Israel, 1 Sam. 13:1-7. T.—Jonathan and his armorbearer, 1 Sam. 14:1-13. W.—Israel delivered, 1 Sam. 14:15-23. T.—Saul victorious, 1 Sam. 14:47-52. F.—God our defense, Psalm 62. S.—Rejoicing in trials, 1 Peter 4:1-14. S.—Overcoming, 1 John 2:13-20.

Primary Catechism—*Ques. 94. What is prayer?*

A. Prayer is telling God our wants, confessing our sins, and thanking Him for His goodness. *Ques. 95. To whom should we pray?* A. We should pray to God only.

Shorter Catechism—Review Questions 88-93.

Lesson Hymns—Book of Praise: 250, (543), Ps. Sel. 96 (108), 255 (554), 246 (546), 530 (770), 251 (544). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—Eph. 6:10-20. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, B. 528, Jonathan and his armorbearer smite the Philistines. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

## THE LESSON EXPLAINED

**Time and Place**—Shortly after B.C. 1020; Geba about 6 miles northeast of Jerusalem, and Michmash, 2 miles north of Geba.

**Connecting Links**—Chapter 12 contains Samuel's farewell address to Israel. The Lesson is an episode in a war which Saul had undertaken to drive the Philistines out of Israel's territory which they had invaded.

## I. A Secret Purpose, 1-3.

V. 1. *Jonathan*; the eldest son of Saul, now perhaps about 20 years old and already distinguished as a brave and successful warrior. *Young man*; like the squire of a knight in the middle ages. Amongst other duties, he slew those whom his chief struck down, carried the great shield in front of a champion to protect him from treacherous arrows and collected the arrows aimed at his chief for the chief to use again. *Go over*; across the ravine between Geba and Michmash. *Told not his father*; doubtless for fear that Saul would forbid the risk which Jonathan meant to take.

V. 2. *Saul tarried*; was stationed with his army. *Uttermost part of Gibeah*. We should probably read "Geba," and the meaning is the part of Geba farthest from the ravine. *Under the pomegranate tree* (Rev. Ver.); some well known tree. The pomegranate grew from 10 to 15 feet high, and bore an apple-shaped fruit with numerous seeds and a juicy pulp. There were two kinds of fruit, one sweet and the other acid. *In Migron*. Some translate this word "threshing floor," others "precipice," "cliff," etc. *About six hundred men*. To this small number Saul's army of 3,000 (see ch. 13:2) has melted away.

V. 3. *Ahiah* (Rev. Ver.); whose descent is traced back to Eli, the Lord's priest in Shiloh.

*Wearing an ephod*; the garment covering the shoulders and secured round the waist with a girdle, which the priests wore when they were engaged in their religious duties. *Ahijah* always accompanied Saul, so that through him, the king might receive divine guidance, without which he would take no important step. *The people knew not*; and were surprised at the commotion in the opposite camp.

## II. A Daring Plan, 4-10.

Vs. 4, 5. *Between the passes* (Rev. Ver.); the side valleys running into the main ravine or wady. These, of course, would leave projecting points. Two of these are now described. *A sharp rock*; literally, "a tooth of a rock." *On the one side*; to the north where the Philistines were camped. *The other side*; to the south, where was the camp of the Israelites. *Bozez*; "the shining," the northern cliff, so named because, facing south, it was in the full sunlight nearly all day. *Seneh*; "the thorny," the cliff facing the north. The "passes" lay round these two cliffs respectively.

Vs. 6, 7. *Let us go over*; down the side valley round Seneh into the main ravine. *Uncircumcised*. Circumcision was a sign of God's covenant with Israel. God had made no such covenant with the Philistines, and therefore Jonathan hoped to prevail against them. *No restraint to the Lord, etc.*; a noble declaration of confidence in God. *According to thy heart*; Hebrew, "as thy heart so is my heart," a vivid expression for agreement of feeling.

Vs. 8-11. *Discover ourselves*; by coming into the open at the bottom of the main ravine, where the Philistine sentinels would

see them. *A sign unto us.* Jonathan sought God's guidance making up his mind to see in the Philistines' "Tarry," God's bidding that he and his companion should remain in the valley, and in their "Come up," his direction that they should ascend the cliff on the Philistines' side of the ravine. Beneath this method of ascertaining God's will, there was "the profound conviction that every word and act of men is ordained by the divine governance."

### III. A Brilliant Success, 11-13.

V. 11. *The holes.* Travelers say that there are numerous caverns in the limestone rocks of the district.

Vs. 12, 13. *Come up, etc.;* a bantering challenge from the men on the cliff to the pair in the valley. *Come up . . . for the Lord hath delivered them, etc.* Jonathan believed that the victory, in the divine purpose, was already obtained. *Climbed up;* being hidden, while climbing, from the men at the top. *They fell before Jonathan;* taken by surprise and stricken with panic. And so twenty men of the Philistines were slain within a short distance and the whole camp was filled with terror.

The attack of Jonathan and his armor-bearer was followed by a complete rout of the Philistines. The narrative goes on to tell of Saul's curse upon any one who should taste food before sundown and of how Jonathan, having broken the king's com-

mand, was saved from death only by the protests of the people.

### Light from the East

HEBREW WEAPONS—An old Hebrew warrior carried only light arms. He had a spear or lance with a wooden shaft and a flint or metal head; sometimes he had a small javelin or dart (1 Sam. 17 : 6, 45); at his girdle he might carry a sword, or a dagger which the Oriental uses so dexterously; he might be armed with bow and arrows; or he might have only sling and pebbles. Slingers were found in all Oriental armies; the left-handed slingers of Benjamin were famous, Judg. 20 : 16. With a sword or dagger, an enemy could be dealt with at close quarters; for an enemy at a distance, as in a siege, you could use bow or sling.

Now, as long as an enemy was not protected by armor, these light weapons were sufficient. But when men began to protect their bodies, heavier weapons of offence became necessary. It seems that the Hebrews learned how to use defensive armor from the Canaanites, but the story of David putting on Saul's armor and putting it off again illustrates the natural Hebrew distrust of it. Of course, in any age, only a small part of any army could be equipped with great shields and breast plates and helmets; the ordinary soldier had no protection but his mantle of heavy cloth and agility of foot and hand.

### THE LESSON APPLIED

*The Value of Initiative*, v. 1. Inaction is difficult for youth. Saul thought it wise delay battle until his warriors could be properly armed, but Jonathan was too impatient to wait. He had no sympathy with counsellors who agree that action is necessary, but "not at the present time," which means never. The responsibility for the official action of the Israelites rested upon Saul, but Jonathan felt a personal responsibility for his fellow-countrymen, and was willing to risk his career in one brave hazard.

There is a marked contrast between two kinds of men, the obedient sort who will do what he is told faithfully, and the creative intellect who can see what ought to be done,

and has initiative to start in to do it. Saul knew the necessity of defeating the Philistines, but Jonathan buckled on his armor to attempt the job. What he did was quite contrary to army discipline. There would be endless confusion if every private tried to win the war on his own. Such a deed as Jonathan's is exceptional, but it was a daring disobedience worthy of a Victoria Cross. And when the Philistines were routed, Jonathan's fellow-countrymen would ask themselves in amazement: "Why didn't we think of that?"

The ability to think out a new method is even more important than the capacity to carry it into effect. Jonathan's plan was

gloriously imprudent : had he failed he would have been thought reckless, but since he succeeded his exploit lives on and he is commended for his initiative. True, he acted independently of his father, but when the rest of the Israelites were hiding in caves in Mount Ephraim we cannot but admire the spirit of Jonathan when he said to his armorbearer, "Come, and let us go over to the Philistines' garrison, that is on the other side." Does success vindicate the taking of big chances? How do we view the, Charge of the Light Brigade, or Dr. Jamieson's Raid, or the Gallipoli Expedition?

*Enterprise and Numbers*, v. 6. The two opposing armies expected victory or defeat according to their size and equipment. Jonathan put more confidence in surprise, strategy and boldness. The same lesson is learned here as in the reduction of Gideon's forces from an unwieldy army of thirty-two thousand to a compact fighting unit of three hundred men. Not numbers, but efficiency, inventiveness and courage decide. So Jonathan believed when he said to his armorbearer, "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."

Two men of the heroism of Jonathan and his armorbearer were better than thousands of safety-first men skulking in caves or resting under pomegranate trees. There were thousands of temperance supporters in the Province of Ontario, but it took a Committee of One Hundred to get speedy results. One whole-hearted man like Paul, Wesley, Livingstone or Carey accomplishes more than thousands who have no special individualism or initiative. There were many good fighters in the Israelites' rest billets, but two men said to each other, "Come, and let us go over."

*The Assistance of a Deputy*, v. 7. Jonathan's armorbearer was a brave man, but he is anonymous. Without him Jonathan's exploit would have been impossible, but the king's son got the credit. It is a wise officer who knows how much he is indebted to his sergeant. It is judicious in a cabinet minister to let the deputy minister do most of the work. The rocks were as sharp for the armor-

bearer to climb as for Jonathan, and the secondary place in the fighting was strenuous enough, but the glory went to the one and not to the other. The armorbearer, however, could console himself that he had a large share in dispersing the Philistines. He had played the game, whoever got the fame. He would have no jealousy toward Jonathan, for he was not working for publicity.

There are certain characteristics essential to be a good deputy, fine qualities of silence, self-suppression, self-effacement. An assistant minister needs gifts and graces all his own. Timothy must not try to take the place of Paul, and Sankey must make his singing secondary to Moody's preaching. It requires more than musical technique, it requires a big soul to play second fiddle and not spoil the harmony. Jonathan's armorbearer did not hold up the raid, asking what decorations were in it for him,—he just did the work.

Perhaps, if the whole truth were known, the servant's attitude is an example to all juniors, assistants, deputies to be loyal to their chiefs. When Jonathan dared his armorbearer to go, this was the reply, "Do all that is in thy heart: turn thee; behold, I am with thee according to thy heart."

*The Source of Courage*. Jonathan won fame by a military achievement, but he undertook it in a religious spirit. He looked to God for help. He trusted that God's assistance would be given, and God's presence would more than compensate for the disparity in numbers. When the Philistines called to the two to come up, Jonathan was assured that the Lord had delivered them into the hand of Israel. Jonathan's faith is the explanation of his courage. His human initiative was the outcome of his confidence in divine guidance. The first step in the cultivation of initiative is to gain confidence in God. We complain that we are in a rut, that there is great sameness in methods of religious work. Yet there are many things undiscovered and untried. The field is open to those who have originality and initiative. The need of the world is a challenge to faith to-day. "It may be that the Lord will work for us." Assuredly, he will, if we look to him for guidance.

### FOR TEACHERS IN THE ADULT DEPARTMENT

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

Begin by gathering up some of the facts which we know about Jonathan, the eldest son of king Saul. The accounts which we have of him "portray a character which combines, in a unique degree, the heroism of the Hebrew patriot with the spirit of Christian virtue." He was a true warrior-prince, and would seem to have possessed some of the qualities which his father evidently lacked. In such an incident as we have in our lesson to-day, Jonathan's bold initiative and his good common sense suggest a contrast between himself and Saul. Speak also of his later friendship with David with its warmth, its disinterested character, its helpfulness, and constancy. Now discuss the lesson passage :

1. *Jonathan's proposal*, vs. 1-3. Review briefly the information given us in the previous chapter. Point out that the Philistines were occupying at least a considerable portion of the territory of Israel, and that they had the Israelites in constant terror of them. Have some one read ch. 13 : 5-7. Have some one else read ch. 13 : 19-22. Seek to show how all this points to the need of such a hero as Jonathan proved himself to be. Emphasize the fact that it requires leadership to cope with such a situation as that of Israel at this period. Call attention to the fact that Saul's army had dwindled from 3,000 to 600 men. Plainly the people

had not responded to the king's hopes of a national rising against the enemy. What expedition did Jonathan suggest to his armor-bearer? Why did he desire to keep the knowledge of it from his father?

2. *Jonathan's plan*, vs. 4-10. Seek to picture the situation,—the two armies confronting each other, with a deep ravine between them, the Israelites at Gibeah on the south, the Philistines at Michmash on the north. Suggest that, although Saul was outnumbered, his position was probably safe enough so long as he was content to remain there. In the meantime the Philistines were sending out harrying parties on the surrounding country. Show how this had created a sort of deadlock. Then show how Jonathan planned to break the deadlock. Call attention to the words of Jonathan in v. 6, reflecting his courage, on the one hand, and his trust in God, on the other.

3. *Jonathan's success*, vs. 11-13. Picture Jonathan and his companion climbing the rocky eminence. Is it possible that the Philistines thought that they were really leading quite a formidable party? What was the result of this attack made by the two brave and trustful men? Say something to the class about the value of initiative. What did it do for Israel in this case? What is its value in Christian service? Are others often just waiting for a lead?

### FOR TEACHERS IN THE SENIOR DEPARTMENT

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

"In this lesson he (Jonathan) shines as a man of initiative and heroism." (See Lesson Foreword in HOME STUDY QUARTERLY or LEAFLET.) It is the teacher's task to bring out this quality in Jonathan's character as shown in the exploit recorded in the lesson, and then to show the value of the same quality in Christian work. A careful study of the lesson narrative reveals :

1. That Jonathan *could think and plan for himself*, vs. 1-3. Bring out the background of the lesson. Saul had entered on his great task of liberating Israel from the Philistines. The Israelites were greatly handicapped by

their lack of organization and the scarcity of weapons (see ch. 13 : 19-23). "It was necessary to carry on a sort of guerilla warfare" (see HOME STUDY QUARTERLY or LEAFLET.) Picture the armies of the Israelites and the Philistines, one on each side of a ravine. Bring out that Jonathan's plan was of his own devising. He consulted no one and revealed his purpose to no one except to his armorbearer, who was needed to help in the carrying out of the plan. Remind the scholars how, in the Great War, it was the ability to think for themselves which made the soldiers from Canada and other overseas



dominions so valuable. Perhaps some illustration of this quality in our soldiers may be known to some in the class. Question about the details of Jonathan's plan.

2. That Jonathan had the courage and resourcefulness needed to carry out his plan, vs. 4-10. Point out that he was willing to take his full share of the risk involved in his enterprise. He did not ask or expect his follower to face any danger which he himself was not willing to share. See LESSON EXPLAINED and the HOME STUDY QUARTERLY or LEAFLET for the details of the adventure, which should be brought out by questioning and needed explanation.

3. That Jonathan *knew how to carry through*, vs. 11-13. He did not begin an enterprise only to fail at the critical moment. The teacher should bring out the complete success and triumph of Jonathan and his single follower.

Now turn the conversation to church work. Show, by illustration, the value of initiative here. It may be the organization of a class, the arranging for a summer camp, the study of missions by the class or the improvement of the class missionary giving,—any one of a dozen things, in every one of which there is need of some one to make a start and carry through.

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

If the pupils have each drawn a map showing the relative position of the Philistines and Hebrews, and indicating the nature of the ground, their minds will be prepared to appreciate this exploit of Jonathan and his armorbearer. It will add very much to the interest of this lesson, if we have a thorough knowledge of its geography.

*A Daring Exploit*, vs. 1-5. Question the class about the disposition of the opposing forces. Note the numbers under Jonathan's command. Have some one explain why his forces are thought to have been about two hundred strong. Although only one-third of Saul's army had been entrusted to his leadership, Jonathan was to be Israel's deliverer from the Philistines. Light is shed upon the mixture of superstition in the religion of the time in the reference to Saul "carrying an ephod." It was the means taken to ascertain the divine will. But the spirit of Jonathan was better able to find out God's purposes than any instrument of magic. And he had the courage for daring action.

*The Spirit Prompting the Deed*, vs. 6, 7. Make it clear that Jonathan realizes the difficulties in this situation. Ask a pupil to read the words which show where he expects to get the needed aid. Is there more than scorn in the reference to "these uncircumcised?" Observe that circumcision marked

the Jews as Jehovah's people. Thus there is ground for the confidence that "Jehovah will work for us." Ask for illustrations of the value of morale in the Great War. Show its foundation was faith in God. Give instances where God was not "on the side of the strongest battalions." Note how faith and courage inspire like qualities in another. The armorbearer makes this brave response to a brave leader.

*A Clearly Defined Plan*, vs. 8-10. Success requires more than faith and courage. Jonathan has a well-defined plan. Ask the class to describe it. Discuss its value. What attitude would lie back of the Philistines' response? How would they show caution and alertness, and how careless over-confidence? Jonathan combined wise foresight with daring. To "disclose" themselves within range of the voice was to run a great risk.

*The Plan Carried out Successfully*, vs. 11-13. Ask a pupil to read the Philistine taunt so that the spirit of it may be understood. Draw attention to the religious feeling prompting the dash up the precipice. A parallel action may be found in the taking of Quebec. The element of surprise told against the Philistines. They had counted on two enemies and did not see the unseen supporters of the man of faith. Have the class recite, or read, *The Deciding Factor in the INTERMEDIATE QUARTERLY or LEAFLET*.

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

This week's lesson is the story of one of the most daring exploits ever planned and successfully carried out, and because all children love to hear and read about deeds of bravery, you will find that even the usually indolent and careless members of your class are familiar with the details of the incident.

Begin by a short review of last week's lesson and tell the pupils that shortly after Saul was publicly proclaimed king over Israel, Samuel resigned his office as judge, although he still retained his authority as God's prophet. Ask what enemies of Israel are mentioned in this lesson. What did we learn about them in former lessons? Lessons VI. and VII. What had the Philistines done to Israel this time? (See ch. 13.) What did the Israelites do? Who was the leader of Israel's army? In which verse of the lesson passage is the position of the two armies described? Vs. 4 and 5. Who will give a word picture of the place? What can be learned about it from the picture in the QUARTERLY or LEAFLET?

In which verse of the lesson passage do we find the first mention of the heroes of this story? What does v. 1 tell about Jonathan? Was this his first brave exploit? (See ch. 13:3 and QUARTERLY or LEAFLET.) Who can suggest what some of an armorbearer's

duties might be? (See Lesson Explained.)

Vs. 2 and 3 tell how secrecy was possible. Have these verses read and make any necessary explanations. Originally Saul's army contained 3,000 men, ch. 13:2. For the strength of the Philistines, see ch. 13:5. The Lord's priest in Shiloh was Eli, not Ahiah.

Ask a pupil to read v. 6. Compare the first part with v. 1. Ask to whom the words, "these uncircumcised" refer. Explain that, on account of God's covenant with Israel, Jonathan hoped for divine aid against those who were outside the covenant. What does the last part of v. 6 mean? In what former lessons did we learn that this is true? (Lessons II., III., VII.) Ask what kind of master the pupils think Jonathan was and how v. 7 affects their opinion.

What do we learn from v. 8-10? Be sure that Jonathan's plan for ascertaining God's will is understood and emphasize his belief that they would be guided aright.

Draw from the pupils the part of the story told in vs. 11-13. Tell how the Israelites hid from the Philistines, ch. 13:6. Note the Philistines' contempt for their enemies (vs. 11, 12), and Jonathan's absolute confidence in God. The panic described in v. 13 resulted in a complete rout of the Philistine army and a complete victory for the Israelites.

### FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

**AIM OF THE LESSON.** To teach the power that came to the good prince because of his faith and his trust in God.

**INTRODUCTION.** Saul did some brave and daring things after he became king of Israel, but he was not as wise as Samuel had been, and by and by the Philistines began to trouble the Israelites again. They knew that the Israelites could not have a real army without spears or swords, so they commanded that in all the land no man should be allowed to make swords or spears; and all the trained workmen, the smiths who could work in iron and steel, were taken over into the land of the Philistines.

Saul did not seem to know just what this was going to mean to Israel until he found

that a great army of Philistines was getting ready to fight against Israel. His army had seemed large until he heard that the Philistines had thirty thousand chariots, and six thousand horsemen, and many, many soldiers, while Saul had only three thousand men altogether, and they had only clubs and slingshots for weapons!

Saul commanded two thousand men, and his son Jonathan commanded one thousand, and the people loved the brave, kind prince very dearly. But when they heard about that great, strong army of the Philistines, the people were so afraid that they ran away and hid in caves or any place that they could, until Saul had only six hundred men in his whole army.

THE STORY. Saul did not know what to do. He sent for Samuel, but Samuel did not come in time to help him. So Saul's little army huddled together waiting for the great army of the Philistines, like a tiny mouse waiting for a big cat to pounce on it.

But brave Prince Jonathan knew God had helped his people in other battles, and he believed that God would help them now. So he asked his armorbearer to go with him over to the camp of the Philistines. Perhaps he was not quite sure just what he should do there, but he had a plan. They slipped away secretly, and no one knew that they had gone.

Jonathan asked God to give him a sign by which he could know that God was surely going to help him. He would call out to the Philistine soldiers as soon as he was near enough to make them hear him. If they called him to come on, then he would know that God was going to help him.

Up behind a great rock, a small company of the Philistines were watching, and when they saw Jonathan and his armorbearer they began shouting to them and making fun of them. "Come up and we will show you a thing," they called, thinking that they would frighten these two Israelites.

"The Lord has delivered the Philistines into our hands," said Jonathan to his comrade, and swiftly he began climbing on his

hands and knees up the great rock. The Philistines were so astonished that they did not try to kill him, they did not even try to run away. Up over the rock scrambled Jonathan and his armorbearer. War is a terrible thing, and Jonathan was gentle and loving, so it must have been very hard for him to kill even these enemies who were waiting to kill him. But he and his armorbearer did it to save their people, and when the next company of the Philistines saw what had happened they trembled and were afraid, and began to go back. More of the army saw them and they grew afraid, and soon the whole great army of the Philistines was trying to get away.

Saul had sent for the Ark of the Covenant, and for a priest of the Lord who was earnestly praying when they heard the great noise in the Philistine camp. What could have happened? Saul sent to ask which of his soldiers were missing, and he found that only two were gone, Jonathan his armorbearer.

When they saw that the Philistines were running away, all the soldiers of Saul went bravely after them. The frightened soldiers who had hidden came out and joined the rest, and they drove that great army back to its own land.

A brave prince had, with God's help, saved his country.

#### FROM THE PLATFORM

JON. THE COURAGEOUS  
CONFIDENT  
CONQUERING

Ask the scholars who is the hero of the story told in the lesson (Print JON.). Bring out the qualities which Jonathan showed. With his armorbearer, as his only companion, he faced the whole army of the Philistines in their camp. The scholars will recognize that in doing this, he proved himself to be Jonathan THE COURAGEOUS (Print). Remind the class, however, that Jonathan did not go into the unequal fight in his own strength. Read or have read v. 6 to prove that his confidence was in God. This is why he may be called Jonathan the CONFIDENT. Now question about the outcome of the venture to show that he was Jonathan the CONQUERING. Emphasize the teaching that, in facing our temptations and difficulties, we should manifest the same qualities.

## AMONG THE BOOKS

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

"Wayne MacBlane wanted to know just who or what Sanctus Spiritus and Company were, and Professor Niederstadt looked at him eager for an explanation. Then he told them the story of the three old men. Of Father Anton Kalman, Pan Yan Szenitzky and Moritz Redlish, who were the survivors of the good old time when men of different races and faiths could live together like brothers, and how one by one they went down under the new nationalism, which claimed not only them as a sacrifice, but drew nearly ten million more men into the abyss, and almost wrecked the world." These sentences from the close of **Sanctus Spiritus and Company**, by Edward A. Steiner (George H. Doran Company, New York, McClelland & Stewart, Toronto, 320 pages, \$2.00) contain the motif of the book. The story opens in Hungary, which, with the going and coming of emigrants to the United States, has become linked up with the new world and had been caught up into the whirl of the world's competitions and strifes. Dr. Steiner's book has been well designated an epic of the immigrant. Against the background of life in his old home in Central Europe, with its conflicts amongst Magyars and Slovaks and Jews, between Protestant and Catholic, is pictured the environment of the newcomer to the mines and factories of Pennsylvania. Over the whole rests the dark shadow of the Great War, whose titanic upheavals left no part of life in the countries affected by it untouched. Dr. Steiner writes out of an intimate knowledge of European and American conditions and of the problems of emigration. He makes the reader see and hear the clash and conflict of the old-world and new-world ideas. And amidst the turmoil and confusion may be followed the thread of a love story of genuine human interest.

**Sweethearts Unmet**, by Berta Ruck (Hodgton & Stoughton, Toronto, 339 pages, \$1.75) is a story about boys and girls. It deals with a very real problem,—how, in a big city and amid the complexities and conventionalities of our modern society, boys can meet the right kind of girls and girls can meet the right kind of boys. Boys and girls themselves will need no inducement to read this book,—its subject matter is of vital

interest to them—and older people will read it, too,—at least those of them, who, while growing older, have kept alive their sympathetic interest in all that concerns young people.

It is not only because **The Man of the Forest** by Zane Grey (Harper & Brothers, New York and London, The Musson Book Company, Toronto, 383 pages, 4 illustrations, by Frank Tenney Johnson, \$2.00) is a book full of exciting adventure that it gets and holds its grip on the reader. Milt Dale, the hero, during his solitary years in the woods, has penetrated the secrets of nature concealed from the more casual observer, and has learned, in his intimacy with wild things, a deep and true philosophy of life. From him one may learn many things not taught in books. But one thing this "Man in the Forest" had missed,—and that the greatest thing in life—love. At last, however, this came to him when chance brought to him the opportunity of saving Helen Rayne, from the plot of Beasley, a scoundrelly rancher, whose covetous greed sought to rob her of the inheritance designed for her by her uncle, old Al Auchincloss, Beasley's chief rival and his bitter enemy. The Man of the Forest is a strong and compelling tale.

**The Man with Three Names**, by Harold MacGrath (S. B. Gundy, Toronto, 284 pages, \$1.75). An underlying mystery, the solution of which does not appear until the end of the story, keeps the hero from revealing his real family name. Under his assumed name, he champions the cause of justice in the town to which he has gone to win the love of a beautiful girl. Under a pseudonym, the hero has made a name as a novelist. The girl's father becomes an enemy, and discovers the hero's real name. It is a stirring story of mystery and love.

**Basil Everman**, by Elsie Singmaster (Thomas Allen, Toronto, Houghton Mifflin Company, New York, 305 pages, \$2.00), is a story of a little college town, not far north of the Mason and Dixon line. The story takes its title from a character who never appears in person, but who, nevertheless, dominates the whole course of the narrative. With great sureness and delicacy of touch,

# Preaching to the Child

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## THE EXPOSITOR'S TREASURY OF CHILDREN'S SERMONS

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*Edited by Sir W. Robertson Nicoll, LL.D.*

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It is not necessary to emphasize the importance of ministering to the children—every pastor carries that obligation upon his heart.

Nor need the fact be more than mentioned that adult attendance and membership in the churches will diminish rapidly if recruits are not made of children in the church.

In Great Britain the urgent need of holding the children of the church to the church has been realized most forcibly.

Here in America we have not yet fully awakened to the vital necessity of saving the children to the membership and work of the church.

Foremost among those to prepare for the proper ministry to the children is Sir W. Robertson Nicoll M.A., LL.D. Summoning to his aid the works and the words of eminent and successful preachers to children, he has edited into THE EXPOSITOR'S TREASURY OF CHILDREN'S SERMONS the very best of written and spoken addresses to children.

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In effect it is a complete reference library for work with the children—no subject or no phase of Bible teaching but has its helpful suggestion and exposition in this work.

Is it not true that this phase of pulpit work has been neglected because of an apparent simplicity, whereas in fact it is one of the most difficult and, at the same time, one of the most important functions of true ministry?

Nor is this simply a work of exposition—it abounds in anecdotes from life—impressive incidents from history—telling episodes from the biographies of famous people—quotations from poetry and song—illustrative applications of moral lessons—in short, it is cyclopedic in character and completely indispensable to the minister of the ENTIRE FAMILY of his congregation.

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the author shows how the influence of this unseen personality works itself out in the lives of those who move across the stage before the eyes of the reader. It is a tale of real life in our own day that Miss Singmaster has given to us, and it is told in a fresh and interesting fashion.

Another "Mystery Book," by J. B. Harris-Burland, comes to us from J. M. Dent & Sons, Toronto (Alfred A. Knopf, New York). The title is **The Shadow of Mal-reward** (334 pages, \$1.60 net). One opens this book with anticipations of a record full of thrilling situations, and these anticipations are not disappointed. Lady Malreward buries the ashes of her husband,—the funeral was public—and yet the malign presence of this man moves across the story from start to finish. "You are sending me out to my death," he had said to his wife, as he left on an expedition to the tropics, "I'm too old for this sort of thing; but I'd rather die in a fever swamp than live in the hell you've made of my home." The story tells how, with fiendish ingenuity, enraged by his failure to secure the love of his wife, set himself to bring suffering upon her and all whom she loved. The solution of the mystery involved in the activity of the man supposed to be dead is withheld till the very close of the story, and there are enough exciting events leading up to the climax, to satisfy the most exacting connoisseur in detection stories.

**Mince Pie**, by Christopher Morley (George H. Doran Company, New York, McClelland & Stewart, Toronto, 296 pages, illustrations by Walter Jack Duncan, \$2.00), is a collection of sketches, full of sparkling wit and abounding in shrewd, yet kindly observations on life in many phases. In these brief essays will be found reading suited to every mood, grave or gay. It is just the kind of book to pick up for cheer and stimulus.

Sir Henry Newbolt has won for himself a foremost place amongst English writers of patriotic verse. His admirers will be glad to have in a single volume **Poems New and Old** (John Murray, London; J. M. Dent & Sons, Toronto, 230 pages, \$2.00) all his published work between 1897 and 1912. These include the contents of four previous volumes: **Admirals All** (1897), **The Island Race** (1898), **The Sailing of the Long Ships** (1902) and **Songs of Memory and Hope** (1909), with ten additional poems. Another slim little volume issued by the same English and Canadian publishers, entitled **St. George's Day: and Other Poems** of 47 pages, contains a dozen later bits of verse. No lover of true poetry will fail to make himself acquainted with the work of this writer of real genius and power.

**From a Soldier's Heart**, by Harold Speakman (The Abingdon Press, New York and Cincinnati, 163 pages, \$1.25) is the story of a first Lieutenant of Infantry in the American Expeditionary Force. He tells of the lone American regiment which, after quartering in England, and being billeted in France, was sent to the fighting on the Italian front, and months after the Armistice, helped to put down a revolution in Montenegro. The book has humor, charm and devoutness.

**Flying Over London: And Other Verses** is a collection of poems from the pen of President Lynn Harold Hough of Northwestern University. These poems were born out of the experiences, and they throb with genuine feeling, to which they give fitting literary expression. (The Abingdon Press, New York and Cincinnati, 29 pages, 50c.)

Lovers of biography,—and these are a great host—who think that this is the most worth while kind of reading, will find great delight in **My Life and Friends: A Psychologist's Memories**, by James Sully, LL.D. (T. Fisher Unwin, London, J. M. Dent & Sons, London and Toronto, 344 pages, 17 illustrations, \$4.50). The book, which is written in a most charming and familiar style, contains observations of its author on the progress of philosophic thought during his life time, while out of his intimate acquaintance with literary and philosophic leaders, he throws many interesting sidelights on these conspicuous figures in the intellectual life of the age. The illustrations are of special interest. They include portraits of Professor Ewald, Alexander Bain, Arthur Kinglake, George Croom Robertson, Lady Welby, George Eliot, George Henry Lewes, James Cotter Morison, Henry Sidgwick, Herbert Spencer, Leslie Stephen, William James, and George Meredith, as well as one of the author. In reading Dr. Sully's book, one seems to be walking through a great picture gallery and listening to comments on the pictures, by a guide full of the most interesting information which he imparts in a most entertaining style.

Darwin spoke of J. Henri Fabre as "a servant who thinks like a philosopher, and writes like a poet." Maeterlinck, in the preface to the English edition of this French entomologist's works, calls him "the Insects' Homer," and credits him with having given the inspiration to his own great book, **The Life of the Bee**. Lovers of Fabre's writings, who have been reading the previous nine volumes which have been translated for English readers, know how he has brought the results of his scientific research to the humblest reader in concrete, living and

# *Patriotic Day*

**Sunday, June 27th**

**T**HIS year, as usual, Patriotic Day will be observed in Canadian Sunday Schools and congregations on Sunday, June 27th, the nearest Sunday before our greatest national holiday, Dominion Day. Opportunities for an inspiring and memorable service were never greater, and it rests with the leaders of Sunday Schools and churches to make plans for a rousing, helpful service.

## **“For a New Canada”**

is the subject chosen for the service and one hardly can imagine a more appropriate subject around which to build a service that will impress upon the minds of old and young alike, their responsibilities as citizens and coming citizens of our great Dominion.

The **Patriotic Day Programme and Order of Service** will be beautifully printed in colors on coated paper, and will contain Responsive Readings and appropriate Songs. **Supplements** will be supplied with the Programmes giving hints for speakers, suggestions for recitations, etc.

Price, including supplement, **60 cents per 100, postpaid.**

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popular style. His sense of humor and the dramatic, and his charm of expression are not usual in scientific writing. **The Glow-Worm and Other Beetles** (McClelland & Stewart, Toronto, 477 pages, \$1.75) is really the second volume on Beetles,—the former being the Sacred Beetle and Others. The Glow-Worm is one of two essays written especially for translation into English. It and the Ant-Lion, which is a short essay for children, were the last writings of this veteran French student of insects.

Everything that Dr. H. F. Cope, General Secretary of the Religious Education Association, writes about the Sunday School is abundantly worth while reading. His latest book, **The School in the Modern Church** (George H. Doran Company, New York, 290 pages, \$1.50 net) is a comprehensive and well considered answer to the question, in which more people are interested to-day than ever before, how the Church, facing the new world, can plan and carry into practical execution an adequate programme of training for all her children and young people. In answering this question, Dr. Cope rightly lays emphasis on the necessity of taking into account the whole environment and activities of those for whose religious training the Church is responsible. The instruction in the Sunday School, too often in former days regarded as standing

by itself, must be related to the home and school life, the companionship, the books, the games, the work of the scholars. The task of the Church is to so adapt and relate its teachings as to make the whole life of the young religious through and through. While Dr. Cope's book deals with general principles of religious education, it, at the same time, contains everywhere practical and helpful suggestions for the application of these principles to the specific problems of the worker. The account given of what has been accomplished in the improvement of the Church School, as the author likes to call it, is full of encouragement and inspiration for the future.

Everybody loves a story. The speaker or teacher who has a good story to tell and knows how to tell it need never fail to interest his hearers. Story-telling is an art, and like other arts, it can be learned. To learn any art, one goes to an expert in that art. That is why Mrs. Margaret W. Eggleston's **The Use of the Story in Religious Education** (George H. Doran Company, New York, 181 pages, \$1.50) will be eagerly welcomed and earnestly studied by those,—parents, teachers, workers amongst teen age and older boys and girls, preachers and other public speakers on religious subjects)—who wish to become really proficient in the art of story telling as an agency in religious education.

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It is the practice of Dr. George Adam, Minister of Emmanuel Congregational Church, Montreal, to give "little talks," as he calls them, to the children attending the morning service in his church. Of course, because Dr. Adam knows children, these talks are in story form. Mr. Max Henkey made notes of Dr. Adam's addresses, and obtained permission to have them published. This is how we come to have the volume of *I Wonder Why Stories*, told by George Adam and compiled by Max Henkey (George H. Doran Company, New York, 252 pages, \$1.25). Dr. Adam tells us that some people in his church made his talks in the pulpit the basis of home talks to their children. This suggests that other parents may find it worth while to use the book in the same way. Ministers, too, who talk to children from the pulpit may find suggestion and inspiration in its pages.

A series of story sermons for boys and girls is *If I Were You*, by Rev. S. D. Chambers (Fleming H. Revell Co., New York and Toronto, 155 pages, \$1.00). The plan of the book is the old familiar one of the alphabet series of stories found in children's books. Each letter in the alphabet is made to stand for something which should be either avoided or developed by the boy or girl. These sermons were given on Sunday mornings to the children of the author's congregation. They

are ingenious, simple, interesting, warm, practical and manly. Sunday School teachers will find in this book, above all else, the freshness and simplicity which always takes with children. The reading of the book helps one to come closer to child life. The teacher will also find both "morals to point a tale," and "stories with a moral."

*The Nazareth Programme for the Life Worth Living*, by Marcus Warren (Hodder & Stoughton, Toronto, 172 pages, 75c.) are the edited letters of the author to his son and daughter during the War. These letters face the perplexities of young people in the face of the tremendous upheaval of religious and social standards. Is there anything for which the sacrifices and devotion inspired by the War may be claimed? The author, while sympathetically and intelligently dealing with the present generation's just demand for many changes in our standards of conduct, goes back to the programme of Isaiah, reiterated and consequently re-inforced by Jesus in Luke 4 : 16-21. This programme is represented as having seven items, including such modern concerns as wealth, health, liberty, joy, comfort and beauty. The letters are preceded by Messages on the Programme of Jesus written by several leaders in English life, including Lloyd George, Arthur Henderson and Annie E. Swan.

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Containing a prayer for each morning and evening of seven days, suitable Scripture sentences, suggested readings from the Scriptures and a carefully chosen list of Psalms and Hymns from the new Book of Praise.

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# For Mothers' Day

## SUNDAY, MAY 9th



Mothers' Day Button

Mothers' Day has become increasingly popular year by year until it is now looked upon as one of the big events in Sunday Schools and congregations. **Have you made your plans for Mothers' Day?** The supplies listed will prove helpful.

### THE MOTHERS' DAY PROGRAMME AND ORDER OF SERVICE

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

Price, 20c. per doz.; \$1.50 per 100, postpaid.

### MOTHERS' DAY BUTTON

A reproduction of a white carnation, the "Mothers' Day" flower, on Canadian Flag background. Appropriate to distribute to the Mothers at the Service as a souvenir, or may be given to the boys and girls the Sunday before to advertise Mothers' Day.

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To get the Mothers to attend the Special Service

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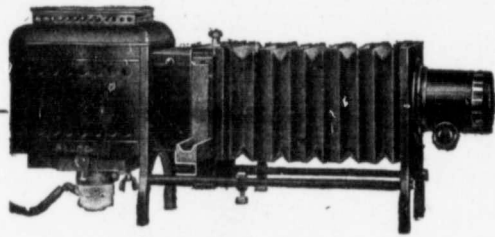


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Mothers' Day  
Sunday, May 9th, 1920

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