

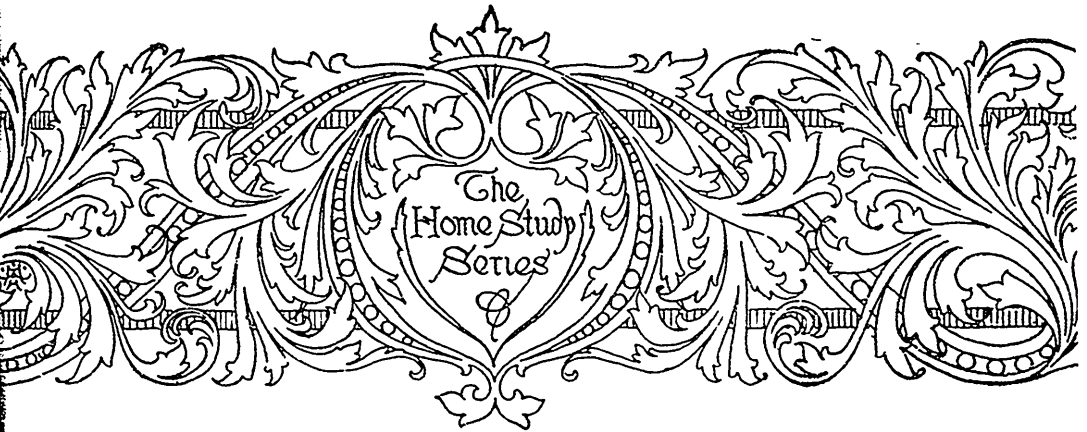
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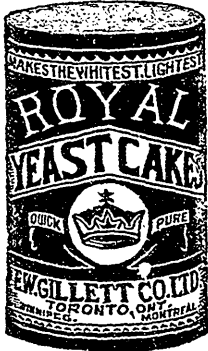
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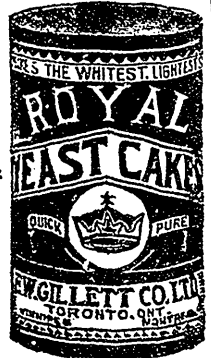
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Rev. R. Douglas Fraser,
Editor & Business Manager
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The Home Study Quarterly

Rev. E. Douglas Fraser, D.D., Editor
Rev. J. M. Duncan, D.D., Associate Editor

Vol. XXI. Toronto, January, February, March, 1915

No. 1

Christ's Soldiers

Soldiers, who are Christ's below,
Strong in faith resist the foe ;
Boundless is the pledged reward
Unto them who serve the Lord.

'Tis no palm of fading leaves
That the conqueror's hand receives ;
Joys are his, serene and pure,
Light that ever shall endure.

For the souls that overcome
Waits the beauteous heavenly home,
Where the blessed evermore
Tread on high the starry floor.

Passing soon and little worth
Are the things that tempt on earth ;
Heavenward lift thy soul's regard ;
God Himself is thy reward.

—Rev. J. H. Clark

Garibaldi and the Lamb

It is told of Garibaldi, the great Italian soldier and patriot, that, one evening in 1861, as he was going to his quarters, he met a shepherd who had lost a lamb from his flock. At once the general turned to his staff, and announced his intention of scouring the nearby mountain in search of the wanderer. An expedition was immediately organized. Lanterns were brought, and old officers of many a campaign started, leading their soldiers in the hunt. But the fugitive could not be found, and the officers and men were ordered to bed.

Next morning Garibaldi's attendant found the general sound asleep long after his usual

hour of rising. At last the old warrior awoke, and taking from under the covering the lost lamb, bade the servant carry it to the shepherd. Garibaldi had kept up the search until he was successful.

No description of the Saviour is truer or more beautiful than that which pictures Him as the good shepherd. He came to seek those lost from the fold of God, and He did not cease from the search until He had found them.

Canadians at the Front

By Rev. John Mutch, B.D.

Canadians at the front? To every high-spirited boy and girl throughout the Dominion that thought brings a thrill. In the terrible Boer war, and now in the greatest of all wars, Canadians have nobly given themselves in the service of the Empire.

Not only in the war for freedom against militarism of Europe, but also in the regiments of Christ scattered over the face of the globe, Canadians are at the front. Our missionaries are carrying His standards before the face of the enemy in foreign parts and in the frontier places of our own Dominion. Thousands of soldiers wearing His uniform are earnestly toiling for His kingdom in cities, towns and thinly settled districts of our Canada. They are meeting relentless resistance that demands of them many sacrifices and calls for their most heroic efforts. He is calling for more Canadians to enlist in His army. Will you be one of the Canadians at the front?

Stouffville, Ont.

The Best Kind of Life

By Rev. R. S. Laidlaw, B.A.

Every one is responsible for his own life. He has to do something with it. No one else can handle it. What shall be made of it? There is no one but wants to make his life a success, no one who does not want to live the best kind of life possible. What is the best kind? Has it ever been lived?

The best people we have ever known remind us of Jesus Christ. His life, then, must be the best kind. Certainly He has done more for the world than any other person. Where was His power? It was in His character. Christ's kind of character is the biggest and best thing in this world. If one is to make the best of his life he must try and live like Him.

How can this be done? By keeping company with Him, by making Him a life-companion. He invites us to His friendship. He wants our companionship. How can one keep company with Jesus? By talking to Him (in prayer), by listening to Him speak, and by helping Him do His work.

Brandon, Man.

Decide or Drift

By Rev. J. W. A. Nicholson, M.A.

A log thrown into the river is carried downward by the current. Its course is determined by forces outside itself. A boy may jump into the same river, and striking out against the current, can swim up-stream. He has inward power over his course. The log simply drifts the boy can choose.

And yet some young fellows are content to drift, drift, drift. Like the log, they simply move downward,—the "ne'er-do-wells" of society. But every young man who is worth his salt will make choice of a career. He will look the future in the face and determine his course.

The great Father-spirit who made us all, sent us here for a purpose and knows what we can do. He offers you a career. He calls you to the world's work. He beckons you to a sphere of service among your fellows. Answer: "Here am I; send me." Get

yourself into training for the hardest work that God can give you, and stand up to the task like a man.

Dartmouth, N.S.

Help to Raise the Budget

That, certainly, is what every boy and girl, and young man and young woman, should do.

The Budget is the money our Church requires to carry on its work, outside of what each congregation does for itself. That work includes our Home Missions and Social Service over all Canada, our Foreign Missions in many parts of the world, our eight theological colleges in the great University centres from Halifax to Vancouver, our Deaconess Training Home, and the various benevolent and expense funds.

To cover all these great undertakings, the Western Section of the Church, from Quebec to Victoria, is asking for \$1,500,000, and the Eastern Section, which embraces the Maritime Provinces, for about \$140,000 more.

A big amount certainly, but most easy to raise, even in these war times, if every one will but do his or her part.

The part asked from the Sunday Schools and the Young People is one-sixth of the whole; or, where the Sunday School acts separately from the Young People's Society—from the Sunday School, one-tenth of the whole amount, which makes \$150,000 from the Western, and \$14,000 from the Eastern, Section.

It is reckoned that one cent a week from each Sunday School scholar and two cents a week from each of the Young People would bring the total amount—far less than the cheapest street car fare for a single ride.

A special responsibility rests on the older boys and girls and the young men and women in this matter. They are to show the way for those that are younger. As they do, the younger scholars will want to do.

The plan of contributing is a very simple one—a gift each Sunday by envelope, either at the Sunday School, or in church, as may be arranged. The envelope will likely be a pink Duplex envelope—two pockets, one for the

funds of the Sunday School or of the congregation, the other for the Budget. It is of pink, to distinguish it from the white Duplex which the congregation as a whole use; a blue Duplex envelope is also employed for Young People's Societies. The advantage of having these three colors is, that the contributions of the Sunday School and of the young people can be counted as part of the givings of the congregation, and at the same time may be accounted for separately, so that the School and the young people may know, from week to week, what they are giving, and, at the end of the year, the whole amount contributed.

Has your School got the pink envelopes? If not, ask your teacher about them.

For Winter Nights

By Harald S. Patton, B.A.

If the week-night gatherings, for which every organized boys' class should arrange, are to be enjoyable affairs, two things are necessary,—an attractive place to meet in and plenty of variety in the programme.

Have some outright social nights about once a month. A corn-pop around an open fire, with each boy telling the two or three best stories he has heard or read; a stunt-night, when each fellow exhibits and explains some wrinkle, trick or stunt; a checker, crokinole, carpetball, ping-pong, or caroms tournament,—these offer the best kind of competitions.

A sing-song, when, with a good accompanist at the piano, and, if possible, a mandolin, guitar or violin in support, the whole class lets loose on a round of popular songs, old and new, patriotic songs and some favorite hymns to wind up with, will make a delightful evening.

Instructive programmes may be arranged in a way that makes them quite as enjoyable as social nights. Debates on well chosen subjects should be neither overworked nor dropped, but the practice in speaking may be varied by having oration contests, speeches on sealed subjects, a town council or school-board meeting; or by time-limit speeches,

when the speaker who fails to finish within the period, has the "bell rung on him." A favorite book or poem night should require every fellow not only to read or recite a passage, but to tell why he prefers it. A current events evening would call for not only an account of each event, but for reasons for considering it important.

Every now and then it is well to invite some older person to come and speak or demonstrate. You may have a doctor give some health hints, or demonstrate some first-aid stunts. You may have your science teacher or some engineer or electrician perform and explain some chemical, physical or electrical experiments. You may have a missionary, or some one who has traveled considerably, tell you about foreign countries and customs. Or you may have short talks on the requirements and the opportunities of the different professions, businesses and trades.

If the class has the "other fellow" spirit, these week-night events will not be all strictly class affairs. An occasional social evening may be arranged with an organized girls' class; a contest or debate may be held with another's boy's class; a parents' night may be put on once in a while; and, occasionally at least, if there are poor boys, or foreigners' boys in the neighborhood, these should be specially and individually invited.

Boy Citizens

By Rev. J. W. Macmillan, D.D.

Honest people pay their debts. Every boy owes a debt to the nation to which he belongs.

Nations are the big bundles in which human beings are tied up. All the people in a nation are tied together.

Each of these bundles is like a bundle of sticks. It is not hard to break each stick separately. But it is very hard to break all the sticks while they remain tied together.

And many things are tied up in these bundles with the people. Safety is, for one thing: it is the national armies and navies which preserve the citizens from foreign attack, it is the nation's policemen and firemen which save life and property from destruction. So

are all the comforts people enjoy,—the education they get, the machinery which ministers to their convenience and comfort, and houses and cities they inhabit, and all the liberties and privileges which make life good to live.

A boy in a civilized nation owes a bigger debt than a boy in a savage tribe. He has a thousand chances in life which his barbarian brother misses.

Therefore boys should be citizens, and civilized boys should be devoted citizens. They should love their country with a love full of gratitude for all that it has preserved from the past. And they should love their country with a love full of hope for all the glories which are to come. Gratitude and hope are the two sides of patriotism.

Therefore a boy should be loyal. If necessary, he should fight for his native land. Always, he should work for it. The real riches of any country are its intelligent, vigorous, clean-living-people. A boy should enrich his country by his industry, diligence, sobriety, obedience.

A boy should act the brother's part to his fellow-citizens. Their welfare is his welfare, and he should use every opportunity to do them good.

Then, true citizenship is neighborly to other nations. It does not shut itself up from the rest of the world. The British Empire, with its millions of yellow, brown and black subjects, is a great missionary force. Every boy should "think imperially," which means that he should try to help all mankind.

Halifax, N.S.

A Girl Martyr

By Rev. A. S. Morton, B.D.

One of those who suffered as a martyr during the persecution of the Presbyterians in Scotland during the reign of Charles II., was Marion Harvey, a servant girl of about twenty years of age. When but fourteen years old she was a reckless girl, as she herself said,— "A blasphemer and Sabbath-breaker." She went, perhaps for sheer sport, to hear one of these field preachers and "she was plucked as a brand from the burning." She now revered the name of Jesus, kept the Sabbath

day holy, took pleasure in reading her Bible, and went, often at the risk of her life, to hear the gospel preached in the fields.

The officials of Charles II. kept spies, who got money for reporting all who opposed the king's will, and to hear preaching in the fields was counted rebellion against the king. A cruel man sent in the name of this inoffensive servant girl, and the police took her up to Edinburgh, where she was tried by the King's Council, made up of a group of stern noblemen. As Marion had *done* nothing against the law, they had to trap her into saying that, when Charles II. broke his oath to support Presbyterianism in Scotland, and lied, it was right to disown him as king. On that ground she was condemned to be hanged. All through her last days, Marion, though doomed to a shameful death, was happy. She published her "testimony" to help others play their part as sufferers for the sake of the right as bravely and as gladly as might be. She said, "I bless and magnify the Lord for my lot. . . . He hath told me, 'I am He that bloteth out thine iniquity for My own name's sake.' . . . I bless Him that the thoughts of death are not terrible to me. He hath made me as willing to lay down my life for Him as ever I was willing to live in the world. Now farewell, brethren! Farewell, sisters! Farewell, Christian acquaintances! Farewell, sun, moon and stars! And now welcome, my lovely and heartsome Christ Jesus, into whose hands I commit my spirit throughout eternity."

To put her to shame her pitiless persecutors sent her to execution along with five women who had killed their own babies. She was made to climb a ladder on the scaffold and the noose was placed round her neck and the rope made tight. There she and another young Christian woman with her sang the 84th Psalm,

How lovely is Thy dwelling-place,
O Lord of Hosts to me.

When she began to tell the crowd gathered to see the execution how happy she was in the love of Christ, the executioner pulled the ladder from under her feet, she swung into the air and was hanged.

Saskatoon, Sask.

*AN ORDER OF SERVICE : First Quarter

Opening Exercises

I. SINGING. All stand.

Jehovah very gracious is,
And he doth great compassion show ;
Abundant mercy too is his,
And unto anger he is slow.

—Ps. Sel. 115, Book of Praise

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

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

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

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

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

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

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

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

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

V. PRAYER.

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

VII. READING OF LESSON PASSAGE.

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

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

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

Class Work

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

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

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

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

IV. LESSON STUDY.

Closing Exercises

I. SINGING.

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

—Hymn 23, Book of Praise

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

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

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

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

IV. SINGING. Selected.

V. BENEDICTION.

* Copies of the above ORDER OF SERVICE on separate sheet may be had at 50c. a hundred

Lesson I.

GOD'S PATIENCE WITH ISRAEL

January 3, 1915

FOREWORD—The Lessons from the Old Testament for 1913 brought us to the conquest of Canaan by the Israelites under Joshua and the division of the land amongst the twelve tribes. After the death of Joshua, the Israelites were governed by rulers named judges whom God raised up from time to time. Hence the book giving an account of this period is called the Book of Judges.

GOLDEN TEXT—I will heal their backsliding, I will love them freely.—Hosea 14 : 4.

*Memorize vs. 11, 12. **THE LESSON PASSAGE**—Judges 2 : 7-19.

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

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

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

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

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

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

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

14 And the anger of the Lord was hot against Is'rael, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of

their enemies round about, so that they could not any longer stand before their enemies.

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

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

17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them : they turned quickly out of the way which their fathers walked in, obeying the commandments of the Lord ; but they did not so.

18 And when the Lord raised them up judges, then the Lord was with the judge, and delivered them out of the hand of their enemies all the days of the judge : for it repented the Lord because of their groanings by reason of them that oppressed them and vexed them.

19 And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them ; they ceased not from their own doings, nor from their stubborn way.

Revised Version—1 work; 2 had wrought; 3 hill country of Ephraim, on the north of the mountain of Gaash ; 4 wrought ; 5 that which was evil ; 6 the ; 7 peoples ; 8 down unto them : and they provoked ; 9 kindled against ; 10 spoken ; 11 sore distressed ; 12 And the ; 13 saved ; 14 hearkened not unto ; 15 for they ; 16 down unto ; 17 aside quickly ; 18 wherein their fathers walked ; 19 groaning ; 20 But it ; 21 turned back, and dealt more corruptly than ; 22 Omit own.

†HOME DAILY BIBLE READINGS

M.—God's patience with Israel, Judg. 2 : 7-19.

T.—Idolatry forbidden, Ex. 20 : 1-6.

W.—Prosperous and wayward, Deut. 31 : 14-21.

Th.—God's patience remembered, Neh. 9 : 24-31.

F.—Promises to the penitent, Jer. 3 : 12-19.

S.—A God full of compassion, Ps. 86 : 5-17.

Sunday—"I will," Hosea, ch. 14.

THE LESSON EXPLAINED

I. ISRAEL SERVING.

—7. Served the Lord ; as they had solemnly promised Joshua before his death that they would (see Josh. 24 : 24). All the days of Joshua. Joshua died soon after this promise had been given. As long as he lived his influence kept Israel faithful to God. The elders ; the head men of tribes and families. That outlived Joshua ; probably

34 : 5), of which Joshua was counted worthy because of his faith and courage. In the border of his inheritance ; "with-in the bounds of his estate," on the lands allotted to him (Josh. 19 : 49), not "on the boundary line." Timnath-heres ; perhaps the modern Tibneh, 14 mil s northeast of Lydda. Mount of Ephraim ; Joshua's own tribe, Num. 13 : 8. The hill Gaash ; otherwise unknown. All that generation ; to which Joshua belonged. Gathered unto their fathers ; in the world beyond.

II. ISRAEL'S SIN.—10b-13. Knew not the Lord, etc. They had not witnessed the same wonderful proofs of God's power and love (see on v. 7). Did evil. Loss of faith in God was soon followed by loss of morals.

about 20 years. Who had seen, etc. The "great work of the Lord" includes the deliverance from Egypt, the guidance through the wilderness, the crossing of the Jordan (Josh. 3 : 14-17), the taking of Jericho (Josh. 6 : 12-20) and the conquest of Canaan. All that they had seen made them realize God's presence and power, and inclined them to serve Him.

8-10a. Servant of the Lord ; Moses' great title (Deut.

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

†Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.



BAAL



ASHTORETH

In the sight of the Lord ; from whom no sin is ever hidden, Heb. 4 : 13. Served Baalim ; the plural of Baal. It denotes the male deities worshiped by the heathen Canaanites. Bowed themselves ; in worship. Ashtaroth ; a name for the female deities of the Canaanites.

III. ISRAEL'S SLAVERY.—14, 15. Anger of the Lord . . . hot ; not a spirit of revenge, but of righteous indignation against Israel's sins. Delivered them . . . sold them ; handed them over completely to their enemies as a slave is sold. Could not . . . stand ; in battle. Whithersoever they went out ; in every campaign. As the Lord had sworn. See Josh. 24 : 20. God fulfils His threatenings as well as His promises.

IV. ISRAEL'S SAVIOUR.—16-19. Nevertheless ; in sp. to of Israel's forsaking the true God for idols. He punished them only to bring them to repentance. Raised up judges ; by whom they were delivered. Yet they would not hearken. Even their deliverers had no influence over them. They still deserted the true God and gave themselves up to false gods. Vs. 18, 19 picture the idolatry of the people as held in check during the lifetime of the judge whom God raised up, only to break out again when the judge had died. This was repeated again and again during the whole period of the judges, who numbered fifteen in all.

THE GEOGRAPHY LESSON



Near the centre of Palestine the range of hills, called the Central Range, running north and south through the country is pierced by a pass lying between two peaks. The pass is known as the Vale of Shechem, and the peaks to the north and south respectively are Ebal and Gerizim. The Vale of Shechem is famed for its beauty and fertility. The town of SHECHEM was situated in this vale. The attractiveness of its situation and its location on the main highland road from north to south, with its facilities for communication eastward and westward made Shechem a place of great importance from the earliest times.

tion and its location on the main highland road from north to south, with its facilities for communication eastward and westward made Shechem a place of great importance from the earliest times.

LESSON QUESTIONS

7 In what book is to-day's Lesson ? Whence did it get its name ? What promise had the Israelites made to Joshua ? How long did they keep this promise ? Who were the elders ? What had they seen ? Where are God's works called "great and marvelous ?" (Rev. 15 : 3.)

8-10a What lofty title was given to Joshua ? At what age did Joshua die ? Where was he buried ? What description of death is given in v. 10 ? Where did Jesus speak of death as a sleep ? (John 11 : 11-14.)

10b-13 What is meant by "knew not the Lord ?" What was the result of losing faith in God ? What false gods did Israel worship ? How does God regard idolatry ? (Dout. 16 : 22.)

14, 15 How did God show His anger against Israel ? What threatening did this fulfil ?

16-19 How did God seek to save Israel ? Describe the long suffering of God. (2 Pet. 3 : 9.) How long was the people's idolatry held in check ? What happened when the judge died ?

FOR DISCUSSION

1. Does righteousness always lead to prosperity ?
2. Does God ever become our enemy ?

A PRAYER

Out of the depths have we cried unto Thee, O God, and out of the depths Thou hast delivered us ! Thou art our refuge, our rock of defence. Our help is in Thee. From Thee we seek strength, and by Thee is our want supplied. Open our eyes that we may know all our need, increase our faith that we may believe in Thine ability to supply our need, and teach us how to live to the praise of Thy holy name, to-day, this year, and all the years. And this we ask for Jesus' sake. Amen.

Prove from Scripture—That idolatry displeases God. Shorter Catechism—Ques. 1. What is the chief end of man ? A. Man's chief end is to glorify God, and to enjoy him forever.

The Question on Missions—(First Quarter, Our Church's Budget.)—1. What is meant by the Budget of our church ? The Budget is the amount of money required for the missionary and other work of the whole church. Each part of this work is under the care of a Board or Committee made up of ministers and others appointed by the General Assembly.

Lesson Hymns—Book of Praise : 47 (Supplemental Lesson), 152, 161, 69 (Ps. Sel.), 160 (from PRIMARY QUARTERLY), 151.

FOR WRITTEN ANSWERS

1. How long after Joshua's death did the Israelites serve the Lord ?
2. Describe the conduct of the new generation
3. How did the Lord show (1) His anger, (2) His mercy ?

SIGN NAME HERE

Lesson II. DEBORAH AND BARAK DELIVER ISRAEL January 10, 1915

BETWEEN THE LESSONS—Ch. 2: 20-23 tells how the Lord, in His anger against His people for their evil doings, permitted the heathen peoples of Canaan to continue dwelling round about them. Ch. 3 tells of a series of oppressions and deliverances. Vs. 1-3 refer to the oppression by Jabin, whose general was Sisera.

GOLDEN TEXT—The righteous cried, and the Lord heard, and delivered them out of all their troubles.—Psalm 34: 17 (Rev. Ver.).

Memorize vs. 14, 15.

THE LESSON PASSAGE—Judges 4: 4-16. Study Judges 4: 4-23; 5: 1-22.

4 And Deb'orah, a prophetess, the wife of ²Lap'idoth, she judged Is'rael at that time.

5 And she dwelt under the palm tree of Deb'orah between Ra'mah and Beth'el in ¹mount Ephraim: and the children of Is'rael came up to her for ⁴judgment.

6 And she sent and called Bar'ak the son of Abin'oam out of Ke'desh-naph'tali, and said unto him. Hath not the Lord ⁶God of Is'rael commanded, saying, Go and draw ⁸toward mount Ta'bor, and take with thee ten thousand men of the children of Naph'tali and of the children of Zebu'lun?

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

8 And Bar'ak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, ⁷then I will not go.

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

10 And Bar'ak called Zebu'lun and Naph'tali ¹⁰to

Revised Version—Now Deborah; ²Lappidoth; ⁶unto; ⁷Omit then; ⁸together to; ⁹there went up ten; ¹⁰Kenite had severed himself from the Kenites, even from the children of Hobab the brother in law of Moses, and had pitched his tent as far as the oak in Zaanannim; ¹¹told; ¹²Omit of; ¹³and Sisera lighted down from his chariot; ¹⁴by the; ¹⁵Omit and.

Ke'desh; and ⁹he went up with ten thousand men at his feet: and Deb'orah went up with him.

11 Now He'ber the ¹⁰Ke'nite, which was of the children of Ho'bab the father in law of Mo'ses, had severed himself from the Ke'nites, and pitched his tent unto the plain of Zaana'im, which is by Ke'desh.

12 And they ¹¹shewed Sis'era that Bar'ak the son of Abin'oam was gone up to mount Ta'bor.

13 And Sis'era gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Haro'sheth of the Gen'tiles unto the river ¹²of Ki'shon.

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

15 And the Lord discomfited Sis'era, and all his chariots, and all his host, with the edge of the sword before Bar'ak; ¹³so that Sis'era lighted down off his chariot, and fled away on his feet.

16 But Bar'ak pursued after the chariots, and after the host, unto Haro'sheth of the Gen'tiles: and all the host of Sis'era fell ¹⁴upon the edge of the sword, ¹⁵and there was not a man left.

*HOME DAILY BIBLE READINGS

M.—Deborah and Barak deliver Israel, Judg. 4: 4-14.

T.—Deborah and Barak deliver Israel, Judg. 4: 15-23.

W.—Deborah and Barak deliver Israel, Judg. 5: 1-11.

Sunday—The great deliverer, Ps. 33: 8-22.

Th.—Deborah and Barak deliver Israel, Judg. 5: 12-22.

F.—Moses' song of deliverance, Ex. 15: 1-11.

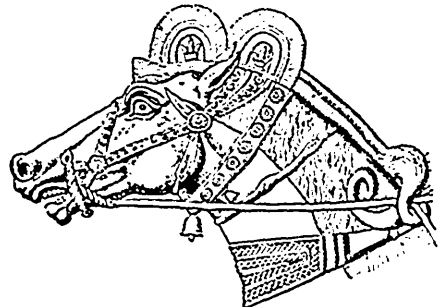
S.—Giving God the glory, Ps. 115: 1-13.

THE LESSON EXPLAINED

I. DEBORAH'S COMMAND—4, 5. Deborah; meaning a "bee." A prophetess; that is, a woman who spoke under the direction of the Spirit of God. Wife of Lappidoth. The name means "lamps" or "torches." Judged Israel; that is, delivered Israel from their enemies. Deborah is the fourth of the "judges" raised up for this purpose. Dwelt; Rev. Ver. Margin, "sat," to decide disputes. Palm . . of Deborah; a palm tree which afterwards bore the name of the prophetess and judge. Ramah; a city 5 miles north of Jerusalem and about 6 from Bethel, now Beitin, a city at the head of the ravine running up amongst the mountains from Jericho to Ai. In mount Ephraim; in that part of the central mountain range of Palestine occupied by the tribe of Ephraim. Came . . for judgment; to have their disputes settled according to the common law of Israel.

6, 7. Barak; meaning "a flash of lightning." Kedesh-naph'tali; a city in the territory belonging to the tribe of Naphtali, now the village of Kades about 4 miles north of the entrance of the Jordan into Lake Huleh. The Lord . . commanded; through me His prophetess. Draw toward; march on. Mount

Tabor; a cone-shaped hill about 1,843 feet above sea level at the northeast end of the plain called Es-



HEAD OF ASSYRIAN CHARIOT-HORSE, SHOWING COLLAR AND BELLS ATTACHED

drælon. Children of Naphtali and Zebulun; fighting men of these tribes dwelling to the north of Mount Tabor and the Plain of Esdrælon. Draw unto thee. The Lord would bring the enemy to Barak.

To the river Kishon; a stream, swollen in winter to a torrent, 35 miles long running through the Plain of Esdralon to the Mediterranean, the second river of Palestine. Sisera. See Between the Lessons.

II. BARAK'S REQUEST.—8-10. If thou wilt go with me. Barak wishes to have Deborah with him, so that he may be sure of divine guidance to give confidence to him and his followers. I will surely go. Deborah was the real leader, and Barak leaned upon her. Not for thine honour. The chief glory of the promised victory would not be Barak's. Sell Sisera; give him up absolutely as a slave belongs to his master. A woman; not Deborah, but Jael (see vs. 17-23). Deborah . . . went . . . to Kedesh; a journey of 4 or 5 days.

III. BARAK'S VICTORY.—11-13. Heber the Kenite; Jael's husband, v. 17. Of the children of Hobab. See Num. 10 : 29. Severed himself. The Kenites dwelt in the south of Judah. Plain of Zaanaim; in the territory of Naphtali. They shewed Sisera; that is, his scouts or spies. Gathered . . . nine hundred chariots of iron; consisting of a light wooden body strengthened with metal plates, open behind, with two wheels, drawn by a pair of horses. Three men occupied the chariot, a driver, an archer and a shield-bearer. Harosheth; some 16 miles from Mount Tabor.

Vs. 14-16 tell of Barak's complete victory over Sisera, and vs. 17-23 describe the death of Sisera at the hands of Jacl.

THE GEOGRAPHY LESSON



MOUNT TABOR, a notable landmark, of rare beauty and symmetry, 6 miles east of Nazareth, looks down upon the famous plain or valley of Esdralon, with its many branches. The river Kishon flows through the main valley to the Mediterranean Sea. When Barak assembled his forces, the enemies of Israel under Sisera were in possession of the most desirable valley lands and had command of the valley route: between Damascus and the sea. Barak's men were assembled on the slope of Tabor, and rushed down upon the troops of Sisera on the plain below. The summit of Tabor must have been one of the sights most familiar to Jesus during His boyhood's days in Nazareth.

LESSON QUESTIONS

4, 5 What does the name Deborah mean? What is the meaning of Lapidoth? Explain "judged Israel." What place does Deborah hold amongst the judges? Where is Miriam called a prophetess? (Ex. 15 : 20.) What prophetess lived in the days of King Josiah? (2 Kgs. 22 : 14.) Name a prophetess who tried to make Nehemiah afraid. (Neh. 6 : 14.)

6, 7 Give the meaning of Barak. Where was Kedesh-naphtali? What command did the Lord give Barak? Through whom was it given? Describe Mount Tabor. Where is the river Kishon? What happened Balaam's prophets at the Kishon? (1 Kgs. 18 : 40)

8-10 Why did Barak ask Deborah to go with him? What did Deborah say to him? What woman was to get the honor of the promised victory? Where is Barak praised for his faith? (Heb. 11 : 32, 33.)

11-13 Who was Heber the Kenite? Where did he dwell? What were Sisera's chariots like?

FOR DISCUSSION

1. Which have helped most in God's work, men or women?
2. Is the conduct of Jacl to be commended?

A PRAYER

Father, forgive us for our failure to cry to Thee when we are overwhelmed. May we have grace to tell Thee our needs and to throw ourselves on Thee for mercy and help. But may we not wait till the time of despair to cry to Thee. Teach us how to live with Thee always, to talk to Thee about everything, to seek Thy blessing in all the events of life, and to serve Thee without question. And to Thy name, through Jesus Christ, shall be all the praise. Amen.

Prove from Scripture—That victory comes from God.

Shorter Catechism—Ques. 2. What rule hath God given to direct us how we may glorify and enjoy him? A. The word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.

The Question on Missions—2. What is the work of the Board of Home Missions and Social Service? To assist the weaker congregations, and to provide for the preaching of the gospel amongst English-speaking settlers in the newer and needier districts, and amongst the French-Canadians and the Indians and foreigners in Canada, including the Jews; to keep up schools and hospitals where these are needed; and to fight against the many evils found in our land.

Lesson Hymns—Book of Praise : 47 (Supplemental Lesson), 252, 250, 54 (Ps. Sel.), 293 (from PRIMARY QUARTERLY), 251.

FOR WRITTEN ANSWERS

1. What promise did Deborah give to Barak?

.....

2. What was the fate of Sisera?

.....

SIGN NAME HERE

Lesson III.

THE CALL OF GIDEON

January 17, 1915

BETWEEN THE LESSONS—Ch. 5 contains the triumph song of Deborah after Barak's victory. In vs. 1-10 of ch. 6 we are told of an oppression of Israel by the Midianites, and a message from the Lord through a prophet.

GOLDEN TEXT—Blessed is the man whom thou choosest.—Psalm 65 : 4.

Memorize vs. 14-16.

THE LESSON PASSAGE—Judges 6: 11-16, 33-40. Study Judges 6 : 11-40.

11 And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites.

12 And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valour.

13 And Gideon said unto him, Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites.

14 And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

15 And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house.

16 And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

33 Then all the Midianites and the Amalekites and the children of the east were gathered together,

Revised Version—the angel of the Lord came; the oak; he was beating out; in; lord; wondrous works; cast us off; hand of Midian; Omit thou shalt; Omit my; the poorest; assembled themselves together; they passed; spirit (small "s"); together after; and they also were gathered together after; spoken; on the threshing-floor; if there be dew on; ground, then; pressed; kindled against.

and went over, and pitched in the valley of Jezreel. 34 But the Spirit of the Lord came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him.

35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphthali; and they came up to meet them.

36 And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said,

37 Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said.

38 And it was so: for he rose up early on the morning, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.

39 And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

*HOME DAILY BIBLE READINGS

M.—The call of Gideon, Judg. 6 : 11-24.

T.—The call of Gideon, Judg. 6 : 25-32.

W.—The call of Gideon, Judg. 6 : 33-40.

Th.—God chooses the humble, 1 Sam. 9 : 15-21.

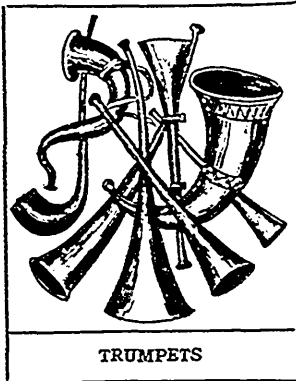
F.—Reverence before God, Ex. 3 : 1-6.

S.—"I will be with thee," Ex. 3 : 7-14.

Sunday—A call to courage, Josh. 1 : 1-9.

THE LESSON EXPLAINED

I. THE CALL.—11. An angel of the Lord; in human form. (Compare Gen. 18 : 2; Josh. 5 : 13; ch. 13 : 3.) It is a common belief that such appearances



TRUMPETS

in the Old Testament were of the second person in the Trinity. Sat under an oak; literally "the terebinth," a common tree in Palestine, a hardy, long-lived and spreading tree, a well known landmark and probably a sacred tree. In Ophrah; a village now unknown in the territory of the

tribe of Manasseh. Joash the Abiezrite. See Josh. 17 : 2. Gideon; meaning "Hewer." Threshed; literally, "beat out," probably with a stick,—the word

is used of beating fruit off a tree. In the winepress (Rev. Ver.); a shallow vat cut in the sloping surface rock affording some concealment. To hide it; literally "to cause it to flee," that is, to conceal either the wheat or the threshing. From the Midianites; a wandering tribe of northern Arabia, who had invaded central Palestine in great hordes. Threshing was usually done with oxen and in an exposed place.

12, 13. The Lord is with thee; a form of greeting as common as our "good by." Oh; as if to say, begging your pardon, or, if I may speak without offence, an indication of humility or even timidity. My Lord, an acknowledgment of the visitor's divinity. If the Lord be with us. It seems to Gideon almost mockery to say that God is with His people while they are being so sorely oppressed. Forsaken us; literally, "beaten us down," hence rejected us. Into the hands; the "palm," pointing to the grasp in which the Midianites held them.

14-16. The Lord looked upon him. The angel is regarded as the Lord Himself (compare Gen. 32 : 30; Josh. 6 : 2). In this thy might; the bodily strength which had given Gideon his name. Have not I sent thee; so that Gideon would have not only his own strength but God's help as well. My family. The Hebrew word denotes a division of a tribe including

many families. My father's house; my family, in which there might be several households. Again Gideon, though so strong physically, shows himself self-distrustful. I will be with thee. This would make Gideon's victory certain. As one man. The whole host would be destroyed suddenly as by a single blow.

Vs. 17-24 describe the first sign which Gideon asked and received as a proof that God had spoken to him, and vs. 25-32 tell of the overthrow of Baal's altar.

II. THE CONFLICT.—33-35. Midianites and . . Amalekites. The Amalekites were a tribe who roamed from the southern boundary of Judah to Egypt and the peninsula of Sinai. Children of the east; other wandering desert tribes. Went over; the Jordan. Pitched; encamped. Valley of Jezreel; the valley leading from the Jordan into the great plain of Esdraelon. The Spirit of the Lord; strength and wisdom from God. Came upon Gideon; literally, "put him on" as a garment, clothed itself with him. Blew a trumpet; sounded the war horn. Abiezer; his own clan. Manasseh . . Asher . . Zebulun . . Naphtali; the tribes of the neighborhood.

III. THE CONFIDENCE.—36-40. If thou wilt save Israel. Gideon's doubts have not yet been wholly removed, and he asks a second sign. A fleece of wool. The Hebrew word means what has been shorn. On the threshing-floor (Rev. Ver.); a large specially prepared space in an elevated position. Dew; which in Palestine is often so copious as to be like rain. Wringed . . a bowl full; probably the shallow drinking cup, usually of brass, still used in the East. Vs. 39, 40 tell of the third sign which Gideon asked and received.

AN EASTERN THRESHING FLOOR

A threshing floor in the East is simply a circle of level ground which has been carefully cleaned and beaten hard, and is enclosed with a row of big stones to prevent the straw from being too widely scattered. The spot selected always stood higher than the surrounding ground, so that it should be open to the air currents and that rain, if it occurred, though it seldom rained in harvest time, might run off without doing injury. The sheaves were unbound and scattered about the floor till a heap was formed about a foot high. Cattle were then driven over it repeatedly, or a threshing machine drawn by cattle. The threshing machines were of two kinds: the drag, a heavy wooden board having its under side studded with nails or sharp fragments of stone, weighted with large stones and the driver himself, who stood, sat or even lay upon it and the wagon provided with sharp metal discs affixed to revolving rollers set in a rude wagon frame.

LESSON QUESTIONS

11 Who is the "angel of the Lord" commonly be-

lieved to have been? What kind of tree was the "oak"? Where was Ophrah? What did Gideon's name mean? To what tribe and to which division of it did he belong? Where was he threshing wheat? Why was he working in such a place? Who were the Midianites?

12, 13 How did the angel greet Gideon? What indication of humility is there in Gideon's reply? How did he acknowledge his visitor's divinity? Why did Gideon question whether God was with His people? What prophet became discouraged because God's enemies seemed to have triumphed? (1 Kgs. 19 : 9, 10.)

14-16 What did the angel mean by "thy might"? What other ground of trust had Gideon? What does Gideon's reply indicate? What prophet called himself a child? (Jer. 1 : 6.)

33-35 Who were Israel's foes? Where did they gather? Who gave strength to Gideon? Whom did Gideon summon?

36-40 What three signs of God's presence did Gideon ask and receive?

FOR DISCUSSION

1. Have we ever any good reason for doubting God's care?
2. Should we ever think our duties too difficult?

A PRAYER

O Thou who art a Spirit, infinite, eternal and unchangeable, we thank Thee that Thou dost love us and that Thou art ever by our side speaking the word of peace, and giving the call to conflict for Thee. May we be at peace because we believe Thee and in Thy strength are turning from sin. May it be our joy to do for Thee whatever Thou dost ask, in the home, in the church, or out in the world. Teach us how to bear witness for Thee, and may our witness-bearing be used for Thy glory. For Jesus' sake. Amen.

Prove from Scripture—That God chooses his servants' work.

Shorter Catechism—Ques. 3. What do the Scriptures principally teach? A. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

The Question on Missions—3. What work is done under the Board of Foreign Missions? Missionaries, —men and women—ar. sent to preach and teach and heal the sick amongst the heathen in Trinidad and British Guiana, Korea, Formosa, Central India and China, and work is carried on amongst the Chinese in Canada.

Lesson Hymns—Book of Praise . 47 (Supplemental Lesson), 273, 264, 34 (Ps. Sel.), 527 (from PRIMARY QUARTERLY), 272.

FOR WRITTEN ANSWERS

1. Describe the call of Gideon

2. What three signs were given to him?

SIGN NAME HERE

Lesson IV. **GIDEON AND THE THREE HUNDRED** January 24, 1915

BETWEEN THE LESSONS—There is no break between last Lesson and that for to-day.

GOLDEN TEXT—Not by might, nor by power, but by my spirit, saith the Lord of hosts.—Zechariah 4 : 6.
Memorize v. 7.

THE LESSON PASSAGE—Judges 7 : 1-8, 16-23. Study Judges, ch. 7.

1 Then Jerubba'al, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod : so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

2 And the Lord said unto Gideon. The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

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

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

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

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

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

8 So the people took victuals in their hand, and their trumpets : and he sent all the rest of Israel every man

unto his tent, and retained those three hundred men : and the host of Midian was beneath him in the valley.

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

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

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

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

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

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

22 And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the host : and the host fled to Beth-suitah in Zererath, and to the border of Abelmeholah, unto Tab'ath.

23 And the men of Israel gathered themselves together out of Naph'tali, and out of Ash'er, and out of all Manasseh, and pursued after the Midianites.

Revised Version—1 spring ; 2 and the camp of Midian was on the north ; 3 hand ; 4 trembling ; 5 Omit early ; 6 was ; 7 Omit other ; 8 men of Israel ; 9 but retained the three hundred ; 10 camp ; 11 into the hands of all of them trumpets, and empty pitchers, with torches within ; 12 outermost part ; 13 the trumpet ; 14 For the Lord and for Gideon ; 15 watch, when they ; 16 in pieces ; 17 torches ; 18 ran ; and they shouted, and put them to flight ; 19 they blew the three hundred trumpets ; 20 and against all the host ; 21 as far as Beth-shittah toward Zererah, as far as the border ; 22 by ; 23 were gathered ; 24 Midian.

***HOME DAILY BIBLE READINGS**

M.—Gideon and the three hundred, Judg. 7 : 1-3.

Th.—"Not by might nor by power," Zech. 4 : 1-10.

T.—Gideon and the three hundred, Judg. 7 : 9-18.

F.—Not by their own sword, Ps. 41 : 1-5.

W.—Gideon and the three hundred, Judg. 7 : 19-25.

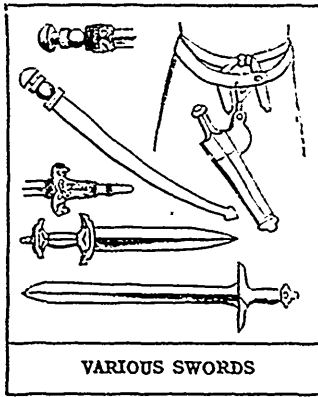
S.—Confidence in God, Is. 40 : 21-31.

Sunday—The victory of faith, 1 John 5 : 1-7.

THE LESSON EXPLAINED

I. **GIDEON'S ARMY.**—1. Jerubbaal ; meaning "Baal strives." For the way in which Gideon received this name, see ch. 6 : 31, 32. Gideon's life henceforth would be a witness to Baal's helplessness. Pitched ; encamped. Well of Harod ; a spring in the Valley of Jezreel. Hill of Moreh ; about 4 miles distant on the north side of the valley, now known as Little Hermon.

3, 3. The people . . . are too many ; while all the time the Israelites thought that they were too few. Lest Israel vaunt themselves ; boast of the victory as though it had depended on



them. Saying, Mine own hand, etc. Compare Deut. 8 : 17 ; 9 : 4, 5 ; Ps. 115 : 1 ; Isa. 10 : 13. The victories of Israel were all due to the power of God. Whosoever is fearful and afraid. Compare Deut. 20 : 8. Depart early. The Hebrew word means to go by a roundabout path, so men in fear would naturally do. Twenty and two thousand. It says little for the warlike spirit of Israel at this time that so many of Gideon's soldiers were cowards.

4-8. Down unto the water ; perhaps a stream which flowed out of the spring of Harod (see v. 1). Try them ; test them, as a refiner tests silver. Every

*Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

one that lapped (takes water in his hand and licks it up like a dog) . . . set by himself ; likewise every one that boweth down. Some think that those who lapped, lay down on the bank at their ease, and thus showed their courage, in contrast with the rest who drank hurriedly from the stream itself. Others think that those who lapped remained standing as if to be on guard against the enemy and thus showed themselves to be practised soldiers. At any rate three hundred men were chosen in this way as the army by which the Lord would save Israel. **Victuals** (provisions) . . . and . . . trumpets ; left behind, by those who went home. The trumpets were curved horns of a cow or ram.

Vs. 9-15 tell of Gideon's visit to the camp of the Midianites.

II. GIDEON'S VICTORY.—16-20. Three companies ; so as to come upon the enemy from as many sides and thus make them believe themselves surrounded. **Trumpet.** See on v. 8. **Pitchers ;** earthenware jars. **Lamps ;** torches made of pieces of resinous wood. **Within the pitchers ;** to conceal them until the right moment. **Middle watch ;** beginning at 10 p.m. The night from 6 p.m. to 6 a.m. was divided into three watches. **Blew . . . trumpets . . . brake . . . pitchers . . . held . . . lamps . . . cried ;** so as to confuse the enemy and make them believe that a great army was upon them.

21-23. **Stood every man.** The Israelites stood still on three sides of the camp, shouting and blowing their trumpets. **All the host ran . . . cried . . . fled.** Panic stricken, they made off in the one direction open to them. **Every man's sword against his fellow ;** believing that their fellow fugitives were Israelites. **Beth-shittah . . . Abel-meholah . . . Tabbath ;** places along the Valley of Jerseel. The distance covered in the flight may have been 9 or 10 miles.

THE GEOGRAPHY LESSON



The Midianites mentioned in the Lesson were encamped at the base of the **HILL OF MOREH** looking down upon a deep valley. A brook, large at some seasons, but greatly reduced in midsummer, runs eastward through the valley, and about 14 or 15 miles away it joins the Jordan at a point where that river is shallow and easily forded. The Midianites, who lived east of the Jordan, had probably crossed at that ford, and come up through the valley. The **WELL OF HAROD**,

near which Gideon's men were encamped, is half a mile to the east of the Hill of Moreh. The Midianite retreat was toward the Jordan eastward.

LESSON QUESTIONS

1 What does Jerubbaal mean? How did Gideon receive this name? Where was his camp? Where were the Midianites encamped? What was the distance between the two camps?

2, 3 What did the Lord say of Gideon's army? What did the Israelites themselves think? Who did the Lord first say were to depart? How many returned to their homes? Who said that the Lord could conquer by means of a few as well as by means of many? (2 Chron. 14 : 11.)

4-8 By what test was the number of Gideon's army further reduced? What explanations have been given of this test? How many men were finally left? What were the trumpets like? Where is it said that a thousand shall flee from one? (Isa. 30 : 17.)

16-20 How did Gideon arrange his men? What were the pitchers like and what was the use he made of them? Describe the lamps.

21-23 Describe the effect of Gideon's stratagem. Whither did the Midianites flee?

FOE DISCUSSION

1. Does a good cause require a large army?
2. Is it cowardly to shrink from danger?

A PRAYER

O Thou who art our strength, we pray that we may know our own weakness in order that we may be ready to be used by Thee. May we be content to labor for Thee in the place where Thou dost put us. Should our call come to us to do some larger work for Thee, may no false modesty keep us in obscurity. But may we be humble always, remembering that we are nothing and that Thou art all in all. Hear us for Jesus' sake. Amen.

Prove from Scripture—That we should be wise in planning.

Shorter Catechism—Ques. 4. What is God? A. God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth.

The Question on Missions—4. Where are our Colleges, and what are they for? We have Colleges at Halifax, Montreal, Kingston, Toronto, Winnipeg, Saskatoon, Edmonton and Vancouver. In these Colleges young men are trained to be ministers of the church throughout the home land or missionaries to the heathen in foreign countries.

Lesson Hymns—Book of Praise : 47 (Supplemental Lesson), 259, 260, 63 (Ps. Sel.), 256 (from PRIMARY QUARTERLY), 262.

FOR WRITTEN ANSWERS

1. By what means and to what number was Gideon's army reduced?
2. What stratagem did Gideon employ and with what result?

SIGN NAME HERE

Lesson V. THE BIRTH OF SAMSON—TEMPERANCE January 31, 1915 LESSON

BETWEEN THE LESSONS—After Gideon's great victory, the people wished to make him king, but he refused this title, and continued to rule as judge during twenty peaceful years, ch. 8: 28. His son Abimelech, however, did become king, reigning three years, ch. 9: 22. At his death, rule by "judges" was restored. Several less important holders of this office are named in ch. 10; and chs. 11 and 12 tell of Jephthah, one of the most famous. Then comes the story of Samson, who was raised up of God to judge Israel and to perform many valiant deeds against the Philistines, who were now their oppressors.

GOLDEN TEXT—Beware, I pray thee, and drink no wine nor strong drink.—Judges 13: 4 (Rev. Ver.).

Memorize vs. 12-14.

THE LESSON PASSAGE—Judges 13: 8-16, 24, 25.

8 Then Mano'ah intreated the Lord, and said, ¹O my Lord, let the man of God ²which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

9 And God hearkened to the voice of Mano'ah; and the angel of God came again unto the woman as she sat in the field: but Mano'ah her husband was not with her.

10 And the woman made haste, and ran, and ³showed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day.

11 And Mano'ah arose, and went after his wife, and came to the man, and said unto him, *Art thou the man that spakest unto the woman?* And he said, I am.

12 And Mano'ah said, Now let thy words come to ⁴pass. How shall we order the child, and *how* shall we do unto him?

Revised Version—¹Oh Lord, I pray thee, let; ²whom; ³told; ⁴pass: what shall be the manner of the child, and what shall be his work; ⁵that we may make ready; ⁶make ready; ⁷the; ⁸spirit (small "s"); ⁹in Mahaneh-dan, between.

* HOME DAILY BIBLE READINGS

M.—The birth of Samson, Judg. 13: 8-16.

T.—The birth of Samson, Judg. 13: 17-25.

W.—The divine protector, Ps. 34: 7-22.

Th.—Be warned, Prov. 23: 12-23.

F.—Beware intemperance, Isa. 5: 11-16.

S.—Wise counsel, Prov. 1: 7-18.

Sunday—Wise training, Deut. 6: 1-7.

THE LESSON EXPLAINED

I. THE PRAYER.—8, 9. Manoah. The name means "Rest" or "Place of Rest." Intreated the Lord; offered an earnest prayer. The man of God; the angel of the Lord who had appeared to Manoah's wife (see v. 3) and promised that she should have a son. It seems (v. 6) that the woman was not sure whether he was really an angel or a man with a special knowledge of God's will. Come again. Manoah wished to see the messenger who had brought such wonderful news to his wife. Teach us, etc. The father wished to know how to train the son who was to be given to him. God hearkened; answered the prayer offered to Him by sending the angel to the woman as she was in the field alone.

10-12. Behold, the man. She had not asked his name (the first question usually put to a stranger in the East), which shows how great an impression he had made on her. Art thou the man...? Manoah asks the stranger whether he is the one who had previously spoken to his wife. Now let thy words, etc.; "if what thou sayst comes true." How shall we order, etc. The meaning is, "How shall the child be brought up?" What shall be his work (Rev. Ver.)? What is the occupation which he should follow?

II. THE COMMAND.—13, 14. Of all that I said. See vs. 5, 7. Not eat... any thing... of the vine;



DRINKING WINE

not even the grapes nor the thick, intensely sweet grape juice, called grape honey, still made in Syria. Neither... drink wine or strong drink; for her son was to abstain from these and this would be easier for him if his mother did so. Any unclean thing; any food forbidden by law (see Ex. 22: 31).

15, 16. Let us detain thee; as an honored guest. Made ready a kid (Rev. Ver.). Compare ch. 6: 18, 19. This was a usual provision in the East for a meal offered

*Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

to a visitor. **I will not eat**; for, although Manoah was unaware of it, this was no mere man like himself. **Bread**; food in general. **Offer a burnt offering**; the sacrifice (see Ex. 29 : 15-18 ; Lev. 1 : 1-17 ; 6 : 8-13) in which the victim was wholly consumed. **Unto the Lord**. These words were meant to prepare Manoah for the discovery (see vs. 17-23) that it was a supernatural being who had been speaking to him.

III. THE BLESSING.—24, 25. **Bare a son**; according to the promise of God's messenger. **Samson**; meaning "Sun man." **The child grew**; tenderly cared for and diligently trained, we may be sure, by his parents. **The Lord blessed him**. Samson had a rich inheritance,—his upbringing by pious parents and the blessing of God. **The Spirit of the Lord**; the divine energy showing itself in feats of great physical strength. **Began to move him**; to put forth his mighty bodily powers. **Camp of Dan**; or Mahanch-dan, the name of a place. **Zorah**; on the borders of the tribes of Dan and Judah. **Eshtaol**; two miles east of Zorah.

THE WAR AND STRONG DRINK

The war is bringing us some important lessons about the use of strong drink.

One of the warnings in the famous address of Lord Kitchener to the British soldiers was against wine. This experienced leader knows the perils which follow the use of drink by those who are fighting the battles of their country.

The Russian emperor [has forbidden the manufacture and sale of vodka, the fiery whiskey which has for so long been in use among his people. Eye witnesses tell us that already throughout the villages of Russia the benefits of giving up vodka are seen in the greatly improved appearance of the people and the greater comfort and happiness of their homes. Without any doubt the soldiers of this great country, our ally, will fight the better because they are sober.

LESSON QUESTIONS

8, 9 What does the name Manoah mean? What did Manoah ask of God? Who was the "man of God?" What did Manoah wish to know? How was Manoah's prayer answered? May we pray to God for everything we desire? (Phil. 4 : 6.)

10-12 What did Manoah's wife do when God's messenger came the second time? What is the first question put to a stranger in the East? Why had Manoah's wife not asked this question? How did Manoah address the stranger? What two questions did Manoah then ask? What promise is given to parents who rightly train their children? (Prov. 22 : 6.)

13, 14 What command did the angel give to Manoah's wife? Why was this command given? What family in Israel abstained from wine? (Jer. 35 : 6.)

15, 16 What invitation did Manoah give? Why did the visitor refuse? What did the visitor propose?

24, 25 How did the spirit of the Lord show itself in Samson?

FOR DISCUSSION

1. Is it ever necessary to use strong drink as a beverage?
2. Can a liquor license law be morally right?

A PRAYER

Make us fruitful for Thee, our Father. Take away all evil from our hearts. May we not consent to sin, but may we strive against temptation in the power of Thy might. Teach us our responsibility for others. Show us what we may do for them. Lay on our hearts the burden of others' sorrows, and show us how to do our part to relieve these. Prosper every effort that is made to overthrow the liquor traffic, and hasten the coming of Thy kingdom. This prayer we offer in Jesus' name. Amen.

Prove from Scripture—That true success requires temperance.

Shorter Catechism—Review Questions 1-4.

The Question on Missions—5. Where are the Pointe-aux-Trembles Schools, and what are they doing? The Schools are on the north bank of the St. Lawrence River, about 9 miles below Montreal. The pupils are chiefly sons and daughters of French Roman Catholic parents, who receive a good general education, special attention being devoted to Bible study.

Lesson Hymns—Book of Praise : 47 (Supplemental Lesson), 197, 210, 16 (Ps. Sel.), 11 (from PRIMARY QUARTERLY), 209.

FOR WRITTEN ANSWERS

1. How was the birth of Samson foretold?.....
-
2. What did Manoah ask concerning him?.....
-
3. What command was given to his mother?.....
-
4. How did God's spirit show itself in Samson?.....
-

SIGN NAME HERE.....

Lesson VI.

* RUTH CHOOSES THE TRUE GOD

February 7, 1915

LESSON SETTING—In the days of the Judges, a man named Elimelech, with his wife Naomi and his two sons, Mahlon and Chilion lived at Bethlehem. A famine, probably caused by drought, came upon the land, and Elimelech and his family went to dwell in the fertile land of Moab. Here Elimelech died, and his two sons married Moabitish wives, Orpah and Ruth respectively. After a while Mahlon and Chilion also die, and Naomi decides upon returning to Bethlehem.

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

Memorize vs. 16, 17.

THE LESSON PASSAGE—Ruth 1:6-18. Study Ruth, ch. 1.

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

7 ¹ Wherefore she went forth out of the place where she was, and her two daughters in law with her ; and they went on the way to return unto the land of Ju'dah.

8 And Na'omi said unto her two daughters in law, Go, return each ² to her mother's house : the Lord deal kindly with you, as ye have dealt with the dead, and with me.

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

10 And they said unto her, ³ Surely we will return with thee unto thy people.

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

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

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

have hope, if I should ⁶ have an husband ⁸ also to night, and should also bear sons ;

13 Would ye ⁷ tarry for them till they were grown ? would ye ⁸ stay for them from having husbands ? nay, my daughters ; for it grieveth me much for your sakes ⁹ that the hand of the Lord is gone ¹⁰ out against me.

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

15 And she said, Behold, thy sister in law is gone back unto her people, and unto her ¹¹ gods : return thou after thy sister in law.

16 And Ruth said, Intreat me not to leave thee, ¹² or to return from following after thee : for whither thou goest, I will go ; and where thou lodgest, I will lodge : thy people shall be my people, and thy God my God :

17 Where thou diest, will I die, and there will I be buried : the Lord do so to me, and more also, if ¹³ ought but death part thee and me.

18 ¹⁴ When she saw that she was stedfastly minded to go with her, ¹⁵ then she left speaking unto her.

†HOME DAILY BIBLE READINGS

M.—Ruth chooses the true God, Ruth 1 : 1-10.

Th.—A time of decision, Deut. 30 : 15-20.

T.—Ruth chooses the true God, Ruth 1 : 14-22.

F.—A wise decision, Josh. 24 : 14-25.

W.—Honor thy father and mother, Eph. 6 : 1-8.

S.—Denying self for Christ, Luke 9 : 18-26.

Sunday—God's universal care, Ps. 145 : 9-21.

THE LESSON EXPLAINED

I. DEPARTURE.—6, 7. She ; Naomi, whose name means "pleasant." Daughters in law ; Orpah and Ruth. Return ; to Bethlehem, 6 miles south of Jerusalem, whence Naomi had come with her husband and where she had a little property, ch. 4 : 3. From . . . Moab ; a heathen country east of the Dead Sea. The Lord had visited ; paid attention to. His people ; the Israelites. Giving them bread ; that is, good harvests to supply them with food. Naomi and her husband had left Bethlehem on account of famine. Went forth. In the East a parting seldom takes place in the house. The departing one is usually accompanied by friends for some distance on the road. Unto the land of Judah ; the territory given by Joshua to the tribe of Judah.

8, 9. Naomi said ; probably when the three had reached the border between Moab and the land of Israel. To her mother's house ; to her mother's

part of the house. In the East, sons-in-law and daughters-in-law, with their children, lived with their wives' parents as one family, but with different quarters. The husbands of Orpah and Ruth being dead, Naomi now urges them to go back to live with their mothers. The Lord deal kindly with you ; an Eastern salutation. The dead ; Mahlon and Chilion, the sons of Naomi and husbands of Orpah and Ruth. Best . . . in the house of her husband Naomi

desires that her daughters-in-law shall marry again. Kissed . . . lifted up . . . voice . . . wept ; like true Orientals giving free vent to their feelings.

II. DISMISSAL.—10-13. Return with thee ; leaving their home and country for a strange land. But Naomi refuses their offer. She feels that her daughters-in-law will not be content to remain without husband's and children. But she has no more sons to marry them, and, even if



NAOMI, ORPAH AND RUTH

*This Lesson has been selected to be treated as a Special Missionary Lesson for the Quarter.

†Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

she were to marry again and have sons, Orpah and Ruth would not be willing to wait until these were grown up and able to become their husbands.

III. DECISION.—14, 15. Wept again. See v. 9. Orpah kissed her; and returned to her people. Ruth clave unto her; with a tender, faithful love. Behold. See in Orpah's return an example which it were wise to follow. Sister in law . . . unto her people; following Naomi's counsel. Unto L^r god (Rev. Ver.). By going back to her mother's house Orpah returned to the worship of the Moabites' god, though, in Elimelech's household, she had worshiped the true God of Israel.

16-18. Intreat me not to leave thee. Ruth had counted the cost, and nothing could move her from her fixed resolve. Or to return; even to home and kindred and country. Thou . . . I. Thenceforth these two would share the same lot. Thy people . . . my people. Her love had overcome the ties of race and kindred. Thy God my God; instead of Moab's false gods. Wher thou . . . there will I be buried; a declaration of her resolve to be one with Naomi, in the other world, as well as in this world. The Lord do so to me, etc.; a common form of oath. Stedfastly minded . . . left speaking. The choice had been made, and further opposition was useless.

THE GEOGRAPHY LESSON



MOAB, in Ruth's time, included a large district east of the Dead Sea and extending some distance up the Jordan. The area of the country was about 50 miles long by 30 broad. It is a high tableland or plateau about 3,000 feet above the Mediterranean, or 4,300 feet above the Dead Sea. The cultivated portion is only 10 or 12 miles broad. The plateau is divided into two parts by the river Arnon. "In spring the rounded shapeless hills are covered with grass or wild flowers.

LESSON QUESTIONS

6, 7 Who was Naomi? What does her name mean? Who were her daughters-in-law? Whither was Naomi returning? From what country? Why had Naomi and her husband left Bethlehem? What led Naomi to return? Where are we told that Rachel was buried in Bethlehem? (Gen. 48: 7.) Find the story of David's anointing at this place (1 Sam. 16: 1-13). What prophet foretold that Christ should be born here?

FOR WRITTEN ANSWERS

1. What great decision did Ruth make?.....

2. Show that the gospel is meant for the heathen as well as for ourselves.....

SIGN NAME HERE.....

(Mic. 5: 2.)

8, 9 How far did Orpah and Ruth probably accompany Naomi? What did she urge them to do? What did she desire for them? How did all three show their grief?

10-13 What offer did both Orpah and Ruth make? What reason did Naomi give for refusing it?

14, 15 What did Orpah at last do?

16-18 What decision did Ruth make? State all that her choice involved. Where did Jacob show a like persistence? (Gen. 32: 26.) What prophet acted in a like manner? (2 Kgs. 2: 6.) Also, what woman in the New Testament? (Matt. 15: 22-28.)

FOR DISCUSSION

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

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

A PRAYER

Father, we thank Thee for the story of Ruth's devotion, and we ask that we may be as true in our attitude to Thee. Thou art our king, for Thou hast chosen us and we have given ourselves to Thee. May we be Thy faithful followers, rejoicing to have Thee rule over us. May our lives prove the reality of our profession of obedience. Give us power to win others by our testimony for Thee. Teach us to know Thee, and to find in Thee peace and joy and rest. And to Thee shall be all the glory, through Jesus Christ. Amen.

Prove from Scripture—That we should choose God's service.

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

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

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

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

BETWEEN THE LESSONS—In our studies we pass from the story of Ruth to the story of Samuel. He was born at Ramah, or Ramathaim (ch. 1: 1), in answer to the prayer of his mother Hannah (ch. 1: 11), who gave him to the service of God in the tabernacle at Shiloh. At this time Eli was the high priest, and also a judge over Israel. It was a time of great confusion and disorder in the land (see Judges 21: 25). Every man did that which was right in his own eyes. Samuel was raised up to restore order and to rule over Israel.

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

Memorize vs. 8, 9.

THE LESSON PASSAGE—1 Samuel 3: 1-13, 19, 20. Study 1 Samuel 1: 24-28; ch. 3.

1 And the child Samuel 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 Samuel was laid down to sleep;

4 That the Lord called Samuel: 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, Samuel. And Samuel 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 Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him.

8 And the Lord called Samuel 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 Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place.

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

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

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

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

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

20 And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the Lord.

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

*HOME DAILY BIBLE READINGS

M.—Samuel called to be a prophet, 1 Sam. 1: 24-28; 3: 1-10.

T.—Samuel called to be a prophet, 1 Sam. 3: 11-21.

W.—A godly child, 2 Tim. 3: 10-17.

Th.—A promise to youth, Prov. 8: 6-17.

F.—The call of Isaiah, Is. 6: 1-8.

S.—A call answered, Mark 1: 14-20.

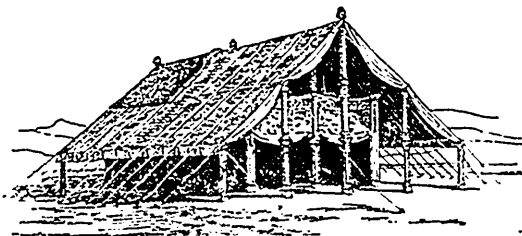
Sunday—A faithful prophet, Ezek. 2: 1-8.

THE LESSON EXPLAINED

I. SAMUEL'S CALL.—1. The child Samuel; now from thirteen to fifteen years of age, older than Jesus when He was busy about His "Father's business," Luke 2: 42, 49. Ministered unto the Lord; helped in the services of the tabernacle.

Word of the Lord . . . precious; that is, rare, because, owing to the wickedness of the times, God now seldom spoke to the people through prophets. No open vision; no message from God which was published amongst the people.

2-7. At that time; literally, "on that day," a day which Samuel could never forget. Eli laid down; in some building connected with the tabernacle. Eyes began to wax (an old English word for "grow") dim. Old and half blind, he needed some one like Samuel at hand to wait upon him. Lamp of God; the seven-



THE TABERNACLE

branched lamp-stand, which stood in the Holy Place, Ex. 40: 24. It was lighted in the evening, and burned until the morning, Ex. 27: 20, 21. In the temple; a name used here and in ch. 1: 9 for the tabernacle, and the buildings round about it. 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 to sleep; not far from Eli, and ready to answer any call from him. Twice the Lord called Samuel, and the boy ran to Eli, thinking it was the old man's voice. Did not yet know the Lord; did not understand God's way of speaking to His servants.

8-10. The third time. Again the Lord called, for He knew that Samuel, though inexperienced, was willing to obey. Eli perceived, etc. He knew that God had

been speaking to Samuel, and told the lad what to answer when he heard the voice again. God had spoken to Eli himself shortly before, through a prophet, ch. 2: 27-36. **The Lord came . . . stood . . . called.** This time He was seen as well as heard.

II. SAMUEL'S MESSAGE.—11-13. **I will do a thing in Israel.** The whole nation had sinned, and therefore must suffer. **Ears . . . shall tingle.** The news would shock the hearers, as a loud shrill sound thrills the ears with pain. **Perform against Eli.** The punishment was to fall most heavily upon him and his family. **Begin . . . make an end.** God's work is always thoroughly done. **Iniquity . . . he knew** (Rev. Ver.) . . . and . . . restrained . . . not. Eli had merely given his sons a gentle reproof (ch. 2: 23, 24) for their wickedness (ch. 2: 12-17), when he should have expelled them from the priesthood.

III. SAMUEL'S AUTHORITY.—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 the heroes of Hebrew history, from Abraham onwards. Let none of his words fall, etc.; that is, fail but confirmed them so that they were not useless.** **From Dan . . . to Beersheba; that is, from north to south, all through the land. Knew . . . Samuel . . . a prophet; one who spoke for God.**

THE GEOGRAPHY LESSON



The traveler on the road north from Jerusalem to Shechem (now Nablus), about 10 miles from Jerusalem, passes Bethel (the modern Beitin), and about 8 miles further on, if he turns to the right for about a mile, turns northward and crosses a small plain, he will see before him the site of **SEILON** (now the ruins of Seilun.) The place is shut in by bare and lofty hills of grey limestone dotted over with a few fig trees. Only on the south is it open towards the plain.

LESSON QUESTIONS

1 How old was Samuel at this time? What are we told of Jesus at a little earlier age? What was Samuel doing? Why did God now seldom speak through

prophets? Where do we read about a famine of "the words of the Lord?" (Amos 8: 11.)

2-7 Why did Eli require some one to wait upon him? Explain "lamp of God" and "ark of God." Where was Samuel sleeping? What name is given to the tabernacle and the buildings surrounding it? How often did God call Samuel? Who did Samuel think had spoken to him? What prophet answered to God's call: "Here am I; send me?" (Isa. 6: 8.)

8-10 What did Eli tell Samuel to answer? Who then appeared and spoke to Samuel?

11-13 What message did the Lord entrust to Samuel? Why did Samuel shrink from telling the message?

19, 20 What was the source of Samuel's strength? What office did Samuel fill?

FOR DISCUSSION

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

A PRAYER

O Thou who art of purer eyes than to behold iniquity, make us like Thyself. May we be pure as Thou art pure. Teach us that purity comes only as the fruit of earnest striving in the fear of the Lord. Create in our souls thirst for Thee. May we hear with gladness Thy call to serve Thee: then may we respond with eagerness. Bless the children in our homes and make them Thine. Bless the parents who teach them of Thee, and make them diligent and earnest. And to Thee shall be all the praise, through Jesus Christ our Lord. Amen.

Prove from Scripture—That God calls the young to serve him.

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

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

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

FOR WRITTEN ANSWERS

1. How did the Lord make Himself known to Samuel?
2. To whom was Samuel given a message, and what was it?
3. How widely did Samuel become known as a prophet?

SIGN NAME HERE

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

BETWEEN THE LESSONS—The Lesson for to-day follows upon that for last Sabbath without a break.
GOLDEN TEXT—Be ye doers of the word, and not hearers only, deluding your own selves.—James 1 : 22 (Rev. Ver.).

Memorize vs. 10, 11.

THE LESSON PASSAGE—1 Samuel 4 : 1-13, 18. Study 1 Samuel 4 : 1-18.

1 And the word of Sam^uel came to all Is^rael. Now Is^rael went out against the Philⁱstines to battle, and pitched beside Eb^en-ezer : and the Philⁱstines pitched in Ap^hek.

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

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

4 So the people sent to Shi^loh, ²that they might bring from thence the ark of the covenant of the Lord of hosts, which ³dwelleth between the cher^ubins : and the two sons of E^li, Hophⁿi and Phin^echas, were there with the ark of the covenant of God.

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

6 And when the 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

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

*HOME DAILY BIBLE READINGS

M.—The death of Eli and his sons, 1 Sam. 4 : 1-9.

T.—The death of Eli and his sons, 1 Sam. 4 : 10-18.

W.—Failure through sin, Josh. 7 : 1-9.

Th.—God's call to repentance, Isa. 1 : 10-20.

F.—They hearkened not, Jer. 7 : 21-28.

S.—Wise and foolish, Matt. 7 : 21-29.

Sunday—Hearers and doers, James 1 : 13-27.

THE LESSON EXPLAINED



THE ARK OF THE COVENANT

I. THE ARK : ISRAEL'S CONFIDENCE.—1. The word of Samuel ; the messages which he, from time to time, received from the Lord. Came to all Israel. Samuel made known to the people what the

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 E^gyp^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 ⁴into 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, Hophⁿi and Phin^echas, 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 ⁷a 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.

13 And it came to pass, when he made mention of the ark of God, that he fell from off ⁷the 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.

Lord had revealed to him. Israel . . against the Philⁱstines ; the inhabitants of the plain along the Mediterranean Sea. In the story of Samson (Judges, chs. 13-16) they appear as the enemies and oppressors of Israel. Pitched ; made their camp. Eben-ezer ; meaning "stone of help ;" (see ch. 7 : 12), a place perhaps a little north of Bethel, which lies 12 miles to the north of Jerusalem. Aphek ; meaning "stronghold," the name of several places in Palestine. This one must have been near Eben-ezer.

2, 3. Put themselves in array ; began the attack. Slew . . in the field ; the open country where the Philⁱstines could use their war chariots. People (the soldiers) . . come into the camp. The Israelites, though defeated, with great loss, were not put to flight. The elders ; the officers of the army. The Lord smitten us. They felt that the Lord had permitted their defeat. Fetch the ark ; the sign of God's presence. (See last Lesson.) Out of Shi^loh ; the place about 10 miles north of Bethel, where the tabernacle was. It may save us. The Israelitish leaders believed that having the ark, which was equivalent to God's presence, with them would turn their defeat into victory.

4, 5. Ark . . of the Lord of hosts ; the leader of Israel's armies and the master of all the forces in heaven

and on earth. **Between the cherubim** (Rev. Ver.); two golden winged figures, which stood facing each other, one at each end of the mercy seat which stood upon the ark in the tabernacle. **Ark . . . came into the camp**; borne by the two wicked sons of Eli. **Israel shouted with a great shout**; sure now of victory. (Compare Num. 10: 35; Josh., ch. 6.)

II. THE ARK: THE PHILISTINES' TRIUMPH.—5-13. **Philistines heard**; with astonishment the triumphant shout of the vanquished army. **Hebrews**; the name by which the Israelites were known amongst the surrounding nations. **Afraid**; of the mighty God who had come to the help of their foe. **These mighty gods** (small "g," Rev. Ver.). The Philistines believed that Israel, like themselves, had many deities. **Be strong, etc.** The first panic gave place to the manly resolution to do their best, however powerful the foe might be. "Quit" means to behave. **Servants**; subjects obliged to pay tribute. In the battle that followed, Israel was routed, with a loss of 30,000 slain, the ark of God was taken; and the two sons of Eli . . . were slain. **Ran a man . . . to Shiloh**; about 10 miles to the north. **Clothes rent . . . earth upon his head**; signs of the deepest sorrow. **Eli sat upon his seat** (Rev. Ver.); his seat of office. **By the gate** (Rev. Ver. Margin); the gate of the tabernacle enclosure. **Trembled for the ark**; entrusted to his care. **City cried out**; in dismay at the overwhelming defeat.

III. THE ARK: ELI'S DEATH.—18. **Made mention of the ark.** The messenger had told of the defeat, the loss of life and the death of Eli's sons. But worse than all was the loss of the ark. For, with that gone, how could it be said that Israel was under God's protection and care? **He . . . died**, and so the divine sentence of ch. 3: 12-14 was completely fulfilled.

THE GEOGRAPHY LESSON



Running up from the Maritime Plain through the "foothills" known as the Shephelah, is the broad Valley of Sorek (meaning a particular kind of vine which produced a purple grape.) Where this valley meets the Central Range, may be seen the ruins of a town now called Erma. on the south side of a very rugged ravine. This is supposed to be the site of the ancient KIWATH-BEARIM, to which the ark was sent back by the Phil-

istines in the days of Samuel, and where it remained until David's time. The name means "the Town of the Woods," or as we might say, "Woodville."

LESSON QUESTIONS

- 1 Who made war against Israel? Who were the Philistines? Where was Israel's camp? Where was that of the Philistines?
- 2, 3 How many of the Israelites were slain? To whom did their officers ascribe the disaster? What did they determine to do? Show that God is mightier than all His people's foes. (Rom. 8: 31.)
- 4, 5 Explain the title "Lord of hosts." What were the "cherubim"? By whom was the ark borne into the camp? How was it received?
- 6-13 Why were the Philistines afraid? What did they resolve to do? How did the battle turn out? Who took the news to Eli? Where was Eli waiting?
- 18 What happened when Eli heard the evil news?

FOR DISCUSSION

1. Are symbols like the ark a help or hindrance to faith in God?
2. Is war ever justifiable?

A PRAYER

We praise Thee, our Father, for deliverance from the fear of death. We thank Thee for the forgiveness of the sin that threatens eternal death. Because of these blessings that have come to us, make us mindful of others who yet live in sin and in the shadow of death. Make us Thy ministers to call them to Thyself. May love for Thee and love for them be the impulse that drives us to faithfulness in saving the lost. And may our trust be in Thee always, O Thou Saviour of the lost. Amen.

Prove from Scripture—That sin brings its own punishment.

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

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

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

FOR WRITTEN ANSWERS

1. How did the ark fall into the hands of the Philistines?
 2. What was the cause of Eli's death?
- SIGN NAME HERE**

Lesson IX.

SAMUEL, THE VICTORIOUS LEADER February 23, 1915

BETWEEN THE LESSONS—The Philistines, having captured the ark, carried it away to their own land. The story of the disasters which befel the Philistines and led them to restore the ark to Israel is told in chs. 5, 6. The ark was placed, first at Bethshemesh, a town on the borders of Judæa and Philistia, and then, for 20 years, it was kept at Kirjath-jearim, a town in the central range of mountains running through Palestine. During these long years the Israelites were sorely oppressed by the Philistines. At last they saw that their sufferings had been caused by their sin, and they were filled with sorrow.

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

Memorize vs. 11, 12. **THE LESSON PASSAGE**—1 Samuel 7 : 3-17.

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

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

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

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

7 And when the Philⁱstines heard that the children of Is^rael were gathered together to Miz^peh, the lords of the Philⁱstines went up against Is^rael. And when the children of Is^rael heard it, they were afraid of the Philⁱstines.

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

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

Revised Version—heart; the; Mizpah; whole burnt offering; answered; down; within the border of; border; hand; he; he; he built there.

***HOME DAILY BIBLE READINGS**

M.—Samuel the victorious leader, 1 Sam. 7 : 3-17.

T.—Resting on God, 2 Chron. 14 : 1-12.

W.—"I will strengthen thee," Isa. 41 : 8-13.

Sunday—"God is our refuge," Ps. 46.

Th.—"Through faith," Heb. 11 : 24-34.

F.—Our divine helper, Ps. 124.

S.—Praise for victory, Ps. 144 : 3-15.

THE LESSON EXPLAINED

I. REPENTANCE.—3, 4. Samuel spake; stepping forward as the leader of the people, having steadily grown in influence during the twenty years. If ye do return, etc. They could prove that their sorrow for sin was genuine only by forsaking it. The strange gods and Ashtaroth; that is, the "Baalim and Ashtaroth" of v. 4. Baalim is the plural of Baal and Ashtaroth of Ashtoreth, the male and female deities respectively, worshiped by the Canaanites. The plural is used with reference either to the numerous images of the deities or to the various forms under which they were worshiped. The worship of Baal and Ashtoreth was accompanied by the vilest practices. The people, in response to Samuel's appeal, put away the false gods and goddesses, and served the Lord only.

5, 6. All Israel to Mizpeh; "watch tower," a lofty height about 5 miles



ASHTORETH

northwest of Jerusalem, now called Nebi Samwil ("the prophet Samuel") because it is believed to be Samuel's burial place. Pray for you. Samuel, a child of prayer (ch. 1 : 26-28), became a man of prayer, chs. 8 : 6, 12 : 19, 23 (compare Jer. 15 : 1). Drew water, and poured it out; a picture of hearts outpoured in penitence confession. Fasted; as on the Day of Atonement (Lev. 16 : 29), to express their sorrow. We have sinned; an honest confession certain to secure forgiveness, 1 John 1 : 9. Samuel judged. He was now recognized as Israel's leader.

7-9. Philistines heard; and at once suspected that the gathering meant a revolt against their authority. Went up against Israel; resolved to nip the threatening rebellion in the bud. Israel heard... afraid; remembering their former defeat by the Philistines (see ch. 4 : 10, 11, last Lesson). Cease

not to cry, etc. Their only dependence was on prayer to God. Sucking Isamb . . for a burnt offering ; to picture Israel's full surrender to God.

II. VICTORY.—10-12. The Lord thundered. In Ps. 29 : 3, 4, thunder is described as the voice of God. Philistines . . discomfited . . smitten ; thrown into a sudden panic by the fierce storm. Israel . . pursued ; completing the rout which the Lord had begun. Until . . Beth-car ; some high ground where the Philistines rallied. Stone . . Eben-ozzer ; "stone of help" (see ch. 4 : 1, last Lesson), the very place where Israel had previously been defeated.

III. PEACE.—13-17. Philistines . . came no more ; so strong a ruler did Samuel prove. Into the coast ; within the border. Cities . . from Ekron . . unto Gath ; the border cities of Israel between these two cities of the Philistines. Coasts ; the territory around the restored cities. Amorites ; a general name for the heathen inhabitants of Canaan. Went . . in circuit ; holding courts. Bethel ; 10 miles north of Jerusalem. Gilgal ; near Jericho. Ramah ; Samuel's birthplace and home, perhaps about 20 miles northwest of Jerusalem.

THE GEOGRAPHY LESSON



About 5 miles north of Jerusalem is a narrow valley running northeast and southwest. Down in the valley a few olive trees are growing in soil which seems to have been washed down from the long steep slope which rises to the northeast of the valley. At some earlier time the whole hillside was apparently shaped into terraces, each shelf of earth being held in place by a retaining wall of stone ; but the walls have long been neglected, and many of the terraces can hardly be distinguished. A narrow path leads up to the summit of the hill. On that hilltop stood the Mizpah of Samuel's time. Tradition says that Samuel himself was buried in a tomb just over the crest of the hill. A Mohammedan mosque stands over his supposed burial place.

LESSON QUESTIONS

3, 4 How only, did Samuel tell the people, could they prove their sorrow for sin to be genuine ? What were

the Baalim and Ashtaroth ? Why are these names in the plural ? How did the people act in response to Samuel's appeal ? Where does Paul speak of people's turning from "idols to serve the living and true God ?" (1 Thess. 1 : 9.)

5, 6 Where were the Israelites gathered ? What is this place now called ? Why ? What ceremony was observed ? Of what was this a picture ? Why did the people fast ? What confession did they make ? Find in Proverbs a promise of mercy to him who confesses and forsakes sin. (Prov. 28 : 13.)

7-9 What did the Philistines suspect ? What measures did they take ? What did the Israelites ask of Samuel ? Where is it said that "the . . prayer of a righteous man availeth much ?" (James 5 : 16.)

10-12 To what was the defeat of the Philistines due ? 13-17 At what places did Samuel hold courts ? Where was his home ?

FOR DISCUSSION

1. Does God interfere with the laws of nature to save His people ?
2. Are victories in battle won by prayer ?

A PRAYER

We rejoice, O Saviour, that Thou hast called us by Thy name. Teach us to heed Thy call however it comes to us, to do Thy will, though it seems hard for us, to live in Thy strength, because we are too weak to live alone. Make us like Thee in our preference for others and our readiness to forget self. Forgive us for the sin of self-seeking, and fill us with Thy Spirit. For Jesus' sake. Amen.

Prove from Scripture—That we should pray constantly.

Shorter Catechism—Review Questions 5-8.

The Question on Missions—9. Where and how do the aid receiving Boards get the money for their work ? The money is got mainly from congregations, including Sabbath Schools and Young People's Societies. Contributions are taken in various ways, the best way being to have an offering each Sabbath by means of duplex envelopes, that is, envelopes with two pockets, one for the congregation's needs and the other for the work of the Boards or Committees.

Lesson Hymns—Book of Praise : 47 (Supplemental Lesson), 168, 161, 23 (Ps. Sel.), 583 (from PRIMARY QUARTERLY), 245.

FOR WRITTEN ANSWERS

1. What did Samuel require of Israel?.....
-
2. Describe Israel's victory over the Philistines.....
-
3. Tell about Samuel's rule over Israel.....
-
- SIGN NAME HERE.....

Lesson X.

SAUL ANOINTED KING

March 7, 1915

BETWEEN THE LESSONS—Ch. 8 tells how, after Samuel had governed Israel as judge for about 20 years after the time of last Lesson, the people demanded a king, and how God at last directed Samuel to yield to their wishes, after warning them of the evils which would flow from their choice. In ch. 9: 1-16 we have the story of Saul's coming to Ramah.

GOLDEN TEXT—Fear God. Honour the king.—1 Peter 2: 17.

Memorize v. 1.

THE LESSON PASSAGE—1 Samuel 9: 17 to 10: 1. Study 1 Samuel, chs. 8-10.

17 And when Sam^uel saw Saul, the Lord said unto him, Behold the man ¹whom I spake to thee ²of! this same shall ³reign 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 ⁴to-morrow I will let thee go, and will tell thee all that ⁵is 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 ⁶on whom ⁷is all the desire of Israel? ⁸Is it not ⁹on thee, and ¹⁰on all thy father's house?

21 And Saul answered and said, Am not I a Benjaminite, 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 ¹¹so to me? 22 And Sam^uel took Saul and his servant, and brought them into the ¹²parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons.

23 And Sam^uel said unto the cook, Bring the portion which I gave thee, of which I said unto thee,

Revised Version—¹of; ²Omit of; ³have authority; ⁴in the morning; ⁵for whom is all that is desirable in Israel; ⁶for; ⁷to me after this manner; ⁸guest-chamber; ⁹thigh ¹⁰hath been reserved; ¹¹because; unto the appointed time; ¹²for I said; ¹³he communed; ¹⁴housetop; ¹⁵to Saul on the housetop; ¹⁶As they; ¹⁷at; ¹⁸at this time, that I may cause thee to hear the word; ¹⁹the; ²⁰that the; ²¹prince.

Set it by thee.

24 And the cook took up the ¹shoulder, and that which was upon it, and set it before Saul. And Sam^uel said, Behold that which ²is left! set it before thee, and eat: ³for unto this time hath it been kept for thee ⁴since I said, I have invited the people. So Saul did eat with Sam^uel that day.

25 And when they were come down from the high place into the city, ⁵Sam^uel communed with Saul upon the ⁶top of the house.

26 And they arose early: and it came to pass about the spring of the day, that Sam^uel called ⁷Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Sam^uel, abroad.

27 ⁸And as they were going down ⁹to 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 ¹⁰! a while, that I may show thee the word of God.

Ch. 10: 1 Then Sam^uel took ¹¹a vial of oil, and poured it upon his head, and kissed him, and said, ¹²Is it not ¹³because the Lord hath anointed thee to be ¹⁴captain over his inheritance?

*HOME DAILY BIBLE READINGS

M.—Saul anointed king, 1 Sam. 8: 10-22.

T.—Saul anointed king, 1 Sam. 9: 15-21.

W.—Saul anointed king, 1 Sam. 9: 22 to 10: 1.

Th.—Saul anointed king, 1 Sam. 10: 17-27.

F.—Behold the king, 1 Sam. 12: 6-16.

S.—Samuel's warning, 1 Sam. 12: 17-25.

Sunday—Promises to the obedient, Deut. 28: 1-10.

THE LESSON EXPLAINED

I. THE MEETING.—17, 18. Samuel saw Saul; coming towards his house. The Lord said; literally, "the Lord answered" the question of Samuel's mind,—

"Is this the man?"

(See vs. 15, 16.)

Reign over; "re-

strain," the Hebrew

word means, keep

them back from

evil-doing. In the

gate; where Saul

and his servant (v.

5) would naturally

halt to make inquir-

ies. Seer's house.

A seer was one who

could foretell the

future or reveal

things hidden from

ordinary knowledge.

19. Go up be-

fore me. Saul's

preceding Samuel

was a mark of honor. The high place; the hilltop on which the place of worship stood. Eat with me; join in a sacrificial feast. (See vs. 11-14.) Tell thee

all . . . in thine heart; not only where the asses were, but the thoughts which may have been in Saul's mind about freeing his country from the tyranny of the Philistines.

20, 21. 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. Found; for 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, were found. A Benjaminite . . . the smallest of the tribes; the smallest except 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.

II. THE FEAST.—22-25. Into the parlour; a hall built at the "high place" for the use of worshippers in their sacrificial feasts. In the chiefest place; at the head of those who were invited. About thirty persons; the most distinguished people of the place; the rest would feast in the open air outside. Bring the portion, etc.; the choice portion set apart for the honored guest. The thigh (Rev. Ver.), etc.; the best part of the sacrifice and the one still regarded as the



HORNS FOR OIL

portion of honor by the people of Palestine. The rest of v. 24 may mean that Samuel had directed the people to wait for his coming, which was, of course, a mark of politeness to his guest. **Communed**; talked, preparing Saul for the announcement to be made next morning. **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. Spring of the day ; early dawn. Abroad ; out of the house. End of the city ; whether Samuel had accompanied Saul 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. **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 affection. **Captain** ; leader. **His inheritance** ; His people Israel (compare Deut. 32 : 9 ; Ps. 78 : 71).

THE GEOGRAPHY LESSON



The site of RAMAH, the home of Samuel, is disputed. Some think it was about 5 miles northeast of Mizpeh (see last Lesson). The following description is given of the modern town. "We stand on the flat roof of one of the town's taller buildings. Over the edge of the grassy roof we can look down into one of the narrow and crooked streets. Houses of gray stone, some only one story high, some with a second story, stand quite closely adjoining each other. We see almost no windows. The Ramah women's work is done in airy courtyards, shielded from observation by those buildings or by high walls."

LESSON QUESTIONS

- 17, 18 Where did Samuel first see Saul ? How did Samuel know that Saul was to be king ? What was a secret ?
- 19 What mark of honor did Samuel show to Saul ? To what place was Saul invited ? For what purpose ? What did Samuel promise to tell ?

20, 21 Of what had Saul been in search ? What did Samuel say of these ? What greater things did he say were to be Saul's ? What did Saul reply ? What apostle belonged to the tribe of Benjamin ? (Phil. 3 : 5.)

22-25 Whither was Saul taken ? What place was given to him ? In what other way was he honored ? Whither was Saul taken after the feast ? What apostle had a vision on a house top ? (Acts 10 : 9-16.)

26 to ch. 10 : 1 Where did Samuel and Saul go together in the morning ? What did Samuel wish to show Saul ? What two things did the pouring of oil on Saul's head signify ? How did Samuel show his affection for Saul ? To what office was Saul appointed ? Explain "inheritance."

FOR DISCUSSION

- 1. Does God make such revelations now as He made to Samuel ?
- 2. Is there such a thing as chance ?

A PRAYER

O God, we lift our hearts in praise to Thee, because Thou hast made us kings and priests unto Thee. Thou hast crowned us with glory and honor. What is man that Thou art mindful of him, and the son of man, that Thou visitest him ? May we not lose our crown by careless living, but may our lives show that we have received a new heart from Thee, and that we are devoted to the service of our master, in whose name we pray. Amen.

Prove from Scripture—That earthly rulers are God's servants.

Shorter Catechism—Ques. 9. What is the work of creation ? A. The work of creation is, God's making all things of nothing, by the word of his power, in the space of six days, and all very good. Ques. 10. How did God create man ? A. God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

The Question on Missions—10. How much money was raised for the Budget in 1913 ? How much was asked for 1914 ? How much is needed for 1915 ? The sum raised in 1913 was \$792,795 in the Western Section, and \$121,503 in the Eastern Section. For 1914 the amount asked was \$1,400,000 (Western), and \$138,500 (Eastern). \$1,500,000 (Western), and about \$140,000 (Eastern) is asked for 1915.

Lesson Hymns—Book of Praise : 47 (Supplemental Lesson), 67, 64, 45 (Ps. Sel.), 528 (from PRIMARY QUARTERLY), 70.

FOR WRITTEN ANSWERS

- 1. How was Samuel able to recognize Saul as king ?
- 2. What marks of honor did Samuel show to Saul ?
- 3. In what manner was Saul set apart as king ?

SIGN NAME HERE

Lesson XI.

SAUL GAINS HIS KINGDOM

March 14, 1915

BETWEEN THE LESSONS—Ch. 10 : 2-27 tells of the three signs which Samuel promised to Saul in confirmation of his call (vs. 2-8); of the fulfilment of these signs (vs. 9-10); and of Saul's public anointing as king of Israel.

GOLDEN TEXT—He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.—Proverbs 16 : 32.

Memorize vs. 12, 13. THE LESSON PASSAGE—1 Samuel, ch. 11.

1 Then Na'hash the Am'monite came up, and encamped against Ja'besh-gil'ead; and all the men of Ja'besh said unto Na'hash, Make a covenant with us, and we will serve thee.

2 And Na'hash the Am'monite answered them, On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Is'rael.

3 And the elders of Ja'besh said unto him, Give us seven days' respite, that we may send messengers unto all the coasts of Is'rael. And then, if there be no man to save us, we will come out to thee.

4 Then came the messengers to Gib'eah of Saul, and told the tidings in the ears of the people; and all the people lifted up their voices, and wept.

5 And, behold, Saul came after the herd out of the field; and Saul said, What aileth the people that they weep? And they told him the tidings of the men of Ja'besh.

6 And the Spirit of God came upon Saul when he heard these tidings, and his anger was kindled greatly.

7 And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Is'rael by the hands of messengers, saying, Whoever cometh not forth after Saul and after Sam'u'el, so shall it be done unto his oxen. And the fear of the Lord fell on the people, and they came out with one consent.

8 And when he numbered them in Be'zek, the

Revised Version—1 said unto them; 2 it with you; 3 all your right eyes be put out; and I will lay; 4 borders; 5 none; 6 spake these words; 7 voice; 8 following the oxen out; 9 words; 10 spirit (small "s"); 11 mightily; 12 out; 13 hand; 14 dread; 15 as one man; 16 Omit when; 17 and; 18 To-morrow, by the time; 19 is; 20 deliverance; 21 told the men; 22 camp; 23 smote.

children of Is'rael were three hundred thousand, and the men of Ju'dah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Ja'besh-gil'ead, To-morrow, by that time the sun is hot, ye shall have help. And the messengers came and shewed it to the men of Ja'besh; and they were glad.

10 Therefore the men of Ja'besh said, To-morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.

11 And it was so on the morrow, that Saul put the people in three companies; and they came into the midst of the host in the morning watch, and slew the Am'monites until the heat of the day; and it came to pass, that they which remained were scattered, so that two of them were not left together.

12 And the people said unto Sam'u'el, Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death.

13 And Saul said, There shall not a man be put to death this day; for to-day the Lord hath wrought salvation in Is'rael.

14 Then said Sam'u'el to the people, Come, and let us go to Gil'gal, and renew the kingdom there.

15 And all the people went to Gil'gal; and there they made Saul king before the Lord in Gil'gal; and there they sacrificed sacrifices of peace offerings before the Lord; and there Saul and all the men of Is'rael rejoiced greatly.

*HOME DAILY BIBLE READINGS

M.—Saul gains his kingdom, 1 Sam. 11 : 1-8.

T.—Saul gains his kingdom, 1 Sam. 11 : 9-15.

W.—Samuel's prophecy, 1 Sam. 10 : 2-8.

Th.—An everlasting kingdom, Ps. 145 : 1-13.

F.—Established in righteousness, Prov. 16 : 5-15.

S.—"Better than the mighty," Prov. 16 : 19-33.

Sunday—"The Lord reigneth," Ps. 99.

THE LESSON EXPLAINED

I. A CRUEL CONDI-

TION.—1. Then; soon after Saul's anointing as king,—perhaps a month. Nahash. The name means "serpent." The Ammonite; that is, the king of the Ammonites, a fierce, marauding tribe dwelling south and east of the Israelitish territory east of the Jordan. Encamped against Jabesh-gilead; besieged it, with the purpose of reducing it to submission by depriving it of supplies. Jabesh was situated in a lovely valley running down to the Jordan, forming part of Gilead, an extensive district east of Jordan, to the north of Ammon. The Ammonites laid claim to the southern part of Gilead. Make a covenant. . . serve thee. To this day the desert tribes bring the towns of fertile districts under their control, receiving a certain percentage of the crops.

2, 3. Thrust out (literally, "bore out") all your right eyes; a cruel practice still common in Eastern



EASTERN SCEPTRES

warfare. It would disable its victims for fighting, the left eye being covered with the shield. Lay it for a reproach, etc. The disgrace of Jabesh would become a byword with all Israel's foes. The elders; the head men of the town.

II. AN URGENT CALL.—4-7. The mes-

sengers; sent from Jabesh. To Gib'eah ("a hill") of Saul; where Saul's home was, a few miles north of Jerusalem. All the people; of the town. Lifted up their voices, and wept; giving vent to their grief and indignation in true Eastern fashion. Saul came following the oxen (Rev. Ver.). He had been plowing, having returned to his farm work after being elected king, until his country should need him. The spirit of God (Rev. Ver.); a supernatural influence bringing increased bodily and mental vigor. A yoke (pair) of oxen; doubtless the oxen with which he had been plowing. These he hewed . . . in pieces, which he sent

amongst the tribes as a signal for the men of Israel to gather for battle. **Fear of the Lord**; a fear sent from the Lord, making the people afraid to disobey Saul.

8-10. **Bezek**; a place 7 miles west of Jordan, nearly opposite Jabesh. **To-morrow . . . help**; the message returned to Jabesh by the messengers, whom Saul had detained until he was able to give a definite answer. **The men of Jabesh said, etc.**; that is, to Nahash, in order to lull him into careless security by leading him to think that their efforts to get help had failed.

III. **A COMPLETE CONQUEST.**—11-15. **Three companies**; in order to attack the Ammonites on three sides at once. (Compare Judg. 7: 16.) **In the morning watch**; between 2 and 6 a.m., the last of the three four-hour periods into which the Hebrews divided the night. Each watch was the time for which sentinels remained on duty. **Heat of the day**; towards noon. **People said**. They wished all who had opposed Saul's election as king (see ch. 10: 27) to be slain. **Not a man . . . put to death**. For this would have clouded the general rejoicing, and would not have been good policy. **Go to Gilgal**; Israel's first camping place after crossing the Jordan on their journey from Egypt, Josh. 3: 10. There was an ancient sanctuary here. **Renew the kingdom**; confirm the choice of Saul as king. **Sacrifices of peace offerings**; in thanksgiving for the great victory.

THE GEOGRAPHY LESSON



Saul's home was at **GIBEAH**, a place on a hill not far from the main road between Jerusalem and Ramah. In 1 Sam., chs. 9, 10, we are told of the memorable journey in search of his father's asses. Among the Tartars on the plains of Central Asia such expeditions are frequent. The owner of lost cattle sets out at sunrise, in any direction, as chance may incline him. He rides on till sunset, and then dismounts, fastens his horse and gets his supper of roasted millet, of which he carries in a bag six pounds, enough to last him 30 days. Day by day, he goes on, making inquiries of any person he meets, until he finds his herd.

LESSON QUESTIONS

1 Who was Nahash? Who were the Ammonites? What city was besieged? With what purpose? Where was Jabesh? What request did the people of Jabesh make?

2, 3 What condition did Nahash lay down? What would be the effect of losing the right eye? What king of Judah had his eyes put out? (2 Kgs. 25: 7.) What does Jesus bid us do if our right eye should lead us into sin? (Matt. 5: 29.) Who were the "elders"? What delay did they ask? For what purpose?

4-7 To whom were messengers from Jabesh sent? What was Saul doing? How did he summon his people? Explain "fear of the Lord." Where is this called "the beginning of wisdom?" (Ps. 111: 10.)

8-10 Where did Saul muster his army? What message did he send to Jabesh? How was Nahash outwitted?

11-15 Describe Saul's plan of attack. How did the fight turn out? What was the effect on the Israelites?

FOR DISCUSSION

1. Is it ever right to be angry?
2. Should capital punishment be abolished?

A PRAYER

O God, wilt Thou teach us to praise Thee by our acts as well as by our works. Show us that sacrifice means nothing unless the heart is in it. May the meditations of our heart as well as the words of our mouth be right in Thy sight. May we be patient as we wait for the revelation of Thy will. Give us faith that grows stronger while we wait for Thee. Give us strength to triumph over sin. And may we live so well that others will be attracted to Thee, through Jesus Christ. Amen.

Prove from Scripture—*That we have battles to win.*
Shorter Catechism—*Ques. 11. What are God's works of providence?* A. God's works of providence are, his most holy, wise, and powerful preserving and governing all his creatures, and all their actions.

The Question on Missions—11. How much of the Budget are the Sabbath Schools and young people expected to raise for 1915? \$250,000, or a sixth part of the whole budget of \$1,500,000. Each congregation is asked for a certain amount, and for one dollar out of every six in this amount the Sabbath Schools and young people will be looked to.

Lesson Hymns—Book of Praise: 47 (Supplemental Lesson), 263, 273, 50 (Ps. Sel.), 89 (from PRIMARY QUARTERLY), 252.

FOR WRITTEN ANSWERS

1. What city was besieged and by whom?

.....

2. How were the city and its people saved?

.....

SIGN NAME HERE

Lesson XII. JONATHAN AND HIS ARMORBEARER March 21, 1915

BETWEEN THE LESSONS—When Saul became king of Israel, he began a war to drive out the Philistines who still remained in the land. The first blow in this war was struck by Jonathan, Saul's son (ch. 13 : 1-3). The Philistines then invaded Israel in force and took up a strong position at Michmash, about 9 miles north of Jerusalem, on the north side of a narrow valley with very steep sides. Saul, with his army, was at Gibeah or Geba, just across the valley from Michmash. (See ch. 13 : 15-18.)

GOLDEN TEXT—Let us put on the armour of light.—Romans 13 : 12

Memorize v. 7.

THE LESSON PASSAGE—1 Samuel 14 : 1-13. Study 1 Samuel 14 : 1-46.

1 Now it came to pass upon a day, that Jonathan 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 Gibeah under a pomegranate tree which is in Migron : and the people that were with him were about six hundred men ;

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

4 And between the passages, by which Jonathan 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 Bozez, and the name of the other Senuh.

5 The forefront of the one was situate northward over against Michmash, and the other southward over against Gibeah.

6 And Jonathan 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.

Revised Version—¹ fell upon ; ² yonder side ; ³ abode ; ⁴ the ; ⁵ Abijah ; ⁶ priest of the Lord ; ⁷ passes ; ⁸ rocky crag ; ⁹ one crag rose up on the north in front of Michmash ; ¹⁰ on the south in front of Geba ; ¹¹ them.

*HOME DAILY BIBLE READINGS

M.—Jonathan and his armorbearer, 1 Sam. 14 : 1-12.

T.—Jonathan and his armorbearer, 1 Sam. 14 : 13-23.

W.—Jonathan and his armorbearer, 1 Sam. 14 : 24-35.

Th.—Jonathan and his armorbearer, 1 Sam. 14 : 36-46.

F.—A sure trust in peril, Ps. 62.

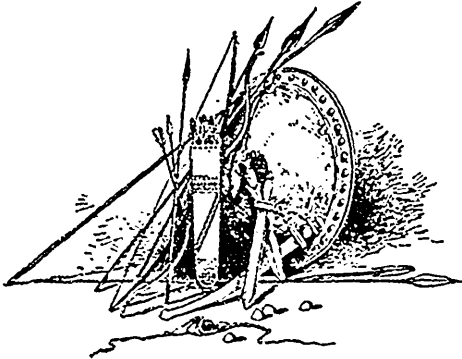
S.—Asking help of the Lord, 2 Chron. 20 : 1-13.

Sunday—A foolish oath, Mark 6 : 21-29.

THE LESSON EXPLAINED

I. THE COMRADES.—1. Jonathan ; the eldest son of Saul, already distinguished as a brave and suc-

cessful leader in battle. Young man ; like the squire of a knight in the middle ages, who carried his chief's shield, breastplate and reserve of darts and other weapons, and (in v. 13) gave the finishing blow to those struck down by the chief. Go over ; across the deep ravine between Geba and Michmash. (See Between the Lessons.) Told not his father ; doubtless for fear that Saul would forbid the risk which Jonathan meant to take.



ANCIENT ARMS

cessful leader in battle. Young man ; like the squire of a knight in the middle ages, who carried his chief's shield, breastplate and reserve of darts and other

2, 3. Saul tarried ; was stationed with his army. 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. Six hundred men. Saul's army had melted away from 3,000 (see ch. 13 : 1) to this small number. Ahiah ; whose descent is traced back to Eli, the Lord's priest in Shiloh (see ch. 1 : 3). 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. The people knew not ; and were therefore surprised when they saw the commotion in the opposite camp.

II. THE CHALLENGE.—4-7. Between the passages ; side valleys running into the main ravine.

*Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

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 light of the sun nearly all day. Seneh; "the thorny," the cliff facing the north. The two "passages" were behind these two cliffs respectively. See Rev. Ver. of v. 5. Let us go over; down the side valley behind Seneh into the main ravine. Uncircumcised. Circumcision was the sign of God's covenant with Israel. God had made no such covenant with the Philistines, and therefore Jonathan might hope for success against them. No restraint to the Lord, etc.; a fine expression of trust in God.

8-11. Discover ourselves; show ourselves in the valley. A sign unto us. Jonathan sought God's guidance, making up his mind to see in the Philistines' "Tarry" a sign from God that he and his companion were to stay in the valley, and in their "Come up" God's direction to go up the hill on the Philistines' side. The holes. Travelers say that there are numerous caverns in the limestone rocks of the district.

III. THE COMBAT.—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 GEOGRAPHY LESSON



Some 7 or 8 miles north-east of Jerusalem, there is a narrow gorge, like a great crack or fissure in the country. On the south side of this great chasm stands GEBÄ (now Jeba). On the opposite side of the valley, considerably lower down than Geba, stands the little village of Michmash (now Mukhmas). "The picture is unchanged since the days when Jonathan looked over the white camping ground of the Philistines, and Bozez

must then have shone as brightly as it does now in the full light of an Eastern sun." The historian Josephus says that "it was considered impossible not only to

ascend to the camp in that quarter, but even to come near it." Mukhmas is a small stone village. The water supply is from cisterns with a well to each.

LESSON QUESTIONS

1 Who was Jonathan? How had he won distinction? What were the duties of an armorbearer? What did Jonathan propose? Why did he not tell his father?

2, 3 Where was Saul stationed with his army? Describe the pomegranate tree. What was the number of Saul's army? What priest is named here? What was the ephod?

4-7 What were the "passages?" Which was the northern cliff? Whence did it get its name? What was the southern cliff called? What did Jonathan mean by calling the Philistines "uncircumcised?" How did Jonathan express his trust in God? Find two warnings in Acts about fighting against God. (Acts 5: 39; 23: 9.)

8-11 How did Jonathan seek God's guidance? What promise of wisdom is found in the Epistle of James? (James 1: 5.) Explain "the holes."

12, 13 What challenge did the Philistines give? What did Jonathan conclude on hearing this challenge? How do you account for the success of Jonathan and his armorbearer?

FOR DISCUSSION

1. Is it ever right to put our lives in danger?
2. Should we look for guidance by signs from heaven?

A PRAYER

Inspire us to do Thy will, O God. Lift our eyes above the earth to Thyself. Save us from selfishness, from sordidness, from fear. Make us bold to fight sin, to resist evil. Enable us to take refuge in Thee and to know that we are safe when underneath us are the everlasting arms. Our dependence is in Thee, O God. Let us never be put to confusion. In Jesus' name we ask it. Amen.

Prove from Scripture—That we should be courageous.

Shorter Catechism—Review Questions 9-11.

The Question on Missions—12. What method of raising this money is recommended by the General Assembly? The scholars of the Sabbath Schools and the young people are encouraged to give regularly, using the duplex envelopes, pink for the Sabbath Schools and blue for the young people, especially prepared by the PRESBYTERIAN PUBLICATIONS, Toronto.

Lesson Hymns—Book of Praise: 47 (Supplemental Lesson), 105, 250, 84 (Ps. Sel.), 534 (from PRIMARY QUARTERLY), 251.

FOR WRITTEN ANSWERS

1. Describe Jonathan's plan of attack on the Philistines.....
2. How did Jonathan show His confidence in God?.....

SIGN NAME: HERE.....

REVIEW—GOD'S MERCIES TO DISOBEDIENT ISRAEL

TO MAKE READY FOR THE REVIEW—Read over each Lesson carefully, and see that you know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. Review your Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 1-11), and the Question on Missions for the Quarter.

GOLDEN TEXT—Righteousness exalteth a nation : but sin is a reproach to any people.—Proverbs 14 : 34.

Read Nehemiah 9 : 26-31.

*HOME DAILY BIBLE READINGS

M.—God's patience with Israel, Judg. 2 : 7-19.

Th.—Ruth chooses the true God, Ruth 1 : 14-22.

T.—The call of Gideon, Judg. 6 : 33-40.

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

W.—The training of Samson, Judg. 13 : 8-16.

S.—Samuel the victorious leader, 1 Sam. 7 : 3-17.

Sunday—Saul anointed king, 1 Sam. 9 : 17 to 10 : 1.

A PRAYER

We praise Thee, O God, for the record of the lives of the mighty men of old who trusted Thee. May we to whom has been given a larger revelation of Thee rejoice in the opportunity given us of showing over greater faith. May we not be reluctant to take advantage of our opportunities, but may we live for Thee, be ready to die for Thee, enjoy the glory of being with Thee here and now, and look forward to that day of joy unpeakable when we shall see Thee face to face, and shall know Thee even as also we are known. Through Jesus Christ our Lord. Amen.

Prove from Scripture—*That God is good to his people.*

Lesson Hymns—Book of Praise : 47 (Sup Lesson), 505, 503, 46 (Ps. Sel.), 505 (from *PRI. QUARTERLY*), 506

REVIEW CHART—FIRST QUARTER

JUDGES TO 2 KINGS, WITH PROPHETS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Judges 2 : 7-19.	God's Patience with Israel.	I will heal.—Hosea 14 : 4.	1. Israel serving. 2. Israel's sin. 3. Israel's slavery. 4. Israel's Saviour.
II.—Judges 4 : 4-16.	Deborah and Barak Deliver Israel.	The righteous cried.—Ps. 34 : 17.	1. Deborah's command. 2. Barak's request. 3. Barak's victory.
III.—Judges 6 : 11-16, 33-40.	The Call of Gideon.	Blessed is the man.—Ps. 65 : 4.	1. The call. 2. The conflict. 3. The confidence.
IV.—Judges 7 : 1-9, 16-23.	Gideon and the Three Hundred.	Not by might.—Zech. 4 : 6.	1. Gideon's army. 2. Gideon's victory.
V.—Judges 13 : 8-16, 24, 25.	The Birth of Samson—Temperance Lesson.	Beware, I pray thee.—Judg. 13 : 4.	1. The prayer. 2. The command. 3. The blessing.
VI.—Ruth 1 : 6-18.	Ruth Chooses the True God.	Thy people shall be.—Ruth 1 : 16.	1. Departure. 2. Dismissal. 3. Decision.
VII.—1 Sam 3 : 1-13, 19, 20.	Samuel Called to be a Prophet.	Speak, Lord.—1 Sam. 3 : 9.	1. Samuel's call. 2. Samuel's message. 3. Samuel's authority.
VIII.—1 Sam. 4 : 1-13, 18.	The Death of Eli and His Sons.	Be ye doers.—James 1 : 22.	1. The ark : Israel's confidence. 2. The ark : the Philistine's triumph. 3. The ark : Eli's death.
IX.—1 Sam. 7 : 3-17.	Samuel, the Victorious Leader.	Hitherto hath the Lord.—1 Sam. 7 : 12.	1. Repentance. 2. Victory. 3. Peace.
X.—1 Sam. 9 : 17 to 10 : 1.	Saul Anointed King.	Fear God.—1 Peter 2 : 17.	1. The meeting. 2. The feast. 3. The anointing.
XI.—1 Sam., ch. 11.	Saul Gains His Kingdom.	He that is slow to anger.—Prov. 16 : 32.	1. A cruel condition. 2. An urgent call. 3. A complete conquest.
XII.—1 Sam. 14 : 1-13.	Jonathan and His Armour-bearer.	Let us put on.—Rom. 13 : 12.	1. The comrades. 2. The challenge. 3. The combat.

The Lesson Plans

Repeat each Lesson plan, and answer the following questions :

- Lesson I.—Who were Israel's oppressors, and who was Israel's deliverer ?
- Lesson II.—Who was Deborah, and what did she do for Israel ?
- Lesson III.—To what conflict was Gideon called ?
- Lesson IV.—Over whom did Gideon gain a victory and how ?
- Lesson V.—What was Manoah's prayer and what God's answer ?
- Lesson VI.—What choice did Ruth make and why ?
- Lesson VII.—Describe the call which Samuel received.
- Lesson VIII.—How was the death of Eli brought about ?
- Lesson IX.—What victory followed the repentance of Israel ?
- Lesson X.—Give an account of Samuel's anointing Saul.
- Lesson XI.—Who besieged Jabesh and how was it delivered ?
- Lesson XII.—What venture did Jonathan make and with what result ?

FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance, on the other side, may, if so desired, be detached and handed to the Home Department Visitor or Superintendent by members of the HOME DEPARTMENT.]

- Lesson I. How did God show His patience with Israel in the days of the Judges ?
- Lesson II. How did Deborah help to defeat her country's foes ?
- Lesson III. Describe briefly the call of Gideon.
- Lesson IV. How was the number of Gideon's army reduced to three hundred ?
- Lesson V. What command regarding strong drink did Samson's parents receive ?
- Lesson VI. What was Ruth's choice and why did she make it ?
- Lesson VII. What message did Samuel receive about Eli and his family ?
- Lesson VIII. Describe the death of Eli.
- Lesson IX. What did Samuel promise his people if they would put away false gods ?
- Lesson X. How did Samuel make known to Saul that he was to be king ?
- Lesson XI. What effect had Saul's victory over the Ammonites on his own people ?
- Lesson XII. By what sign was Jonathan guided in his attack on the Philistines at Michmash ?

SCHOLAR'S REGISTER

JANUARY-MARCH, 1915

[This Record, with questions for Written Answers on the other side of the page, may be detached for Quarterly Report by members of the HOME DEPARTMENT.]

Name		Address					Class	
DATE	S.S. Att'dance	Mem. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT
1915								
January 3								
January 10								
January 17								
January 24								
January 31								
February 7								
February 14								
February 21								
February 28								
March 7								
March 14								
March 21								
March 28								
Totals								



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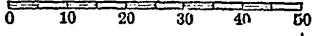
Spring Term commences Jan. 25th, 1915

REV. D. BRUCE MACDONALD, M.A., LL.D. :: :: Headmaster

**PERIOD OF THE
HEBREW SETTLEMENT
OF
CANAAN
(1150-1050 B.C.)**

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SCALE OF MILES



- Hebrews
- Original Inhabitants



30° Longitude 35° East from 30° Greenwich 36°

A Unanimous Verdict

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