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January, 1915

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# THE TEACHERS MONTHLY

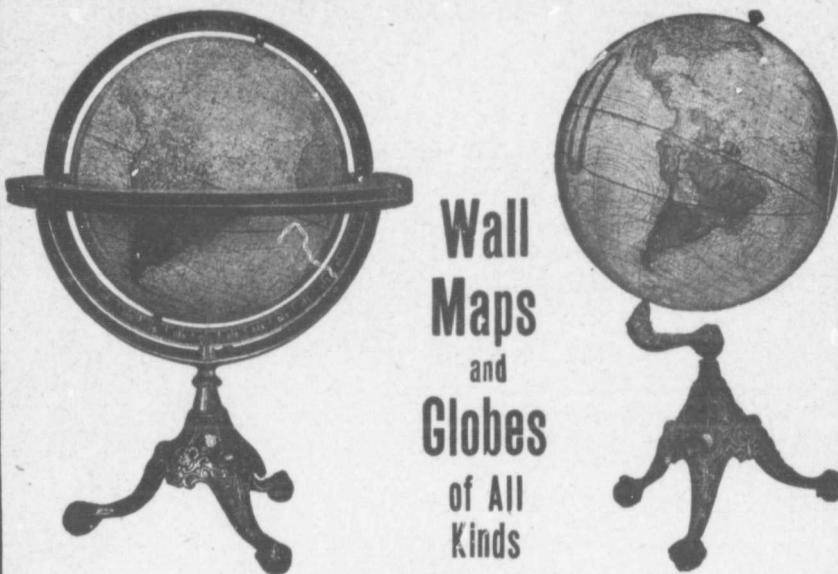
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\* Presbyterian Church in Canada \*

Rev. R. Douglas Fraser  
Editor & Business Manager

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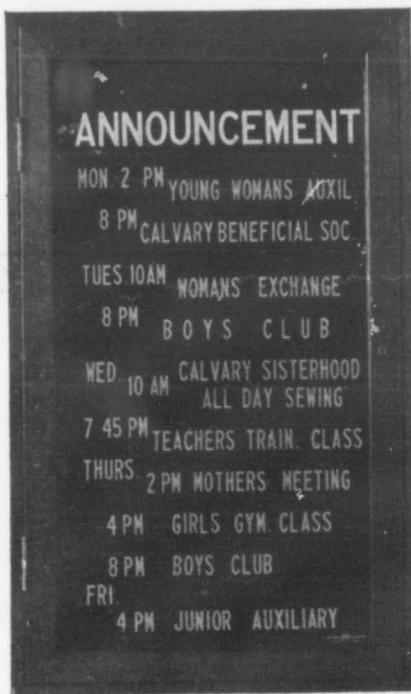
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# The Teachers Monthly

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

Vol. XXI.

Toronto, January, 1915

No. 1

## COME OF AGE

The "volume number," changing at the beginning of each year, will remind its readers that the **TEACHERS MONTHLY** has now come of age. Vol. I. was issued in 1895, and this issue is the first number of Vol. XXI. The **HOME STUDY QUARTERLY**, which began its career along with the **TEACHERS MONTHLY**, has therefore also now reached its majority.

There was a Teachers Leaflet,—a little four page affair—and a two page Home Study Leaflet for a short time prior to 1895, but the growth and development of our Canadian Presbyterian Sunday School publications is practically comprised in these twenty-one years.

This growth and development sprang from beginnings, in one sense, quite insignificant, for the publications were small and the circulation quite limited. In another sense, the beginnings were most significant, for both as to the conception of the purposes of periodicals of this sort, and as to the ability with which these purposes were given expression, these publications were quite conspicuous from the first. Rev. Dr. T. F. Fotheringham, then minister of St. John's Church, St. John, N.B., now in California, was the originator and first editor. Dr. Fotheringham was the convener of the General Assembly's Committee on Sabbath Schools, and it was under the direction of this committee that the venture was made. It is interesting to turn back to the pages of the first volumes, already yellowing with the passage of time, and to find almost every most modern idea of Sunday School work embodied in them, including provision for the Home Department, Teacher Training, and home study and week-day work on the part of the Sunday School scholars.

Up to the time when these publications were undertaken, our Sunday Schools depended entirely on foreign sources for their Lesson materials. Dr. Fotheringham's ability and zeal brought our church to realize, on the one hand, the need of Lesson Helps of her own, and, on the other hand, the possibility of supplying the Lesson Helps required.

New periodicals are likely to cost in their first years more than they earn. Those of our church were no exception to the rule, and, in 1897, the General Assembly, as a measure of economy, transferred the struggling periodicals to the care of Rev. Dr. E. Scott, the Editor of the *Presbyterian Record*. Dr. Scott did a valiant year's work, and produced a small balance on the right side of the ledger. But, feeling the task of caring for these periodicals too heavy an addition to his duties in connection with the *Record*, he asked the General Assembly to appoint a Committee of Sabbath School Publications. This was done, and at the close of the year the work was transferred to Toronto and to its present management.

The problem before the new Committee was not an easy one, namely to develop the thirty-two page **TEACHERS MONTHLY** and the two **QUARTERLIES** and two Leaflets then printed into an adequate series of Lesson Helps for all the grades of our Sunday Schools, and also to institute an adequate series of Illustrated Papers; and this without any capital, or any financial assistance whatever: the development was to be done from the earnings, and from these alone. This arrangement, it may be mentioned, still holds.

It is not necessary to recount the stages of that development step by step. Sixteen years have passed. Our Sunday Schools and churches have stood by the Committee of Publications and have justified each forward step by their hearty cooperation. The teachers and scholars

Helps on the Uniform Lessons have now grown to be seven in number, with very large circulations. Besides these, there have come into existence three illustrated Papers, *JEWELS*, for the little ones; *THE KING'S OWN* (which continued the *Children's Record*, long ably conducted by Dr. E. Scott), for the boys and girls; and *EAST AND WEST*, our paper for Young Canadians, which has now an immense audience amongst the young people and the families of our church. In addition, there is our little French illustrated paper, *LE RAYON DE SOLEIL*.

Side by side with the issuing of its periodicals, the Committee of Publications has from the first undertaken to supply our Sunday Schools with all sorts of Sunday School requisites. This has now grown to be a very considerable business. Added to it, of late years, has been the providing of Y.P.S. and church supplies. We were the pioneers of duplex-envelope production in Canada, and now issue them by millions annually. The ministers and managers of our church, as well as our Sunday School workers, and our young people find in our Catalogues stimulating hints as to the newest and most effective ways of carrying on their work. The Church Attendance equipment issued a year ago is an example.

Perhaps our heaviest undertaking has been the issuing of the new *DEPARTMENTAL GRADED LESSONS*,—seven periodicals and three *TEACHERS GUIDES*—just going into use in our Sunday Schools. With the details of their preparation and issue, the readers of the *TEACHERS MONTHLY* have been made familiar. They are a fitting celebration of the coming of age of our Publications work, giving our Schools, as they do, a series of Graded Lessons of their own, carefully prepared, beautifully printed, and carrying in each Lesson our own church's supplemental material, such as Scripture memory work, the catechisms, the Question on Missions, etc.

The Publications work under present management was carried on for its first eight months in a private house; then in a single office room. Some eight years ago, separate large premises were rented. Three years ago the present valuable central site was bought. The building which was on it at purchase is occupied to its capacity with the growing business, but there is abundance of room upon the site for a building capable of accommodating not only its business but all the departments of the church.

The cooperation of the Board of Sabbath Schools and Young People's Societies during these years of development is heartily acknowledged by the Publications Committee. The two bodies are closely linked together, and their interests intertwine. They have been, and continue to be, mutually helpful.

### The Sunday School and the War

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

Many from our Sunday Schools have gone to the war, or are going,—our soldiers and sailors. Many in the Sunday Schools are doing the work of fathers or brothers, or comrades, while they are away, so that things in the shop or office or on the farm may go on well in their absence. Many of the women and girls are at work with their sewing or their knitting, for the comfort of the soldier boys. There is not a Sunday School in all the land which the war does not touch in some way; and the issue of the war is of the directest possible interest to all religious work. Religion flourishes best in a country where freedom reigns and righteousness; and this war is the war of freedom against oppression,

and of righteousness against the lust of gain and of power. All, therefore, that Sunday School teachers and scholars can do, they ought to do, for those who are at the front, or are going.

Above all—it is the very richest service they can render—they should pray. The men at the front, or on the way to it, need the prayers of those at home. They have made the great sacrifice: they "count not their lives dear unto themselves." Mortal man can do no more than they have so willingly done. They have done it willingly, but it is none the less an infinitely hard task, a task that puts the bravest heart to the supreme test. To know that they have the prayers of those at home will brace them in the struggle. It will give them courage in the face of death. "Breth-

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ren, pray for us," said that undaunted warrior of the apostolic ages, Paul. "Pray for us," our men at the front—and it is no shame to them—are saying to us at home to-day.

And, as one writer has recently put it strongly, "pray as those who believe that your prayer makes a difference. Pray with all your might for a speedy victory." Prayer does make a difference with God. It tells us so. All history testifies to it. Our own hearts are the witness. If the whole church throughout the British Empire were on its knees; if they wrestled with the God of battles—who is also a righteous God—for victory in this war for righteousness, the conflict would all the sooner end. And for the prayers of its children and its young people, the Sunday School is largely answerable.

### Weariness not for Victors

Plutarch, the famous Greek biographer, in his life of Coriolanus, a legendary hero of ancient Rome, tells how the Roman troops rallied round Coriolanus in an attack upon the Volscians, one of the peoples of Italy and bitter enemies of the Romans, and drove them off in confusion. As the pursuit began, the Roman soldiers begged their leader, now exhausted with toil and wounds, to retire to the camp; but he, saying that "it was not for victors to be weary," joined in the pursuit, which ended in the utter defeat of the foe.

Those who take part in the Christian warfare are certain of victory. The strength that comes from the living Christ is theirs, and they cannot fail. It is not for them to be weary, but to throw themselves into the conflict with energy constantly renewed until the final and complete triumph is won.

## THE ART OF QUESTIONING

*By Professor O. J. Stevenson, D.Pæd.*

### I. THE PROPER DIRECTION AND DISTRIBUTION OF QUESTIONS

In the modern class room the great majority of Lessons are taught by the "Question and Answer" method. We are all familiar with the doctrine, that it is the pupil's own activity that counts and that he should never be told anything that he can readily find out for himself. It is quite evident that much of the success of the teacher's work must depend upon his ability to question his pupils effectively.

In order to question well, the teacher must, in the first place, know how to direct his questions so as to hold the attention of his class, and he should be familiar with the different types of questions and with the uses and values of each. A lesson is sometimes a failure because the teacher does not properly distribute his questions. Even in the case of small classes the inexperienced teacher is too apt to confine his questions to the pupils who are nearest to him, practically ignoring the rest of the class. Besides, there is always the temptation to question only the bright pupils who volunteer answers, and to pay little attention to the dull ones.

In order to guard against such mistakes, the beginner should make it a point to question every pupil, and, if possible, to give special attention to those who are mischievous or dull.

Sometimes, also, the teacher's questioning is ineffective, not because the questions are poorly distributed, but because neither question nor answer is such as to compel the attention of the whole class.

The teacher must speak distinctly and forcibly and his own attention must be directed, not to the individual pupils who are called upon to answer, but to the Class as a whole. The successful teacher controls his Class chiefly through the eye, and it is impossible to give directions for such control. This much, however, is certain, that if the teacher looks only at the pupil who is answering, both question and answer lose their effect. Sweep the class with a glance, if you will, before naming the pupil; shift your glance from one part of the class to another; change your own position so as to question your class from some other angle,—these are some

general directions bearing on the fact that your whole class must feel a live interest in both question and answer.

The successful lawyer in questioning a witness never holds a private colloquy with him. Questions and answers are given in such a way as to appeal to the judge and jury rather than to the witness himself. The same method must hold in the class room.

University of Toronto

### How to Study the Lesson

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

#### I. USE THE BIBLE

In studying a Sunday School Lesson, the first thing to do, the very first thing, is to read the entire passage in the Bible. The Lesson Committee usually assigns a long passage, and from that passage selects a few verses to be printed. The longer passage is indicated in our Lesson Helps. It is this longer passage which is to be read.

It should be read in the Revised Version, as well as in the King James' Authorized Version. The Revised Version is usually nearer the Hebrew and Greek original writings, and is often a far clearer translation, making very plain many points which are not at all plain in the King James' Version. Compare the versions for a few Lessons, and you will have abundant proof of this.

Next, you will read the scripture between this larger passage and the preceding Lesson, if the two Lessons do not join together. Whenever there is this intervening matter, be sure to acquaint yourself with it.

In addition, there are the Daily Readings. These are given in the Lesson Helps. They are chosen with great care from the parts of the Bible that will shed the most light on the Lesson. Read one every day of the week, or, if you are prevented from doing this, read at one time all you have missed. You will find the Lesson growing in power with each new reading.

Have you a reference Bible? If you have not, then get one. The references lay open to you the whole Bible, so far as it bears on the Lesson. Before many important words or phrases in the Lesson are letters or figures, and references made under these letters or

figures complete the Bible illumination begun by the Daily Readings. Be sure to look up the references.

Now, after you have done all this, after you have read the Lesson passage in the Revised Version, the larger passage with the intervening portion of scripture, and after you have read the Daily Readings and have looked up the references, you will be prepared to read the notes and comments in your Lesson Help. You will find much of them anticipated by the Bible you have read, but this repetition will fix the facts firmly in your mind.

Let the Bible speak for itself first, before you seek other aid on the Lesson. "Search the scriptures." Thus only will you become familiar with the book of books, a true master of its golden treasury.

Auburndale, Mass.

### How a Woman Did a Man's Work

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

It was a very unruly Class. There were twenty of them, and real boys, too, recently graduated into the Secondary Division, boys in their early teens from twelve to fourteen years of age. Several teachers had tried to "manage" them, but had one after another been driven out. One day the superintendent asked Mrs. — if she would try them. The first day was a trying time. After some difficulty, however, the names were enrolled, and then the teacher succeeded in making herself heard sufficiently to say to the Class that she wished them to come to her home on Friday evening, to get acquainted, and to arrange the work of the Class for the coming term. "When you come," she continued, "be sure to have something in mind that you would like to do during the winter months. Whatever it is, work or play, have something ready to submit to the Class for discussion." This was a new line for the boys, and they were all attention.

On Friday evening promptly at 7.30, there they were, eighteen boys ready for business. After a few moments getting seated and acquainted, the teacher called the meeting to order, and explained that, as the Class was large it would be necessary for them to share in this work, and she would, therefore, ask

them to appoint four of their number from month to month, as officers, to help in the work of the Class.

Two of these would take charge of the Class record book, one would collect necessary information regarding memory work, home study and catechism, while the boy in charge of the record book entered the correct marks due to each one. These officers would also take up the collection, and give credit for that also. The duty of the other two officers would be to see that the room was in order before the Class met, that hymn books were distributed, as well as library books, papers, or anything else that had to be passed around, and that these were collected after the Class, and put in the proper place. The boys were greatly interested, and agreed to organize at once. Names for the officers for the month were readily suggested, and suitable ones chosen by them.

The boys were then asked to make suggestions as to activities they would like to enter upon during the winter. They wished to have a Class football team, and proceeded

to organize at once. An honorary president, president, manager and captain were chosen. Arrangements were made for the purchase of a football, and after discussing a wide range of further plans, and having shared in a cup of coffee and cake, the meeting broke up in an orderly manner, the boys all enthusiastically discussing their new plans.

On Sunday the teacher was early in the Class room, but even then the room was found in perfect order, everything in its place. The Class hour passed off quietly, the boys giving earnest attention. The superintendent wanted to know if the boys had been hypnotized, but the teacher replied: "No, they are only organized." Every Friday evening the Class met for "through the week" activities, and discussion of plans. When the football season was over, they took to hockey. One Friday evening each month was devoted entirely to Lesson work. Needless to say a strong permanent attachment grew up between this consecrated woman, and her Class of boys.

Toronto

## TAKING UP THE BUDGET

The General Assembly, through its Board of Sabbath Schools and Young People's Societies, asks every Sunday School throughout our church to put its shoulder under the Budget of \$1,500,000 for the Western, and some \$140,000 for the Eastern (Maritime Provinces) Section of the church. The Budget is what the church needs for its missionary, educational and benevolent enterprises—for all that the church is doing outside the work within its congregations.

These enterprises are vital to the church's own good health and prosperity, as well as to the spread of the gospel and the bettering of the lives of people at home and abroad; and it is right that the Sunday School—where Christian character is to be developed, and Christian usefulness—should have its share in supporting and advancing them. Hence the call to the Sunday School to do its part.

The part of the Sabbath Schools and Young People—what the Assembly asks of them—

is one-sixth of the whole. There are perhaps a million persons connected with the Presbyterian Church in Canada. Of these about 260,000 belong to its Sunday Schools and Bible Classes, and 40,000 to the Young People's Societies. One-sixth would, therefore, not seem to be too large a share for the Schools and Societies to assume. If the young people act by themselves, one-fifteenth is reckoned to be their rightful share, and one-tenth that of the Sunday School.

Under the Budget system, each congregation is allotted its share by the Presbytery; and the Sunday Schools' proportion of this is readily figured out. That, let it be remembered, should be the minimum aimed at—as much more as can be got; for some Schools (we hope, not too many) will fall short, and the larger givings of those who try to do more than their arithmetical proportion will make up the loss.

How go about the raising of your share of the Budget ?

(a) Talk it well over amongst yourselves, and with the minister and the office-bearers and missionary committee of the congregation. A good understanding all round, and concerted effort do wonders.

(b) Try the plan recommended by the General Assembly—the Duplex envelope. A number of Schools have done this most successfully. Bonar Church Sunday School, Toronto, for example, a by no means rich Sunday School, used last year 1,000 sets of Duplex envelopes, with wonderful results. The PRESBYTERIAN PUBLICATIONS (Church and Gerrard Sts., Toronto) provide *pink* Duplex envelopes for the Sunday School and *blue* ones for the Young People, the contributions in which can be readily accounted for separately, whilst going, with the contents of the congregation's *white* Duplex envelopes, into a common fund for the Budget. It is a great economy to order your white and pink and blue envelopes at the same time, with the same printing on each. You thus secure the cheaper price which goes with the larger number ordered.

(c) After putting your plans before the School, with a clear account of just what the Budget is, and of the great enterprises for which it stands, make a canvass for so much a week—in the junior classes through the teachers, always with the consent of the parents ; the other classes will usually like to make the canvass through committees of their own.

(d) Then, throughout the year, keep the work of the church before the School by the missionary teachings from the Lessons, the Question on Missions, Lantern Slides, Mission Study Classes, missionary addresses, etc. The scholar who is interested will never forget to give. He will relish doing it.

### For All-round Boys

"All-round," in the case of boys, means "four-square ;" and four-square means right development intellectually, physically, spiritually, and in service to others. That was the standard of the growing boy of Nazareth, who "increased in wisdom and stature and in

favor with God and man." And it is a standard up to which Sunday School workers have come to feel all boys in their 'teens should be brought.

\* "The Canadian Standard Efficiency Tests" is intended to show how this may be done, under the guidance of the teachers of the 'teen age classes in the Sunday School. It provides an eight years progressive programme in each of the four departments—intellectual, physical, spiritual, and service,—a programme quite within the reach of any class of boys and their teacher, whether country or city. The idea is to make the Sunday class also a class or club of activities through the week. A chart on which the boy may record his progress is provided, with Diploma and a set of Bronze Bars for efficiency in the several departments.

Every teacher of 'teen age boys should look into this. The book has been compiled by the S.S. Boards of our Canadian churches along with the National Y.M.C.A. and the Ontario Provincial S. S. Association.

### The Superintendent

Dr. Henry F. Cope, General Secretary of the Religious Education Association, contributes an article on the Superintendent to the Encyclopedia of Sunday Schools to be issued shortly by Thomas Nelson & Sons. In the following extract from his article, Dr. Cope discusses the duties of the superintendent in the two types of Schools,—ungraded and graded.

1. *In the ungraded or "centralized" School.* The superintendent is peculiarly the personal centre of the School's life. The office ought to be the only one which the church lays on him, for it is all of a man's task ; he should be free from other responsibilities. He must bend himself to the task of (1) fitting his School to meet all the needs of his community ; (2) leading it to its largest working efficiency, to the best type of organization of which it is capable, (3) securing and preparing the workers for its enlarging service. The best testimony to his efficiency in a one man School will be that it is no longer a one man School.

\*The Canadian Standard Efficiency Tests ; for sale by Presbyterian Publications, Church and Gerrard Sts., Toronto, 10c. postpaid.

2. *In the graded School without a professional director.* The superintendent can have no finer task than to become efficient as the lay director of religious education in such a church. He must understand the educational reasons for gradation and for the type of organization under him. He should study to make a graded School really a progressive, continuous programme of religious education for the young, fitting into the whole life of the church and related to the other activities for youth.

He will have special relations to his heads of departments, or principals, giving them full responsibilities, and securing reports from

them; unifying their work and providing them with all assistance and assistants needed.

Where there is separate worship in departments, he will have special care as to its character and order. The plans of worship should be worked out in a council of all department heads with himself.

He will work to secure School unity (1) in the working forces, by frequent general conferences; (2) in the School, by occasional general assemblies, social gatherings, special festivals, literature which presents the School as a unit to the community, and week day school rallies endeavoring to stimulate a sane and helpful School spirit.

## SORTING AND SETTLING

### A QUESTION FOR THE NEWLY GRADED SCHOOL

It is an anxious time, this rearranging of the School into departments, each department with a separate Lesson of its own, as is contemplated in our new Departmental Graded Lesson Series.

But if taken hold of wisely, the sorting and settling are soon accomplished; and the School has set out on an era of fresh delight and profit in its studies.

It is taken for granted, of course, that teachers and officers have examined the Graded Lessons, and decided on them for the whole or part of the School and have ordered a proper supply of the Lessons. Perhaps Schools ought to be reminded that we are always ready to send them samples of these Graded Lessons, as we are of the Uniform Lessons.

What next! The Lessons are on hand. How are they to be introduced? Under our system of Departmental Graded Lessons, issued in periodicals, quarterly, there is no difficulty. Keep this only in remembrance: instead of a Lesson for the whole School, there is a Lesson for each Department.

Go carefully over the list of your scholars and classify them in Departments—Beginners, 4 and 5; Primary, 6-8; Junior, 9-12; Intermediate, 13-16; Senior, 17-19.

Then divide these Departments into classes of suitable size. If your School is sufficiently large to admit of it, appoint a superintendent

for each Department. If it is not, one superintendent will do for the whole School.

It is very important that superintendent and teachers carefully study, beforehand, the Quarterlies and Leaflets for the teachers and scholars, and what each Department aims at. To facilitate this we issue a *TEACHER'S GUIDE* for each of the three Departments,—Beginners, Primary, and Junior. This is furnished free for each teacher in the several Departments which use our Graded Lessons. The *GUIDE* tells all about the Department and how the Lessons are best taught, and the scholars best handled.

There may be some little changes required in the secretary's Record book, possibly also in the treasurer's. But these are easily managed by any wide-awake officer.

With such preparation as above outlined, the School is ready to begin with the new courses and methods. A few weeks should make the machine run without a hitch.

Many Schools which have adopted other Graded systems have been much at a loss to manage any common worship or other exercises in which the whole School shall unite. We have made ample provision for this in our new Departmental Graded Series. We give in the Primary and Junior (and after the first Quarter of 1915), in the Beginners Teachers Quarterlies a devotional passage of scripture and a hymn *for the whole School*; and the

Primary and Junior Teachers and Scholars Helps contain also the Question on Missions and its Answer, for each Sunday. This double provision not only enables all the different Grades to meet together profitably, but is equally effective in the case of Schools—and there will be many of these—which use the Graded Lessons for a portion of the School and the Uniform Lessons for another portion. The common opening worship, and the Question on Missions are a unifying bond.

### The Teachers' Meeting in a Graded School

By Rev. A. Macgillivray, D.D.

By a Graded School is meant a School where the scholars are graded into classes according to age and attainments, and where both the Lessons and instruction are of a character specifically adapted to the capacity and development of those belonging to the classes.

By a Teachers Meeting we have in mind a gathering of all the officers and teachers of the School, meeting at stated periods and for the purpose of study, conference and business, all in the interest of the School.

The Sunday School will not come into its own nor will the Sunday School teacher or officer enjoy the largest opportunity for preparation and service until the Teachers' Meeting is as fixed an institution and as regularly held as the weekly session of the School.

The School that is about to change from Uniform Lessons to Graded Lessons will have to face the question of how it will adjust its Teachers' Meeting to the new order.

*First*—There will be the same need as before for a well attended meeting of all the teachers and officers, to consider and devise ways and means for the promotion of the general prosperity of the School. Questions of enrolment, equipment, visitation, promotion, attendance at the church services, entertainments, decision for Christ, Young People's Societies, weekly activities, etc., will always be needing attention, and a part of the time of the weekly meeting, or all the time at a meeting held at a longer interval, will be given to these varied and important questions.

*Second*—The Teachers' Meeting will be welcomed by many for purely devotional purposes. The teacher needs spiritual fellowship, refreshment and training more than anything else. Interest in the pupil, faith in the truth taught, hearty cooperation with one's fellow workers, and, above all, loyalty to the master, will be developed in the Teachers' Meeting.

*Third*—The Teachers' Meeting for the purpose of studying the Lesson, presents considerable difficulty in the Graded School.

All the teachers cannot study the Lesson together, for in a School fully graded by Departments, such as is contemplated in our new Graded Lessons, there will be five different Lessons. In a large School with a number of teachers in each grade the way is clear. Teachers of that grade can meet together for study and consultation touching their work as teachers, and then at the close of the study period the teachers in all the grades can come together for the business and devotional part of the meeting.

In the small School, however, there may not be more than one teacher in some of the grades. One suggested course in the case of such Schools would be for all the teachers to come together and divide the study period equally between the grades represented. It would add to a teacher's interest in the School rather than detract from it to have some knowledge of the Lessons that are being taught in other grades than his own. The teacher in one grade might desire the counsel of some of the teachers in more advanced grades, and it would doubtless happen quite frequently that the teachers in advanced grades might get valuable hints from the Lessons in the elementary and intermediate grades.

There will be need for much careful planning, but, where there is a will, the way will open. Teachers and officers of any School, be it large or small, who have "the mind to work" and who are resolved to promote the best interests of those committed to them in the best possible way, will not fail to make the Teachers' Meeting profitable to the School and inspiring and helpful to every member of the staff.

Toronto

## The Sabbath School at Point-aux-Trembles

By Rev. E. H. Brandt

Sunday afternoon, at three o'clock, a boy is crossing the hallway ringing a big hand-bell to call the pupils to the chapel. You can see boys from 11 to 25 years old who come from all directions, some from the reading room, others from the classrooms and from outside to take seats in the side rows. Then a second ring and the girls appear. They sit in the centre row. In all there are about 275,—100 girls and 175 boys.

When all are seated quietly, the superintendent, one of the teachers, announces a hymn. Oh! the singing at Point-aux-Trembles, how hearty it is! Pupils and teachers all join as a mighty choir. After the singing come the reading of the Lesson, by pupils alternately, the prayer, the study of the Lesson by groups under monitors, the offering and distribution of French and English publications,—Le RAYON DE SOLEIL, EAST AND WEST, and the PRIMARY LEAFLET.

On the reunion of the groups there is some more singing and general teaching on the Lesson by the principal. Pointe-aux-Trembles Sabbath School is unique in its organization. Nearly half of its members are Roman Catholics. Storms, bad or cold weather, never affect the attendance,—all the pupils and teachers are living under the same roof. Our teaching deserves some special mention. The course of study is not the International Lessons. We have chosen the life of Christ on account of our class of pupils, and the Bible Class is conducted every day when other parts

of the Bible are studied.

Suppose we are at the beginning of the session, in October; the first Lesson is about the birth of Christ. The Protestant pupils, the children of our converts, one after the other recite the verse they have committed to memory.

Is it not altogether interesting for Roman Catholics to hear a lesson on the Virgin, taught by Protestants? What good things can they say about her! After the Sunday School you can see different groups of pupils busy discussing religious subjects, and very friendly discussions they are. The French Protestant pupil explains the book and brings to his teacher his opponent when his knowledge is short. The minds of the Roman Catholic pupils are opened to the light and the truth. They cannot resist the invitation. They must know who is right, the Pope or Christ.

What is the result of this method? After a few weeks those who were prejudiced, and who would not listen to a Protestant, have now a Bible in their hands, they read it and consider it as a book of authority. About 36 of the members of Sunday School are joining the church every year. Our aim is not to antagonise Roman Catholics, but to open their mind to the truth and lead them to think for themselves, and accept Jesus as their only teacher and Saviour. From time to time special mention is made in our Sabbath School of the hundreds of Sabbath Schools scattered all over the country who are doing so much for the support of the Pointe-aux-Trembles School.

Pointe-aux-Trembles, Que.

## HOW THE WORK GOES ON

17,000 Sunday School members in Ontario united with the church during the year 1913-14. The number of Presbyterian pupils so uniting totaled 3,630.

Sunday School workers from Guelph go out every Sunday morning to conduct the Sunday School amongst the inmates of the Ontario Prison Farm. Attendance is voluntary, and yet nearly 200 men on the farm turn out regularly.

A Sunday School teacher in a small country village agreed to take the two "bad boys" of the Sunday School into a class by themselves. The teacher insisted on organizing the class. One boy acted as president and the other as secretary. Inside of a month and a half there were 22 boys in the class, which soon became the most aggressive in the whole School.

The World's Sunday School Convention has issued a very interesting booklet, The

Strength of the Sunday School Army, containing statistics corrected up to Jan. 1, 1914. The flags of 199 countries are printed in colors, and opposite each flag are set the Sunday School figures for the country to which the flag belongs.

In Belgium, before that brave little country was devastated by war, besides the Sunday Schools in connection with the Protestant congregations there were also many Missionary Sunday Schools, which, however, often met on week days, after day school hours, and were attended by working people coming home from a tiring day's work. Such Schools, meeting in churches, halls, or, more frequently, in kitchens, did very much for the evangelization of the industrial districts and of the crowded parts of the great cities.

In Turkey the Sunday School workers in their recent annual gathering made evangelism through the Sunday School the centre of their programme. In Japan a great Sunday School campaign is going on simultaneously with the three-year evangelistic campaign inaugurated by the Continuation Committee of the Edinburgh Conference, and the aim of the Japanese leaders is to have the two campaigns supplement each other.

Many British Sunday Schools have lost almost all their men teachers and officers by the call to arms. Sunday School buildings are being used for soldiers' sleeping quarters, hospitals or convalescing homes, reading, writing and recreation rooms. Lantern lectures and other entertainments, as well as religious services are held for the troops. Young women and girls belonging to the Schools are making clothing and comforts for the soldiers. In some places Sunday School workers have made a house to house canvass to secure homes for Belgian refugees.

The General Assembly's (Presbyterian Church, U.S.A., South) Training School for Lay Workers opened its first session at Richmond, Va., November 4, 1914. Its purpose is to give a thoroughly practical training in the English Bible and the various forms of church work, and one whole story of the new Presbyterian Publishing House is being devoted to the management and teaching of the School, all necessary equipment of the most approved kind being provided. The School is to be in operation the year round, with four terms of three months each. There are Departments of Sunday School and Young People's Work.

## A WORD FROM THE BUSINESS MANAGER

TO THE SUPERINTENDENT—We can help in your effort to secure the big, regular attendance that your School has made up its mind to have during 1915. Write to us for information; or if you have a copy of our Illustrated Catalogue for 1915, turn to pages 42 and 46 and you will find valuable aid.

TO ALL THE TEACHERS AND OFFICERS—You are anxious to have all the scholars attend church. Have you tried our Church Attendance equipment? *It works.* For description, see page 1 of our Illustrated Catalogue for 1915. If you haven't a copy of the Catalogue, send to us for one. It is full of good things for your Sunday School and your Sunday School scholars.

Have you ever thought how much our Bulletin Boards could do for your School and your church? We have them for inside use,

and waterproof and storm-proof for outside use. Their uses are almost numberless—for making announcements of meetings, speakers, etc., out of doors; for all sorts of announcements in the vestibule; for registering attendance, contributions, etc., before the whole School; etc., etc. Complete sets of letters are furnished with each board; any one can "set up" the notices—the least experienced. The boards and the letters both wear well. They will last for years in perfect condition. Every one who has tried our Bulletin Boards is delighted with them. See pages 60-63 in our Illustrated Catalogue for 1915, which will be sent on application.

*Address all requests and orders to R. Douglas Fraser, Business Manager, PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.*

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## Lesson Calendar : First Quarter

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

## Lesson I.

## GOD'S PATIENCE WITH ISRAEL

January 3, 1915

Judges 2 : 7-19. \*Commit to memory vs. 11, 12.

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

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-he'res, in the mount of E'phraim, on the north side of the hill Ga'ash.

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

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

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

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

**LESSON PLAN**

- I. Israel Serving, 7-10a.
- II. Israel's Sin, 10b-13.
- III. Israel's Slavery, 14, 15.
- IV. Israel's Saviour, 16-19.

**DAILY READINGS**

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

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 : 8-17. S.—"I will," Hosea, ch. 14.

**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

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.

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.

**Special Scripture Reading**—Ps. 145 : 8-21. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

**Lantern Slides**—For Lesson, B. 1085, God's Patience With Israel. For Question on Missions, H.M. 1364, The Schemes of Our Church as Segments of a Circle. (These Slides are obtained from Rev. D. M. Ramsay, D.D., Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

**Stereographs**—For Lesson, From Mount Ebal South Over Jacob's Well to Mount Gerizim (Underwood & Underwood, Dept. D., 62 Adelaide St. East, Toronto), set of 12 stereographs for this Quarter's Lessons, \$2.00. Four for January, 67c.; less than four in one order, 20c. each; stereoscopes, 90c. (postage or express is prepaid on all orders for stereographs or stereoscopes). In ordering please be sure to mention THE TEACHERS MONTHLY.

**THE LESSON EXPLAINED**

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

**Time and Place**—B.C. 1434 to B.C. 1102; Palestine.

**Connecting Links**—This year's Lessons take up the story after the death of Joshua, which may be dated B.C. 1434. The period from that date on to the election of Saul as king in B.C. 1102 is known as The Times of

the Judges. (See Light from the East.)

Vs. 1-5 tell how, some time after Joshua's death, an angel of the Lord appeared to an assembly of His people at a place named Bochim, proclaiming the Lord's faithfulness to His promises, and, over against this, Israel's failure to carry out God's purpose of

\*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.

driving out the heathen nations from Palestine. As a punishment, the angel threatened that the heathen would be permitted to become thorns in the sides of Israel. At this the people wept in repentant grief, and offered sacrifices in token of their devotion to God. In contrast with this later failure of Israel, v. 6 points back to the time when, after a great gathering at Shechem, Joshua sent the people to take possession of the lands allotted to them.

#### I. Israel Serving, 7-10a.

Vs. 7. *Served the Lord*; worshipping Him and obeying His laws. *All the days of Joshua*; who had led them across the Jordan and into the Promised Land. *The elders*; the "sheikhs" or head men of clans and families, who were the natural leaders of Israel. *All the great works*; including the deliverance from Egypt, the wonders of the wilderness wanderings, the crossing of the Jordan and the fall of Jericho. *Did for Israel*; because He loved them and had a great purpose for them.

Vs. 8-10a. *The servant of the Lord*; a title of great honor given to Moses (see Deut. 34 : 5; Josh. 1 : 1), and afterwards to Joshua as the successor of the great law giver. *Died . . . an hundred and ten*; the age of Joseph, his great ancestor. *In the border, etc.*; "within the bounds of his estate." *Timnath-heres*; "territory of the sun," probably the modern Tibneh, 10 miles north of Bethel. *Mount of Ephraim*; hill country of Ephraim, that part of the highlands of Palestine extending from north of Jerusalem to the Plain of Esdraelon. *All that generation*; to which Joshua belonged. *Gathered unto their fathers*; died and were buried in the family sepulchres, where families were thought of as dwelling together.

#### II. Israel's Sin, 10b.-13.

Vs. 10b, 11. *Another generation*; the second after the entrance into Canaan. *Knew not the Lord*; did not know Him, by personal experience, as deliverer, leader and conqueror. *Nor . . . the works*; by which He had proved His love and care. *Did evil*. Loss of morals followed quickly upon loss of faith in God. *In the sight of the Lord*. Their sin was treason against Him, rebellion in His very face. *Served Baalim*; plural of Baal, meaning "possessor." These were the local gods of

the heathen regarded as possessing a certain land, district or city, from which the particular Baal was named, as Baal of Tyre, etc.

Vs. 12, 13. *Forsook the Lord*. *Followed other gods*; like Esau selling his birthright for a mess of pottage (Gen. 25 : 29-34) or like one giving his soul to gain the world, Matt. 16 : 26. *Provoked the Lord to anger*; not to passion, but to burning indignation against such folly and sin. *Ashtaroth*; plural of Ashtoreth,—the goddesses corresponding to the Baals. Baalim and Ashtaroth together stand for the false gods and goddesses native to Palestine.

#### III. Israel's Slavery, 14, 15.

Vs. 14, 15. *Anger of the Lord*; not hatred or revenging, but an overflowing, righteous wrath. *Delivered them . . . sold them*; handed them over completely to their enemies, as a slave is sold. *Could not . . . stand*; in battle. They had ceased to look to God for strength and courage, and so they became an easy prey to their foes. *Whithersoever they went out*; in every campaign. *The hand of the Lord*; the power of the Almighty. *Against them for evil*; bringing failure and defeat upon them as a punishment for sin. *As the Lord had said . . . had sworn*. See Josh 24 : 20. God fulfils His threats as well as His promises.

#### IV. Israel's Saviour, 16-19.

Vs. 16, 17. *Nevertheless*; in spite of Israel's sin and rebellion. The Lord was full of pity, and punished His people only to bring them to repentance. *Raised up judges*; to be Israel's leaders and champions in their conflicts with their enemies and oppressors. *Delivered them*; won back their freedom. *Yet they would not hearken*; would not listen even to the judge who delivered them, but obstinately persisted in their worship of false gods.

Vs. 18, 19. *The Lord was with the judge*. The Old Testament teaches that nothing great is done but by God's help (see Deut. 8 : 18; Ps. 44 : 3). *It repented the Lord*; that is, the Lord was sorry, moved to pity. And so it went on during the whole period of the Judges, numbering fifteen in all, the idolatry of the people held in check during the lifetime of the judge whom God raised up and to break out again at his death.

### Light from the East

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

THE JUDGES—"Avenge me of mine adversary," said the widow to the judge in the Master's parable, Luke 18 : 1-8. That was the work of a judge, to help the weak secure his right against the strong. Now the adversaries of the book of Judges were not men of Israel, but Moabites, Ammonites, Midianites, and Philistines. These tribes tried to do what the tribes of Israel had done,—establish themselves on the soil of Palestine. Ephraim and Benjamin had therefore to drive back the Moabites, and the men of Manasseh the Midianites. In the northwest the Canaan-

ites sought to crush the Israelites, and the Philistines threatened the whole south and middle west. It was a judge's work to champion his tribesmen against the enemy ; he might do this single-handed as did Samson ; or with a small band of followers like Gideon ; or with men from as many as seven tribes like Deborah. A judge was therefore practically a chieftain, and did the work of an Arab sheikh. If he were not a chief to begin with, his warlike deeds raised him to authority. In the days of quiet that followed, it naturally fell to him to adjust disputes between Israelite and Israelite. A judge was a little king.

### THE GEOGRAPHY LESSON

Notice how our map marks with the number 1 the point of a large V resting on Mount Ebal, beside Shechem ; the arms of the V reach several miles southward. If we stand to-day at the V's point and face south, we find spread out before us precisely that area which is included between those long diverging lines. At our feet the side of Ebal slopes steeply downwards, scanty grasses and low weeds partially clothing the stony soil. A valley at the foot of the slope is cultivated. Crops of different kinds are growing in fields and in two or three places we see small orchards of olive trees. Close by one of the orchards the gray-walled houses of a little village stand clustered together, and farther to the left we see a wall-enclosed garden. Beyond the village the white line of a dusty highway is plainly to be seen, and at its farther side a great hill rises steeply. Shechem is just out of sight in a valley down at our



right, between Mount Ebal and Mount Gerizim. (See Gen. 33 : 18-20.) Within that walled garden which we see beyond the village there remains even in 1915 a well that Jacob's men dug for the family water supply (John 4 : 5, 6). It was here near Shechem that Joshua called the great convention and bound the people by a solemn promise to be faithful to their fathers' God (Josh. 24 : 1 ; also

24 : 14-25). Old traditions say that the oak tree by which Joshua set up the memorial stone (Josh. 24 : 26, 27) used to stand where we now see the whitewashed house-walls of that little village. Timnath-heres, or Timnath-serah, Joshua's burial place, is about nine miles from here amongst those hills which we see directly ahead.

You can look for yourself over this ground, so full of reminders of God's purpose, if you use a stereograph entitled, From Mount Ebal South Over Jacob's Well to Mount Gerizim.

### THE LESSON APPLIED

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

Five important lessons may be learned from this section of the interesting Book of Judges.

1. *The inestimable value of a great leader.* Joshua directed the religious life of the

Israelites during his long career, and anticipated the prophecy of Isaiah: "A man shall be as an hiding place from the wind, and a covert from the tempest; rivers of water in a dry place, as the shadow of a great rock in a weary land." All significant religious movements may be traced back to their source in the heart of a brave, far-seeing man who feels impelled from above to lead his people into the new land of promise. Paul was stirred with this noble impulse, and beckoned his countrymen away from the barren lands of Judaism to the rich soil that had been watered by the showers of divine blessing in Christ. Martin Luther, the Protestant reformer, rediscovered this same Pauline gospel and proclaimed it with fresh emphasis to a world that was weary of the tyranny and insincerity of the church of that day. Similarly John Knox, John Calvin, John Wesley, General Booth, and many others started going the high tides of Christian life.

In our time we are trying to train men and women for intelligent and enthusiastic leadership in all departments of our church work,—Home Missions, Social Service, the Sunday School, etc., etc. One thing must not be overlooked. No one can be a successful religious leader in his community without paying the price in study and sympathy and consecration.

2. *Past experience, however blessed, cannot free us from the danger of relapse.* Israel "forsook Jehovah" who had delivered her at the first. The Book of Judges rings the changes on these successive lapses from religious ideals. This applies to the individual Christian as well as to the nation. It is indeed a dangerous habit for a man to dwell incessantly on the initial vision of his Christian experience. With Paul this was only the starting post of the race which he ran with increasing ardor to the close of his life. Yet how frequently one hears of a man who has occupied the position of an elder or a Sunday School teacher, but is now careless about spiritual interests. How often, too, we hear that this or that man's parents were devoted Christians, while he himself has drifted far from the ideals taught him in the home and church in the days of his youth. This Lesson from

Judges teaches us that the piety of one generation cannot be transferred to the next generation. We must decide to follow the master one by one.

3. *The danger of evil associations and surroundings.* Israel succumbed to the allurements of the base worship about it, v. 13. Thus she illustrated the theory, that often the conqueror is overcome in a subtle and secret way by those whom he fondly supposes he has trampled under his feet. Lot pitched his tent near Sodom, and Sodom was too much for him. Hannibal's veterans took up their winter quarters in the luxurious city of Capua, and the softness of their lot became their undoing. The Christian must be on his guard against the silent but ever active influences of the world which would dim his vision of the heavenly life and lower the standard of his devotion and faith.

4. *The punishment of apostasy.* It is said that we ought not to proclaim the gospel as a system of rewards and punishments. We need not strive over words or phrases. Let us call punishment "genetic outcome," or the simple consequence of wrong-doing. The terrible fact remains the same. The sacred writer called it the "anger of the Lord." We may call it by that or any other name, but the fact remains that we shall reap the bitter harvest of our foolish seed sowing.

5. *The amazing patience of God.* Time after time did Israel fall into sin. Again and again she declined to the alien worship of the original inhabitants of the land, but never did God fail to provide an inspiring leader to win His people, if possible, back to their allegiance, vs. 18, 19. In later days the nation departed so far from the preaching of the prophets that finally God was compelled to destroy the national life, and the Jewish people passed into the darkness of exile. It would appear that nothing could be done with such a people, for had they not failed signally? But see! the Lord brings back His captive ones in due time, and they enter on their new career. What patience! Can human patience do any more than suggest the patience of God?

A Roman general lost a most important battle. The existence of the republic ap-

peared to hang on the issue. The slaughter of Roman soldiers was frightful, and there was hardly a family in Rome that did not mourn the loss of a brother or father. The man who met defeat at Cannæ and endangered the existence of the republic, bravely led his handful of soldiers back to the city.

The Senate uttered no reproach, although he was a blunderer as a military leader. Instead, in the hour of their peril the members of that legislative body publicly thanked him "because he had not despaired of the republic." So God did not "despair" of Israel, nor does He "despair" of us or of His church.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

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

In these opening Lessons of the New Year what challenges attention most is a dawning consciousness of nationhood. It reaches its highest exhibition in covenant relations with an unseen ruler, v. 1. Define the covenant as an agreement that all parts of national and individual life shall be bound up in, and bound over to, God and His service. Bring out the following points :

1. *Each generation has to find for itself the most acceptable form of service*, vs. 7-10. These people, on the whole, served splendidly during Joshua's time, and saw singular displays of God's power, v. 7. Recall striking instances : as the storming of Jericho. Joshua, like David, afterwards (Acts 13 : 36), before he fell asleep (vs. 8, 9), signally served his generation. The generation that succeeded (v. 10), succumbed to the lack of initiative in tamer times. It is easier to be fired with patriotism over the taking of a Quebec, than in quieter "growing" times to keep enthusiasm glowing for humdrum prosaic service.

2. *Each generation is tempted to lapse from its devotion to God*, vs. 11-13. Question the class as to the chronic manner in which Israel lapsed into idolatry. Discuss the nature of Baalim worship and the real objections to idolatry. The Bible is full of imagery, but opposes images. Imagery starts illuminating thoughts about God. Images dwarf the entire conception of God. Ask why. (1) Images set a limit to God. They give Him unseeing eyes, idle hands, stationary feet, a hard heart, or no heart at all. Imagery, on the other hand, attributes to Him observant eyes, attentive ears, active hands and feet, a loving, planning heart.

Any one who limits God, whether in an image, or a proposition, is guilty of idolatry. (2) Images exalt the sensuous over the spiritual. In modern church practices the misuse of imagery (or symbolism) easily becomes image worship.

3. *Each generation pays dearly for its unfaithfulness*, vs. 14, 15. Nationhood, when its religious ideals are lowered and degraded, is enervated, defeated, sadly plundered. The people of a land rise no higher than the object they worship. That is why so many lands are "greatly distressed."

4. *Each generation receives a definite call to renewed fidelity*, vs. 16-19. The call to Israel through the judges received a poor response. Life ceased to be bound up in, and bound over to, God and His service. National deterioration, so often the doom of apostasy, resulted, v. 19. Nothing could, nothing can, recover the lost secret of strength, but return to God. So judge after judge reiterated a rousing call to fidelity. Let the teacher echo this call.

#### For Teachers of the Senior Scholars

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

What good resolutions have we made for this new year? Is it worth while to make good resolutions? Impress upon the class that Bible study will help us as nothing else can to live up to our good resolutions, and that a good resolution to make is to purpose in our hearts to give the Bible a better chance with us than ever before. Point out that we are beginning the year with a Book which contains some detached records of the heroic age of Hebrew history. What does our Lesson to-day reveal?

1. *The Influence of a Good Life*, vs. 7-9. Bring out the leading features of Joshua's career which made his influence so potent for good,—his blameless life, his unselfish spirit, his spiritual vision, his military genius, his

moral courage—and lead the scholars to see that there must be something of these beautiful qualities in our lives if we are to be an influence for good in the world. Note that Joshua's influence persisted for a time after his death. Discuss the saying :

"The evil that men do lives after them ;

The good is oft interred with their bones."

Which is the more persistent the evil or the good in the world ? Which will triumph in the end ? (See Ps. 72 : 11 ; and John 12 : 32.)

2. *The Influence of an Evil Environment*, vs. 10-13. What were the evil influences about them ? What rendered them peculiarly susceptible to these evil influences ? (V. 10.) Make quite clear that nothing but a personal, experimental knowledge of God, nothing but the presence of Jesus in the life, can save a person from yielding to the evil influences of the world when thrown upon his own resources, when the home and church restraints are thrown off. Illustrate by reference to young people who keep straight while under the home influences, but who go to the bad when out of the reach of the good influences of life.

3. *The Divine Method of Reclaiming the Erring*, vs. 14-19. What two elements did the divine method embrace ? Bring out the fact that God employs the same method of judgment and mercy still, that punishment is part of God's redemptive purposes, that God in His great love and mercy is ever raising up men and women to be saviours of the world, that we have in the blessed Christ the Saviour who is a hiding place from the wind,—the shadow of a great rock in a weary land.

### For Teachers of the Boys and Girls

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

Commence with a reference to the opening year, the time when so many things are beginning, the time for making,—and keeping,—new resolutions and taking a fresh start. Call the attention of the scholars to the fact, that the Lesson deals with the beginnings of the life of God's people Israel in the land of Canaan. Bring out the Lesson teaching under the heads :

I. A NEW START, vs. 7-10a. This is described in the words, "the people served the Lord," v. 7. But, alas, the Lesson teaches

that this serving the Lord continued only for a time. Question about how long it went on, recalling, by the way, all the information possible regarding Joshur and "the elders" and all "the great works of the Lord." Emphasize the obligation under which these works had put Israel to be faithful in serving the Lord. Question about the death and burial of Joshua and the people of his generation.

II. A SAD FAILURE, vs. 10b-13. Bring out by questioning in what the failure consisted,—forsaking the worship of the living and true God and worshiping the false gods of the heathen people round about them. Ask about the Baalim and the Ashtaroth, making plain that the worship of these deities included the wickedest and most disgusting rites and led to evil conduct of all sorts. Lay stress on "Lord God of their fathers" and "brought them out of the land of Egypt," getting the scholars to see that God's faithfulness and goodness to His people made their sin all the greater and more deserving of punishment.

III. DESERVED PUNISHMENT, vs. 14, 15. Bring out the way in which the Lord regarded the sin of Israel. Make it clear that, in the anger of the Lord there is no passion as in human anger, but that He is always very indignant against sin. Question about how the sinful people were punished,—their enemies being permitted to defeat and enslave them. Refer to the present war, and impress the necessity of our putting all sin away from us if we would expect God's blessing and favor.

IV. GRACIOUS DELIVERANCE, vs. 16-19. But God did not permit His people to be utterly destroyed. Bring out the way in which He delivered them,—by raising up judges who became their champions against their foes. Refer to some of our leaders in the present dreadful war. Dwell on the patience of God in sending deliverer after deliverer to Israel in spite of their constantly falling back into sinful ways.

Take advantage, in closing, of the New Year season, to press home upon each scholar the duty of making a new start in serving God and of being faithful so as not to try the wonderful patience of our loving Father.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET.]

1. Where does Solomon say : "It shall not be well with the wicked, neither shall He prolong his days?"

2. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Find the verse.

ANSWERS, LESSON XII., Fourth Quarter, 1914.—(1) Ps. 131 : 1. (2) Rev. 1 : 12-16.

#### For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET.]

1. Does righteousness always lead to prosperity?

2. Does God ever become our enemy?

#### Prove from Scripture

That idolatry displeases God.

#### The Question on Missions

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

Ques. 1. *What is meant by the Budget of our church?* (See also Scholars' Answer on page 14.) The Finance Board has the general care of the Budget for the Western

Section of the church, covering the whole Dominion, with the exception of the Maritime Provinces, which comprise the Eastern Section. This Board is appointed by the General Assembly, and is furnished by the aid-receiving Boards and Committees of the church with an estimate of the amount of money these Boards require for the work of each year. The Budget for the Eastern section is under the care of the Synod of the Maritime Provinces. Any necessary changes in these estimates are made by the Finance Board, or, in the Eastern Section, by the Synod, and the total of the estimates as approved by the Finance Board and the General Assembly forms the Budget for that year. The whole sum is allocated to the various Synods, and each Synod decides what is the fair share of each Presbytery. The Presbytery then fixes the amount which should be given by each congregation. The congregational contributions are sent to Rev. John Somerville, D.D., Toronto, Treasurer of the Western Section, or to Rev. Thomas Stewart, D.D., Halifax, Treasurer of the Eastern Section, and are applied to the work of the various Boards and Committees according to the apportionment of the Finance Board.

### FOR TEACHERS OF THE LITTLE ONES

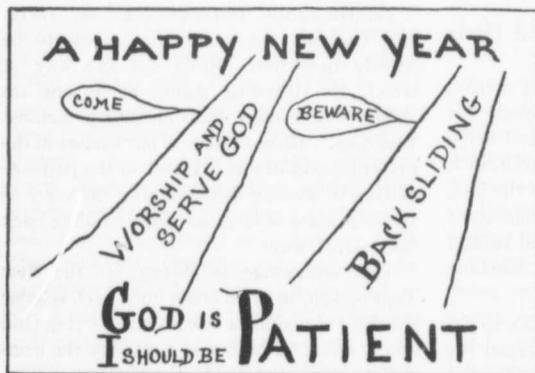
By Mrs. Jessie Munro Johnston, Toronto

*A Look Forward*—"A happy New Year, little people," I hear all our teachers saying to their classes to-day, and the reply comes, "A happy New Year, Miss——." With this happy greeting, let us begin the Lesson stories for the New Year 1915, seeking to make

it a happy, good New Year by learning to love and serve the one from whose Book all our Sunday stories are taken.

We are going to hear stories about God's kindness to His people who lived on earth long before Jesus came to the world.

*Our Story Book*—Let us look for a moment at the Book from which our stories are taken. Teacher, show your Bible, and explain that the first part (Old Testament) tells of God's people from the beginning of the world till Jesus came. The New Test-



ament tells about Jesus, and things that happened after He came to the world.

Our story to-day tells us of God turning His people from sin and putting them on the right road again.

*Golden Text*—Tells us what God says about His people who go the wrong way,—“I will heal their backsliding, I will love them freely” (repeat).

“Backsliding” is a word that will catch the ear of little people. Sliding on the ice is now their favorite play, or sliding down hill. How quickly you slide over ice and snow! But our Golden Text word is “back” sliding; that must mean “sliding back quickly.” That is exactly what God means to tell us in our Lesson to-day. His people have slid back quickly from the right road of worship and service.

*Getting on the Wrong Road*—Recall the story of God's chosen people and His tender care over them, leading them at last to the land He had promised them for a home. Their great leader Joshua died and the men and women who knew about God's goodness to them are all dead and their boys and girls have grown up amongst people who worshiped false gods (explain), and they have got on the wrong road and have slid back

quickly, for they, too, have learned to worship idols and have done many things displeasing to God.

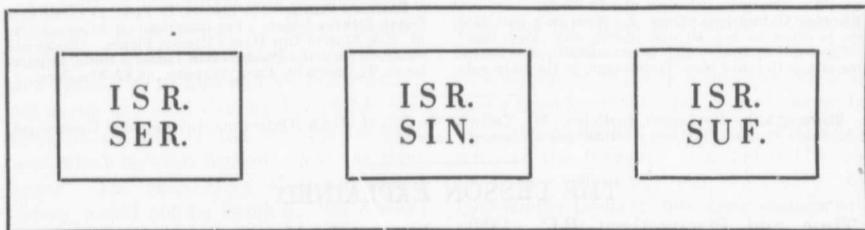
*God's Promise Kept*—Our story tells of God's anger against His people. He allowed them to fall into the hands of enemies in war, to be conquered, and they were in sore distress. But our story goes on to tell us how God kept His promise of our Golden Text (repeat). He forgave their “sliding back,” and got them once more on the right road. He gave them leaders to be their judges, to whom they must go for advice.

*God's Patience With Us*—God is patient and kind and forgiving with our mistakes and wrong-doings and ready to help us to get on the right road (outline two roads) and keep us from “sliding back.”

*Our Patience With Others*—Are we patient with those who annoy us? “I won't bother with Jack any longer. He is always getting cross and won't play.” “Oh, I could slap Mattie, she is so proud.” (Are these young people patient?)

*What the Lesson Teaches Me*—I SHOULD BE PATIENT WITH OTHERS. (Twelve squares may be drawn and each Sunday print in one of the squares, “What the Lesson Teaches Me.”)

### FROM THE PLATFORM



Draw on the blackboard three squares to represent three picture frames. Call for the name of the people described in the Lesson,—Israel, and print ISR. in each of the frames. Tell the scholars that there are in the Lesson three pictures of Israel which you want them to describe. Then bring out, by questioning, how Israel “served the Lord” during the lifetime of Joshua and the elders, and ask what the first picture should be called. With a little pains you will get the answer, “Israel Serving.” (Print SER. in the first frame.) Now ask what Israel began to do as soon as Joshua and the elders were dead. The word to describe their conduct is not in the Lesson, but it will be easy to draw it from the class,—they *sinned*. (Print SIN. in the second frame.) Lastly call for a word to describe what happened to Israel because they sinned. The word is *suffered*. (Print SUF.) The Lesson to press home is, that God expects us to serve Him and that sin against God is sure to be followed by suffering.

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

Judges 4 : 4-16. Study Judges 4 : 4-23 ; 5 : 1-22—Commit to memory vs. 14, 15.

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

4 <sup>1</sup> And Deb'orah, a prophetess, the wife of <sup>2</sup> Lap'idoth, she judged Is'rael at that time.

5 And she dwelt under the palm tree of Deb'orah between Ra'mah and Beth'el in <sup>3</sup> mount E'phraim : and the children of Is'rael came up to her for <sup>4</sup> judgment.

6 And she sent and called Bar'ak the son of Abin'oam out of Ke'desh-naph'tali, and said unto him, Hath not the LORD <sup>5</sup> God of Is'rael commanded, saying, Go and draw <sup>6</sup> toward mount Ta'bor, and take with thee ten thousand men of the children of Naph'tali and of the children of Zebu'lun ?

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

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

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

10 And Bar'ak called Zebu'lun and Naph'tali <sup>8</sup> to

**Revised Version**—<sup>1</sup> Now Deborah ; <sup>2</sup> Lappidoth ; <sup>3</sup> the hill country of Ephraim ; <sup>4</sup> judgement ; <sup>5</sup> the ; <sup>6</sup> unto ; <sup>7</sup> Omit then ; <sup>8</sup> together to ; <sup>9</sup> there went up ten ; <sup>10</sup> Kenite 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 ; <sup>11</sup> told ; <sup>12</sup> Omit of ; <sup>13</sup> and Sisera lighted down from his chariot ; <sup>14</sup> by the ; <sup>15</sup> Omit and.

## LESSON PLAN

I. Deborah's Command, 4-7.

II. Barak's Request, 8-10.

III. Barak's Victory, 11-16.

## DAILY READINGS

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

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

**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 again, the many evils found in our land.

**Lesson Hymns**—Book of Praise : 47 (Supplemental Lesson), 252, 256, 54 (Ps. Sel.), 293 (from PRIMARY QUARTERLY), 251.

**Special Scripture Reading**—Ps. 34. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 1460, Deborah and Barak Deliver Israel. For Question on Missions, H. M. 625, Map of Our Home Mission Fields. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

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**Stereograph**—For Lesson, South from Mt. Tabor to the Hill of Moreh (Order from Underwood & Underwood, 62 Adelaide St. East, Toronto ; further particulars, see page 14).

## THE LESSON EXPLAINED

**Time and Place**—About B.C. 1350 ; Northern Palestine.

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 narrates a series of oppressions and deliverances. Vs. 1-3 refer to the twenty years' oppression of Israel by Jabin, whose general was Sisera.

## I. Deborah's Command, 4-7.

V. 4. *Deborah* ; "a bee." *A prophetess* ;

because, like Miriam (Ex. 15 : 20), she spoke under the direction of the Spirit of God. *Wife of Lappidoth*. The name means "lamps" or "torches." *Judged Israel* ; became a deliverer of her people.

V. 5. *She dwelt* ; Rev. Ver. Margin, "sat," as judge. *The palm tree of Deborah* ; the tree under which Deborah, the nurse of Rebekah, was buried, Gen. 35 : 8. *Ramah* ; a city about 5 miles north of Jerusalem and about 6 south of Bethel, now Beitin, a city at the head of a 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.

V. 6. *Barak*. The name means "a flash of lightning." *Kedesh-naphtali*; 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 mount Tabor*; a cone-shaped mountain about 1,843 feet above sea level at the northeast end of the famous plain of Esdraelon, the summit being an oblong platform nearly 3,000 feet long from east to west and 1,300 feet at its greatest width. *Children of Naphtali and . . . Zebulun*; fighting men of these tribes which dwelt north of Mount Tabor and the Plain of Esdraelon.

V. 7. *I*; the Lord. *Will 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 northwesterly through the Plain of Esdraelon and entering the Mediterranean at the foot of Mount Carmel. *Sisera*. See Connecting Links. *Multitude*. The word denotes a vast mixed multitude full of hum or tumult.

### II. Barak's Request, 8-10.

Vs. 8-10. *If thou wilt go with me*. Deborah's presence, Barak seems to have thought, would ensure him divine guidance, and thus give confidence to him and his followers. *I will surely go*; and thus by her visible presence assure him of the invisible strength upon which he must depend. *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 herself, but Jael (see vs. 17-22). *Deborah . . . went . . . to Kedesh*; a journey of 4 or 5 days from the neighborhood of Bethel (see v. 5).

### III. Barak's Victory, 11-16.

V. 11. *Heber the Kenite*; Jael's husband, v. 17. *Children of Hobab*. See Num. 10 : 29. *Severed himself*; from the body of his tribe, which roamed in the region south of Judah. *Pitched his tent*; made his encampment. *Unto the plain of Zaanaïm*; in the territory of

Naphtali. This was the northern limit of Heber's wanderings and the site of his encampment at the time.

Vs. 12, 13. *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. The chariot was made to contain three persons, a driver, an archer and a shield-bearer. *From Harosheth*; a city about 16 miles to the west from Mount Tabor. *Of the Gentiles*; that is, a Harosheth in heathen territory distinguished from Harosheth in Israel.

Vs. 14-16. *Deborah said . . . Up*; giving the signal for battle. *The Lord gone out before thee*. God is here thought of as a mighty warrior leading forth the hosts of Israel to conflict and victory. *The Lord discomfited Sisera*; put his army to utter rout. Barak pursued the fugitives right up to the gates of Harosheth, making an utter end of them.

Vs. 17-22 describe the death of Sisera at the hands of Jael. Ch. 5 gives an account of the battle and victory in the form of a song.

## Light from the East

TENT DWELLERS IN PALESTINE—Heber the Kenite pitched his tent not far from Kedesh (v. 11). The main body of Kenites lived in tents not far south of Hebron. When the fathers of Israel (see the Book of Genesis) were sojourners in the land they lived in tents. And a traveler in the land to-day is never far from the sprawling, open black goat's hair tents of the Bedouin. The patriarchs, like the modern Bedouin, were desert-men, and they simply brought their desert-houses with them into Canaan. You cannot get away from the desert in Palestine; it is ever at your doors, west as well as east of the Jordan. I found that the ballads the old minstrels of Michmash delighted to sing in 1912 were tales of raids by nomads and exploits like Gideon's. Like the patriarchs, the nomads to-day move about with sheep and goats and sometimes larger cattle; they have horses and camels. Occasionally they cultivate a patch of soil and wait long enough for the wheat or barley to ripen. They live the simple life of the

desert. Hospitable women will give gladly and men will cheerfully rob you if they can of the sour milk which was offered to Sisera, do it without risk.

### THE GEOGRAPHY LESSON

Notice how the point of a large V, numbered 2, rests on the side of Mount Tabor in the region which we now call Galilee. A weed-grown pasture slopes steeply downward from our feet to a broad valley, where crops of different kinds mark broad patches of green and yellow and brown on the slightly rolling ground. At the farther side of the valley we see another mountain, or rather two heights, with a depression between them. That larger

ridge is what the writer of the Book of Judges called "the hill of Moreh." In the distance, beyond it, we get a glimpse of Mount Gilboa. The height on which we ourselves are standing (Mount Tabor) gives a chance to overlook in any desired direction the plain of Esdraelon and its various branches; one of its branches is that valley before us where we see the farmers' fields. The main valley of Esdraelon is farther off at our right, with the river Kishon flowing through it towards the western



MAP PATENT No. 696,560 BY UNDERWOOD & UNDERWOOD

sea. When Barak gathered his forces here, pagan Canaanites were in possession of the most desirable valley lands, and were consequently in control of the valley routes that gave caravans connection between northern and southern Palestine, between Damascus and the sea. Barak's men, assembled on this very slope, rushed down upon the troops of Sisera in those fields before us. Most of the Canaanite cavalry retreated pell-mell down

the valley at our right, where a sudden rain-storm made the stream overflow its banks and turned the neighboring meadows into a mass of soft mud, a fatal obstacle to horses and heavy chariots. Sisera's own retreat was towards the north, that is, off behind us.

To see with your own eyes the ground where the decisive charge was made, use a stereograph entitled, South from Mt. Tabor to the Hill of Moreh.

### THE LESSON APPLIED

A powerful coalition of Canaanitish kings, under the leadership of Sisera, threatened to destroy Israel. It was a time of extreme peril, and the hearts of the people trembled for fear. But "the darkest hour is just before the dawn," and so it proved now. Three truths rise out of our study of this deliverance:

1. *Israel was saved through the dauntless faith of an inspired woman.* That woman was Deborah, — "teacher, leader and patriot." The author of the Epistle to the Hebrews calls the roll of the heroes of Israel, and declares that the secret of their triumph in every case was their signal faith (Hebrews, ch. 11). It is interesting to observe that a woman stood

more than once at the parting of the ways in Jewish history, and pointed out the path of safety. What a prominent part Miriam took in the encouragement of the people after they had fled from Egypt! It was Huldah the prophetess, to whom the temple officials (see 2 Kgs. 22 : 14) resorted for advice after the discovery of the Book of the Law. The acceptance of this book by king Josiah worked a revolution in the religion of Israel. Other notable names occur to the mind: Rebekah, the "mother of two nations;" Ruth, "the alien;" Esther, "the queen;" the Queen of Sheba, "the seeker after truth." One thinks also of modern women such as Frances Willard,

Florence Nightingale, Jane Addams. Women are coming to occupy the position of influence that they were surely intended to fill, and one cannot welcome too cordially their efforts on behalf of the social betterment of the nation.

2. *We learn that physical strength and mere size cannot take the place of God.* The Canaanites had nine hundred chariots of iron. The Israelites were terror stricken. What could they do against such overpowering odds? Sisera put his confidence in his large army, and in his iron chariots, and who would feel disposed to blame him? And yet are we not taught in the most emphatic manner that size and material force are frail as an aspen leaf? The gigantic ocean liner, the Titanic, was crushed like an egg shell when she struck an iceberg, and the Empress of Ireland sank in a few minutes after she was struck by the Storstadt. Yet with what pride and confidence men looked on these floating palaces!

A cynic said that God was always on the side of the strongest battalions. No, God is always on the side of justice and truth. Napoleon's mighty army invaded Russia, but the winter snows converted his retreat into an unspeakable funeral march. "Twenty thousand miserable scarecrows crossed the river Niemen between Russia and Prussia. The 'Grand Army,' half a million strong, had left its bones strewn among Russian snows."

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

### For Teachers of Bible Classes

Describe the rough rule of the Canaanites, Judg. 5 : 6, and Israel's vain appeal to strange gods, ch. 5 : 8. Then suddenly :

1. *The call of a woman*, vs. 4-7. Outline Deborah's career. Show her first in childhood, witnessing national oppression. Show her then in womanhood, a mere domestic drudge, revolving the story of Israel's great past. Trace the rise in her soul of a demand, "Why not return to Jehovah?" Show how, as her countrymen join in pagan revels, she starts up and begins to preach a holy war. Men flock to her as a sibyl, v. 5. Months pass. Many consult her. Deborah, seeking a leader, keeps her eyes open. Barak, the

For a Biblical example recall the moment when the Assyrian host besieged Jerusalem, and the downfall of the city seemed unavoidable. Then Isaiah declared that Zion was inviolable, and the Assyrian army melted away in a night. We must learn therefore to reckon on the unseen factor in every crisis. (See Isa., ch. 37.)

3. Do not overlook the fact that Deborah succeeded because she had a *strong sense of her divine commission*. This truth is brought out in vs. 6 and 14. Deborah felt that she was proclaiming the will of the Lord, and hence her confidence. Barak was no doubt a brave general but even he was quite dependent on Deborah's faith (see v. 8). This sense of a divine calling sustained the servants of God always. Jeremiah was tempted to resign his hard ministry, but the word of the Lord burned like a fire in his bones and he could not forsake his task. . . Similarly Paul declared : "Woe is me if I preach not the gospel." The feeling that they were the agents of God fired and strengthened the Covenanters, the Cromwellians, the Pilgrim Fathers, and thousands more never heard of in the annals of human heroism,—brave saints who esteemed even life itself as a light thing in comparison with the doing of the will of God.

### THE LESSON GRADED

mountain chief, absorbs her attention, v. 6. In the name of God, she bids him bring together by detachments an army at Mount Tabor. Dwell on the importance of doing faithfully all we can, little or much, in life's awkward situations.

2. *The test of a woman's competence*, vs. 8-11. Barak presses the prophetic to accompany him (v. 8), and she consents to go. Together they reach the shore of Galilee (v. 9), and her plan of campaign is carried out (v. 10), with thousands of armed men duly marshalled. Discuss the prominent place which women take for modern moral warfare.

3. *The triumph of a woman*, vs. 12-16. The clans gather. Sisera advances against them with his war chariots, v. 13. Seeing these arrested by swollen streams, Deborah raises her voice to charge, v. 14. Barak, from firm

ground, attacks the chariots, floundering in the swamps and marshes. Make vivid the rushing waters of the Kishon, the rushing vehemence of the Hebrew assault, the rushing meteors in the sky (ch. 5 : 20), the rushing enemy pursued and routed, v. 15. Then follows Sisera, coward-like, seeking a refuge in which he meets his fate at the hands of a woman (v. 21), whilst his army is decimated, v. 16.

Out of all this confusion, draw the lesson that the highest form of religion is to do one's duty. And in the doing of it, we should seek a fuller persuasion that an unseen hand directs every tumult and brings good out of evil.

### For Teachers of the Senior Scholars

Question the class about the condition of things in the Promised Land at this time (vs. 1-3),—how for twenty years the Canaanites had oppressed the Israelites. At last God raised up one to deliver His people. To-day's Lesson tells who this was and how deliverance was effected.

1. *Deborah the Deliverer*, vs. 4, 5. Bring out the leading characteristics of this heroine of Hebrew history,—her divine endowments, she was both prophetess and judge. As Mrs. Browning says of the most distinguished Frenchwoman of her day, she was a large-brained woman and large-hearted man, and withal a motherly soul (ch. 5 : 7) who felt that all the ills her people bore were hers. Dwell upon how the poor, discouraged people came to her from far and near that they might tell her their griefs and feel the encouragement and comfort of her heaven-inspired confidence in a brighter future. Like children in distress, they enjoyed being mothered by this great loving soul. Like Victoria the Good, Deborah loved to be called the mother of her people.

2. *Deborah Summons Barak*, vs. 6-9. Who was Barak? We know very little about him except what this incident reveals, but we are sure that he was a man of worth and influence, a man of God, or Deborah would not have sent for him. What revelation had Deborah to make to him? How did Barak respond to this appeal? He was a patriot, but he was a timid one when he thought

about Sisera and his nine hundred chariots of iron. Faith in God is an element of strength in human weakness. We should never hesitate about attempting to do what God requires of us. His strength will be made perfect in our weakness.

3. *A Great Victory Won*, vs. 10-16. Ask one of the scholars to describe the battle. How can we account for the great victory won by the Israelites that day? It was God's battle. Help the scholars to understand that all the victories of life worth winning are God's battles, and that in order to have God on our side we must be on God's side.

### For Teachers of the Boys and Girls

Tell the scholars that the Lesson is about a great battle fought and won by the army of Israel, and gather up the Lesson facts about four heroes, as follows :

I. **THE LEADERS**, vs. 4-6. The scholars will tell you that these were Deborah and Barak. Question out all the information contained in the Lesson about Deborah and her work in Israel. Elicit the story of her sending for Barak to take the field against Israel's foes (make sure that the scholars know who these were).

II. **THE ARMY**, vs. 7-10. The number of Barak's soldiers,—“ten thousand” (vs. 6, 10), the tribes from amongst whom they were gathered, the place where they were assembled, the dependence of Barak upon Deborah and the assurance of victory are the points to be brought out. Try, by the use of a map, to get the scholars to see how the two armies faced each other on the famous plain of Esdraelon.

III. **THE BATTLE**, vs. 12-14. Help the scholars to picture the army of Barak on the mountain side and the army of Sisera, with its “nine hundred chariots of iron” (v. 13) on the plain below. Question about the command which Deborah gave to Barak and the reason why the Israelites were sure of victory. Make as vivid as possible the down-rushing of Barak's army to give battle to their foes. What a scene of wild confusion the plain, with the river Kishon flowing through it, would present!

IV. **THE VICTORY**, vs. 15, 16. Help the

scholars to follow the description in these verses,—the army of Sisera, with all its chariots put to utter rout, Sisera himself leaping from his chariot to flee away on foot, Barak's pursuit of the foe right up to the gates of Harosheth and the complete destruction of Sisera's army; these are the points to bring out one by one.

Now turn back to v. 11, with its account of

Heber, the husband of Jael, explaining that this verse is put in to prepare for the story of Sisera's death. Bring out the details of the story.

The points to emphasize in closing are, that it was the Lord who gave the victory to Barak and his army and who alone can give us the victory in our battles against temptation.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. Where is it written: "Curse ye Meroz . . . because they came not to the help of the Lord."

2. "The Lord is my light and my salvation; whom shall I fear?" Find these words in one of the Psalms.

ANSWERS, Lesson I.—(1) Eccl. 8: 13. (2) Prov. 4: 18.

#### For Discussion

1. Which have helped most in God's work, men or women?

2. Is the conduct of Jael to be commended?

#### Prove from Scripture

That victory comes from God.

#### The Question on Missions

Ques. 2. *What is the work of the Board of Home Missions and Social Service?* (See also Scholars' Answer on page 22.) During the year 1913, the Home Mission Committee, Eastern Section, had under its care 70 mission fields and the Augmentation Committee

43 augmented charges, that is, congregations receiving help in the payment of their minister's salary. A missionary is also working amongst the foreigners in Sydney, N.S. The Board of Home Missions, Western Section, had 875 mission fields and 288 augmented charges. Amongst the French, work was carried on at 20 different centres, chiefly, of course, in the Province of Quebec. There are 11 missions to the Indians in Ontario, Manitoba, Saskatchewan and Vancouver Island, with 8 boarding schools and 4 day schools. 52 missions have been opened up by the Board for the Western Section amongst the 1,000,000 foreigners, apart from the French and Germans, living in Canada. Two of these are amongst the Jews,—in Toronto, numbering 35,000, and in Winnipeg, where there are 13,500. In Toronto there is a commodious and well equipped Christian Synagogue for the Jewish work. The General Assembly, at its meeting in June, 1914, united the Board of Social Service and Evangelism, with that of the Board of Home Missions, Western Section, so that the work of these two departments will now be carried on under one Board.

### FOF TEACHERS OF THE LITTLE ONES

*A Look Forward*—We are going to hear about God saving His people from enemies. We shall hear about a brave, busy woman who led an army of soldiers to victory.

*Deborah, Judge in Israel*—Do you remember seeing the busy bees flying around last summer gathering the honey for their winter's food? Did you ever watch them and wonder at the great wisdom God has given these little insects?

Our story to-day tells us about a woman who was named "a bee" because, says a

writer, "she was so busy and wise and useful and sweet to her people and had a sharp sting for her enemies." She was called Deborah, which means, "bee." God had made her a judge over the children of Israel. (Recall the Lesson of last Sunday.) Deborah was the person to whom the people went when they wished to know what they should do as a nation, what their soldiers should do against their enemies. God gave her wisdom to tell them the right thing to do. Our story tells us that Deborah sat under a palm tree

between Ramah and Bethel (see map). Outline a palm tree and print beside it **DEBORAH**.

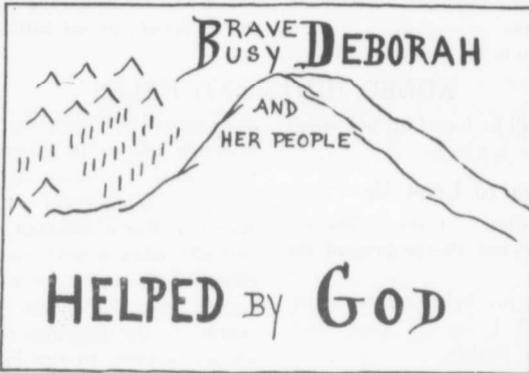
*The Enemy of Israel*—We are going to make a lot of marks to make us think of a lot of soldiers. These are the Canaanites who lived in the land God had given to the children of Israel. They are at war with the Israelites now. Jabin is their king. The commander-in-chief of their army is Sisera. Sisera must not be allowed to conquer the Israelites!

*Barak Called*  
—Deborah the judge is looking

for a brave man to lead the Israelites against their enemies. God directs her to call Barak. Barak gathers an army (more strokes on opposite end of blackboard). Deborah trusts in God's help and prays to Him. God gives her a message, vs. 6, 7. She tells Barak about Sisera and his army. Beside them we'll outline Mount Tabor. Barak is not brave alone, but asks Deborah to go to the battle with him, vs. 8-10. Deborah and Barak stand upon Mount Tabor watching the enemy below. Deborah urges him on. Tell vs. 12-16.

Describe Barak and his army pouncing down upon Sisera. See the 900 war chariots of the enemy! How can the army of Israel overcome them on foot? Ah, God is their helper. Suddenly torrents of rain pour down upon them making the ground impassable for

chariots. Make vivid the scene when Barak sends his army pursuing the chariots of the enemy, — the chariots are sinking in the mud so that the wheels will not turn. Barak and his men on foot overtake them and scatter and destroy the en-



emy.

*Golden Text*—We see from our story that God helps those who trust in Him. Repeat Golden Text. (Tell a story of a brave boy or girl.)

*Helpful Bravery*—Brave Deborah gave courage to Barak. Perhaps you may be able to give courage to a playmate to overcome some fear, or courage to do the right. This is helpful bravery.

*What the Lesson Teaches Me*—I SHOULD BE BRAVE.

### FROM THE PLATFORM

$$\begin{array}{r} \text{BARAK} + \text{GOD} = \text{VICTOR} \\ \text{SISERA} - \text{GOD} = \text{VANQUISHED} \end{array}$$

Print on the blackboard the name **BARAK**, and question about who Barak was and who was God's messenger summoning him to fight the battles of his country. Print also the name **SISERA**, and bring out all the information possible regarding this heathen general. Next, print after Barak's name the sign  $+$ , and after Sisera's the sign  $-$ , and question the scholars as to whose help was added to Barak's efforts and was lacking to Sisera's. A little questioning

will bring out, that this Helper was GOD (Print). Now print the sign = and the letter V, and ask the School to tell you what Barak + God and Sisera — God respectively became. A little questioning will bring out the words VICTOR and VANQUISHED (complete). The point to emphasize is the importance of our being always on God's side, that we may be able to count on His help.

## Lesson III.

## THE CALL OF GIDEON

January 17, 1915

Judges 6 : 11-16, 33-40. Study Judges 6 : 11-40—Commit to memory vs. 14-16.

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

11 And <sup>1</sup> there came an angel of the LORD, and sat under <sup>2</sup> an oak which was in Oph'rah, that pertained unto Jo'ash the A'bi-ez'rite : and his son Gid'eon <sup>3</sup> threshed wheat <sup>4</sup> by the winepress, to hide it from the Mid'ianites.

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 Gid'eon said unto him, Oh my <sup>5</sup> Lord, if the LORD be with us, why then is all this befallen us ? and where be all his <sup>6</sup> miracles which our fathers told us of, saying, Did not the LORD bring us up from E'gypt ? but now the LORD hath <sup>7</sup> forsaken us, and delivered us into the <sup>8</sup> hands of the Mid'ianites.

14 And the LORD looked upon him, and said, Go in this thy might, and <sup>9</sup> thou shalt save Is'rael from the <sup>10</sup> hand of the Mid'ianites : have not I sent thee ?

15 And he said unto him, Oh <sup>11</sup> my Lord, wherewith shall I save Is'rael ? behold, my family is <sup>12</sup> poor in Manas'seh, 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 Mid'ianites as one man.

33 Then all the Mid'ianites and the Amal'ekites and the children of the east <sup>13</sup> were gathered together, and <sup>14</sup> the angel of the LORD came ; <sup>15</sup> the oak ; <sup>16</sup> was beating out ; <sup>17</sup> in ; <sup>18</sup> lord ; <sup>19</sup> wondrous works ; <sup>20</sup> cast us off ; <sup>21</sup> hand of Midian ; <sup>22</sup> Omit thou shalt ; <sup>23</sup> Omit my ; <sup>24</sup> the poorest ; <sup>25</sup> assembled themselves together ; <sup>26</sup> they passed ; <sup>27</sup> spirit (small "s") ; <sup>28</sup> together after ; <sup>29</sup> and they also were gathered together after ; <sup>30</sup> spoken ; <sup>31</sup> on the threshing-floor ; if there be dew on ; <sup>32</sup> ground, then ; <sup>33</sup> pressed ; <sup>34</sup> kindled against.

## LESSON PLAN

- I. The Call, 11-16.
- II. The Conflict, 33-35.
- III. The Confidence, 36-40.

## DAILY READINGS

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

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

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

and <sup>15</sup> went over, and pitched in the valley of Jez'reel. 34 But the <sup>16</sup> Spirit of the LORD came upon Gid'eon, and he blew a trumpet ; and A'bi-e'zer was gathered <sup>17</sup> after him.

35 And he sent messengers throughout all Manas'seh ; <sup>18</sup> who also was gathered after him : and he sent messengers unto Ash'er, and unto Zebu'lun, and unto Naph'tali ; and they came up to meet them.

36 And Gid'eon said unto God, If thou wilt save Is'rael by mine hand, as thou hast <sup>19</sup> said,

37 Behold, I will put a fleece of wool <sup>20</sup> in the floor ; and if the dew be on the fleece only, and it be dry upon all the <sup>21</sup> earth beside, then shall I know that thou wilt save Is'rael by mine hand, as thou hast <sup>22</sup> said.

38 And it was so : for he rose up early on the morrow, and <sup>23</sup> thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.

39 And Gid'eon said unto God, Let not thine anger be <sup>24</sup> 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 <sup>25</sup> 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.

41 And God did so that night : for it was dry upon the fleece only, and there was dew on all the ground. duty God requires of man.

The Question on Missions—3. What work is done under the Board of Foreign Missions ? Missionaries, — men and women—are 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.

Special Scripture Reading—Isa. 6 : 1-13. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 371, The Call of Gideon. For Question on Missions, M. 97, Map of Our Foreign Mission Fields. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, A Threshing Floor in the Hills of Galilee ; the Women Winnowing (Order from Underwood & Underwood, 62 Adelaide St. East, Toronto ; further particulars, see page 14).

## THE LESSON EXPLAINED

Time and Place—About B.C. 1325 ; West Israel ; the region of Upper Samaria.

Connecting Links—After the great victory of Deborah and Barak, Israel had rest from its enemies for forty years, ch. 5 : 31. But the people again fell into sin, and were punished by an oppression from the Midianites and Amalekites, which, at the time of the Lesson,

had continued for seven years. In this time of distress Israel cried to the Lord for deliverance. Vs. 1-10.

## I. The Call, 11-16.

V. 11. An angel of the Lord ; a heavenly messenger in human form, so that Gideon might realize that God's voice was speaking to him (compare Gen. 18 : 2 ; Josh. 5 : 13 ;

ch. 13 : 3). From the earliest times it has been believed that such appearances in Old Testament times were of the second person in the Trinity. *Sat under an oak* ; like a wayfarer seeking rest in its shade. The "oak" was really a "terebinth," a tree common in Palestine, hardy, long lived and wide-spreading. This was probably a sacred tree, and a well known landmark. *In Ophrah* ; a village now unknown in the territory of the tribe of Manasseh. It seems to have been near Shechem. *Joash the Abi-ezrite*. See Josh. 17 : 2. *Gideon* ; meaning "hewer." *Threshed* ; literally, "beat out," not with a flail but a stick,—the word is used of knocking fruit off a tree. *In the winepress* (Rev. Ver.). See *Light from the East* and *Threshing in the East*. The use of the stick and the wine press shows that only a small quantity of grain was being threshed ; the Israelites were very poor. *To hide it* ; literally, "to cause it to flee." Threshing on a hilltop would have been easily seen by the enemy. *From the Midianites* ; a wandering tribe of Northern Arabia who had invaded Central Palestine in vast hordes.

Vs. 12, 13. *The Lord is with thee* ; a form of greeting as common as our "good by" and often used with no realization of its meaning. *Thou mighty man of valour*. Gideon possessed great physical strength and courage. *Gideon said* ; stung by what seemed to him the bitter sarcasm of the conventional greeting. *Oh* ; as if to say, "begging your pardon," or, "if I may speak without offence," an indication of humility or even timidity. *Why then . . . all this . . . where be all his miracles*. Israel's distress seems to Gideon plain proof that God who had delivered His people in times past, had now *forsaken* them. *Into the hands*. The word for "hands" denotes the open palm, pointing to the grasp in which the Midianites held Israel.

Vs. 14-16. *The Lord looked upon him*. The "angel" is now spoken of as the Lord Himself. *Go in this thy might* ; visible in his powerful frame and the vigorous strokes of his staff in threshing. *Thou shalt save Israel*. Gideon's natural abilities fitted him for this higher task. *Have not I sent thee?* And therefore divine help was guaranteed to Gideon. *My family*. The Hebrew denotes

a division of a tribe including many families in our sense. *My father's house* ; my family, in which there might be several households. *I will be with thee* ; and this would make Gideon's success certain. *Smite the Midianites as one man*. The whole great host would be destroyed suddenly as by a single blow.

## II. The Conflict, 33-35.

Vs. 33-35. *Midianites and Amalekites*. The Amalekites were a tribe which roamed from the south of Judah to Egypt and the peninsula of Sinai. *Children of the east* ; other wandering desert tribes. *Went over* ; the Jordan, from the east side. *Pitched* ; encamped. *Valley of Jezreel* ; the valley leading from the Jordan into the great plain of Esdraelon. *The Spirit of the Lord* ; bringing 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. *Abi-ezer* ; Gideon's own clan. *Manasseh . . . Asher . . . Zebulun . . . Naphtali* ; the tribes of the neighborhood.

## III. The Confidence, 36-40.

Vs. 36-40. *If thou wilt save Israel*. Gideon's doubts were not yet wholly removed, and he asked for a second sign. *A fleece of wool* ; literally "what has been shorn." *On the threshing-floor* (Rev. Ver.). See on v. 11. *Dew* ; which in Palestine is often so copious as to be like rain. *Winged . . . a bowl full*. The "bowl" was probably the shallow drinking cup, usually of brass, still used in the East.

Vs. 39, 40 describe a third sign which Gideon asked and received from the Lord.

## Light from the East

THE WINEPRESS—Palestine shows everywhere from Dan to Beersheba traces of old winepresses, memorials of the fact that Canaan was a "land of . . . wine . . . and vineyards," 2 Kgs. 18 : 32. The vineyards were plowed or hoed two or three times a year. The vines were trained along the ground or up on poles or trees. The varieties of grape grown were dark in color, for the juice is compared to blood. Grapes begin to ripen in some places as early as June, but the month proper to the vintage is September. The winepress consisted of two basins or troughs

cut in the rock, square or round in shape. The two were so arranged that one was near the other and on a slightly higher level. The upper was broad and shallow, sometimes as much as 10 to 12 feet wide, the lower narrow and occasionally more than three feet deep. In the upper vat the grapes were crushed

usually by trampling, sometimes by pressure of stones or levers. The juice ran by a narrow channel into the lower vat. Sometimes the clarified juice was carried off by a second channel into a third vat. From the second or third vat it was put in jars or wine skins to ferment.

### THRESHING IN THE EAST

We will take our stand on a bit of level ground a few rods wide. Directly before us a farmer, dressed just as Gideon used to dress in a long robe of homespun woolen stuff, is threshing just such grain as Gideon used to raise. A second man (perhaps a son or a brother) is doing the same kind of work with another yoke of oxen. Two women, armed with shallow wooden trays, are ready to do their part, that is, the winnowing or separating of kernels from refuse. They will toss quantities of the mixture up into the air, so that the breeze may blow away the light

chaff while the heavier kernels fall to the ground. The mode of threshing that we see here was practised by Gideon's Hebrew kinsmen even before the time of Moses. Most commentators judge, from the Hebrew phraseology of Gideon's story, that he did his own threshing by hand, separating the grain from the chaff by beating it with a stout staff or club.

You can see for yourself the work which Gideon did on the home farm, if you use a stereograph entitled, *A Threshing Floor in the Hills of Galilee*; the *Women Winnowing*.

### THE LESSON APPLIED

This account of Gideon's call to leadership is a very human document and finds an echo in our hearts after many centuries. How natural it was for him to shrink at first from the formidable, almost hopeless task before him! But when finally the inward call became overmastering, and Gideon started out in the strength of his religious faith, what remarkable results he achieved! The story attaches itself to ourselves by different points of contact:

#### 1. Notice some qualifications for leadership:

(a) Gideon was doing his daily duty faithfully when the call to wider service came. He was threshing out grain in a secluded spot when the angel stood before him with his stirring and encouraging message. Here the teacher might profitably give a few moments to the study of the parable of the talents in Matthew 25: 14-30.

(b) Gideon was a *thoughtful* man. His lot and labor were both hard, but he too like ourselves tried to solve his "riddle of the universe,"—"If the Lord be with us, why then is all this befallen us?" It was a natural challenge to the angel. Again and again men have lifted up their tearful eyes to heaven and

have been unable to utter any other word than "Why?"

(c) Gideon was quite conscious of his own weakness and unfitness (v. 15), but once he was convinced of the reality of the divine call he went forward with an undivided heart. The symbols of idolatry were swept away and Gideon undertook the struggle for freedom with a "single eye." In his sense of weakness he resembles Moses (Ex. 3: 11) and Jeremiah (Jer. 1: 6). Like these also he accepted the task not from motives of selfish ambition or personal glory, but as the result of the passionate longing to deliver his people.

(d) Gideon's motive therefore was the service of his countrymen. He was a man of profound sympathy with them in their misfortunes. Hamlet said:

"The time is out of joint.—O cursed spite  
That ever I was born to set it right."

How different the attitude and sympathy of Gideon!

2. We learn, too, that God *selects His instruments in unexpected places*. He found Gideon in the winepress beating out his wheat. Amos was following his flocks when the Lord called him to the prophetic office. Paul was trained in the schools of the rabbis

and was a persecutor of the Christians when he was summoned to the career of the greatest of apostles. One cannot lay down cast iron rules. Men like Ambrose and Phillips Brooks, Liddon and Chalmers had the advantages of education and other outward helps while "Bunyan and Spurgeon, Parker and Moody rose, like Lincoln, from the undistinguished mass, not by the favor of birth or schooling, but by the irresistible force of their nature and vision." Martin Luther came from the miner's cottage. Livingstone came from the weaver's loom.

3. A third lesson is a most encouraging one. The doubt and hesitation all gone, his heart set on the performance of the Lord's will, Gideon blew his trumpet as the signal for the gathering of the Israelitish clans. The Highlanders of Scotland sent the fiery cross from clan to clan in time of danger. So Gideon's blast of resistance to the Midianites pierced the valleys and glens of Israel, and lo! the tribesmen swarmed about his stan-

dard. The broken, dispirited and oppressed Israelites heard the call to freedom from the lips of a "mighty man of valor." Surely it is all very encouraging and inspiring. There is that in people about us which inspires, leads them to follow a man who has faith in them. We need not despair at all. If our cause is good and we are able to present it with confidence and enthusiasm, men will respond to our call, and thereby save themselves.

The brave Canadian soldiers who have gone to take their part in the tremendous conflict in Europe, have gone not as conscripts, but as free men. Every one of them is a volunteer. And every contribution which Canada will make to the defence of the empire will be the offering of a free and uncoerced people. So, in all the great battles of life, Christ calls us to serve under His leadership, not by compulsion, but because His constraining love and sacrifice win us to yield ourselves to Him in glad freedom and utter devotion.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

To many people, angels are unreal: but as personifications of the powers of God (Heb. 1: 14) they are most likely to exhibit themselves to those who, like Gideon, are busiest at their daily tasks. (See Luke 2: 8, 9.)

1. *A gleam in the dark*, vs. 11-16. Dwell on the picture of this rude, rustic man, his dark suspenseful times, the prevalent despair. Like a flash, whilst, in his darkest mood, threshing, and looking furtively about, to guard against surprise, the vision bursts upon him, v. 11. The divine presence is often nearest when, having abandoned hope, we think God far away, v. 12. We are subject to chronic hesitancy about the possibility of divine intervention, v. 13. We want, not a "hearsay" God, but a "here-to-stay" God. To this faint-hearted Gideon God became so real that, in His helping power, He became visualized in an angelic presence. This gave rise to the venturesomeness of faith (v. 14), and the shrinking man was roused (v. 15) to fight in a desperate cause, v. 16.

2. *The practical man with the visionary temperament*, vs. 33-35. Note the practical steps taken, in view of the massing of the opposing forces (v. 33), such as, the trumpet-call to the group of raw peasants (v. 34), and the despatch of messengers to mobilize all possible followers, v. 35. Men of vision best forecast action. Zechariah, though visionary, made practical appeals that secured tangible results. Graham Bell in Ontario was counted a dreamer: but he took practical steps to make his dream of a telephone come true. Dreaming is best justified in action.

3. *The masterful power of self-control*, vs. 36-40. Gideon was but an untrained leader of untrained men. He had strong traits of character, but showed weakness in demanding supernatural signs before he would act. His first fight was with himself. Faith was there, but struggling. (See Luke 17: 5, 6.) Describe the test of the fleece, worked forwards (vs. 37, 38), and backwards, vs. 39, 40. Interpret it as a nature-picture for the child mind of the race. Dew, one of the things made "without hands," that, with the rising sun comes twinkling into green and gold,

from no apparent source, symbolizes an unseen power. (See Micah 5 : 7.) No one sure of God, as such a power, need ever hesitate to act. (See 2 Cor. 12 : 9.)

### For Teachers of the Senior Scholars

Draw the attention of the class to the graphic picture of the sufferings of the Israelites, brought upon them by their sins, to be found in the first part of this chapter. In to-day's Lesson God makes preparation to deliver His people out of the hands of the enemy. What was the nature of this preparation?

1. *Gideon Called*, vs. 11-16. What was he called to do? Ask one to describe the scene. What was the Lord's opinion of Gideon? What was Gideon's opinion of himself? (V. 15.) Bring out how hard it was for Gideon to realize that the angel had not mistaken his man. Refer to similar experiences in the lives of great men. (See Ex. 3 : 11 ; and Jer. 1 : 6.)

Discuss with the class the relative merits of self-confidence and self-distrust. What encouragement does God always hold out to those who feel that they are not equal to the task? (V. 16.) Remind the class that we all have a mission in the world, that there is something for each of us to do in making the world see how attractive goodness is, how good God is, in helping man to find his way out of sin into better life, in being a bit of heaven on earth to keep the world from forgetting that there is such a place as heaven, that there is such a person as God.

2. *Gideon's Faith Strengthened*, vs. 33-40. Bring out the point that although Gideon was able under divine constraint to blow the trumpet and collect an army, his faith was weak and he required sign after sign to convince him that God was willing to make use of so weak an instrument in doing so great a work. What signs did he ask? How did God manifest Himself in these signs? Dwell upon how good God was in accommodating Himself to Gideon's weakness, and how good God is in bearing with us in our weakness.

Have we any right to look for signs to confirm our faith? The Wesleys used to open their Bibles and take the first verse that their eyes rested upon as a divine intimation of

what they should do. Question the class about what they think of this practice. Has God promised anywhere to guide us in this way? How does God strengthen our faith? Teach the scholars to pray the prayer of Mark 9 : 24.

### For Teachers of the Boys and Girls

Remind the scholars that the Israelites had, as so often, sinned grievously against God, and that, by way of punishment, He had permitted their enemies,—the Midianites and Amalekites this time—to oppress them sorely. But at last the time came for God to deliver His people, and the Lesson tells us about the call of this deliverer, Gideon, to his work. The facts of the Lesson may be brought out by getting answers to five questions:

1. *Who came to Gideon and what did he find Gideon doing* (v. 11)? Talk with the scholars about "the angel of the Lord" and "the oak" under which he sat, and how it was that Gideon came to be "beating out wheat in a winepress."

2. *How did the angel greet Gideon and what was Gideon's reply* (vs. 12, 13)? The points to bring out are the visitor's admiration of Gideon's great physical strength and vigor, and, in Gideon's reply to the customary greeting, the question how it could be that God was with His people whilst they were being made to suffer so much by their enemies. Why did not God deliver them as He had delivered their ancestors in Egypt?

3. *What command did the Lord give Gideon, what objection did Gideon raise and what promise did the Lord make* (vs. 14-16)? This was the Lord's answer to Gideon's difficulty,—He was going to deliver His people, and to do this through Gideon himself. Bring out the modesty and self-distrust in Gideon's words (v. 15) and the confidence which the promise of v. 10 would give.

4. *Who were the enemies of Israel and whom did Gideon summon to go against them* (vs. 33-35)? Question about the Midianites and Amalekites and about the tribes from amongst whom Gideon's army was gathered.

5. *What encouragements did Gideon receive just before going into battle* (vs. 36-40)? Question about the fleece of wool which was placed over night on the exposed threshing

floor and was wet with the dew, while the ground all round it remained dry and about the second fleece which remained dry while the ground became soaked with dew, and bring out how these signs would remove all Gideon's doubts and send him to the battle

with the assurance of gaining the victory.

The point on which to lay special stress in closing is, that God has some work for each one of us to do and that if we only undertake this work in His strength He will help us through.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear." Find this saying.

2. Where does David say: "I made haste, and delayed not to keep Thy commandments."

ANSWERS, Lesson II.—(1) Judg. 5: 23.  
(2) Ps. 27: 1.

#### For Discussion

1. Have we ever any good reason for doubting God's care?

2. Should we ever think our duties too difficult?

#### Proof from Scripture

That God chooses His servants' work.

#### The Question on Missions

Ques. 3. *What work is done under the Board of Foreign Missions?* (See also Scholars' Answer on page 29.) The mission to Trinidad and British Guiana is under the care of the Eastern Division of the Board of Foreign

Missions with headquarters in Halifax, N.S. The work is carried on by 12 missionaries amongst laborers who have come from East India, and is largely educational, the attendance at schools under the care of our mission being for 1913, in Trinidad, 1,762, and in British Guiana, 618. In Korea, under the care of both Eastern and Western (headquarters, Toronto) Divisions, 20 missionaries are working amongst 1,750,000 people. Work began here in 1898, and there are now 2,683 native church members. In our remaining Foreign Mission fields the work is under the Western Division of the Board. In North Formosa we have 12 missionaries amongst 1,000,000 people. 1913 was the first year's work in the new hospital of this mission, and in that period there were 37,160 treatments. In Central India over 54 missionaries are laboring at 13 centres. In China we have two missions, one in Honan to the north, where 55 missionaries are at work amongst 8,000,000 people and another in South China, whence most of the Chinese in Canada come, with 9 missionaries. 8 missionaries are at work amongst the Chinese in Canada, 2 in Montreal, 1 in Winnipeg, and 5 in British Columbia.

### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—Our story tells us about God giving His people a leader. Who remembers the name of that brave woman we heard about last Sunday? Recall Lesson showing how God helped His people.

After Deborah and Barak defeated the Canaanites, there was peace for many years. The Israelites were farmers and shepherds and sowed their grain and took care of sheep and cattle in the place where Barak had fought the Canaanites. Now they were quite friendly, but sad to say the Israelites again learned a bad lesson (idol worship) after all their punishment and all God's help and for-

giveness. They were told it was Baal who sent the sun and rain to make their grain grow and they must worship Baal, and they did and built altars to Baal, the heathen god.

*Enemies Again!*—But see! Enemies are again coming upon them. The Midianites have come and pitched their tents on the plain of Esdraelon, right amongst the grain fields. The grain and cattle are stolen from the Israelites. The people are afraid and hide in caves and dens, leaving the enemy to take their grain, etc. This they did every harvest time for seven years.

*Gideon*—Let us watch one of these young

farmers, Gideon, as he beats out, with a stick, some grain in a winepress (see Lesson Explained), so that he may hide it from the enemy. (Contrast present methods of threshing out the grain.) Gideon is downhearted. Why has God forsaken His people? An angel messenger comes from God to Gideon. Tell what each said. Gideon felt that God was calling him to be a leader of His people. "It was not God's fault that they were in trouble, but their own fault

in turning from God to idols," Gideon thought. He destroyed the altar of Baal in his own city and built an altar to the true God (continue the story). Baal had no power to destroy Gideon, so the people believed that God had chosen him to be their leader to defend them from their enemy.

Here is a trumpet (outline) such as Gideon's messengers blew. Describe the gathering of the people about Gideon and their willingness

to obey his orders. Outline a sword and print GIDEON.

Gideon wanted to be sure that God was really calling him to be leader. He was a humble man. Tell the plan he took to be sure about this, vs. 36-40. God may see in the poorest, humblest child, something that He knows will make him a useful leader in something or other. Be ready to serve God.

*Foundations—* Did you notice that high building,—“skyscraper?”

Before that building could be built up all those hundreds of feet, it had to have foundations many feet in the earth. If boys and girls are to be strong for good when they grow up, they must lay good foundations (explain). That is what our leaders (parents, teachers, ministers) are helping you to lay.

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

### FROM THE PLATFORM

GIDEON'S CALL  
CONFLICT  
CONFIDENCE

Print on the blackboard, GIDEON'S CALL, and question about the way in which this call came, bringing out the main points in the story of the stalwart young man threshing wheat in the winepress for fear of his foes, to whom the angel of the Lord appeared summoning him to the task of delivering Israel. Refer to Gideon's modesty and self-distrust, which made him unwilling at first to undertake this task and to the assurance which he received of God's help. Next, print (Gideon's) CONFLICT, and bring out, by questioning, a description of the foes against whom he was called to fight. Now print (Gideon's) CONFIDENCE. The points to bring out, by questioning, are the many ways in which Gideon was assured that he could

not be alone but that God's mighty power would be with him to give him the victory. The application to drive home is, that there is some task to which God is calling each one of us and that He promises us His help in doing it.

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

Judges 7 : 1-8, 16-23. Study Judges, ch. 7—Commit to memory v. 7.

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

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

2 And the Lord said unto Gid'eon, The people that are with thee are too many for me to give the Mid'ianites into their hands, lest Is'rael vaunt themselves against me, saying, Mine own hand hath saved me.

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

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

5 So he brought down the people unto the water : and the Lord said unto Gid'eon, Every one that lappeth 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 Gid'eon, By the three hundred men that lapped will I save you, and deliver the Mid'ianites into thine hand : and let all the other people go every man unto his place.

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

**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.

#### LESSON PLAN

- I. Gideon's Army, 1-8.
- II. Gideon's Victory, 16-23.

#### DAILY READINGS

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

M.—Gideon and the three hundred, Judg. 7 : 1-8. T.—Gideon and the three hundred, Judg. 7 : 9-18. W.—Gideon and the three hundred, Judg. 7 : 19-25. Th.—"Not by might nor by power," Zech. 4 : 1-10. F.—Not by their own sword, Ps. 44 : 1-8. S.—Confidence in God, Isa. 40 : 21-31. S.—The victory of faith, 1 John 5 : 1-7.

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

unto his tent, and retained those three hundred men ; and the host of Mid'ian was beneath him in the valley.

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

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

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

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

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

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

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-shit'ah in Zer'erath, and to the border of A'bel-meho'lah, unto Tab'bath.

23 And the men of Is'rael gathered themselves together out of Naph'tali, and out of Ash'er, and out of all Manas'seh, and pursued after the Mid'ianites.

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, 280, 63 (Ps. Sel.), 256 (from PRIMARY QUARTERLY), 262.

**Special Scripture Reading**—Isa. 40 : 18-31. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 551, Gideon and the Three Hundred. For Question on Missions, H.M. 1365, A Group of Our Colleges. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

**Stereograph**—For Lesson, Gideon's Battlefield and the Hill of Moreh North From Jezreel (Order from Underwood and Underwood, 62 Adelaide St. East, Toronto ; further particulars, see page 14).

### THE LESSON EXPLAINED

**Time and Place**—About B.C. 1325; Mount Gilboa and the Valley of Jezreel.

**Connecting Links**—The Lesson continues the narrative from the point reached at the

close of last Lesson.

### I. Gideon's Army, 1-8.

V. 1. *Jerubbaal*; that is "Baal strives." For the way in which *Gideon* received the name see ch. 6 : 31, 32. The life of *Gideon* would henceforth be a standing witness to *Baal's* helplessness. *Pitched*; encamped. *Well of Harod*; a spring close to Mount Gilboa, from which a stream flows into the Jordan. It is the only supply of living water in the neighborhood. *Hill of Moreh*; about 4 miles to the north on the other side of the Valley of Jezreel, now known as Little Hermon.

V. 2. *The Lord said unto Gideon*. In what way this revelation was made we are not told. *People . . . too many*; while they thought themselves far too few to cope with the 135,000 (see ch. 8 : 10) of their enemies. *Lest Israel vaunt themselves*; boast of the victory as though it had been due merely to their own efforts. *Saying, Mine own hand*, etc. Compare Deut. 8 : 17 ; 9 : 4, 5 ; Ps. 115 : 1 ; Isa. 10 : 13. The victories of Israel depended upon the power of God.

V. 3. *Whosoever is fearful and afraid*. Compare Deut. 20 : 8. *Depart early*. The Hebrew word denotes birdlike motion. Here it means to go by a roundabout route, as men in fear would naturally do. They would sneak to safety. *Returned . . . twenty and two thousand*. It says little for Israel's warlike spirit at this time, that so many of *Gideon's* army were cowards.

Vs. 4, 5. *People . . . yet too many*. Only the very best men must be kept for the battle. *Down unto the water*; the stream which flowed out of the well or spring of Harod. *Try them*; put them to the test, as the refiner tests silver or gold. *Every one that lapped . . . set by himself*. This company took water up from the stream in their hands and licked it like a dog. *Every one that boweth down*, etc.; to drink the water directly from the stream.

Vs. 6-8. *By the three hundred . . . that lapped will I save you*. The reason for choosing those who "lapped" may have been that their choosing this way of drinking showed that they were cautious and watchful, not putting themselves in a defenceless posture while the enemy was near, or that they possessed the power of being satisfied with little water,—a

valuable quality in a hot, dry country. *Victuals* (provisions) . . . and . . . trumpets. There would be plenty of these left behind by the soldiers who went home. The "trumpets" were curved horns of a cow or ram.

Vs. 9-15 tell of *Gideon's* secret night visit to the camp of the Midianites, where he hears enough to make him certain of the success of a sudden attack.

### II. Gideon's Victory, 16-23.

Vs. 16-18. *Three companies*; so as to come upon the enemy from as many sides and thus make them believe themselves to be surrounded. *Trumpet*. See on v. 8. *Empty pitchers*; the earthenware jars used in Palestine for carrying water. *Lamps*; that is, torches, made of resinous wood. *Within the pitchers*; in order to conceal them until the right moment. This mode of concealing the light of a lamp is still practised in Egypt. *Look on me*; literally, "see from me," take pattern from me. *For the Lord and for Gideon* (Rev. Ver.). This was to be Israel's battle cry.

Vs. 19, 20. *Beginning of the middle watch*. The night beginning at 6 p.m. was divided into three watches of four hours each. *Newly set the watch*; just posted the guards. *Blew . . . trumpets . . . brake . . . pitchers . . . held . . . lamps . . . cried*. The sudden blare of the horns, the crashing of the pitchers, the blaze of the torches and the cry of the three hundred, breaking in at midnight on the slumbering Midianites would throw the camp into the wildest confusion. There is a story of an Arab chief in the eighteenth century who, with his followers, escaped from a fortress in which he was besieged by a vastly superior force, through the employment of a device like that of *Gideon*.

Vs. 21-23. *Stood every man in his place*; not rushing in, sword in hand, but remaining as they were, on three sides of the camp, waving their flaring torches and shouting their war cry. *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*. In their mad fear they believed that every comrade was a foe, and they turned their weapons against one another. *Beth-shittah . . . Abel-meholah . . . Tabbath*; places along the Valley of Jezreel. The distance

covered in the flight may have been 9 or 10 miles. After the successful attack of Gideon and his three hundred, they were joined by their kinsmen in the pursuit of the Midianites.

### Light from the East

**NOMADS AND THE HARVEST**—The inhabitants of Palestine have never made friends with the sea; they have never been sailors. But on the side of the country opposite the Mediterranean lies the desert, a great sea of sand and gravel. With the desert the men of Palestine have always had a great deal to do. From the desert came the ancestors of the Canaanites as well as the fathers of Israel. Out of the desert came Israel's brethren and

rivals, Moab, Ammon and Edom, Midian and Amalek. The inhospitable coast-line is a great barrier, but Palestine rolls off into the desert without a dividing-line. The land lies exposed to invasion by hungry nomads who are ready to carry off your cattle or your grain. Boaz slept on his threshing floor. The men of the desert swarm into Moab, Gilead and the Hauran, swarm across the Jordan as in ancient time. The villagers have no way to secure their crops except by buying off the marauders. They pay them a tithe of their grain and are at peace. This tax they call brotherhood (villagers and nomads are brothers!); we should call it blackmail. If the tax of brotherhood is withheld, the nomads clear the threshing floors.

### THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON II.]

Consult our map on page 24, and notice where the number 4 marks a point near the western end of Mt. Gilboa. If we stand at that point and look northward over the space between those two lines which diverge from it, we have before us the very ground where Gideon defeated the Midianites. That ridge across the valley is the hill of Moreh (Judg. 7:1) by whose base, at the edge of the valley, the Midianites were encamped. A brook, large at some seasons of the year, but much reduced in midsummer, runs eastward (towards our right) through the valley, and about fourteen or fifteen miles from here it

joins the Jordan, at a point near one of the places where the Jordan is shallow and easily forded. The Well of Harod, near which Gideon's own men camped, is only half a mile away at our right, with Gilboa's ridge behind it. The Israelites must have crossed this valley before us, on their night march, in order to attack the enemy's camp over there at the farther side. The Midianite retreat was towards the Jordan fords off at our right.

The stereograph entitled, *Gideon's Battlefield and the Hill of Moreh North From Jezreel*, gives a chance to see the place as it looks to-day.

### THE LESSON APPLIED

What was at stake? Nothing less than the freedom of the country. One would say off hand that a large army was the first essential in order to strike a fatal blow at the Midianites. But no. Other factors than mere size enter into the contest and decide the issue. Gideon was a military strategist as well as being a pious man, and he selected three hundred men who had the qualities of intelligence, alertness, and obedience to his leadership (vs. 17 and 18). Let us see what a large part the principle of selection plays in human life. Observe it at work in:

(a) The history of Israel, and especially in the calling of the prophets to their lofty duties. The foundation of the nation was not

military power as with Assyria, but religion as interpreted by the spiritual prophets. False prophets swarmed in Israel, but they could not save the nation in the hours of peril. The message of the true prophet was to this effect: "Do not depend on the cavalry of the much-promising, blustering Egypt; do not think that a political alliance with Assyria will save you; stop shouting 'The temple of the Lord,' as if the holy God must protect you regardless of your moral defects." (See Isa., chs. 7, 31; also Jer. 7:4.) Was not their message always the pressing home of this truth, "Not by might nor by power, but by My spirit, saith the Lord?"

There are two examples in the history of Israel that we may look at. (1) Jerusalem was once surrounded by an overwhelming army of Assyrians. The fall of the city seemed inevitable, but Isaiah announced with an air of triumph that the proud hosts of the enemy would fail. (The teacher should read Isaiah 37 : 21-38.)

(2) The Jews were tossed from one nation to another after the exile. When they came under the cruel sway of Antiochus Epiphanes of Syria, that "madman" made a merciless attempt to crush the Jewish faith. Resistance seemed hopeless. Yet a few faithful ones who valued their religion more than life itself, rallied about Judas Maccabæus, and the most brilliant period of struggle and victory in Israel's history began.

(b) This truth is illustrated again in Christ's choice of His disciples. They came from various occupations, but the master threw on them the extraordinary responsibility of propagating His kingdom after His departure from them. The new kingdom was to be advanced not by an appeal to the sword, nor by any spectacular method,—Jesus refused to be crowned king—but by the agency of a few men who were knit to Him in the bonds of the Spirit.

A further proof of this principle may be seen in (c) the early Christian church. Paul said to the Corinthians : "Not many wise after the flesh, not many mighty, not many noble, are called." Arrayed against the lowly, persecuted, despised company of Christians was the prestige and prowess of the Roman empire. Which would prove the victor? Not the mighty Cæsar, but the rejected Christ. The race was not to the swift, nor the battle to the strong.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

Great results often come from apparently inadequate causes (see 1 Cor. 1 : 27, 28).

1. *The overwhelming confidence of self-command*, vs. 1-8. A great undisciplined horde may be "too many," v. 2, tumbling over one another in hopeless confusion. Elicit a description of the weeding out process : (1)

(d) The missionary illustration is very inspiring. When the famous missionary, Morrison, proposed to go to China, he was asked if he thought that he could really move China. His reply was : "No, but I think God can." Who does not see that the divine Spirit is moving China to-day? Dr. John R. Mott's book on "The Decisive Hour of Christian Missions" contains an interesting chapter, entitled, "The Superhuman Factor." He says : "No lesson of missionary experience has been more fully, impressively, and convincingly taught than that apart from the divine working, all is inadequate." To quote Dr. Mott further :

"The case of the wild 'Ngoni in South Africa is one of the most remarkable. Thirty years ago they were a tribe of the fiercest savages, and one of the most degraded of all. Cruelty, murder, and impurity abounded among them. A woman carrying a pot of beer would be killed in broad daylight in order to get the beer, and prevent detection. A scream would be heard in the evening, and on inquiring the cause, one would be told that it was a wornout slave who had been cast out for the hyenas to devour . . . In 1882, the first missionary,—a Kaffir evangelist—began to work among them, and very quickly a change was noticed. In less than ten years the war spirit was broken, and in twenty years it was entirely gone . . . To-day in many places the people gather night and morning to worship God, and there is a large and growing native church. This transformation has taken place without the aid of any secular force, and with the persistent savagery of the land as an opponent. Nothing but the power of God could have brought it to pass."

The elimination of the timid, v. 3. Make clear that timidity is as contagious as it is debilitating. Illustrate how slowly we attack plain duties when we halt through dread, either of inexperience, or of difficulty. (2) The elimination of the leisurely, vs. 4-8. Contrast the sluggish, dog-like method of drinking, v. 5, with the alert, hand-lapping method, v. 6, and show how trifling incidents reveal the true quality and spirit of men.

The use to which we put our leisure shows what kind of Christians we are. Some, going to extremes, never relax at all; others give altogether too much place to recreation and selfish culture, with the result that they never win great battles. Self-command, and a wise apportionment of our occupations, in the light of their relative importance, lead to success in any calling. Christ teaches us to reduce life to its simplest terms in order that spiritual energy may find fullest opportunity. (See Luke 10 : 39.) Most battles are won or lost in this region of self-command.

2. *The routing nature of panic*, vs. 16-23. To Canadians, Gideon's battle with only a cry for a weapon, and no hands free to fight (v. 20), brings up memories of De Salaberry's 350 French-Canadians at Chateauguay, in the war of 1812, blowing scattered bugles in the woods and creating the panic of imagined inferior strength that led 3,500 invaders from the United States to withdraw.

Gideon is one of the heroes of the faith, Heb. 11 : 32. Show that faith uses means : (1) by dividing into companies (v. 16) ; (2) by providing arresting objects with which to create panic (v. 16) ; (3) by concerted action and a common battle cry (vs. 17, 18) ; (4) by a sudden night alarm, vs. 19, 20. Describe the rout of the Midianites, vs. 21-23. Dr. Alexander MacLaren offers a particularly good application : "Christ's men have no weapons to wield but the sounding out from them, as from a trumpet, of the word of the Lord, and the light of a Christian life shining through earthen vessels." (See 2 Cor. 4 : 6, 7.)

To those who measure life only by what they see, the methods of Christianity cannot but seem inadequate to solve the world's problems. It relies so much upon a subtle, unseen influence that it is frequently considered a doomed cause. But in spite of all, it survives, and make conquests.

### For Teachers of the Senior Scholars

Introduce the Lesson by a reference to the saying that God is always on the side of the heaviest battalions. Point out that this saying implies that it is the human and not the divine which counts for much in life. Make clear that it is God rather than man who counts for most in life. In this heroic

bit of ancient history Gideon and the Israelites learned this great lesson. The sooner we learn it by heart the better for us. The Lesson embraces :

1. *The Testing of Gideon's Army*, vs. 1-8. How large an army had Gideon mustered? How did it compare in numbers with the enemy? It must have seemed small enough to face the hosts of Midian. How did it seem in God's sight? (V. 2.) It is quality, not numbers, that tells in all great undertakings. John Knox counted for more in the great conflict of his day than ten thousand soldiers, his enemies themselves being judges. Let us make sure that we are made of the right stuff, of the divine stuff, which enables us to fight life's battles, and do life's work, and resist life's temptations, and bear life's burdens.

What was the *first* test applied to Gideon's army? (V. 3.) How did the soldiers stand the test? Note that the fearful and afraid are not much good in any kind of work. What was the *second* test? (Vs. 4-8.) How was this test a revelation of character? Dwell upon how the trivial things of life are often a revelation of character. A business man said that the reason why he declined to engage a clerk who had come to him well recommended was that the young man had soiled hands and his finger nails were all in mourning.

2. *The Victory of Gideon's Band*, vs. 16-23. How were Gideon's soldiers armed? What was their war cry? Ask some one to describe the victory won that night by God and the gallant three hundred. Make clear that we all have battles to fight in life, enemies within and without, an evil inheritance or an evil environment, an evil temper or an evil tongue, or evil habits of some kind, or trying outward conditions which make it hard to do right and easy to do wrong. The odds may often seem to be against us but with God on our side we are sure of victory. It is wonderful what human weakness can do when linked with divine strength.

### For Teachers of the Boys and Girls

Tell the scholars that the Lesson gives an account of the battle which Gideon and his army fought with their enemies the Midianites. Then have the scholars put down, one

by one, on pads provided for the purpose, the headings given below, and question somewhat as follows :

1. *The Two Armies*, v. 1. What other name is here given to Gideon? What does the name mean? Where did the army of Gideon encamp? Where were the Midianites?

2. *The First Sifting of Gideon's Army*, vs. 2, 3. Who spoke to Gideon? What did the Lord say about Gideon's army? Did the Israelites themselves think the army too large? What would they have been likely to say if they had gained a victory with a large army? Who of the army were to be sent home? To what number did this reduce it? How many therefore were in the army at first?

3. *The Second Sifting of Gideon's Army*, vs. 4-8. What did the Lord again say of Gideon's army? Whither were they to be brought? For what purpose? What two ways of drinking are described? How many of the soldiers lapped the water? How many stooped down to drink? Which of the two companies were chosen for the battle? What was done with the rest? Why were the three

hundred who lapped likely to be better soldiers than the rest?

4. *Trumpets, Pitchers and Lamps*, v. 16. Into how many companies did Gideon divide his three hundred? What did each man hold in his hands? What was to be done with each of these?

5. *The Plan of Attack*, vs. 17-19. How were the soldiers to know what to do? What was to be their battle cry? Into how many watches was the night divided? In which watch did Gideon attack the Midianites? What time would this be?

6. *The Victory*, vs. 20-23. Explain "every man stood in his place." How did the Midianites try to escape? What did they do to one another? Whither did they flee? Where are the places named in v. 22? Who gathered to take part in the pursuit?

Call for the Golden Text, and talk over its teaching, that in doing any work which God gives us to do, it is not our own wisdom and strength alone on which we have to depend, but that we can always depend upon the power of God, which will make us able to overcome any difficulty that may lie in our way.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. "I will guide thee with Mine eye." Find this promise.

2. "Be strong in the Lord, and in the power of His might." Paul wrote these words. Find them.

ANSWERS, Lesson III.—(1) Isa. 59 : 1. (2) Ps. 119 : 60.

#### For Discussion

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

#### Prove from Scripture

That we should be wise in planning.

#### The Question on Missions

Ques. 4. *Where are our Colleges, and what are they for?* (See also Scholars' Answer on page 36.) We have 8 theological colleges (Manitoba College, at Winnipeg, is also an

Arts institution), forming a chain which stretches from the Atlantic to the Pacific, in which men are being trained for the work of the ministry. Each of these Colleges is in close connection with a University. This enables the professors and students in the Colleges to influence those students who are still in their university years and attract them to the ministry as their life work. During the year 1913-14 there were in attendance at the various Colleges 216 theological students, and the number of graduates was 57. This number is far too small to fill up the vacancies made in the ranks of the ministry by death or retirement through ill health, to supply the new congregations and mission fields so rapidly springing up all over the Dominion and to provide missionaries for our foreign fields. There is no occupation in which there is greater room for the brightest of our young men than in that of the gospel ministry, and none in which a man's life will count for so much.

## FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—We are going to hear about God setting His people free from bondage. How many can print the name of the great captain we heard about last Sunday? The smallest child may print GIDEON. Tell me all you can about Gideon. Now we are going to hear a wonderful story about God's power to help His people in time of trouble.

*Sifting Out the Cowards*—Gideon has gathered a great army,—32,000 men. Here they are encamped beside a spring of water (tents; outline). The enemy not

far away (strokes). God speaks to Gideon: "The army is too large, Gideon. The people will think they are able to conquer without My help. I want a smaller number of very brave men, and I will show what can be done with My help." But how is Gideon to pick out the bravest men? Some are already showing signs of fear of the mighty enemy.

*Gideon's Command*—"If any one is afraid of the enemy, let him go home," is God's command. See, many are turning away and going back home,—22,000 of them; 10,000 are left. "Still too many," God said. Tell vs. 4-8.

*Eagerness*—"Why would lapping water from their hands like a dog laps show that they were better soldiers than the ones that knelt down beside the water and drank all they wanted in a slow and easy way?" a boy asked when he heard this story. Let me ask you a question. Did you ever see a boy or girl eager to go some place, rush into the house

and to the cupboard and snatch the first thing they could find to eat and away they went, eating as they go? Yes, you all know that boy or girl, I am sure. These three hundred soldiers were so eager to fight, so anxious to be after the enemy, they would

not take time to drink slowly. They just snatched the water up in their hands and lapped it so they would lose no time.

God chose these eager, brave three hundred to help to conquer their enemies.

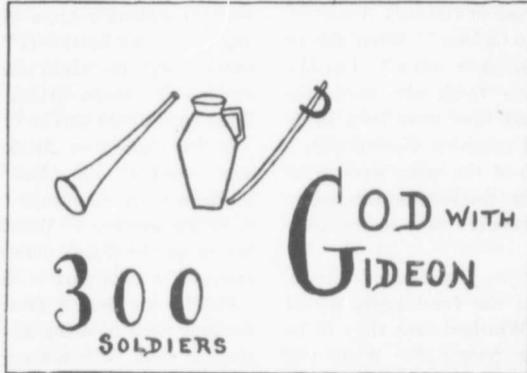
*The Battle*—

Gideon puts into the hands of each man a trumpet and empty pitcher (outlines), with a torch inside the pitcher. "Watch me and do as I do," says their leader. "When I blow the trumpet, you must all blow and shout," v. 18. Watch them creeping to the camp of the enemy at night! Suddenly there is a great blast of trumpets, torches flash and voices shout! The enemy think they are surrounded by a great army and run away!

*Golden Text*—This victory was gained not by a large army but by the help of God.

*God with Us*—What can we undertake if we have God for a partner? We can fight all our "sin enemies" (illustrations). We can fight for all right things (examples). A little tot used to say when asked if she did this and that, "Yes, me did it—and Dod," she always added reverently. She had been learning the text, "Without Me ye can do nothing," and was applying it in her sweet way.

*The Lesson Teaches*—GOD CAN HELP ME.



## FROM THE PLATFORM

Call for the number to which Gideon's army was finally reduced, and print 300 on the blackboard. Question as to the reasons why this great reduction was made,—22,000 being sent home because they were faint-hearted and the rest, all but 300, being rejected after the test of vs. 4-7. Discuss briefly the meaning of this test. Now ask for the number of the enemy which was AGAINST (Print) that of Gideon. Print the answer 135,000. Call for the

details of the plan which Gideon devised and its result. Now raise the question : How was it that Gideon's little army of only 300 was successful against the great Midianite host of 135,000.

300 AGAINST 135,000

See that full credit is given to the courage and ready wit of Gideon and the prompt and willing cooperation of his followers, but emphasize the fact that the victory was won by the Israelites because they were fighting on God's side and had His blessing and help.

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

Judges 13 : 8-16, 24, 25—Commit to memory vs. 12-14.

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

8 Then Mano'ah intreated the LORD, and said, O my Lord, let the man of God<sup>2</sup> which 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 shewed 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 pass. How shall we order the child, and how shall we do unto him ?

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

#### LESSON PLAN

- I. The Prayer, 8-12.
- II. The Command, 13-16.
- III. The Blessing, 24, 25.

#### DAILY READINGS

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

M.—The birth of Samson (Temp.), Judg. 13 : 8-16.  
T.—The birth of Samson (Temp.), 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. S.—Wise training, Deut. 6 : 1-7.

**Shorter Catechism**—Review Questions 1-4.

13 And the angel of the LORD said unto Mano'ah. Of all that I said unto the woman let her beware.

14 She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing : all that I commanded her let her observe.

15 And Mano'ah said unto the angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid for thee.

16 And the angel of the LORD said unto Mano'ah, Though thou detain me, I will not eat of thy bread : and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Mano'ah knew not that he was an angel of the LORD.

24 And the woman bare a son, and called his name Samson : and the child grew, and the LORD blessed him.

25 And the Spirit of the LORD began to move him at times in the camp of Dan between Zor'ah and Esh'taol.

**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.

**Special Scripture Reading**—Gal. 5 : 13-24. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, T. 480. The birth of Samson. For Question on Missions, H.M. 751, Pointe-aux-Trembles Buildings and Pupils. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

**Stereograph**—Temperance Lesson; no stereograph assigned.

## THE LESSON EXPLAINED

**Time and Place**—About B.C. 1280 ; Zor-ah, about 15 miles to the west of Jerusalem.

**Connecting Links**—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.

### I. The Prayer, 8-12.

Vs. 8, 9. *Manoah*. The name means "rest" or "place of rest." *Intreated the Lord*; offered an earnest prayer. *Let the man of God*; the "angel of the Lord" who had appeared to Manoah's wife (v. 3) and promised her that she should have a son. It seems from v. 6 that the woman was not sure whether the messenger really was an angel or a man with special knowledge of God's will. *Come again*. Manoah wished to see the bearer of 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.

Vs. 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 seeks to know whether the visitor were the same as the one who had before spoken to his wife. *Now let thy words, etc.*; that is, "if what thou sayest comes true." *How shall we order the child*; literally, "what shall be the judgment of the child," or as one might say, "How shall we manage the child?" *What shall be his work?* (Rev. Ver.); that is, What shall his calling be?

### II. The Command, 13-16.

Vs. 13, 14. *Of all that I said*. See vs. 5, 7. *Not eat . . . any thing . . . of the vine*; 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 the son who was to be born, as a Nazarite (v. 5, compare Num. 6:1-21), was to drink neither and his mother's abstaining would help him to abstain. "Strong drink" includes all other

intoxicating liquors except wine. These were sometimes made of grains, fruits or honey. *Any unclean thing*; any thing forbidden by law (see Ex. 22:31).

Vs. 15, 16. *Let us detain thee*. Manoah would entertain the messenger as an honored guest. *Made ready a kid*. So Gideon, when the angel appeared to him, wished to make ready a meal for the messenger (see ch. 6:18, 19). A kid was a usual provision in the East for a meal offered to a visitor. *I will not eat*. The invitation is definitely declined. *Bread signifies food in general*. *Offer a burnt offering*; a 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 his visitor was a supernatural being.

Manoah asks the angel his name, that, when the promised event happens, he may render his due of grateful honor, but the angel replies that his name is too wonderful for Manoah to understand. Manoah then offers a sacrifice to the Lord, and the messenger ascends in the flame that rose from the altar. Manoah and his wife fall upon their faces, assured now that their visitor was indeed an angel of the Lord. Vs. 17-23.

### III. The Blessing, 24, 25.

V. 24. *Bare a son*; according to the promise of God's messenger. *Samson*. The name is commonly thought to mean "sunny" or "sun hero," from "Shemesh," the sun. Some, however, say that it means "waster," from "Shamam," to lay waste. *The child grew*; tenderly cared for and diligently trained, we may be sure, by his parents. *The Lord blessed him*. Samson's was truly a rich inheritance, —his upbringing by pious parents and the blessing of God.

V. 25. *The spirit of the Lord* (Rev. Ver.); the divine energy which showed itself in Samson by enabling him to perform feats requiring great physical force. *Began to move him*; literally to "smite" him, impelling him to put forth his strength. *In the camp of Dan*; Rev. Ver., "Mahanehdan," the name of a place. *Zorah*; the modern Sur'ah, about 15 miles west of Jerusalem, on a hill 800 feet above the valley of Terek, through which the railway from Jaffa to

Jerusalem now runs. *Eshtaol*; the modern *Eshua*, about 2 miles east of Zorah.

### Light from the East

**NAZARITES**—Amos mentions as the characteristic of the Nazarites that they drank no wine, Amos 2:11, 12. They agree in this practice with the Rechabites. Both are to be considered as representatives of the primitive religion of the desert that would have nothing to do with the civilization of Palestine. The nomad shrank with horror from the sensual debauches of civilized lands. This nomadic horror of drunkenness is enshrined in the Moslem prohibition of wine, a prohibition that has been fairly effective for more

than 1,300 years. Nazarites seem usually to have dedicated themselves to God for a limited period of time. During this period they let their hair grow, and when the time was up they cut their hair and presented it as an offering to the deity. Some were Nazarites for life, and were thus like the Rechabites. The Rechabites were extreme conservatives in religion. Though they lived in Palestine they affected the wilderness life in all respects. They sowed no fields, they planted no vineyards, they built no houses but lived in tents. Wine was an abomination to them. In the struggle against Baal-worship the Rechabites were zealous and ruthless champions of Elijah's God, 2 Kgs., ch. 10.

### THE CASE AGAINST ALCOHOL

No indictment against alcohol is stronger or more conclusively proved than that brought by modern science. As a result of cool, painstaking, scientific investigation, it has been demonstrated to the hilt, that alcohol does infinite harm to every part of man's being.

1. *It is physically injurious.* A recent investigation covering 5,736 families showed that the parents who were abstainers lost 13 per cent. of their children by death, those who were moderate drinkers lost 23 per cent., and those who were immoderate drinkers lost 32 per cent. It has been proved that children of drinking parents are more likely than others to contract tuberculosis and that they are also less able to resist this dread disease when it obtains a foothold.

There are the most striking statistics to show the association of drink with accidents. A report of the Leipzig (Germany) Sick Benefit Club, covering a large number of workers, shows that the workers classed as drinkers had from two to three times as many accidents as the average workman. In a large German iron and steel works it was found that the accidents amongst abstainers averaged eight per thousand, while the general rate was twelve per thousand. That is, the average of accidents for the abstainers was one-third less than the average for the works.

The use of alcohol shortens life. The United Kingdom Temperance and General Providence Institution, by keeping records

for a period of sixty years, found that the average insured abstainer, at 30 years of age, had the prospect of living 38.8 years longer, while the average insured drinker has only 35 years of life before him. That is, the use of drink, at thirty years of age, shortens life by 11 per cent.

2. *It is mentally injurious.* In Vienna, Austria, where as in other places in Europe, alcohol is given to children, it was found that the lowest marks at school were obtained by those who drank twice a day, the next higher by those who drank once a day, the next by those who drank occasionally, and the highest marks by abstainers.

Sir Thomas Clouston, the eminent British physician, says: "The faculty of memory cannot be said in any way to be stimulated by alcohol; on the contrary, it tends always to be obscured and made less accurate." The same high authority affirms that "it may be stated without hesitation that the action of alcohol on the power of attention is to make it less keen," and, again, Alcohol I believe to be an enemy to the fruitful working of the mind by diminishing the power of attention. As to the will, that highest of all mental powers, Sir Thomas declares that "looking at the will power in relation to control of bodily and of mental action, or to resistance against foolish or hurtful desires, there can be no question whatever that alcohol in ninety-nine cases out of a hundred weakens and lessens such inhibitory action."

Professor Kraepelin, of Munich, has made accurate experiments to determine the effect of the use of alcohol on the power to do mental work, and states, that those experimented upon, under the influence of one ounce of whisky made 11 per cent. more errors, and under the influence of three ounces, 54 per cent. more errors than occurred when no whisky had been taken. The professor was so greatly impressed with the results of his experiments that he resolved to abstain from the use of alcohol in any form. In the face of such facts, no one who wishes to excel in scholarship can afford to be a user of alcohol even in moderation.

3. *It is morally injurious.* The Chicago Juvenile Protective Association, during the first six months of 1910, dealt with 1,379 cases of adult offences against children. Of these 1,034 or 75 per cent. had drunkenness as their chief cause. A Chicago judge declared that 42 per cent. of the unhappy homes which came under his notice in 1912 owed their unhappiness to alcoholic drinks. Sir Thomas Clouston says that "alcohol, if taken to excess, and in many cases in strict moderation, tends to blunt or weaken the sense of right and wrong," and all authorities put down from three-fourths to five-sixths of all our crimes to alcohol as their cause.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

For a Temperance Lesson, Samson teaches far more by failure, than by success. Ever so much more was expected of him than was realized. He was intended to be an example of sobriety. (See Judg. 13 : 7. Explain the Nazarite vow, Num. 6 : 1-21.) He ended in being nothing but a buffoon before hilarious drunkards. Judg. 16 : 27.

1. *There is always a divine purpose in the gift of life,* v. 8. Temperate habits affect parentage, v. 7. Heredity affects childhood, v. 7. Manoah wisely asked for special training to direct the dawning energies of the child, in harmony with the purpose for which his life would be bestowed, especially as a deliverer of the people.

2. *Sometimes a divine messenger is sent to unfold the purpose of life,* vs. 9-14. Describe the interview in the field, first with the wife (v. 9), then with the husband, vs. 11-14. Discuss the wisdom of a temperate "ordering" of life, so as to secure physical, mental and moral fitness in the performance of appointed tasks. An early training in abstinence may be the best safeguard towards habits of personal self-control later on. In the New Testament abstinence is especially commended as wise in the interests of others. (See 1 Cor. 8 : 13.) With a clear mind, a sound physical constitution, a responsive

moral nature, unimpaired by drunken debaucheries, what a strong race may be developed, provided there is temperance in "all" things.

3. *The divine identity often becomes an open secret in common life,* vs. 15, 16, 24, 25. The importance of a special training was confirmed in the vision of a divine messenger (vs. 15, 16), and in the early development of the child's life, vs. 24, 25. Indicate, however, the atrophy of Samson's spiritual sense, through disuse. He became intemperate in : (1) his passions ; (2) his humorous horseplay ; and, especially, (3) his revenges. He ended in Dagon's temple making sport for tipsy Philistines, Judg. 16 : 25. It is far better to be laughed at as a "temperance crank," than as a victim of intemperance. (See Prov. 20 : 1 ; Eph. 5 : 18.)

Samson, imperfectly, if at all, fulfilled the divine purpose of his life. Like a colossal blunder in ponderous flesh, he moves clumsily on the stage of history. Strong in body, he lacked moral stamina. His mind was dwarfed ; his passions unregulated. Enforce the true secret of moral strength (see Phil. 4 : 13).

#### For Teachers of the Senior Scholars

Recall the names of the judges whom we have already studied,—Deborah, the woman who mothered the distracted tribes and inspired them to nobler things ; and Gideon, the divinely appointed commander of the

noble three hundred. Bring out that in today's Lesson we have the birth of the best known of all the judges, the one we learned about in early childhood, Samson the strongest man, Samson Agonistes, as Milton calls him, or in the language of to-day, Samson the Athlete. The following outline embraces the leading features of this first part of Samson's life.

1. *Samson's Home Was Divinely Blessed*, vs. 8-16. Lead the scholars to see that we have here an ideal picture of a happy home where the angels loved to come with blessings for husband and wife,—that this was a home where prayer was wont to be made, where divine guidance was sought in everything (v. 8), where mutual confidence and love reigned (vs. 10, 11), where generous hospitality was not lacking, v. 15. The scholars will not fail to realize that this was a beautiful home for a baby to come to, and that a boy who starts out in this way ought to make something good of life. It will be a great shame and disgrace if he does not do so.

2. *Samson's Life Was Divinely Planned*, v. 5. What was it to be a Nazarite? (See Num. 6 : 1-21.) Note that the vow enjoined total abstinence from strong drink. Direct the attention of the class to another total abstinence in Old Testament times, the Rechabites, Jer., ch. 35. Discuss the physical advantages of total abstinence in athletes like Samson, and show how this principle is universally recognized by athletic associations, and bring out clearly that what is true physically is equally true mentally and morally. Total abstinence is necessary to the highest type of manhood. Question the class about the divine plan of life for us. What is it? God reveals it in His Word, in the life which Christ lived, and in the aptitudes of our own souls.

3. *Samson's Life Was Divinely Directed*, vs. 24, 25. Note that when God plans a certain kind of life for us He helps us to work out that plan. He blesses us with the gifts and graces and aspirations and aptitudes which make it easier for us to see what He intended us to be, and He moves us by His Spirit to work out His plan for us. Impress upon the class what a blessed thing it is to make these lives of ours God-led lives.

### For Teachers of the Boys and Girls

In teaching this Temperance Lesson, begin by calling for the Golden Text. Bring out, by questioning, who it was that spoke these words, to whom they were spoken and why the mother of Samson was to abstain from strong drink. The point to make clear is God's purpose that Samson should come into the world, a pure, strong child and become a man fitted to do God's work.

Question out the details of the Lesson, with its account of the angel's second appearance to Samson's mother and her husband.

After the main facts of the Lesson have thus been briefly brought out, raise as the main question for class discussion: Why should we abstain from strong drink? The answers, which should be obtained as far as possible from the scholars themselves, may be grouped under three headings:

1. *Because strong drink harms the body.* Many of the scholars have been taught in the day school the evil effects of alcohol on the body, and will be able to tell what some of these are. Some are indicated in *The Case Against Alcohol*, and the teacher will be able to supply others from his reading or observation. Make full use of the desire found in all boys and girls to be strong and healthy and to excel in sports, and make it clear that the use of strong drink hinders the fulfilment of such desires.

2. *Because strong drink harms the mind.* Most boys and girls are anxious to do well at school and wish to know how to succeed in life when their school days are done. Start the question whether strong drink will help or hinder in these things. Here, again, *The Case Against Alcohol* contains some helpful material which may be supplemented, as before, from other sources.

3. *Because strong drink injures the character.* Start the question whether the use of strong drink makes people good or bad. The scholars will have no hesitation in answering this question. Talk over with them some of the bad things which drink causes its users to do. See, once more, *The Case Against Alcohol* and supplement the material found there.

Propose, in closing, the question: If strong drink does so much harm to those who

use it, how should we act towards it? Press home upon each scholar the wisdom of making up his mind not to touch strong drink and to

do all he can to help in putting it out of the way of others. It is a good opportunity for pledge signing.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. Where is it said that those which Samson slew at his death were more than they which he slew in his life?

2. "Abstain from all appearance of evil." Who wrote these words and where are they found?

ANSWERS, Lesson IV.—(1) Ps. 32 : 8. (2) Eph. 6 : 10.

#### For Discussion \*

1. Is it ever necessary to use strong drink as a beverage?

2. Can a liquor law be morally right?

#### Prove from Scripture

That true success requires temperance.

#### The Question on Missions

Ques. 5. *Where are the Pointe-aux-Trembles Schools, and what work are they doing?* (See also Scholars' Answer on page 43.) The Pointe-aux-Trembles Schools, founded in 1846 by the French-Canadian Missionary Society

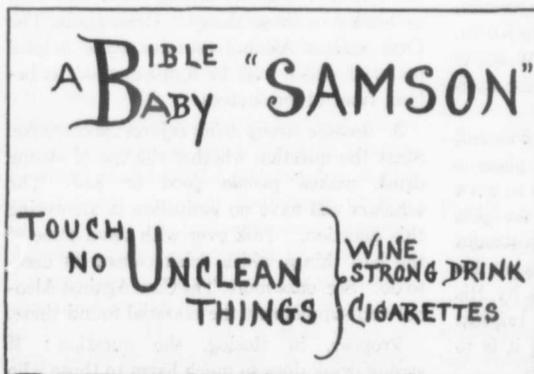
and purchased by our church in 1880, completed at the end of last April their sixty-eighth session of seven months beginning on the first of October. During that period upwards of 7,000 French-Canadian pupils have been educated here, many of these now being ministers, teachers, physicians, doctors, lawyers, etc. The Schools accommodate 190 boys and 80 girls, and pupils are admitted between the ages of 11 and 25, the average age being 15. The preference is given to children of Roman Catholic parents; and to those of recent converts from the Roman Catholic Church, who live in parishes where there are no Protestant schools. The pupils reside in the School buildings, and thus enjoy the advantages of a Christian home under the supervision of earnest, devoted teachers. A good general education is given, special stress being laid on Bible study. All pupils are expected to pay something for board and tuition. The amount received in fees last year was \$7,600. The average cost to the church of each pupil for a session is \$50. Many Sunday Schools thus support a pupil at Pointe-aux-Trembles, receiving reports of his or her progress from time to time.

### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—To-day we are going to hear God warning His people against wine. Show a picture of a fine, strong baby boy. How many of you have a baby brother? We

are to hear to-day about a Bible baby. This baby's father and mother were Israelites and lived in Canaan where the Israelites had been so troubled with enemies coming to war against them. Who can remember the name of the great woman who led her people out to fight these enemies (print DEBORAH), and the name of the great soldier with his 300 men who conquered their enemies? (Print GIDEON.)

• After this there was peace for many years. Then the children of Israel began again to worship



idols and forget God, and God allowed the Philistines to war against them.

*His Parents*—Our story takes us to the home of a good man, Manoah, a farmer. He and his wife, who was said to be a very beautiful woman, lived in the country and had lots of sheep and cattle and fields of grain, but they had no baby boy in their home. God had not given them any children, but one day a messenger, who proved to be from God, told the woman that a baby boy would come to them. She told her husband and he prayed that God would show them how to take care of and train this child, SAMSON.

*Golden Text*—This message came from God to the mother (repeat Golden Text). She should not taste wine nor strong drink, nor let the child know the taste of these. God said the boy was to be trained not to use wine nor strong drink nor to taste any "unclean thing." It is not necessary to go into particulars as to "unclean things" according to Jewish law. Let the thought be brought to bear upon "unclean things" of our present day.

*Unclean Things*—WINE, STRONG DRINK, CIGARETTES, IMPURITY in thought, word and deed. The first two may be freely spoken against amongst the youngest children for

they are ever present before their eyes (give illustrations).

*Great Leaders*—Why did God want Samson to be trained in this way? Because God had a great work for Samson to do. Samson was to be a great warrior and overcome their enemies. When our brave British soldiers went to fight in Europe, the great Lord Kitchener warned them against using strong drink. And drink is forbidden to French and Russian soldiers. The best soldiers are those who do not use drink. If we wish to be strong and brave when we grow up, then we must learn to keep ourselves from the evil of drink.

*A Good Start in Life*—Much depends upon a "good start." Thank God for praying fathers and mothers.

*A Bad Start in Life*—Many children have not good parents. Very many parents take wine and strong drink. Many homes are ruined and children trained in ignorance, dirt and crime of all sorts. How willingly we should give our pennies and our prayers to help such poor children.

*What the Lesson Teaches Me*—I SHOULD NOT DRINK WINE nor strong drink nor touch any "unclean" thing.

### FROM THE PLATFORM

*"Drink no wine nor strong drink"*

Call for the Golden Text, and write on the blackboard, "*Drink no wine nor strong drink.*" Ask who first spoke these words and to whom they were spoken. Bring out the facts, that Manoah's wife was not to drink intoxicating liquors because she was to be the mother of one who had a great work for God to do and that her son, Samson, also was to abstain from strong drink in order that he might be at his best for his important work. Now discuss with the scholars reasons why we now should obey the command of the Golden Text. These reasons, which can readily be drawn from the scholars, are such as the following: 1. Drink injures bodily health. 2. It makes one less able to do well his daily work. 3. It makes learning more difficult. 4. It makes one more liable to accident. 5. It leads to all kinds of evil. 6. It shortens life. Impress the importance of making up one's mind to have nothing to do with intoxicating liquors.

## \* 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.

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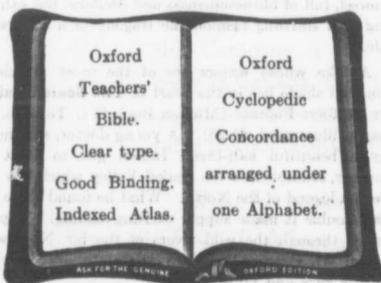
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## THE BOOK PAGE

Those who wish to read into the heart of the causes of the war, and of Germany's preparedness and her deadly determination to snatch victory at all hazards, will do well to buy, if they have not already done so, Prince Von Bulow's **Imperial Germany** (Cassell & Company, Toronto, 284 pages, 75c. net) and General Friedrich Von Bernhardi's **Germany and the Next War** (Edwin Arnold, London, 288 pages, 75c. cloth, 50c. paper). Prince Bulow writes with the smoothness and caution and diplomacy of the diplomat, Von Bernhardi, with the blunt directness of the soldier. But they both assume the same premise—Germany must become a world-power at any cost; and they both reach the same conclusion—the price to be paid is the deification of force, Nietzsche's "will to power." Each of them discusses his topic with German thoroughness; but the most astute may err ludicrously. Bernhardi, for instance, reckons 150,000 to be the limit of any expeditionary force England could send! And he jeers at the military manoeuvres held in Ireland shortly before his writing, under Sir John French!

"Corporal Cameron," of the Royal North West Mounted Police, to whom Ralph Connor introduced his very wide circle of readers a year or two ago, reappears as "Serjeant" Cameron in his new story, **The Patrol of the Sun Dance Trail** (The Westminster Company, Toronto, 363 pages, \$1.25 postpaid). The tale is one of the Mounted Police and the anxious days in the far West before the breaking out of the second Riel rebellion. The elusive Indian and the cool, resourceful men of the Mounted Police Force, are the chief figures, and there are plenty of pursuits and ambushes and hard knocks going. Threaded through the story is the "married" romance of Serjeant Cameron and Mandy, and the working out of another and just as sweet romance, which began in "Corporal Cameron" in the "Cup of Gold" in the Highlands, and ends happily in the foothills of the Rockies.

It was on a beautiful evening of last May that Charles Silvester Horne, for many years the leader in the activities of the famous Whitefield's Tabernacle, London, England, and at the same time an influential member of the Imperial Parliament, died suddenly while crossing Lake Ontario from Niagara to Toronto, three days after he had finished delivering the "Yale Lectures on Preaching" for 1914. The lectures are now published in a handsome volume under the title, **The Romance of Preaching** (The Fleming H. Revell Company, Toronto and New York, 302 pages, \$1.25). For beauty of phrasing, for intellectual clearness and force and, above all, for intensity of moral passion, these lectures take high rank amongst the courses offered, year by year, by the most distinguished modern preachers, and will put new heart and vigor into the presentation of the evangel by those who read them.

Those who wish to take their wisdom through the medium of humor, will be glad of this new book of Marietta Holley's,—already famous as the author of *Josiah Allen's Wife*, and *Samantha on the Woman Question*—**Josiah Allen on the Woman Question** (187 pages, 4 full page illustrations, \$1.00). There can be no question, of course, as to what the "woman question" is; and the humor of the book is in the neat

and masterly way in which Samantha upsets Josiah's every argument "agin votes for wimmen," whether by the shrewd and ready tongue which that notable wife and housewife possesses, or by the aroma of the savory dinners, which so often undermine Josiah's most pugnacious moods and pungent paragraphs.

In **Blue Water**, by Frederick William Wallace (Mussos Book Co., Toronto, 303 pages, \$1.25), a tale of the Deep Sea Fisherman who sail from the Bay of Fundy, Frederick William Wallace emphasizes anew the curse of drink to those that go down to the sea in ships. He carries his hero from a mischief loving boyhood in a little fishing village through much adventure and mischance on land and sea to success at last both in business and in love.

Every reader of Molly Make-Believe or of *The White Linen Nurse* will be glad of another of Eleanor Lallowell Abbott's stories in **Little Eve Edgerton** (The Copp, Clarke Co, Toronto, 210 pages, 8 illustrations by R. M. Crosby, \$1.00 net). Not a bit like ordinary love stories is this book, any more than *Eve* is like ordinary girls. *Eve*, who has seen everything and knows everything, the world over, except a home and home occupations and ties, is vividly depicted, whilst her father, a world weary, but altogether shrewd, globe-trotter, and her lover, a conventional, fashionable city man, but with undrawn-upon possibilities, are equally well delineated. The story is a most inviting morsel, full of blithesomeness and drollery, but exhibiting in a startling fashion the tragedy of a suppressed life.

A lake whose waters are of the most wonderful emerald shade lies in the heart of **The Sealed Valley**, by Hulbert Footner (Mussos Book Co., Toronto, 356 pages, illustrated, \$1.25). A young doctor, summoned by a beautiful half-breed Indian girl to treat her mother, stumbled on the Sealed Valley which has long been a legend of the North. What he found there and the trouble it made supply exciting reading. Trips by canoe through the wild rivers of the far Northwest, which Mr. Footner knows so intimately, are described with a sure and vivid touch.

**The Frontiersman's Pocket Book** (Henry Frowde, Toronto, 463 pages, leather pocket edition, \$1.25) is compiled, primarily, as a manual of the Legion of Frontiersmen. It is equally valuable, however, for campers, yachtsmen, hunters and mountain climbers. It contains sections on woodcraft, camcraft, horsemanship, sailing, scouting, shooting, signaling, first aid and camp-nursing. There are several notable contributors, including General Baden-Powell, F. C. Selous, the celebrated big game hunter, Ernest Thompson-Seton, Stewart Edward White, and Colonel S. B. Steele, of Strathcona Horse fame.

Professor Walter S. Athearn, the author of **The Church School** (Pilgrim Press, Boston, 309 pages, \$1.00 net), holds most justly "that nothing is practical" in religious education which is not founded on the best educational theory, and he seeks in this really very illuminative volume to "give religion the advantage of the scientific research that has done so much to increase the efficiency of secular education." But the book is, at the same time, thoroughly practical, setting forth, in

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order, what ought to be taught and done in each of the Departments, from the Cradle Roll up to the Teacher Training Department. The classified book lists for each Department are unusually complete and valuable. We have not seen anything better than Professor Athearn's book for the purpose for which it is intended. Two other interesting books from the Pilgrim Press are **The Youth of a People**, by Lr. Benjamin S. Winchester (121 pages, 50c. net), and **Lessons for Beginners**, by Frances W. Danielson (160 pages, 75c. net). Dr. Winchester is chairman of the International Sunday School Lesson Committee, and an eminent authority on religious education. His book is a series of twelve studies of the Old Testament as far as David. It is intended for advanced Teacher Training Classes, as an aid not only to understand the text, but to train in proper methods of Bible study, with a view especially to extracting teaching material. Three maps in colors, and the three Appendices, A Teachers' Reference Library, Charts of Childhood, and Lists of Bible Passages and Lesson Aims, are further notable features of this able and scholarly book. The purpose of Miss Danielson's capital little volume is "to stimulate" the teacher of Beginners "to think independently, to make her own observations, and to gain ability through practice,"—in other words, to rouse teachers from stagnation or from easy acceptance of what any self-elected specialist may tell them. It is a most worthy purpose, and we trust the book will find a wide sale amongst our teachers of the little Beginners. The chapters are excellent, cover the whole round of Beginners' problems, are interesting reading, and are so arranged that they may be used in a class or group of teachers.

**Student Standards of Action**, by Harrison Elliott and Ethel Cutler (Association Press, New York, 165 pages, 50c.), is the textbook for students of the freshman year in the series of four-year college study courses, issued under the joint auspices of the Sunday School Council of Evangelical Denominations and the North American Student Movements. Twelve outstanding student questions from the viewpoint of Jesus' standards of action are considered under three sections: Daily Readings, Study for the Week (summarizing the week's problem), and Suggestions for Thought and Discussion.

Various agencies are working for the betterment of the conditions of rural life in Canada and the United States. The church, the Y.M.C.A., Departments of Agriculture and educational authorities are all seeking to solve the problems of life in country communities. The report of a conference of workers representing these different interests, held in November, 1913, is published by the Association Press, New York and London, under the title, **Unifying Rural Community Interests**, edited by Henry Israel, Editor, Rural Manhood (125 pages, \$1.00). The discussions of this volume are full of information and stimulus.

**Organized Sunday School Work in America, 1911-1914** (International Sunday School Association, Chicago, 550 pages, \$1.00 postpaid) contains both the official report of the Fourteenth International Sunday School Convention, and a statistical and secretarial survey of Sunday School achievement in the International field during the past triennium. Thirty illustrations accompany this informing volume, which should be in the hands of every Sunday School worker.

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