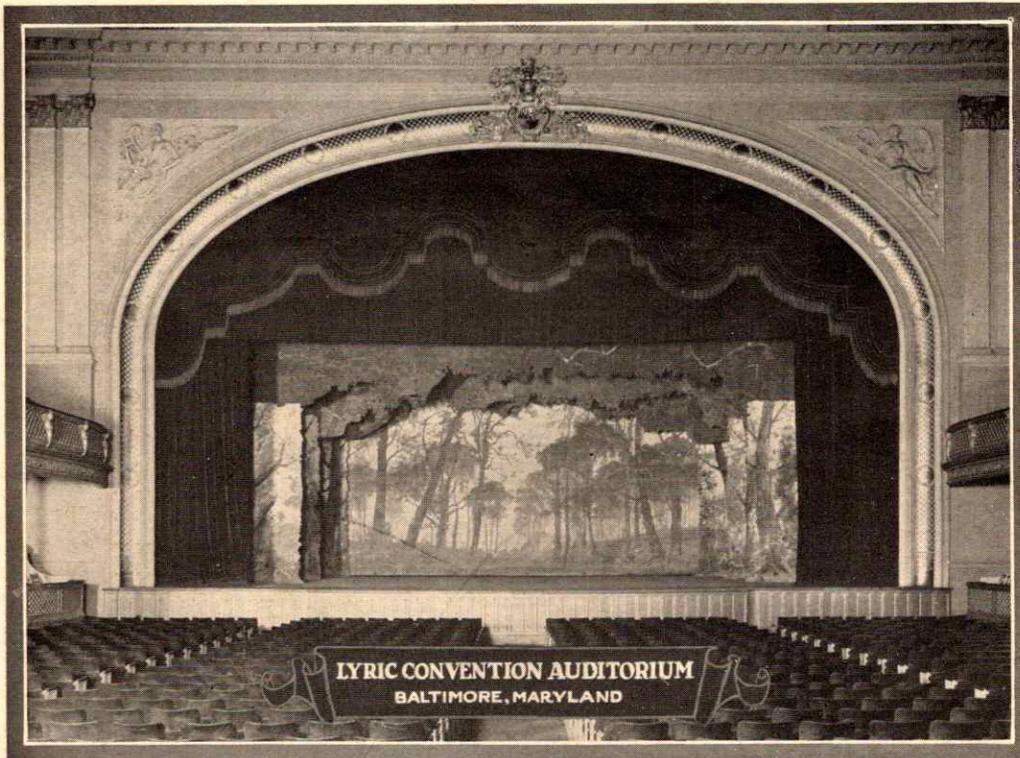


Convention Number

LIGHT BEARER

VOLUME I
NUMBER 7

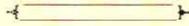
JULY
1927



EDUCATIONAL MAGAZINE OF THE EVANGELICAL SYNOD OF N. A.

The LIGHT BEARER

A MONTHLY MAGAZINE OF CHRISTIAN EDUCATION



Published by the Evangelical Synod of North America
at Eden Publishing House, 1712-18 Chouteau Ave., St. Louis, Mo.

VOLUME I

JULY, 1927

NUMBER 7

The LIGHT BEARER is the official organ of the Board of Religious Education. The magazine section is edited by Rev. Charles J. Keppel, Executive Secretary. All correspondence pertaining to it should be addressed to Rev. Charles J. Keppel, 2013 St. Louis Ave., St. Louis, Mo.

SUNDAY SCHOOL EDITORIAL STAFF: A. Ruecker, Editor; T. Lehmann, Associate Editor; Leota Diesel, Assistant Editor.

The lesson section is edited by Rev. T. Lehmann, 1716 Chouteau Ave., St. Louis, Mo.

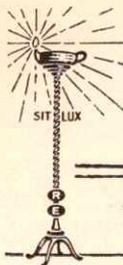
All business communications, as orders, remittances, etc., should be sent to EDEN PUBLISHING HOUSE, 1712-18 Chouteau Ave., St. Louis, Mo.

SUBSCRIPTION RATES: Single subscription, 60 cents a year. In clubs of 5 or more, sent to one address, 55 cents each.

CONTENTS

| | |
|--|----|
| The Call to the Workers..... | 1 |
| High Lights of the Convention..... | 2 |
| The Home of the Convention..... | 3 |
| Baltimore Is at Work for You | 4 |
| Month by Month in the Sunday School..... | 7 |
| Unexplored Fields, by H. L. Streich..... | 8 |
| Through the Eye-Gate, by Rose Marie Kniker..... | 10 |
| This Is What Some of Them Said, by Hulda Niebuhr..... | 12 |
| What E. L. T. S. Students Say About Books, by Bertha McQueen..... | 14 |
| A Dream Come True—The School by the Sea, by Mrs. A. H. Becker..... | 15 |
| “A Brighter Outlook,” by Paul Buchmueller..... | 16 |
| The Extent of the Kingdom..... | 19 |
| International Uniform Lessons | 20 |
| Bible Story Lessons..... | 30 |
| Flash Lights..... | 40 |
| Side Lights on the Picture..... | 40 |

Entered as Second Class Matter, Dec. 14, 1915, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October, 1917, authorized on July 3, 1918.



LIGHT BEARER

VOLUME I

JULY, 1927

No. 7

The Call to the Workers

JESUS calls to us!

* * * *

Would you rest a while?
Be lifted up,
Strengthened again for your tasks,
With new courage,
A stronger faith,
Clearer vision,
And a wonderful sense of the beauty
And meaning of true Christian fellowship?

* * * *

Would you hear searching heart-messages?
Spiritually radiant,
God speaking through His servants
To you?

* * * *

WOULD you have your mind quickened?
Made alert,
Able to understand,
Clear-seeing—and *far*?

* * * *

Would you meet many brothers and sisters
In Christ—
A large, friendly family,
Understanding each other,
Caring for one another,
Hopes, joys, great life purposes shared
By all alike?
Would you feel the thrill of such a fellowship,
Of spirit-oneness in Him?

* * * *

THERE is a place set apart
And a time given,
A mountain of God—
Transfiguring!
Jesus there!
And your friends,
Coworkers,
One purpose, one task, one Power—
One Leader!

* * * *

That is what a convention means
If we come in the spirit of Him who calls!

—C. J. K.

High Lights of the Convention

A *daily heart-to-heart talk* to Sunday school workers by one who loves and understands them—and is one of them—the Rev. Fred Frankenfeld, of Rochester, N. Y.—No man in our Church is more widely known or better loved. It is an exceptional treat to hear this true leader once or twice daily in his “Heart-Talks to Workers” and other addresses.

At the head of the Department of Research of the International Council of Religious Education is a young leader who is a member of the Evangelical Church—and proud of his membership. Rev. Paul H. Vieth, of Elmhurst, Ill., is scheduled for one of the major addresses—and he will have a message worth hearing.

The Bible period will come at the close of each morning session. There will be four of these “Half-Hours with Jesus.” Quiet, searching, reverent! Our task as Jesus saw it! His meaning filled into our forms!—Or shall there be new forms?—This daily study is to be led by the Executive Secretary, the Rev. Charles J. Keppel, of St. Louis.

Great conventions—those that are truly great—are known for their soul-stirring singing! For many weeks past a chorus of one hundred and twenty-five voices has been busy in Baltimore preparing a choice program of Christian songs—among them the finest of the German chorals, of American and English hymns, and of those rare, charming melodies, the Negro spirituals. Our well-beloved friend, the Rev. David Bruning, of Baltimore, is the Convention Song Leader and Chorus Director. Rather, his official title is “Director of Music” for the Baltimore Convention. Prof. Frederick Pfeiffer, of St. Louis, is his associate.

The afternoon conference will offer rich programs for workers in all departments.

Do you work with younger children? There is just the place for you. Or with adults? You, too, will find a special section. Or young people? By all means—a strong, diversified program under competent leadership. Administration, including Teacher Training, Daily Vacation Bible School, and Week Day Church School discussions, will represent another section.

Pastors will have a special session, with open forum discussions following thought-stimulating addresses.

Mass meetings held separately for men, women, and young people, will represent outstanding features of the program. The Evangelical Brotherhood, the Evangelical Women’s Union, and the Evangelical League, are assuming responsibility for their respective meetings.

There will be a “Students’ Day” with special provision for a college students’ program—chiefly discussional in character.

Convention exhibits that are actually “get-together opportunities” are rather new departures in convention procedure. But that is just what our exhibits are going to be. And of unusual educational value too! How? Wait and see! There will be some interesting surprises all along the line!

Dr. Hugh Magill, Dr. Luther A. Weigle, Prof. John Biegeleisen, Dr. Philip Vollmer, Rev. Martin P. Davis, Mrs. W. A. Bomhard, Rev. F. A. Goetsch, Dr. Alva Taylor, Dr. Walter Getty, Rev. Robert Stanger, Miss Mabel Trottnow, Mrs. Bertha McQueen, Rev. Orrin P. Schroerluke, Rev. H. L. Streich, Rev. Paul Pfeiffer, and many others, including, last but not least, our own beloved Chairman, Rev. Ewald Kockritz, and the President General of our Church, Dr. John Baltzer, will be among our speakers.



The HOME of the CONVENTION



LYRIC CONVENTION AUDITORIUM on Mount Royal Avenue

*where all General Sessions of the Convention
will be held*



Be There



Bring Your School Spirit

Catch the Baltimore Spirit

Give and Get

Baltimore Is at Work for You

THE efforts being put forth by the people of Baltimore are a sincere service rendered to our church at large. A gathering such as the one at Baltimore will be cannot help but reflect a new understanding throughout our entire denomination. The beginnings of our work in the east and west were different. Some of the work as it is carried on today is different. The interchange of personal visits will reveal possibilities that have never been realized.

East Greet West

It was a brave thing for the Baltimore people, who do live a little way from the center of Evangelical population, to invite all Evangelical folks to come to visit them. To answer that invitation will take just a little more courage for the central-western folks than if the meeting had been held within a hundred miles or so of their homes. But just that little extra effort and thought made necessary will arouse a loyalty to our church that many people never thought existed. So Baltimore is working, and many are saying elsewhere: We are getting ready to see the finished product.

For push in the Executive Committee we naturally look to the Chairman Mr. Henry W. Schultheis. He is known for executive ability and energy and is effectively direct-

ing the efforts of the various detail committees that such a large gathering makes necessary.

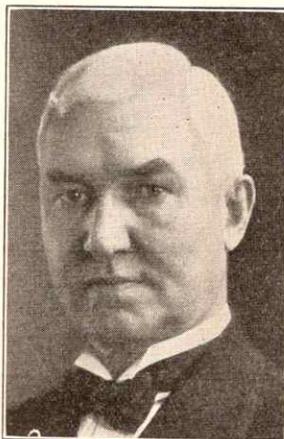
Everyone realizes that in the Convention itself much will depend on those great periods of song and worship. All will be pleased to learn that Rev. David Bruning has been appointed as the Director of Music. Well versed in music and especially with the fine side of congregational singing, he will be able to lead the convention in appreciating anew some of the stately hymns of the church. At a number of times in the course of the convention a chorus of one hundred and fifty voices will appear on the program. Think for a moment of the helpful moments of song that will result when that trained group unites with the convention in some familiar hymn.

To show that the convention is not just a local affair, we need but be reminded that the Atlantic District has taken a very live interest in it. All of the churches of the entire District have pledged their loyal support. Of course a Baltimorean is at the bottom of it for the President of the District is none other than the Rev. F. H. Klemme.

And so we might go on and tell you about the folks at Baltimore, but perhaps the best thing to do would be for you to come to meet them.



Henry W. Schultheis
Chairman, Committee on
Arrangements



Rev. David Bruning
Director of Convention
Music



Rev. F. H. Klemme
President of Atlantic
District



The Baltimore Executive Committee

Left to Right—Front Row: Thos. F. Meyers, Treasurer, R. H. Petry, Secretary, H. W. Schultheis, Chairman, W. Otto, Vice-chairman, H. R. Pape. Back Row: B. Eichert, Miss Helen Finger, F. Diefenbach, A. H. Schmeiser.

THESE are the group who are making things move along in Baltimore in order that everything will be in readiness when the convention visitors arrive. Many details that folks in attendance at a convention fail to notice need to be taken care of months in advance. This Committee and the other workers in Baltimore associated with it have held numerous sessions throughout the winter season and can confidently say that nothing will be left undone

to take care of providing every desirable convenience for the guests.

The Committee is attacking its gigantic task with energy and confidence. "Baltimore *can* because Baltimore *will!* Baltimore shall not fail!" That is their spirit. No task is too hard and no sacrifice too great. Baltimore is demonstrating a loyalty and generosity that are worthy "first fruits" among the Convention blessings.



Left to Right: Mrs. Wm. Arnold, Vice-president; Mrs. Anna Smith, Treasurer; Miss Lillian Baer, Secretary; Mrs. David Bruning, President.

THE BALTIMORE WOMEN'S UNION

The Union is undertaking a very important task in connection with the convention. Under its direction the convention guests will have their meals provided. That Eastern way of doing things stands in prospect and though one would not like to urge people to attend a convention for the sake of the meals we can still suggest that they will be a feature that need cause no regrets. The officers of the Union are shown at the left. By the way, Miss Lillian Baer is Registration Secretary of the Convention.

We know, too, that the other organizations will all have a share in the convention's entertainment, but space does not permit further recounting here.

BALTIMORE E. L. T. S. STUDENTS EAGERLY AWAIT YOUR COMING



Left to Right—First Row: Geo. Kline, Avery Wirts, Rev. F. C. Rueggeberg, F. A. Hahn, Otto Finger.
Second Row: Erna Steiner, Helen Bloecher, Elsie Welker, Edna Fethe, Miriam Blanchard.
Third Row: Amelia Dippel, Lillian Eichner, Alvina Vogt, Helen Finger, Lillian Schwab, Margaret Pohe.

“There’s a group in the heart of Maryland
With a heart that belongs to you.
E. L. T. S., it is you
Who claims our love most true,
Friends of our dear ‘old’ school.
There’s a group in the heart of Maryland
With a heart that belongs to you.”

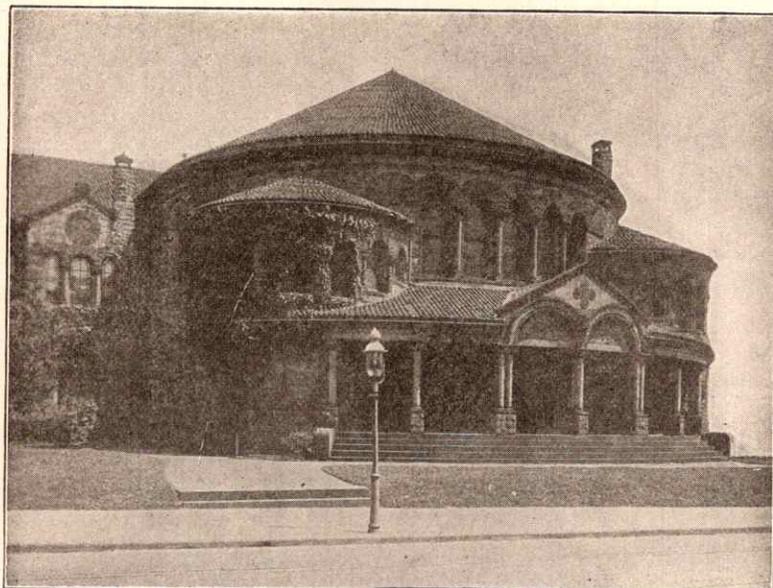
YES, E. L. T. S. friends, it is with a loud singing voice that we send a call to you across the hills and plains, beyond mountains and moor to join us for the happy convention days that are coming for us in August. Sad, but true, we can not promise you Lake Erie breezes or balmy days—but we do hold forth a supply of happy hours that shall stock your attic of memories full to overflowing. Messages of many inspired tongues—songs that shall ring with the vim of the E. L. T. S. spirit—scenes that shall never be forgotten. All this if, by accepting our invitation, you will let us fulfill our desire to make known to you, E. L. T. S. folks, our gratitude to the Unseen Teacher that we are counted amongst your numbers. Eager we are to bid you “Howdy”, and listening we are for the echo of that tune that Old Black Joe gave us:

“We’re acomin’ We’re acomin’,
For our hearts are young and gay,
We hear your singing voices call
For August days.”

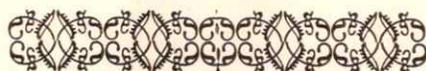
(H. M. F.)



Where the Convention Sectional Conferences will be held



Associate Congregational Church, Baltimore, Md.
Just Around the Corner from the Lyric



Month by Month in the Sunday School

THE CALENDAR

JULY

- July 3—Independence Day.
- July 4—Monday, Independence Day.
- July 5-29—Daily Vacation Bible School
(These dates are, of course, only
suggestive).
- July 11-22—Elmhurst E. L. T. S. (Elm-
hurst, Ill.)
- July 25—Aug. 2.—Girls' Camp (Dun-
kirk, N. Y.)
- July 25—Aug. 2.—Boys' Camp (Dun-
kirk, N. Y.)

Young People's Department

Topic—Community and Country.
Work Program—Convention and Camp
Attendance.

AUGUST

- Aug. 4-10—Fourth National Con-
vention Evangelical Sunday Schools,
Baltimore, Md.
- Aug. 15-26—Lake Erie E. L. T. S.
(Dunkirk, N. Y.)
- Plan for Fall Rally and beginning of
new School Year.
- Select Lesson Courses for new School
Year.

Young People's Department

Topic—Great Lives.
Work Program—Service in some Insti-
tution.

UNEXPLORED FIELDS H. L. Streich

The "Unexplored Fields" are those of Students, Study and Service Among Our Adults

A Field of Students

The weakest and smallest group in our Sunday school is the adult department. Comparatively few men and women are found in any of our schools, none in many schools. At present there are but 691 adult classes with a membership of 7,119 men and 9,447 women, a total of but 16,566. Compare this with the 33,000 young people enrolled, and they are far too few. This means that there are thousands of men and women outside the Sunday school, who are not students of God's Word. No church will be strong spiritually that fails to have Bible students among its men and women. Here is an "unexplored field" for enlistment of students.

It should be of encouragement to note that greater progress has been made in the adult department than in the school as a whole. In 1908 there were but 204 adult classes, today there are 691. This is more than a three-fold increase, whereas the whole school enrollment has increased only from 114,372 in 1908 to 141,000 today—not even a two-fold increase. Thus the adult field has been successfully entered.

Let us therefore take courage to further explore this field for enlisting students. This should be done in two groups. The one group may meet in connection with the Sunday school, as the *Sunday school group*, class or classes for men and women. The other group might be called the *congregational group*, a class meeting during the week led by the pastor or other trained leader for intensive Bible study.

I. *The "Sunday School Group."* A class or classes of men and women should be found in every Evangelical Sunday school.

1) The possibilities are many. Such a group of men and women in Sunday school will: (a) Build up the school enrollment and add just so many most desirable students to the school. (b) Build a wall around the boys and girls. Where men and women go, boys and girls will follow. Boys and girls argue, if father and mother do not attend Sunday

school, why should they? Here is a chief reason why our boys and girls drop out of Sunday school in the latter teens. The blame lies chiefly with the parents. (c) Build up the home. The effect of attendance and the study of the Bible will be felt in the home. Not only will there be larger and more intelligent cooperation between the home and the school, but the spiritual life of the home will be of a higher order. The Bible will have a real part in the life of the family.

2) The process of organizing adult classes is either through a few interested persons or the campaign method. Literature on organization may be had from headquarters.

3) The place of the class is important. Experience has proven that a separate room is most desirable.

4) The period of time of the session would in most cases be the same as that of the school. If this time is not convenient, then meet on a week day. Many successful adult classes meet between Sundays, in the afternoon or evening, either in private homes or at the church.

5) The biggest problem of the adult class is probably the teacher. If none can be found within the congregation, it is often possible to get a Y. M. C. A. or a Y. W. C. A. worker. Often leaders of one church will gladly teach in another.

II. *The "Congregational Group."* Classes under the leadership of the pastor may meet on some evening or afternoon for devotional and for doctrinal study.

1) Every congregation has seekers for truth, that wish to know more clearly and fully the Bible's interpretation of great truths,—God, Jesus, salvation, atonement, sin, grace, resurrection, millennium, faith, etc., as well as the social and practical aspects of life. At present there is no place in our church program where such seekers can learn these truths under efficient guidance. "How can I understand except some one guide me?"

2) The Sectarians come along and get these seekers in our churches. We blame the people for leaving. But, honestly, did we wisely and fully satisfy their desire for devotional culture, for doctrinal information? Therefore, we should provide for this congregation study group, which is as yet an unexplored field in our churches. The winning of these students from this unexplored field would increasingly give us a strong, spiritual and Bible-studying church. We boast of being a teaching church, yet so little or nothing is done to *teach the adults* of our congregation. For example, our church papers, "Evangelical Herald" and "Friedensbote" have no Bible study department.

A Field of Study

Here, too, is an unexplored field for Bible class work. 1) The lessons studied by most classes are the International Uniform lessons. But they often fail to provide a unified and systematic study. The "Evangelical Adult Course," "Apt to Teach," abridged edition, and "Young People and the Bible," are some available courses to be had from Eden Publishing House.

2) Other lesson materials suitable for study are,—The Bible itself, as to origin, content, uniform thought and single purpose, studying it as a whole, then again by books; Bible doctrines, such as God, Christ, Holy Spirit, faith, life eternal, Kingdom of God, salvation, prayer, righteousness, dispensations, etc.: Bible interpretation of personal and social life, purity, poverty, wealth, labor, politics, community, stewardship, international relations, etc.; and the Bible Commission on world conquest, church extension, missions, etc. In short we need to use *elective courses* to a much larger extent. Our adults need to spend longer periods on certain subjects to fully understand and appreciate the contents.

The Field of Service

Too many Bible classes confine themselves to study. There is no expression of the impression. This presents an unexplored field of service.

1. Religious Service
 - (a) Extension of the class by means of home department.
 - (b) Church work, building up the church services, membership, support, etc.
 - (c) Evangelistic, holding services at homes of sick, in institutions, shops, etc.
 - (d) Family Altar, promoting Christian home life.
2. Social Service
 - (a) Community betterment.
 - (b) Living conditions.
 - (c) Child welfare
3. Recreational program
4. Missionary activities

These are but a few of the many unexplored fields of service for the adult Bible class.

Let us enlist a larger number of our adults in systematic Bible study and Christian service.



"More young men for the ministry. Such a cry compels earnest heart-searching and prayer on the part of the home, the congregation and the Sunday school. If we take that cry seriously we must intelligently and consistently and prayerfully solicit for more men for our Evangelical ministry throughout the entire church, beginning with the family life and extending through the influence of the church and Sunday school and home into the higher educational activities of college and universities."



THROUGH THE EYE-GATE

BY ROSE MARIE KNIKER

Have you noticed how the babe hardly able to walk and talk points out the pictures on the walls of his home and names them: Jesus, Daddy, Mother, Baby, as the case may be? Even before the little one clamors, "Tell me a story," he enjoys to see and wants to see pictures. And since—as Dr. L. A. Weigle has so well said—"What we put into the first of life, we put into all of it," impressions gained through the eye can not be overestimated. Pictures, then, have a great place in education and in religious education, especially with children, but with young people and adults also.

Do we always bear in mind the fact that pictures teach, and do we use them to the best advantage? Do our walls,—the walls of our churches, our church school rooms, and our homes,—tell of our faith? Should not every Christian home, every room of the church, have on its walls one or more beautiful pictures bearing testimony to our beliefs, giving the stamp of our religion to the impressionable minds developing within?

This brings us to the question of the suitability of pictures. I contend that every home where there are little ones and every Nursery, Kindergarten and Primary room of the Church school should have at least one good Madonna,—a picture of the baby Jesus with his mother,—a theme so close to the heart and interest of the little child. There is a wealth of these from which to choose, ranging from the old Italian masters—among which Raphael's "Sistine Ma-

THE office of the Board of Religious Education is organizing an "Art Service Department" which it will soon be possible to announce definitely. Not only shall we be in a position to give you information regarding the best pictures—especially wall pictures—for your several departments, but we shall be glad to procure them for you, framed or unframed, at a price below that at which you could purchase them direct. We want to render this service because we are interested in developing the appreciation of good pictures and in placing them in church school halls and class rooms as well as on the walls of Christian homes. There is a subtle but certain "atmosphere" that the noble masterpieces of Christian art never fail to create. They are a valuable aid toward building Christian home and church life.

This article by Miss Rose Kniker, M.R.E., is an able and interesting introduction to the subject of Christian art in religious education.

donna" and "Madonna of the Chair" deserve mention—and the Spaniard Murillo to the more modern artists of the nineteenth century, such as Partridge, Sichel and Bodenhausen. Then there are pictures of child-life which are equally suitable for the little ones, most especially such of a child or children at prayer, as Reynold's "Infant Samuel," or one of *Jesus Blessing the Children*.

For Juniors (9, 10 and eleven years old) and even for Intermediates (12, 13 and 14

years old) what could be more suitable than *The Boy Christ at Twelve in the Temple with the Doctors*, one of the Taylor pictures illustrating a Psalm, a beautiful cathedral, or a picture of prayer, such as Millet's "The Angelus"? For seniors and young people, making their choices of vocations, Hofmann's "Christ and the Rich Ruler," Zimmermann's "Christ and the Fishermen," or Munkacsy's "Christ before Pilate" are helpful, while for men and women, we might choose from such masterpieces as the Danish artist Bloch's "Come unto Me," the Frenchman L'Hermitte's "Christ among the Lowly," or either one of the three English works of art which follow: Hunt: "The Light of the World," Soord: "The Lost Sheep," or Rossetti: "The Annunciation."

Pictures also can be used advantageously in the teaching of many of our lessons of the Church school, most especially when we are dealing with children. When thus used, they fall into three general types:

1. Background pictures, which because they show the topography, manners and customs of the land and people have their place with older Primary children and Juniors; they should precede and prepare the way for the story.

2. Lesson story pictures, depicting the climax, which should follow the story, and could be used from the Nursery and Kindergarten age up.

3. Supplemental pictures, dealing with nature, home life, child life and the theme of the story, in the latter case showing incidents leading up to the climax: these could precede or follow the story, and would be especially valuable with the younger children.

Pictures clarify the impression of the lesson and make it more vivid. They should be reproductions of the best masterpieces of art available and in good colors, or else in sepia or black and white. It is better to use a small number of good pictures than a large number of poor ones.

It would be well if every Church school, if not every teacher, could have a collection of pictures. They can be acquired gradually in various sizes and ways. Not infrequently some of our popular magazines bring color prints of religious as well as nature pictures: L'Hermitte's "Christ among the Lowly" and a number of others of my collection of pictures appeared in the *Pictorial Review* within the last two or three years, as did the Taylor Bible pictures in the *Ladies Home Journal* some years ago, and several on prayer and some good nature scenes by Jessie Wilcox Smith on the cover of *Good Housekeeping*. The December, 1926, number of the *Woman's Home Companion* brought a series of Madonnas and the cover of the *Literary Digest* for April 16 a good

copy of one of the most beautiful and best of Easter pictures, that by Ender, the Norwegian. Magazines of the type of *National Geographic* can be depended upon for background pictures for Bible and missionary lessons. Then there are the various houses that publish pictures or handle them. The New York Sunday School Commission, 416 Lafayette St., New York, handles the Taylor and the Tissot pictures and others. Bailey's Annotated Pictures on the Life of Christ are put out by the Pilgrim Press. The sets for the teachers of the four and the five-year-olds of the International Graded Lessons are good as a whole. Bible pictures in color by the English artist Copping can be obtained from the Central Bible Book and Tract Depot, 709 Fine Arts Building, 158 West Adams St., Detroit, Mich. Religious pictures in various sizes and prices, ranging from 1c and 2c upwards, can be obtained from:

Perry Pictures, Malden, Mass.

Geo. Brown, Beverly, Mass.

Union Press, 1816 Chestnut St., Philadelphia, Pa.

More expensive prints in colors are put out by:

Rudolf Lesch (Seemann prints) 225 Fifth Ave., New York.

Taber-Prang, Springfield, Mass.

Some helpful books:

Bailey, A. E., *The Use of Art in Religious Education*, (Abingdon Press).

Bailey, A. E., *The Gospel in Art*, (Pilgrim Press).

Hurll, Estelle May, *How to Show Pictures to Children*, (Houghton Mifflin).

Athearn, W. S., et al, *The Master Library*, especially the volume *My Best Book*, (The Foundation Press, Cleveland).



THIS IS WHAT SOME OF THEM SAID

BY HULDA NIEBUHR

Walls have ears, people say?
I do not know.
They have voices to speak,
That is truly so.
You can hear them speak just any day,
For every wall has something to say,
And this is what some of them said:

Primary Room No. 1

These walls were painted once, long ago.
Grandfather remembers. You could not
know
For the paint is covered by twelve years
cloak
Of summer's dust and winter's smoke.
In noisy colors, hung awry,
Two pictures in vain for Beauty sigh.
The spiders wove cobwebs, some windows
were broken,
And all these years those walls have spoken.
They said to the children, "You need not care
For the house of God, you need not share
For it time or money. Perhaps it's a duty
To clean your homes and give them beauty,
But the church? Forget it! The big folks
do!
So you'd better just forget it too!"—
(What a NAUGHTY thing to tell them!)

Primary Room No. 2

These walls were clean as clean could be.
They said, "That's the way all walls *should*
be."
That was all they said. What they said was
good.
They said it well, it was understood.
They said no more, for these walls were bare,
No pictures upon them called to prayer,
No artists were asked to help them speak
Of Beauty and Truth. All clean and bleak,
They had so LITTLE to say!

Primary Room No. 3

The man who knows nothing but English to
speak
It is foolish quite to address in Greek.
"When I was a child, I spoke as a child,
And I understood as a little child."

These walls talked to children as though they
were grown,
Of the parable where the seed is sown,
In a four-fold picture, a "River of Life",
The portrait of someone's sainted wife,
A photograph framed to commemorate
The Official Board of Ninety-Eight,
A satin red and golden scrip
Proclaiming a baseball championship—
These things had a message for those who
hung them,
There was not one childlike thing among
them.

(It was all GREEK to the children!)

Primary Room No. 4

These walls spoke a language the children
knew,
But nobody listened, as neither would you;
For they talked too much. What they talked
about,
With voices drowning each other out,
Nobody cared,—when *folks* chatter and chat-
ter
We are likely to think, "What they say does
not matter!"
(Of course, if you hang all the pictures you
get
It saves you buying a cabinet!)
The Primary set made a frieze 'round the
wall.
It told all the stories from spring until fall
Until winter and then till spring again:
Of Daniel in the lion's den,
Of cherry gardens in Japan,
Elijah's faithless serving man,
Of children giving kitty drink,
Of springtime flowers blue and pink,
A sister with her little brother
In "Going to the Store for Mother,"

The shepherds in their glad surprise,
 Some bees and ants and butterflies.
 (And so forth and etcetera,
 Too bad they CHATTER so!)

Primary Room No. 5

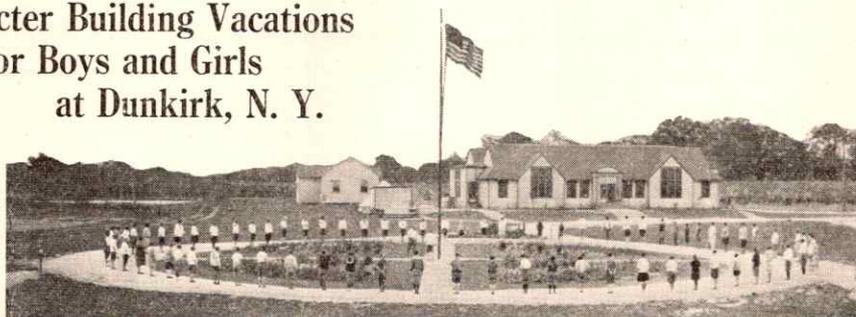
These sunny walls, in quiet voice
 Through pictures of a thoughtful choice
 Spoke of the loving care of Mother,
 Said "Be ye kind one to another,"

"Theirs is the Kingdom, let them come,"
 Just that. And on the burlap some
 Few pictures chosen for the day
 Because harmoniously they say
 One helpful thing for children's ears,
 To be remembered through the years.
 In accents worthy of the place
 Those walls helped children grow in grace.
 (They spoke with AUTHORITY!)

BOYS' AND GIRLS' CAMPS

Character Building Vacations
 for Boys and Girls
 at Dunkirk, N. Y.

July
 25th
 thru
 Aug.
 2nd



Ken-Joe-Kety — Younger Girls' Camp — Flag Raising

Real Christian Training Camps

A Varied Program of Studies, Talks and Recreation

Ten Dollars for Eight Days



Chic-Ka-Gamo—Younger Boys' Camp—Archery

For Information Write

CAMP LEADER

Board of Religious Education

2013 ST. LOUIS AVENUE

ST. LOUIS, MISSOURI

What E. L. T. S. Students Say About Books

BY BERTHA MCQUEEN

"All the world's a stage
And all the men and women merely players."

Who does not thoroughly enjoy taking part in some dramatic performance? We all like to act, especially children. Many educators today believe that more *lasting* knowledge is gained for a child by letting him act out the lesson to be remembered. This method is being employed in Sunday schools as well as in the week-day schools. And to great advantage. It is a comparatively new departure in the Sunday school, therefore it is not widely attempted as yet. But it will not be long before teachers in religious schools everywhere will realize the advantages of dramatization of the lesson stories and will practice this method of planting lasting seeds in the mind of the child. Because of the newness of the plan not many of the E. L. T. S. students have been interested in the books which treat the subject of dramatization in the Church school. This accounts for the smaller number of reports this month on the book entitled *Dramatization in the Church School* by Elizabeth Erwin Miller.

* * *

"Dramatization in the Church School" is a set of ten lessons prepared for the purpose of guiding Sunday school and church workers in conducting groups of children and young people in the dramatization of stories from the Bible. These lessons are presented with the idea of teaching by means of the dramatic method.

When the work in the lessons is actually performed, a group of children is taken through all the steps of making a dramatic production of their own from one of the stories of the Bible. First the incident to be dramatized is selected. Then it is roughly blocked out, dividing it into scenes and selecting the characters to take part. The pupils act out of the story as they think it should be, crudely at first, but gradually refining it. Then the costumes are worked out according to a definite color scheme, and the play in its final form is presented before friends. The children are really making their own play under the guidance of the person studying the lessons. They work out the

conversation and action as they imagine it should be done instead of taking a play already written and memorizing the parts."

—H. A. B.

"The paramount purpose of this book is to show the method and value of dramatizing Bible stories by small children. Although their presentations may be entertaining, the prime motive is the education derived from them.

The writer of the book, who has experimented in the teaching of stories to children, found several factors most effective in the playing of them:

That each child know the story and have a growing interest in it.

That each child have an opportunity to play every part.

The story be taken directly from the Bible, allowing children to use their imagination as to the conversation, action, and dress.

That the play develop gradually from its crude state with its continuous or numerous acts to a model play of two or three acts and scenes.

That when finishing the play the children themselves select the individuals most skilled in the acting of the various parts.

That costumes should be very simply—often not necessary. Sometimes a mere sash or ornament may be sufficient to create the effect.

That the children use only such articles in the play as are possible to be made, as, for instance, by clay-modeling, weaving, paper-cutting, drawing.

The concluding chapter contains many suggestions for organizing a dramatic club. Several very interesting plays are given as ideas only. To accept them and use them as they are given is in direct opposition to Miss Miller's intention and purpose. I'm sure that her method leaves a lasting, vivid picture in each child's mind. It is scarcely possible for their interest to wane when the use of their imagination is constantly required."

A Dream Come True—The School by the Sea

MRS. A. H. BECKER, New Orleans, La.

Eight years ago when the writer and her better half had the wonderful privilege of visiting the Elmhurst E. L. T. S., they came home with a vision of what such a school would mean to our own isolated Evangelical people of the Sunny South. The distance is so great and the railroad fare so prohibitive that but few of our southern folks would ever be able to visit the wonderful Elmhurst school, therefore the dream for our own folks. Already the following year an opportunity presented itself and "Cousin Theodore" came and started us off; but in a rented building and subject to changes of time and place we were never safe or sure of our next session. So the desire for a place of our very own grew in the minds of both instructed and instructors. For a long time it seemed a dream never to be realized, but this year, after many disappointments and much waiting and planning our dream has come true at last.

Now we isolated Evangelicals of the Southland are happy to tell you hitherto more fortunate ones of the north and east and west of our great good fortune and ask you to share our joy. Through the generous donation of \$15,000 made by Mrs. W. H. Dielmann, member of one of our Evangelical churches, we have been enabled to buy a most desirable place on the Gulf Coast.

The property is situated in Waveland, Mississippi, about fifty-two miles from New Orleans. The grounds measure 95 by 1500 feet. A large house offering room for fifty or more campers fronts the gulf. It is splendidly equipped with the necessary furnishings, needing only additional cots and chairs to make it an ideal camp. Dining room and kitchen are being equipped by Mr. and Mrs. J. J. Losch who have also shared the "dream come true" ever since their own trip to Elmhurst. To the rear of the large house there is a one room cottage which will make an ideal "office" and to the rear of that is another house containing three rooms.

Besides our own E. L. T. S., our "dream come true" includes plans for a convalescent home to be open all the year around, summer camps for our older boys and girls and our younger boys and girls, and outings and other joint activities developed under the auspices of our Evangelical Union of New Orleans. We are inviting all of our Evangelicals in the Southland as also those of other parts of our country to share our privileges.

To the glory of God, to the upbuilding of his Kingdom, and to the spiritual and physical welfare of his people we dedicate our Dielmann Memorial Evangelical Camp and Recreational Center.

Gulf
Coast
E. L. T. S.



Waveland,
Miss.
August
15—26

“A BRIGHTER OUTLOOK”

BY PAUL BUCHMELLER

Do you remember the “button-holing” superintendent? Remember how he raced through the school with that weary, careworn expression on his face? Remember the bland, half-hearted expression as he pounded his way through the “opening exercise?” The Sunday school session had started; his ever watchful eye at once noticed that Miss

Missoften’s class of girls again was orphaned. Yes, over there was Mr. Carelitt’s class of boys having the time of their lives; their teacher, too, was not present. Remember? Half-heartedly, with divided attention he would plod his way through the formalities of the worship period. The joy of worship which also is very contagious, was missing, for two things were weighing heavily on his mind: by no means to omit any important announcements, and to select some one who might be willing to substitute for the missing teachers. The worship period was cold! How could it be otherwise?

And then the real trouble began. Now came the race and the hunt. First this one, then that one was asked, ever so kindly; finally coaxed to submit to the ordeal of “teaching” (Oh, the travesty of it!) unprepared those teacher-less boys and girls. And having approached some six or eight prospects, finally he would corral the required number and with an air of relief he would present the unprepared substitutes to the waiting classes. And the tragedy of it was, that this was not an exceptional occurrence but in many schools happened quite regularly each Sunday with endless variations.

THOSE who know personally our genial Teacher Training Superintendent, the Rev. Paul Buchmuller, can just see the radiant look on his face and the light in his eyes as he writes these words. Mr. Buchmuller is a leader who has the happy faculty of inspiring by the very radiance of his own enthusiasm. He never resorts to “driving.” He does not need to. The “drive” method is usually a high-pressure excuse for poor leadership. A good salesman is one who himself is thoroughly “sold” on a proposition. What a great army of irresistible teacher training salesmen we are developing within our church! That’s another reason why our good Superintendent knows how to smile!

Thank God, this condition was recognized as completely out of harmony with the conception of religious education. Thank God, for the finding of methods which would eliminate such undignified and unworthy and unpedagogical procedure. Thank God, this condition is one of the past in, I dare say, the larger number of our schools today. And if it does

still exist it should not and need not, for methods have been found and are presented to the workers in the school which will make it possible to minimize the fault to its lowest level. There is no need to force upon waiting, hungering and unfolding life a wasted hour at the time dedicated to religious education, a wasted hour which might be turned to effective use by intelligent and consecrated presentation of the Bible truth, resulting in that life being directed into the channels of God-nearness. To be sure, in some rare and remote instances we did find substitutes, who were earnest and also prepared, and who consequently did not waste the hour. To be sure there were remote instances when the substitute was even better equipped for teaching than the regular teacher. But these were exceptions.

We do not want to make the broad statement that teacher training will, without exception, eliminate the unpleasant condition of lack of teachers, or will insure and guarantee without fail an absolutely well prepared and eminently capable teaching force. However, this we will assert without fear of contradiction, that teacher training will develop a teaching force which is more sympathetic with the administration and organi-

zation of the school, ready to cooperate; that it will help much in developing teachers who will, with a far greater degree of ability, teach the lessons, than if not trained. We do assert that a well developed and carried out

**Will Become
Brighter**

plan and program of teacher training will provide a larger supply of teachers and also place at hand a supply of substitutes, who will be ready to take the place of teachers who have, because of marriage, illness or departure, ceased to teach; and also supply for teachers who are missing. For it is no longer an experiment. Rather, teacher training has been tested in various ways and has been found a working and helpful method. Many schools in our church now have well organized teacher training departments, having classes in instruction every year and annually graduating classes, members of which are ready to step into the rank and file of workers in the school and church. Many superintendents testify to the fact that it does once for all put aside the need of searching for substitutes.

The training of the teacher is not a cure for all ills of teaching. If it were, then we would have no further mistakes in Sunday school work and teaching; we would have a perfect Sunday school condition. The training of the teacher gives him rather a tool in hand to analyze and meet his problems of teaching more intelligently. It is a tool which helps him to see what moves to make in order to create conditions, what lessons to teach in order to develop atmosphere, what Word of God to use to lead into conditions favorable for Christian character development and motivation. It is rather a tool, which will help him to intelligently pre-

**Teacher
Training**

pare himself by proper Bible study for each Sunday's lesson in order to present it in the most effective way. Yes, it is a stimulant to even greater consecration, learning to depend upon the guidance of the Holy Spirit, because the trained teacher will feel more keenly his weakness and inability to force conditions spiritual, which are beyond his control. It will broaden the outlook, open new visions of opportunities in the Kingdom

service and provide a safer background for further studies. It is a tool, not a toy.

The task of teaching is ever becoming more complicated and varied. The duties resting upon the teaching department of the church are increasing. Although the method of presentation is becoming a little better understood, the problems which the teacher of growing childhood and youth is facing are ever growing more complex. The study of the child nature is not a fixed subject; life is constantly changing. We are dealing with growing life in an environment that daily presents new conditions. We may mean well, and still may not know how to cope properly with the condition or problem. What we need today is a teaching force meaning well

**Is On the
Increase**

and knowing better how to meet and cope with the situation. What we need is teachers, earnestly filled with the passion of souls, devoutly inspired by the divine spirit and love to the Master Teacher, who also know *just how* to teach and guide the immature into maturity, helping them as much as in their power to avoid the pitfalls others have encountered in the long and tedious process of spiritual character building. A reasonable knowledge of teaching methods and how to use them, a knowledge of child nature and how to direct development, a knowledge of the administration and organization of the Sunday school and how to fit it and cooperate, and above all a thorough knowledge of the Bible, its history, characters, geography, and customs, but—more than this—not only as a compilation of stories and of good moral teaching lessons, but rather as the divine revelation of a loving God and Father who wants to woo a fallen mankind into the child-relationship with him. All this is needed to make the teacher able more effectively to help the unfolding life in finding itself and its God and Saviour.

We are indeed happy that our church has recognized this need. The training of the workers in the Sunday school will help much in producing such a teaching force. It is most encouraging to note how the interest in the training of the teachers has increased. From year to year the work is growing. For

the last ten years and more we did not need to report any decrease or letting up of the interest in this branch of the work. The work of the Teacher Training Department of the Board of Religious Education has made constant progress year after year. And, feeling confident that the rank and file of our Sunday school workers will welcome a brief statement as to the present status of the work, we give here a brief excerpt of the facts as given in the report presented to the Board of Religious Education at their last meeting.

During the last year there were 239 classes with 2658 students enrolled with our department. Recognition in the form of certificates have been issued to 567 students. Last year we reached the 500 mark for the first time, this year we have passed it by 67 and in the coming year hope to pass the 600 mark. Plans for a larger promotion of this branch of the work are being made and our workers will hear more of this in the near future. We are depending on your support and cooperation. Will you give it?

Evangelical Leadership Training Schools

| | |
|------------------------|--|
| <i>Did you attend?</i> | SUNFLOWER—Newton, Kansas—June 13 - 24. |
| <i>Are you at?</i> | LONE STAR—Waco, Texas—June 27 - July 8. NORTH STAR—Faribault, Minn.—June 27 - July 8. |
| <i>Will</i> | ELMHURST—Elmhurst, Illinois—July 11 - 22. |
| <i>you</i> | GOLDEN WEST—Healdsburg, Cal.—July 25 - Aug. 5. |
| <i>be</i> | GULF COAST—Waveland, Miss.—August 15 - 26. |
| <i>there?</i> | LAKE ERIE—Dunkirk, New York—August 15 - 26. |

Study Ten Wonderful Days of Fellowship Play

"The Ideal Vacation Never to be Forgotten"

Tuition and Board \$20.00

For further information write

CHARLES J. KEPPEL, Executive Secretary

2013 St. Louis Avenue

St. Louis, Missouri

THE EXTENT OF THE KINGDOM

Evangelical Missionary Promotion — News Service No. 6

The size of the world is measured by our own steps, the "foot" being extended to "miles" and "cubic content." Even so the Kingdom of God in its greatest aspect is best understood in our personal, local and popular terms. We can best understand its magnitude by the statistics of our own Evangelical Synod of North America.

Into the twenty districts and two mission territories are grouped 1,277 congregations served by 1,118 pastors, the 1,214 church buildings, 757 Sunday school and Parish Halls, 1,001 parsonages and 501 cemeteries representing an estimated value of \$40,674,172.06, with an indebtedness of \$4,728,274.58.

Affiliated with these are 248,670 individual members or a total of 415,341 souls, this including the children. During 1926 there were 16,076 baptisms, 9,431 marriages, and 14,456 burials, 80,609 preaching services were conducted, also 4,530 communion seasons with 336,118 attending. 12,129 children and adults were confirmed.

The Sunday schools enroll 172,632 scholars who are supervised by 15,958 teachers and officers. The week-day schools enroll 11,759 pupils. There are 811 Young People's Societies with 29,977 members, 1,272 Ladies' Aid Societies with 90,283 members and 423 Brotherhoods with 25,322 members.

On the American continent we conduct 145 mission fields with 110 pastors in charge. In India we have seven stations and 74 out-stations, and 54 schools, requiring the services of 11 married and one unmarried missionaries, seven unmarried lady missionaries, 98 catechists, and 165 male and 27 female teachers. In Honduras we have one main station and two congregations re-

quiring three married and five lady workers. So excellent is this article published by our genial coworkers of the Evangelical Missionary Promotion that we cannot refrain from giving it space in the columns of the LIGHT BEARER. It represents a summary of facts and figures that need to be thought about quietly and unhurriedly if we would get their full meaning. Can you think of some additional "conclusions" that may be drawn from any of the facts given here?

quiring three married and five lady workers.

For the work of the established congregations we spent \$5,099,565.73 and for Kingdom work at large only \$770,801.56. The proportion seems unequal at that.

Figures at best are neither fully explanatory nor absolutely convincing. Yet the above lead to some conclusions, namely: Our Evangelical Church is by no means the smallest part of the Kingdom; our Evangelical Church is forging forward with its assigned and accepted tasks; our Evangelical Church has unfinished tasks to which it calls the attention and efforts of all its members.



Send Your Convention Registration NOW!

The convention fee of \$6.00 that covers the ordinary convention privileges may be paid at any time. It may be sent in now. Early payment will be greatly appreciated. Registration before the opening of the convention is very necessary. In case someone finds he cannot go any advance payment will be turned.

Make money orders and checks payable to
THE BOARD OF RELIGIOUS EDUCATION
2013 St. Louis Ave., St. Louis, Mo.

Good Things Galore
In BALTIMORE

INTERNATIONAL UNIFORM LESSONS

Prepared by PROF. PHILIP VOLLMER, Ph.D., D.D.

Lesson 1

July 3, 1927

SAUL CHOSEN KING

Lesson: 1 Samuel, Chapters 9-11.

Devotional Reading: Psalm 119: 1-8.

Golden Text: What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God? Micah 6: 8.

Hints for Effective Teaching

How may the teacher gain sufficient knowledge about his pupil's soul-life, environment and character? There are many ways: Watch him, lovingly and unobserved; visit him and have him visit you, alone and with the class. Learn to know the spiritual atmosphere prevailing in his home, note how he is taught, rewarded or punished, whether he obeys, and if so, whether from fear or respect and love. Who are his companions? Learn to know the "Saturday and Monday boy," as well as the "Sunday boy." Do not interpret the child's words and actions from your own grown-up point of view. Rather use your memory and throw yourself back to your own days of childhood and so try to realize how your pupils feel and think. Study child psychology at teacher training classes and through the rich literature on this subject, which is adapted in matter and style to the capacity of the average Sunday school teacher. Do not only study child nature in general but also the distinctive characteristics of each period, because out of these arise different needs and opportunities to reach the chief goal of true religious training, which is Christian character.

Characteristics of the Beginner's Period (4-6 years). The body grows faster than during any other later period. The child outgrows its garments at a rate which alarms the economical mother. There is unceasing activity which we call "restlessness" and treat as a defect, but which is nature's way of securing a full-rounded physical development. *Mental* development is also very rapid. The child uses his senses constantly—those of sight, hearing, smelling and touch. The problem is not to keep the child still, but to use this twofold activity in teaching him to do things, for it is the law of life that we understand and retain most thoroughly the things we *do*. To this end looking at pictures, modelling, frequent changes, etc., should be employed.

Approach to the Lesson

Last year we had three months with Genesis, followed by six months with the early leaders of Israel, from Moses to Samuel. The following half year we take up our Old Testament studies where

we left them last year, and have a six months' course upon the early kings and prophets of Israel, from Samuel to Isaiah. In these lessons the aim is to promote personal and national righteousness by a study of Israel's early kings and prophets. The character and the deeds of all these men must of course always be judged in the light of the New Testament spirit and teaching. Usually the whole story should be covered, not merely the verses printed. These are powerfully dramatic stories, told with such remarkable vividness and skill that they will make their own impression upon our pupils.

While the greater part of the books of Samuel is devoted to Saul and David, they are called by the name of Samuel, doubtless because the history of Samuel occupies the principal part of the early chapters, and he is a prominent character later, having anointed both Saul and David, his successors as leaders of the people. Only God knows who wrote these books.

Samuel's Reminder of God's Goodness

Verses 10: 17-19

The prophet Samuel called the people together at Mizpah and reminded them that God had delivered them in former days from the oppression of the Egyptians and of other kingdoms, and now they were rejecting God in demanding a king. "Now present yourselves before Jehovah by your tribes, and by your thousands," was the conclusion of Samuel's speech. He made the best of this crisis in national affairs in the right way by nobly doing all he could to carry out what must be, although he did not like it, and thereby he had brought out the best that was in him—magnanimity, generosity, greatness of spirit that rises above all that is envious and revengeful and petty.

It is one thing to submit to the inevitable because we must; it is quite another thing to submit graciously and let the inevitable make the best of us. Bloody political and social revolutions break out when the leaders refuse to introduce reforms in good time.

In Samuel's manner of handling this matter there is a lesson for our Sunday schools. There comes a time in many a class when its members

are no longer satisfied with existing conditions. They demand a change. The teacher's first impulse may be against the change. Rarely is such an attitude wise. Concessions should usually be made. Had Samuel refused to give the people a king they probably would have chosen one for themselves, and Samuel would have lost his chance of controlling the national destinies.

God Chooses the King

1 Samuel 10: 20-25

When Samuel brought all the tribes of Israel near, the tribe of Benjamin was taken. The probable process was that some representative of each tribe came forward and drew a lot, one of the lots being marked. The tribe which drew that lot was the tribe containing the king. These lots may have been stones, a black stone signifying "No" and a white stone "Yes". Whatever the process was, it was so familiar to the Bible writers that it was not described. Important matters were often decided by lot in Old Testament times. In Proverbs 16: 33 we are told that "The lot is cast into the lap; but the whole disposing thereof is of Jehovah." It is thought that the "lap" here stands for the "basin" of an urn or vase. The scapegoat was chosen by lot (Lev. 16: 8); the location of the several tribes in Canaan was settled by lot (Num. 33: 54); the trespass of Achon was discovered by lot (Josh. 7: 14-21).

A Constitutional Monarchy

Filled with justifiable forbodings, Samuel pictured vividly the many tyrannies of an Oriental despot, and defined the relation of the king to God on the one hand and to the people on the other. He doubtless forbade the king to introduce idolatry and required him to maintain the worship of Jehovah. Also he must have forbidden him to heap riches for himself by unjust exactions, and required him to rule justly. *"And he wrote it in a book."* It is hardly too much to say that Samuel established the first constitutional monarchy; and some have called this "book" the first written constitution, but that is forgetting the laws of Moses. At any rate, this document was a charter of the first importance, an invaluable definition of royal powers and of the rights of the people. It takes rank easily with the Magna Charta, the United States Constitution, as well as the "Weimar Constitution" of the German republic of 1919.

Tomorrow is Independence Day, when Americans are reminded of the time when their fathers demanded just the opposite of these Israelites, abolishing kingship in our country. This lesson plainly shows that even in those primitive times of the Old Testament, God and his prophets did not favor monarchy, that is, the rule of one man over the people, but rather some kind of a democracy (the rule of the people) under the inspiration

of God and the guidance of righteous leaders. It has been a long and bloody struggle for one nation after another to get rid of the monarchs, but today the majority of the nations of the world either have a straight republican form of government, or a constitutional monarchy, which in some countries amounts almost to the same thing.

Saul Shows His Ability

Verses 11: 1-13

Saul's election was not unanimous. "How shall this man save us?" some sneeringly said. "He is no soldier, only a stupid farmer." But "he held his peace" is the striking record. The literal translation is, "He was as though he had been deaf." Saul knew that actions speak louder than words. He was well aware that his enemies could not out-talk him, but he knew that he could outdo them. Only a strong man bides his time in silence. "My hour has not yet come," said the Saviour more than once when urged to confound his adversaries.

An opportunity soon came to Saul to prove his power. The Ammonites attacked Israel. The people wept, but did nothing. Saul had gone back to his customary labor, and the news reached him as he came with his oxen from the field. "The Spirit of God came mightily upon him." He killed his oxen, cut them up, and sent pieces to all Israel with the message that "Whoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen." The warriors responded to the call of Saul. With a great army Saul crossed the Jordan, relieved the beleaguered town, and utterly routed the enemy. Thus Saul proved himself worthy of his kingship.

Killing the enemy is the only method known by people with a "war complex" to secure peace, but the method has always failed. In our times the patriotic pacifists demand a chance to try their own better methods.

The Choice of Saul as King Approved

"Come, and let us go to Gilgal, and renew the kingdom there," said Samuel. The people did so. He had been quick in making up his mind in the crisis, skilfull in arousing the cowardly people to fight, and skilfull in his leadership. The choice of Saul as king, which had been publicly confirmed by the national assembly at Mizpah (10: 25), was now ratified by the people. Quite a democratic procedure!

The greatest need today of the world in a human way is for real, sane leadership. A leader is one who goes before. He must be ahead of the crowd, but not separated from it. The greatest need of the church today is for good leadership. The qualifications for leadership: humility, purpose, confidence, personality, quietness and self-control, patience, sympathy, self-surrender, willingness to obey, and love.

SAMUEL'S FAREWELL

Lesson: 1 Samuel 12.

Devotional Reading: Psalm 26: 1-8.

Golden Text: Thy lovingkindness is before mine eyes; and I have walked in thy truth. Psalm 26: 3.

Hints for Effective Teaching

The teacher of a Beginners' class should remember that curiosity and imitation are the key-notes of that age. Curiosity lays the foundation to knowledge and imitation to character. Both continue in after life, but during this period they reach the height of their powers. For, as the child is a blank and has everything to learn, nature urges him to ask all kinds of questions, some of them very embarrassing, rambling and disconnected. This trend should be stimulated, for it shows interest and it is on this that the teacher depends for success. At this age, the child wants to know only the simplest facts about an object—what it is, where it came from, what it will do, etc.

Another characteristic of the beginner's age is imitation: (1) *muscular* (he eats, talks, walks like others, waves "bye-bye," claps his hands), (2) *realistic* (he feels like a soldier, a bear, a dog and plays the part of the real thing); (3) *idealistic* (he acts like his parents, teacher, the minister, the policeman, etc.). This is very important to remember; for carelessness, irreverence, irritation, on our part is likely to be imitated by the child. Just as a child must learn to form letters by copying them from others before he can develop his independent style, so he must learn right action by imitating others before he can be original. A child laughs at an amusing story and we credit him with a sense of humor, but in reality he laughed because the others did.

Imagination is another characteristic of the beginner's age. He lives in a world of fancy, but it is a real world to him. A bundle of rags is "a real baby," a cane a real horse, a row of chairs a railroad train. He likes fairy and ghost stories and seldom asks whether they are true. This strong bent towards the imaginary accounts for the so-called "lies" of little children, for which they should never be punished, as matters will rectify themselves when their judgment will become more accurate. The play instinct which is a part of human nature through all life, is very strong during the beginner's period. This is recognized by the Kindergarten system and should also be remembered by the Sunday school teacher. Frequent change of position, marching, a lively song, a recitation in concert, modelling, etc., will banish monotony in the serious work of the Sunday school.

Approach to the Lesson

After the sacrifices in connection with Saul's inauguration, Samuel laid down his authority in favor of the new-made king. His farewell speech as judge we study today. But although Samuel gives up his official position as judge of Israel in this farewell address, he retained his leadership as prophet for many years. He was the last of the judges and the first of a long line of prophets who curbed the despotic power of the kings. He established a school for prophets at Ramah, Bethel, Jericho, and Gilgal. As Moses was the great legislator and founder of the priestly order, so Samuel was the great reformer and organizer of the prophetic order.

Other Famous Farewell Addresses

Samuel's farewell address reminds us of similar addresses by famous men, as for example, the farewell of Moses and of Joshua (Genesis 31 and Josh. 24); Christ's farewell conversations (John 14-17); Paul's "swan-song" (2 Tim. 6); Washington's often-quoted farewell address, which is a kind of "Last Will and Testament" to the American people in which occurs the following passage so important now in our dealing with China which strives to regain its liberty!

"Against the insidious wiles of foreign influence (I conjure you to believe me, fellow-citizens), the jealousy of a free people ought to be constantly awake, since history and experience prove that foreign influences is one of the most baneful foes of republican government. But that jealousy, to be useful, must be impartial; else it becomes the instrument of the very influence to be avoided, instead of a defence against it. Harmony, liberal intercourse with all nations, are recommended by policy, humanity and interest. But even our commercial policy should hold an equal and impartial hand; neither seeking nor granting exclusive favors or preferences; consulting the natural course of things; diffusing and diversifying by gentle means the streams of commerce, but forcing nothing; establishing with powers so disposed, in order to give trade a stable course, to define the rights of our merchants, and to enable the government to support them, conventional rules of intercourse, the best that present circumstances and mutual opinion will permit, but temporary, and liable to be from time to time abandoned or varied, as experience and circumstances shall dictate."

Remain Faithful to God

Verses 1-5

Samuel states the reasons for his resignation as judge. "I am old and grayheaded." He was at this time about seventy years old, too old for executive functions and to lead the army in war, as the elders had reminded him when they asked him for a king (1 Sam. 8:5). He was not too old for wisdom, however, but in spiritual apprehension and mental power was the most vigorous man in the kingdom. "And, behold, my sons are with you." This second reason for the appointment of a king mentioned by the elders was the character of Samuel's sons, both of whom were too corrupt to succeed him in the judgeship (1 Sam. 8:5). On this point he only says in effect: "And my two sons—you see what they are!" Good parents occasionally have bad children.

It is a great gift of God to know when to retire from work. To make it possible, a more generous and general pension system is necessary in church, state and business.

Samuel Asks for an Honorable Discharge

"Here I am: Witness against me before Jehovah." Samuel stands in the witness stand, Jehovah is the judge. In that august presence he dares challenge any one to come forward with a charge against him in any matter, little or great. Samuel went through a long life of public service. There were endless opportunities for clever and adroit bits of selfishness. There were innumerable ways in which he could have exploited the people for his own ends. All these temptations Samuel successfully resisted. "And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand." Samuel got "a clean bill of health." No one arose to bring even the smallest charge against him. His record was the very opposite of his sons'.

Righteousness in Public Life. "Water cannot rise higher than its source." Rulers cannot be better than the people whom they rule. If this oft-repeated proverb is really true, what is the inference as to the character of the people of New York, Philadelphia, Chicago and other places where the government is so very questionable? And are especially the church people in these cities really not better than their rulers? Or are they in the minority, or absentees from the polls?

Graft in Political Life. About twenty years ago Bishop George R. Grose made the following statements about an epidemic of graft in our country. How does the situation today compare with what he then depicted?

"Many men make three distinctions in conduct—a deed is honest, dishonest, or law honest. If it is law honest, no further questions need be asked.

"Under the euphonious phrase, 'practical poli-

tics,' a vast deal of dirty politics is justified. And the most alarming things which we observe today is not the mere fact that certain United States Senators are convicted of high land theft, that officers of the Federal Government are found guilty of fraud, that the heads of great industrial and insurance corporations have been false to their trust, and have stolen the people's money, which was a sacred trust; but this is the menace of our political liberty and our moral safety—that dishonesty in business and in politics is excused if it is lawful, and that successful scoundrelism which keeps out of the penitentiary is not condemned."

In vain we call old notions fudge,

And bend our conscience to our dealing;

The Ten Commandments will not budge,

And stealing will continue stealing.—*Lowell.*

Samuel's Prayers

Verses 19-25

"And all the people said unto Samuel, Pray for thy servants unto Jehovah thy God." They recognized the wonderful principle of intercession, that the mercy which a sinner does not deserve and could never obtain for himself may be won for him by some one else whose life has been lived in obedience to God. Samuel was known to be a man of prevailing prayer.

Samuel promised to pray for them. His thought was that if he ceased to pray for Israel he would be sinning against God. What a remarkable truth is involved in that conception concerning prayer! Quite simply stated, it is that in prayer we create conditions which make it possible for God to act in ways otherwise impossible to him. When we cease to pray we limit God. When we pray we open his way to act. We may not be able to account for this philosophically. It may seem to us as though our praying could not possibly make any difference to the putting forth of the divine power, even though it might possibly affect his will. As a matter of fact, the reverse is true. No prayer of mine can change the will of God, which is ever "good and acceptable and perfect." But my prayer can and does make it possible for his power to work.

"It hath pleased Jehovah to make you a people unto himself." (Vs. 23.)

"More even than the Hebrew people have the American people been favored by God; their land is richer, their history more splendid. Never in the world's history has there been a hundred years more remarkable than our hundred years; never an empire ready-made handed on to the people prepared therefor; never a growth in wealth and in population comparable to the growth which has taken place on this continent within the last hundred years. We are an elect people of God. We have received preeminently his blessings and his gifts." (Dr. Lyman Abbott.)

SAMUEL ANOINTS DAVID

Lesson: 1 Samuel 16: 1-13.

Devotional Reading: Proverbs 3: 1-6.

Golden Text: Let no man despise thy youth; but be thou an example to them that believe, in word, in manner of life, in love, in faith, in purity.

1 Timothy 4: 12.

Hints for Effective Teaching

The moral and *spiritual element* in the child's soul is recognized by our Lord, when he said, "Except ye become like little children, ye shall not enter into the Kingdom of Heaven." The child is very trustful, never doubting the word of older persons. This involves a great responsibility and an unequalled opportunity, for child credulity should ripen into intelligent faith in God. The little child is never ashamed to show his dependence, holding the mother's hand and expecting to be generally cared for. Sincerity is very conspicuous in the child nature. He is brutally frank, unaffected and not influenced by policy or politeness, expressing freely his likes and dislikes. But his young life is controlled by self-interest. While this urge of nature should not worry parents and teachers, it should be their sacred duty to lead the child constantly into unselfish interest for others by example and precept.

In the light of these characteristics during the beginner's period, the Sunday school owes to them: (1) a refined Christ-like personality as teacher, for the child absorbs more of the teacher than of the lesson, even as to voice, mannerism, dress; (2) plain but definite religious teaching about God's love and Christ's friendship for children. Be sure to tell them well selected Bible and other good stories; have them memorize simple verses of God's love to all men and our love to God and men. Avoid "war" stories and "jazz" songs. Because of his limited vocabulary use very familiar language; (3) training in good habits, self-control, reverence, obedience. Good habits are as easy to make and as hard to break as bad ones. The habits made at this age will become the almost unbreakable cable at twenty-one years of age; (4) a suitable equipment, so that the above suggestions may be carried out—a separate room, suitable chairs. All this will promote the right religious atmosphere, by which is meant the sum total of all influences at a given time.

Approach to the Lesson

This lesson introduces us to king David, the greatest king that Israel has ever had. In the New Testament he is called the man "after God's heart," which refers to the general tenor of his life and not to every detail, as is evident from his record.

David's Descent. He was the son of Jesse, the

grandson of Obed, the great-grandson of Ruth and Boaz. From his great-grandmother Ruth, the Moabitess, and his ancestress Rahab of Jericho, there was alien blood in his veins. "It required three generations for the descendants of aliens to become members of Israel, and thus David could be reckoned a full Jew, though his father still stood in a measure outside the congregation," says Dr. Geikie.

Various dates are assigned for the year of David's birth. It is helpful to keep in mind that David lived about one thousand years before Christ.

Bethlehem lies on a terraced hillside six miles south of Jerusalem. A short distance away is the traditional place where Jacob buried Rachel. Near by in the field of Boaz, Ruth had gleaned behind the reapers. Here David was born and here he was anointed by Samuel.

Saul's Failures

1 Sam. 13: 1—16: 3

The new king was a success. Here again he formed an army consisting of an immense number against the Philistines. Samuel had bidden Saul wait for his arrival before joining battle, that he might offer sacrifices, and thus beseech the aid of Jehovah. In order to test the king's obedience, Samuel delayed his coming beyond the time set, and Saul decided not to wait longer, but to conduct the sacrifice himself. He was sorely tempted, for his men were deserting in large numbers, and the longer he waited, the less chance of success he thought he had. And so he fought the battle. This displeased Samuel. Here we have an old example of the age-long conflict between prophet or priest and king. The compiler of the books of Samuel takes the part of the prophet. The drift of history has been in all ages to separate the two powers and allow each system to act according to its principles. But old Israel was ruled as a theocracy (a rule by God) in which the prophet and priest have a prominent place. The New Testament favors separation of church and state. "Render to Caesar the things which are Caesar's, and unto God, the things which are God." And Paul enjoins the Christians to obey the Roman government without question in all things secular, reserving only matters of religion and conscience. During the Middle Ages the attempts of the popes to have the kings obey them cost streams of blood,

and though the modern popes cannot enforce their peculiar political principles anymore, they nevertheless still assert them, even in America. For these reasons, many Americans doubt the wisdom of electing a Roman Catholic as president of the United States. (What do you think about this question?)

Samuel's Mission to Bethlehem

Verses 1-3

Samuel realized that he must take definite action about Saul's successor, that such was God's will. He must go to Bethlehem to anoint one of the sons of Jesse. Yet he hesitated to go. Would not Saul kill him if the fact became known? Then a way out of the difficulty came to his mind: as a matter of prudence he would give as the object of his visit the holding of a sacrifice, and would keep silent about the more important reason for his coming. He would give one reason for his visit, which was a true one, and would say nothing about another reason. This was secret diplomacy. (Ask your pupils what they think of the ethics of Samuel's conduct.)

When they came to the sacrificial feast, Samuel looked upon Eliab and said to himself, "Surely Jehovah's anointed is before me." But Jehovah spoke to Samuel. The voice was an inward one. The prophet is described as carrying on in the depths of his conscience a dialogue with God, as the sons of Jesse, one after another pass before him. Look not on his countenance. Do not consider whether his face is handsome, with regular and striking feature, or the reverse. Some of the noblest of men, such as Socrates and Spurgeon, have been sadly lacking in personal beauty. Or on the height of his stature. A tall man might have an advantage in the hand-to-hand conflicts of ancient warfare, but a king should not risk his person in battle. Some of the world's chief soldiers, such as Napoleon and Grant, have been short men. "For man looketh on the outward appearance, but Jehovah looketh on the heart." The Lord can pierce beneath all surfaces; he knows the words on our tongues, before they are shot out upon the air. He sees our inner desires, watches our growing tendencies, perceives our characters as plainly as our friends see our faces and hands and clothes. Finally, David was found and anointed.

"Are here all thy children?" If they are not here, why are they not? If seven-eighths of the members of your class are present today, are you well-content without finding out why the one-eighth is absent? Often one will be absent necessarily, but more often he could come and would come if you showed your interest in him, inquired about him, sent another pupil to tell him he is missed, or, better still, went yourself to his home or wrote him a letter. Many pupils never know

how much their presence or absence concerns their teacher.

You should be solicitous not only for your pupils' attendance at Sunday school, but for their attendance at church as well. That day in Bethlehem the prophet Samuel summoned all the people to a sacrificial feast, a popular religious service, and in those days the children were a part of such gatherings. They still are in the Jewish synagogues of today. Their presence in the Christian churches also should be a matter of course. Children belong in the church with their parents, but if the parents of your pupils are indifferent, willing that their children should attend or not as they please, yours is the opportunity of creating the desire.

Senior and even adult classes sometimes need a word of exhortation upon the subject of church attendance.

God is Still Seeking Men

When David watched his sheep he tended them well. When he practiced on his harp he remembered that God was listening. Thus by thoroughness he fitted himself for a task that was greater than he knew. God does not give to a youth great tasks, but the opportunity of fitting himself for them in years to come. And God gives his finest chances to the man who does his best while he is waiting.—*J. G. Stevenson.*

Are You a Leader? A young man called on a certain Y. M. C. A. secretary. In the course of the conversation the youth showed that he would like to be appointed as one of the leaders. The secretary suggested that he study and fill in the Self-Analysis Blank used in the Four-fold Efficiency Program. This would indicate some of his qualifications for leadership.

What reason have you to think any one would select you as a leader?—*The China Sunday School Journal.*

Willing to Pay the Price of Leadership. "Mollie has come, and now it will all go smooth!" cried a young hostess who was trying to make her shy guests feel at home. "There is Mrs. May! Now the Jenkinses will stop capping stories about how smart they are!" murmured one to another at sight of a frank, modest, charming little person whom everybody stopped talking to greet. "Is Dick going? Oh, well, then, we'll get there all right!"

What is the thing that underlies this sort of speech, heard every day by each of us? Why is there some quality here of leadership that not all of us possess? Well, we could have it, if we really wanted it. Any person who prefers the good of others to his own comfort or pride or vanity or ease can and will be a stimulating, cheering, guiding, transforming sort of person, and nothing but single-hearted devotion to the law of love can ever make that sort of person.—*Zion's Herald.*

DAVID AND GOLIATH

Lesson: 1 Samuel 17.

Devotional Reading: Psalm 27: 1-5.

Golden Text: Jehovah is the strength of my life; of whom shall I be afraid?

Psalm 27: 1-5.

Hints for Effective Teaching*Characteristics of the Primary Period*

The physical growth is not as rapid as before the age of six and after twelve. Nervous affections develop at this age, but in general the child is healthier than he ever will be. He is very active and to sit quiet is severe punishment. To keep him out of mischief, this natural bent should be directed to good things, for this is also the habit forming age which is the road to character building. In mental development the brain reaches its full size at about the eighth year and also grows in definiteness in proportion as the child's store of knowledge increases. Imagination is still strong, but more under control. He begins to recognize the difference between the true and the fictitious, but has little understanding for abstractions like "goodness," "patriotism," "temperance," etc., while people and actions back of these abstractions interest him. This is the question age and curiosity increases, reaching beyond what he can see and handle. As he begins thinking for himself, it is a mistake to tell him everything in the lesson or picture. Ask him questions, and let him fill out gaps. This period is the beginning of serious school work and he experiences the influence of teacher and other children. Memory in this period is voracious but haphazard. What is memorized now stays. But the facts are held disconnectedly, rather than as related to a system. All that is impressed on the memory should have some immediate meaning and value for his life. All this explains why this is the age of strong imitation of parents, teachers and friends.

Approach to the Lesson

One summer Senator Beveridge and a friend were enjoying a vacation in the Maine woods when the friend expressed a desire for something to read. "What's the matter with the Bible?" suggested Mr. Beveridge. "Oh, I don't want anything dull," replied his friend. "Why, the Bible has more good reading than anything I know of. What will you have? Poetry, adventure, politics, maxims, oratory?"

The literary charm of the stories about David's youth is great and all of them should be read in this connection.

A Brave Proposal

Verses 1-37

No long after the anointing of David the Philistines who held the seacoast on the west, made

an inroad and proposed a duel. Goliath boasted of just the things in which men are prone to boast today. He had physical strength. His height was six cubits and a span. Athletics had done all they could for him, and he was a fine type of animal perfection. He had splendid military equipment—a helmet of brass, a coat of mail and a spear like a weaver's beam. Surely, if fine material equipment determines combats, the shepherd-lad from the hills of Bethlehem will be annihilated. And he enjoyed the enthusiastic confidence of the Philistines. He was his nation's pride and glory. He strode out amid their shouts, and the cheers were like iron in his blood. But all this counted for nothing, because God was against him.

Men and nations may attain to a fine animalism, their warlike equipment may satisfy the most exacting standard, and yet, with God against them, they shall be as structures woven out of mists, and they shall collapse at the touch of apparent weakness. The issue was not Goliath versus David, but Goliath versus God! (J. H. Jowett.)

David Hears the Challenge

David's three oldest brothers had joined Saul's army, and their father sent David to them with a large quantity of parched grain, bread and cheese. On hearing the giant's challenge, David asked, "Who is this Philistine that he should defy the armies of the living God?" This was a terrible experience for David. He was a patriot to the core. He knew the glorious history of his race. He remembered what God had done for his people. He saw in Goliath's unanswered challenge an insult not alone to the Israelite nation but to the Israelites' God. He felt of a sudden that he belonged to a nation of cowards. High-minded young people should be ashamed to see how the giants of vice degrade their comrades. We are glad that many in the modern "youth-movements" feel so. For example: The religious orientation of the German youth movement is very pronounced. The various organizations throughout the country have now a membership of three millions. Bible study is a prominent feature in their activities. A number of new periodicals have appeared, among them being "New Youth" (Die Neue Jugend), and "Strength of Youth" (Jugendstaerke). Training schools for Bible study all the year round multiply, one of the best frequented being the one at Hainstein, near the Wartburg, conducted by the well-known leader of youth, Dr. Paul Le Seur.

David Offers to Fight the Giant

The young shepherd might easily have said, "What business is it of mine? I am only a boy. If Saul and all these mighty warriors shrink back, what can I do?" But David had the sense of individual responsibility that makes heroes. He expressed his disgust to his brother, and was soundly rebuked for his presumption. Not minding this, David offered himself as a champion in default of a better. It was the voice of youth, scorning prudence, confident and rash, proud and insistent. It was also the voice of the national conscience. And when the Philistine looked about and saw David, he disdained him. With the scorn that big men are likely to feel for small men. Goliath had the pride that goes before destruction, the haughty spirit that heralds a fall, Prov. 16: 18. A wise man will never despise an enemy, whether in the material or the spiritual world. "For he was but a youth." Goliath had expected to be met by the most experienced and mature fighter in the ranks of the Israelites, and here was a mere boy!

History tells us of many unequal fights when victory was on the smaller or weaker side. In the olden days, the brave Greek Leonidas with three hundred men held the pass of Thermopylæ against the whole army of Persia, which was in number as the sands on the seashore. In later times the King of Spain sent a great Armada to capture England, and it was opposed by the English fleet, far inferior in size and strength. But God was on the side of the English, and not one Spaniard landed on their shores, and the great Armada was scattered and broken. At Trafalgar, Nelson with a fleet of twenty-seven ships fought the combined fleets of France and Spain, numbering thirty-three vessels, and victory was on the side of the smaller force.

God be praised for millions of courageous, clean and God-fearing American youth, male and female!

David's Victory and the Defeat of the Philistine Army

Verses 48-54

When the two came near enough together, David hurled his stone and struck the Philistine in the forehead, which was the only part of the giant unprotected. The stone stunned the giant, and David finished his work with Goliath's own sword. The Philistines fled when they saw that their champion was dead.

Notice the prudence and care with which David prepared for the fight. He carefully selected the stones he wanted; and, not rashly anticipating that the giant will fall a victim to his first stone, he prudently took with him five stones. Even the man who trusts his God is in honor bound to prepare himself, as far as human foresight may, for

all eventualities. It was no haphazard shot that David hurled at the giant—otherwise the stone would not have reached the spot with such deadly accuracy—it was the shot of one who had years of practice behind him. God needs men who trust him, but he can do more with them when they are trained. (J. E. McFadyen.)

Modern Goliaths to be Slain by Youth

How to Conquer Giants. We all have our giants which defy us and try to scare us. They look big and mighty and we do not always conquer them as David did his. There is the giant of laziness, and he gets the better of many a boy and girl. There is the giant of sulkiness, and he is a bad one. There is the giant of mean speaking. There is a whole tribe of giants. What is the name of your giant who is threatening you? (Let the teacher spend some time to enumerate and discuss "modern giants" to be slain.)

Great wrongs and evils often seem undestroyable. Ordinary weapons seem useless against them. But there is always a weapon somewhere which can beat them. If it can't be done by force, it may be done by thought. "The secret of efficiency is the discerning of a chance where others despair, the utilizing of weapons which others throw away."

The Opportunity. The first thing that strikes one in this familiar story is that young David creates his own opportunity. He uses the weapon which is familiar to his hand, and what other men would have thrown away as useless in battle becomes sufficient for his need. The smooth stones serve his purpose. He sees his own gifts and makes the most of what he has. A great many people are ready to fight if only they had Saul's armor instead of their own sling. What they ask of life is another man's opportunity. Thousands of men in the business world thus waste their years in waiting for a large place instead of utilizing the one they have, and creating their place with their own weapons. It is the same with the experience of life. Every man feels himself ill-equipped. He looks at the task to be done and seems to be meeting a giant with a sling. Young David, however, creates his own opportunity. Here is the secret of efficiency—the discerning of a chance where others would despair, the utilizing of weapons which others would throw away.

There was an obscure rectory at Epworth. The doings in the little rectory were just the quiet practices of simple homes in countless parts of England. And England was becoming brutalized, because its religious life was demoralized. The church was asleep, and the devil was wide awake! And forth from the humble rectory strode John Wesley, the appointed champion of the Lord to enthuse, to purify, and to sweeten the life of the people.

DAVID AND JONATHAN

Lesson: 1 Samuel 18: 1-4; 19: 1-7; 20: 1-42; 23: 15-18; 2 Samuel 1: 17-27.

Devotional Reading: John 15: 9-17.

Golden Text: There is a friend that sticketh closer than a brother. Proverbs 18: 24.

Hints for Effective Teaching

The moral and social development is very noticeable in the primary period. The child's conscience awakens, showing an increasing sense of right and wrong, which, when wisely directed, will lead to the formation of principles of noble living. As he lives in the present, only motives which have reference to today will appeal to him. Show him that his actions will lose or gain something right now. Appeals to a future good will not impress him much. It is an age of emotions. Love, joy, and kindness are strongly felt and freely expressed. Hero worship begins. He wants to be like those he has been told about from history and the Bible. Hence the best stories should be told and good pictures shown him. This is important for the "movies" he is allowed to see. At this age the child is a natural democrat. Race, education, social standing are little considered in the choice of chums. A king's child would play with that of a beggar, if allowed. This period is an age of unquestioned faith in God of whom his parents and teachers tell him. Lessons of obedience are more needed than lessons of doctrine. It is also the age of candor; he expresses his opinions with often embarrassing honesty. Selfishness is still very strong, but it yet lacks the stain of vice which marks it in later years when it is consciously preferred. He should be taught to appreciate the greatness of serving others.

What does the Sunday school owe to the children of the primary period? (1) Suitable teachers, generally women, with a heart full of love and patience; (2) suitable equipment, as to room, pictures, object lessons, chairs, blackboard; (3) definite teaching and some religious activity. Teach him to pray in his own words, memorize verses, how to be a Christian *now*, in a way that children can be true Christians.

Approach to the Lesson

This lesson shows that David had not only great physical strength, but was also a man of strong and noble emotions. The friendship of David and Jonathan has become as proverbial, as the one between two Greek youths described in Schiller's famous poem: "Die Bürgschaft." Damon was condemned to death by Dionysius, and received permission to return home and put his affairs in order while Pythias remained his surety, agreeing to suffer death himself should Damon fail to return. The day appointed for Damon's death arrived, and Pythias was about to be ex-

ecuted when Damon rushed breathless upon the scene. Pythias had been rejoicing that unfavorable winds had detained his friend and he could die for him, and Damon had been tormented with the fear that he might not arrive in time to save Pythias. So surprised was Dionysius at such devotion that he freed Damon and begged to share in their loyal friendship.

Loyal Friends

18: 1-4

And Jonathan loved him as his own soul.—In David's lament for Jonathan, 2 Sam. 1: 20-21, he declares that Jonathan's love "was wonderful, passing the love of women." Deut. 13: 6 speaks of "thy friend, that is as thine own soul." This is one of the most searching tests of friendship, that it abolishes selfishness between the two: each regards the other's interests as his own.

And Saul took him that day, and would let him go no more home to his father's house." A difficulty in the Book of First Samuel is the double account of the introduction of David to Saul's court. Immediately after the anointing of David we are told (1 Sam. 16: 14-23) about the coming of an evil spirit upon Saul, so that he suffered from a form of insanity called by modern doctors morbid melancholia. Music is today a well-recognized relief in such cases, and it was employed by Saul's servants to arouse Saul from his fits of intense, brooding depression. They called in David, whose skill on the harp was known far and wide, and whose charming personal qualities made him especially suitable. He was very successful in his task and won Saul's affection, being definitely admitted to his household as his armor-bearer.

Jonathan stripped himself of the robe that was upon him and gave it to David, 18: 4. It was most unusual for an eastern prince to give away any personal article. "When the two young men entered into their covenant of life-friendship, they sealed it in a very characteristic eastern way, by the giving and receiving of garments. It was typical of that surrender of himself in love and service which Jonathan that day made."

The Friendship Tested

1 Sam. 19: 1-7

True friendship reaches down to the heart of life, and enters into all affairs of the two parties, so that it is certain to meet conflict soon or late. "The course of true love never does run smooth" in this world made crooked by sin. This trouble

occurred very early in the friendship of David and Jonathan.

"And Saul spake to Jonathan his son, and to all his servants, that they should slay David." This was perhaps said in some outburst of passion, for no definite command seems to have been given. Saul's hostility to David arose from jealousy. When the army returned after the pursuit of the Philistines that followed the slaying of Goliath, it was met by groups of rejoicing women whose song was:

"Saul hath slain his thousands,
And David his ten thousands."

"And Jonathan told David, saying, Saul, my father, seeketh to slay thee." Jonathan was loyal to his father and held to him to the last, dying on the same field of battle. But Jonathan knew that the highest loyalty to his father required him to do what he could to prevent his yielding to the worse part of his nature and obeying its evil dictates. He said to David, "I pray thee, take heed to thyself in the morning." David could keep secure at night, but the next day his duties would require him to be about the court, exposed to assassination. "And abide in a secret place, and hide thyself." This was a place well known to the two, doubtless one where David and Jonathan had been in the habit of meeting. In this way, Jonathan was loyal to his father, saving him from committing murder, and to his friend, warning him of impending danger.

Jonathan Succeeds in Changing Saul's Purpose

19: 4-6

On the morrow Jonathan talked with his father about David and showed him how unjustifiable his hatred of David was. He had risked his life in combat with the Philistine, and through him Jehovah had wrought a great victory for all Israel. Jonathan's words drove away for the time being the king's mad frenzy, and he became himself once more. Solemnly he declared, "As Jehovah liveth, he shall not be put to death."

How rare it is to have a friend who will defend you thoroughly and boldly! Yet that is just one of the loyal things a friend can do, sometimes when it would be impossible for a man himself to do himself justice with others.—*Hugh Black.*

Different Kinds of Friendship

Between Man and Man

Some people like the dividends on friendship, but not its assessments. They really do not need a friend, they want a bank. When there is not mutual helpfulness—not necessarily the same in kind or in degree, but the helpfulness in which each gives freely his best to the other as naturally as a flower exhales perfume—the friendship is like a patent that is nearing its time of expira-

tion.—William George Jordan, in *The Crown of Individuality.*

How to Gain Worth-While Friends. Would you have friends in the last years, you must pay premiums to insure that happiness. Pay now in the early and middle years by being yourself friendly, by showing that appreciation, that thoughtfulness that will turn casual acquaintances into staid and trustworthy friends. You cannot pay up the premiums in bulk for happiness insurance. Quarterly payments through a period of years will profit you something, will buy you some insurance.

Friendship Between Teacher and Pupil

A Christian leader has said: "The most fruitful part of our teacher's work was the friendly interest that operated outside the class. The invitation to tea; the book that was lent us; the social hour with the teacher's heart at leisure to speak a word of praise and encouragement; the visit in quietness; the country walks; and the homeward walk in the gloaming, when, perchance, the talk took on an earnest tone, and some quiet appeal was made for surrender to Christ; the discovery that someone was praying for us; the hand grip when first we made the great confession with beating hearts; the letter that came to us when away from home; the friendly word that influenced our employer to give us the first chance at work. These and a hundred other unrecorded acts of personal friendship, were the things that found us."

Friendship Between Nations

There was never much unselfish friendship among nations and the majority of leading men all over the world, including many ministers of the Gospel, even discourage anything favoring internationalism. International understanding is constantly jeopardized because patriotism is defined in terms of international hatred, measured in terms of military service and the teaching and writing of history is largely national propaganda."

A new international crisis is impending, and to our dismay we find the cry raised from responsible quarters that Christianity must be scrapped and paganism revived and reestablished as a principle. "*Liberty*", a magazine boasting of hundreds of thousands of readers, says: "Europeans do not like us. Italy hates us because we exclude her immigrants. The British calls us 'Uncle Shylock.' The French will never forgive us for saving them. Why bother about amicable settlement based on justice and right? "This is not the time for pacifists to have any voice in the government of this country. With all our neighbors looking for a chance to break into our melon patch, *it is time to train a couple of bulldogs and load the shotgun, and not to talk of brotherly love.*" (Evangelical Tidings.)



THE BIBLE STORY LESSONS



Prepared for Teachers of Primary, Junior and Intermediate Classes

By REV. P. E. WINGER

Lesson 27

July 3, 1927

Third Sunday after Trinity

ABRAHAM'S INTERCESSORY PRAYER

Lesson Material and Responsive Reading: Gen. 18: 16-33.

Golden Text: Confess therefore your sins one to another, and pray one for another, that ye may be healed. James 5: 16.

Lesson Approach

Recall with what genuine hospitality Abraham had entertained three strangers who turned out to be the angels of the Lord. The Bible leaves us in no doubt about the identity of the spokesman as being Jehovah himself. Just why God chose to appear in three persons and in this manner has given theologians much to think about. Perhaps it is an early indication of the Trinity. The reason why Jehovah used this exceptional method of manifesting himself to Abraham, instead of in a vision or by a word as on former occasions, we may find indirectly in the purpose of going to Sodom. The same test of open hospitality would be applied to Sodom presently. Just as in the Judgment Day the Lord will base his sentence upon: "I was a stranger and ye took me not in." Being hospitable Abraham and Sarah reaped a spiritual reward.

Lesson Story

As the men rose up and looked in the direction of Sodom, Abraham quickly sensed whither they were bound, and went with them to bring them on the way, much as people to this day accompany their company out to the gate. While going to the way, Jehovah no doubt asked the other two, whether he ought to withhold from Abraham that which he was about to have done unto Sodom and Gomorrah. The certain fact that Abraham would become a great nation and that all nations of the earth would be blessed in him; further that he undoubtedly would command his children and his household after him to keep the way of the Lord to do right and keep justice were reasons enough why he ought to tell Abraham. Therefore, Jehovah told him that the cry of Sodom and Gomorrah was great, and their sin most grievous. He was now going down to ascertain whether they had done altogether according to the cry, which had come to him, and if not, this visit would surely prove it.

The two men hurried on before, but Abraham stood before Jehovah and began to intercede

for the cities. Would God destroy the righteous with the wicked? Supposing there were fifty righteous people in the cities, Abraham asked, would not that be ground enough to spare the city and not destroy it? Such a thing, he thought, Jehovah would not think of allowing. That would make them all alike, and there would be no difference between a righteous person and a wicked one, consequently nothing could be gained by being righteous. Such a thing must be altogether out of the question, because the Judge of all the earth certainly would do what was right. Jehovah promptly answered that if he found fifty righteous persons there he would not destroy the cities, but spare them on that account. Encouraged by the favorable answer of God, he asked in great humbleness of mind, realizing that he was but dust and ashes, whether God would not consent to spare the cities if perchance there might be just five less than fifty. Again Jehovah said he would spare the cities if he found forty-five righteous people in it. But Abraham continued, supposing there are only forty? Before he could finish the sentence Jehovah granted the wish. Abraham felt, even if he might be presumptuous, that he simply must ask the Lord to spare the city if there were found only thirty good folks. And the Lord, mercifully, granted that wish. Inasmuch as he had begun to plead with God, he felt he ought to continue, so asked God to spare the city if there might be only twenty. And the Lord also promised to spare the cities for the sake of the twenty. Realizing the greatness now of what he was asking, Abraham prayed God not to be angry with him if he just asked once more, would he not consent to spare the city if there might be found but ten people who feared God and did right? And Jehovah graciously granted the petition that he would not destroy the wicked cities for the sake of ten righteous people in it. Then Abraham feeling that the safety of the city was assured, returned home, satisfied. Thus the intercessor's prayer was answered.

Lesson Aim

For the little folks: Show them how they can pray for one another, as they pray for father and mother, etc.

For the Juniors: Punishment, in due time, follows wrong-doing. Daily ask God to keep you from wrong-doing, and if you have done something wrong, ask God to forgive. Likewise teach them to forgive others, and to be kind and hospitable.

For the Intermediates: In this period it is especially important that the children practice intercession for one another, and always to pray without growing weary if what we pray for is not answered accordingly.

Jehovah Confides to Abraham

This story reveals to us the wonderful friendship that existed between Jehovah and Abraham. The greatest tribute paid to Abraham is that he was a *friend of God*. But two additional reasons are given why Jehovah told Abraham of the impending judgment. If Abraham was to be a great nation, but especially the means of blessing to all other nations, surely it would include also those in the midst of whom Abraham lived. Had he not been told beforehand of the destruction, he might have questioned the justice of God. Also he might have considered it a natural local event, unfortunate, and greatly to be regretted, but entirely due to local sulphurous conditions, instead of seeing it as it truly was, the judgment of God upon a wicked city.

The second reason given for this revelation was the *character of Abraham*. God knew that Abraham would be true to his mission of rearing his family in the tenets of Jehovah. His household would be told to see in this terrible judgment the fruits of unrighteousness and be constrained thereby to keep God's ways. The Dead Sea is to be a continual reminder of the horrible wages of sin, that people might never fail to rightly interpret its meaning and in every great catastrophe read the lesson, "except ye repent ye shall all likewise perish." Knowing that it was a punishment, they could never attribute the destruction to chance.

The Cry of Sodom Reached Heaven

All offences against the moral nature like murder and lust, cry out unto heaven for vengeance and retribution. And the cry of Sodom and Gomorrah was exceptionally great, and their sin exceedingly grievous. When Jehovah said he was going down to investigate it does not mean that he did not know, because "all things are naked and laid open before the eyes of him with whom we have to do." But it was still an open question whether Sodom, by its conduct against the last de-

cidating visitation of God, would show that its corruption was beyond any help or salvation. It must become evident through its last trial, whether it had reached the limit of the long-suffering patience of God. Thus it was not to convince himself that God came, but to introduce the final decision. For all the godless God will introduce a final decisive test. Thus the appearance of Jesus was a *fall for many* as well as a rising for many. The same rock that saves also destroys.

Abraham Intercedes with Jehovah for Sodom

When Abraham heard this his keen sense of justice recoiled at the thought of the innocent perishing with the guilty, and this by the decree of a righteous judge. He thought of Lot, who, undoubtedly, was not involved in their sin, and of many others who surely were not so wicked. Compassion and sympathy filled his heart and he was moved to draw near to Jehovah. With great apprehension and humility lest his petition would provoke God's anger, he pleaded for the city, not because of his love for the fallen, but because of the righteous therein. Encouraged by the answer, he continued to intercede until he received the assurance that the Lord would spare the city for the sake of the possible ten righteous people in it. Some of his statements reveal the age old question of the righteous escaping misery and misfortune. It is the question the book of Job seeks to answer. Perhaps some would not have God let his sun shine upon the wicked or the rain to fall upon the unrighteous! As a matter of fact God never destroys the righteous either with the wicked or without them. Neither are the righteous spared tribulation in this world. On the contrary we must through much tribulation enter into the Kingdom of God.

We have come to know of Abraham as a man of faith and hospitality. Now we know him also as the great man of prayer and intercession. To intercede means to act between parties with a view to reconcile the differences; to beg or plead in behalf of another; to meditate. In the art of prayer Abraham was far ahead of his time. And in the different kinds of prayer intercession ranks perhaps the highest. We find Simon interceding with Joseph for the life of Benjamin; we find Moses asking God rather to destroy him than the people, because of their idolatry. Most of the prophets were interceders. Jesus Christ, whose whole life was an intercession, is the perfect interceder. We are taught also that, not only does Christ intercede with the father for us now, but that the Holy Spirit also intercedes with the Father for us with groanings which cannot be uttered. Following Christ's example, Stephen interceded with God for those who stoned him to death, even as Jesus taught us to bless them that curse us and pray for those that spitefully use us.

Lesson 28

July 10, 1927

Fourth Sunday after Trinity

SODOM AND GOMORRAH

Lesson Material and Responsive Reading: Genesis 19: 1-3, 12-22.

Golden Text: If we confess our sins he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. 1 John 1: 9.

Lesson Approach

Sodom and Gomorrah were the principle cities of the plain around the Dead Sea near the mouth of the Jordan River, where they flourished magnificently, like a garden of gods. The cities had completely recovered from the terrible effects of the war in which they were taken captive, the people wholly forgetting the affair as far as learning any lessons thereby was concerned, for they were steeped deeper in sinful lusts than ever before. It was toward the evening of the day when the townspeople were out in the streets and market place, that Lot was sitting in the deep recesses of the gate, which we would call a box seat in the grand stand, watching the people coming into the city for the night. Perhaps it was his custom to watch thus for any possible strangers and guard them from harm. For we must not think of the city as a peaceful, contented community of happy thrifty trades people. No, it was a notoriously unsafe place, and it seems as if all the wickedness and perverseness of the human race had gathered in these cities in a most aggravated, advanced and concentrated form.

Lesson Story

As the two men approached the gate, Lot perceived immediately that a different kind of people was entering Sodom, than he had been accustomed to seeing, and quickly arose to meet them. Bowing low before them, he invited them to remain in his house for the night before resuming their journey. No one else took particular notice of these strangers at the time. They, however, refused Lot's gracious offer intending to spend the night in the street, perhaps in the wide open place near the gate. But Lot would not consider such a dangerous and inhospitable thing. After much entreaty, he succeeded in persuading the men to enter his home, where he immediately, like Abraham, like the Emmaus disciples, prepared a splendid meal for them. But by this time the news of the arrival of the two strangers had filled the town and ere long young and old gathered in front of the house and demanded that the men be handed over to them that they might know them. Lot in his horror thought of a terrible way out of the difficulty by suggesting that they take his two daughters and do with them as they pleased. But the men of Sodom hurled a threat of violence at him and would perhaps have torn him to shreds had

not *the angels* interfered by snatching him out of their grasp and locking the door behind him. The Sodomites were smitten with blindness so that they were unable to find an entrance in to the home though they continued all night until overtaken by the punishment.

Inside of Lot's home the angels revealed their mission. If Lot had any relatives, he should warn them to escape as the city would quickly be destroyed. Lot went out and spoke to the intended husbands and perhaps also to sons-in-law, but they thought he was mocking them. Before break of day the angels commanded Lot to arise and escape with his family lest he be consumed with the iniquity of Sodom. When Lot made no effort to go, the angels took him and his wife and two daughters by the hand and forcefully brought them out of the city. Jehovah commanded Lot to flee to the mountains, but Lot, very much afraid, prayed for permission to flee to a tiny settlement on the rise, since then called Zoar. Jehovah granted him permission, saying that the destruction could not begin until he was safe.

As soon as they reached Zoar, never looking behind them by command of the Lord, Jehovah rained upon Sodom and Gomorrah brimstone and fire. The once so fruitful plain was utterly consumed and completely overthrown. Lot's wife unknown by name perhaps a Sodomite was tempted to look back and was caught in the rain of the half liquid, slimy, salt mud, being covered up in a heap. Abraham arising early the next morning was horrified to see the huge mass of black smoke ascending from the plain as from a monstrous furnace.

Lesson Aim

For the little folks: Do not stress the destruction, rather dwell on the hospitality of Lot.

For the Juniors: The soul that sins must die, because the wages of sin is death, whether it is in this form or another does not alter the fact. We can only escape through the grace of God in Christ.

For the Intermediates: As the adolescent period is a most dangerous time, show that sin is always punished. One cannot play with sin.

Lesson Treatment**1. Lot Is Hospitable**

It appears that the long sojourn in Sodom had not erased from Lot the imprint of Abraham's

great faith, for he had successfully withstood the evils of the Sodomites. In like manner, Christians cannot very well get out of the world, but they need not be overcome by the world's sinfulness nor conform to it. Perhaps he was wistfully looking out through the gate unto the hill country, thinking of Abraham and contrasting his life in the city, in which he preferred to make his money though being constantly vexed with the filthy language and practice of the people, to Abraham's free country life without the stimulating trade and barter of the city, when the two visitors of such high nobility approached the city. Instantly he was the gracious host and thereby proved his right to be saved.

The Exceeding Sinfulness of Sodom

The reason given by the Sodomites in demanding Lot to release the men, that they might know them, reveals their utter sunken depraved nature. They wanted to gratify their unnatural, inhuman lust with them having easily been excited to extreme passion by the noble appearance of the men. In Rom. 1: 18-32 we find a fitting description of the sin of Sodom, which manifests itself not only in heathen countries, but everywhere in more or less virulent form, wherever the Gospel of Christ is rejected, or where it is made of non-effect. The enormous increase in American divorces is a revealing indication that sodomy, a lowering of morals, is very much rampant. Roadhouse life in some sections of the country is particularly wild and noxious. It isn't just the young people, but a shockingly large number of all ages and classes that are in its destructive demoralizing grip. Immorality and godlessness and violence however had reached such a stage in Sodom, that all had become rotten to the core. Lot's desperate attempt to save the visitors by substituting his daughters is another revelation of the corrupting influence of sin. His guests were more sacred to him than his own daughters. Some think that Lot knew that they would not be satisfied with that. Then why have made it? Delitsch says: "he commits sin, seeking to prevent sin through sin." Lot had been a thorn in the side of the Sodomites ever since his sojourn there and had been nicknamed "Censor." He probably reprovved them time and again for their wickedness, murder and lust. And the Sodomite probably answered him: Well what are you living here for then? If our money is good enough for you what are you kicking about? This night they were especially infuriated and would probably have violently taken his life had not the angels intervened and smote the people with blindness. "It is not natural blindness which is meant, but the blinding in which the spiritual power of the angels works together with the demoniac fury of the Sodomites, a

blindness produced by dazzling light, probably combining total privation of sight and confusion or wandering of mind."—A. G.

Lot Is Saved

There was now no time to lose. The angels revealed their mission to the household and asked Lot to gather his relatives. He attempted to save his intended sons-in-law, and if he had married daughters, their husbands, but they, no doubt, thought him a bit off. The angels awoke Lot early and commanded him to flee lest he be consumed in the iniquity of Sodom. The word iniquity is the same as used for punishment, showing that in reality they are one, that sin is the root of pain, and pain or punishment is the fruit thereof. But Lot hesitated. He had had time to reflect. Christians too sometimes hate to renounce the world, the lust of the flesh, the lust of the eyes, and the pride of life. What did Jesus mean when he commanded us not to lay up any treasures upon earth, where moth and rust consume and where thieves break through and steal? Outside of the city the Lord told Lot and his family to flee to the mountains and not to look back on the city. Lot's plea to be allowed to flee to the small place saved that little hamlet from destruction. This locality is well watered and covered with shrubs and trees at the present time, but it is unhealthy. It is inhabited and well cultivated by the Bedouins, who have here a permanent settlement; and in the winter time it is the gathering place for more than ten tribes. Lot was saved, but with the utmost difficulty.

The Swift Overthrow of the Cities

No sooner had Lot reached Zoar then the destruction began. There is no question about the fact of the complete overthrow. There is a slight difference in the interpretation of how and why it happened. Some take it to be literally a miraculous destruction, others see in it nothing but a natural phenomenon due entirely to local gaseous conditions. Beds of bituminous limestone, layers of liquid and solid naphtha and asphalt abound.

Remember Lot's Wife

Apparently unable to believe the destruction possible, Lot's wife looked back to see if such a thing was actually going to happen. Jesus said that anyone who put his hand to the plow and then looked back was not fit for the Kingdom of God. Overcome by the fumes, she became encrusted with the salty slime, crushed by the load, a heap of salt. She is the example of the worldly mind which turns back from the way of salvation, and through its seeking after the world falls into the fire of judgment.

Fifth Sunday after Trinity

ABRAHAM IS TEMPTED TO OFFER ISAAC

Lesson Material: Genesis 22. Bible Stories No. 11.

Responsive Reading: Genesis 22: 1-12.

Golden Text: There hath no temptation taken you but such as men can bear: But God is faithful, who will not suffer you to be tempted above that ye are able but will with the temptation make also a way of escape, that ye may be able to endure it. 1 Corinthians 10: 13.

Lesson Approach

Between the profoundly impressive overthrow of Sodom and Gomorrah, and the greatest crowning test of Abraham's faith, many not altogether uneventful years have passed. Lot disappeared in the mountains of Moab, named after his son, and probably never saw Abraham again. Immediately following the destruction of the cities, Abraham journeyed southward into the Philistine land, where also the son of promise was born to him whom they named Isaac, laughter, partly because of the laughter the promise produced in both of them, partly because of the laughter and sunshine be brought into the home. Hagar and her son Ishmael had to be cast out, because of Ishmael's continual mocking and nagging of Isaac, and because he had no part in the great heritage of Abraham. There in Gerar and other places Abraham found it congenial to live with Abimelech, king of Gerar, with whom he made a covenant of peace. Though living in the Philistine land, he did not forget to build an altar there and call upon the name of the Jehovah, the Everlasting God, and to bring Isaac up under the wings of the Almighty in the shadow of his own great faith.

It was here then, when Isaac was about twenty-five years of age, that into this peaceful life the proving word of God came to Abraham, like a bolt out of the clear sky, to take his only son, whom he dearly loved, and sacrifice him for a burnt offering in the land of Moriah on a mountain which the Lord would show him. Without a protest, without a word to Sarah, Abraham quietly made everything ready for the journey and sacrifice and set out early next morning with Isaac and two servants. After three days of patient, evidently silent marching they came into the land of Moriah. Here Abraham let the servants await their return from the mount upon which he was prepared to sacrifice unto Jehovah. Abraham laid the wood for the fire on Isaac's shoulder, who most dutifully and without resistance submitted to his father's heroic and sublime act of faith. It was not until everything was ready, Isaac lying bound upon the altar and the father ready to slay him that the angel of the Lord apparently was satisfied and staid his arm, with the command not to

lay his hand upon the boy. Looking around Abraham then saw in a nearby hedge the animal that Jehovah had provided for to be sacrificed in his son's stead. Greatly relieved and giving vent to his pent up emotions at this miraculous intervention and crowning reward, he named the place, "Jehovah-jireh," or "in the mount of Jehovah it shall be provided." Again the angel of Jehovah called unto Abraham and confirmed the covenant that would bless him, multiply his seed greatly and in his seed bless all the nations of the earth, *because he obeyed his voice.*

Lesson Aim

For the little folks: To get them to see that faith is trusting God as we trust our parents; and that to have this trust means to obey him in all things he tells us to do.

For the Juniors: Unquestioning obedience and trust in God's promises and commands even when they appear to be contradictory. So we must believe and obey, even if we cannot understand.

For the Intermediates: God desires our spiritual sacrifice, that is, our whole life is consecrated unto him, fearing and loving him and trusting in him above all things.

Lesson Treatment**Abraham Put to the Test**

It seems strange that such a devoted and consecrated soul should need to be put to such a terrible ordeal towards the close of his life, which was lived in complete reliance upon God. He was tested towards the close of his life, because all life is a probation. The word *tempt* in our lesson is incorrectly translated as that word means to try to bring about a yielding to wrong and sin. God tempts never any man that way. He *tests* us, but sin *tempts* us. James 1: 13-15. The American Revised Version, therefore rightly writes that God "proved Abraham," or put him to the test. What was this test? It was to see whether Abraham would yield to the absolute ownership of God, and would absolutely trust God's love and righteousness. The glorious way in which he met this crowning test is a ringing challenge to all people throughout the world, especially Christians who have promised: "Lord Jesus for thee I live, for

thee I suffer, for thee I die; Lord Jesus thine will I be in life and death; Grant me, O Lord, eternal salvation, Amen. Or who lightly sing that consecration hymn: "Take My Life and Let It Be, Consecrated Lord to Thee." How do we acknowledge our ownership by Jesus Christ who bought us that we might be his own?

We find no difficulty with the *fact* of God proving Abraham. Are we not proved and tested all of our life time? The way you prepare your lesson, and teach your class is a test of your loyalty and devotion, as well as ability. The way we Christians work, eat or play is a constant test. What we read, go to see, how we act when no one is around to tell, is a test of our living faith. Thy friends in thy conduct his likeness shall see. It is the manner of the trial that raises a grave difficulty. How could God, as we have come to know God, command a father to kill his son? Stated in such bald terms it is positively repelling and revolting.

A common interpretation has been to say that Abraham was in danger of loving Isaac his son more than God, that Isaac was fast becoming idol of the home. In order to reveal to him his sin, and heal him of it, at the same time demonstrating and perfecting his faith, God tempted him, by putting him in such a dilemma that he had to choose between Isaac and Jehovah, to sacrifice his deepset human affection to his love for God, to prove that he valued the spiritual and unseen far above all that he held dear and sacred in the world of sense and time. But this cannot possibly satisfy, because it makes Abraham overcome one sin by committing a far greater one. If you say he was not to blame, for did not God command him to do it, we must say, God would then be charged with murder. But he cannot command a wrong to be done, and neither is it right then because God ordered it.

Did Abraham consider it a sin to sacrifice his son? Today a man would be judged insane were he to murder his boy on the ground that God commanded him to do it. It is just because it was not wrong in the eyes of Abraham and that his conscience would not accuse him of murder, that God was able to command Abraham to do it. It meant that he was asked to give God his most precious possession as an indication of his true love. To give God a cheap sacrifice while he would keep the best for himself, he felt, was a low estimate of God, and unworthy of the name of sacrifice. To sacrifice children, especially the first born, was universally acclaimed as the greatest act of worship. It is still practiced in heathen countries today. Wherever Abraham went he witnessed from time to time such heroic sacrifices of children. The question then came to him again and again, whether he was as devoted to his God who was

the Everlasting Most High God, as these people among whom he lived were devoted to lesser gods. Therefore, when God demanded such outstanding proof of supreme devotion, he was ready to say "yes," and did not consider it a sin.

Furthermore, at that time the father was Lord practically over life and death of his household. Individual life or responsibility, practically, did not exist. Property was not personal, but was held representatively by the head of the household, a sort of "tribal socialism." Such a thing as personal freedom did not exist and a man's children were a man's property. Thus it was not wrong in Abraham's eyes for a father to slay his son in sacrifice. But although not wrong in his eyes, it was wrong in God's eyes. Then how account for the awful order to kill his son? God made use of the existing morality in order to give the death blow to such heinous practice. Compare Christ using the Passover meal in order to institute the Lord's Supper. Since then no more sacrifices of animals are offered. God wanted Abraham to make the sacrifice in spirit, and not in the outward act. He wanted to teach him that all human life is sacred to God; that God is indeed the owner of all things and we are but stewards who must give an account unto him. Jehovah wanted to teach the lesson that he wants us to present ourselves a living sacrifice unto God, to lay ourselves spiritually on the altar and say, "I am altogether thine."

Abraham's Triumphant Faith

The story is told in exquisite simplicity, a bare presentation of the facts. But it is left for us who listen to this amazing story of triumphant faith to supply the feelings and emotions that must have surged in the hearts of Abraham and Isaac as they marched up that gruesome mount together, and built that altar, as Abraham bound his only son, Isaac, and laid him upon that altar ready to commit the most horrible deed. The story lends itself to the greatest pathos which the human imagination can conceive. How hard it must have been for Abraham to keep his composure, especially when Isaac inquired of his father about the lamb that was to be sacrificed. How hard not to betray his emotion with his voice as he answered, as by a flash of inspiration: "God will provide himself a lamb for the burnt offering." Isaac understood that and it is to his eternal glory that he quietly yielded without a murmur or protest, thus becoming the beautiful type of our Lord's willing sacrifice.

If his conscience did not find it wrong to kill his boy, then wherein lay the great test? Abraham loved his son dearly, and if you read the story carefully you will notice how particularly God dwells upon that fact. The best we have must be yielded to God.

Lesson 30

Sixth Sunday after Trinity

ISAAC'S MARRIAGE

Lesson Material: Genesis 24. Bible Stories No. 12.

Responsive Reading: Genesis 24: 51-58.

Golden Text: Jehovah is nigh unto them that call upon him, to all that call upon him in truth. Psalm 145: 18.

Lesson Approach

Several years after the crowning test of Abraham's faith, Sarah suddenly died in Kirjath-arba at the age of 127 years. The deep love Abraham had toward her is shown by the fact that he wept at her death. The man who could go through the awful ordeal of sacrificing his son without betraying so much as a trace of emotion broke down at the bier of his wife, who had been his constant faithful companion in all his highly adventurous life. From Ephron the Hittite he purchased the field of Machpelah, wherein was a suitable cave, for 400 shekels of silver or about \$260.00, which was to be the burial place for his descendants.

Lesson Story**Eliezer's Commission**

Verses 1-9

A deep sense of loneliness pervaded the home since Sarah's death, and Abraham realized he must provide a wife for Isaac if he wanted to turn the management of the household over to him. So he called the chief servant, whom we assume to be Eliezer, because his name is not once mentioned in the entire narrative. In a most solemn manner Eliezer was asked to swear by Jehovah, the God of heaven and earth, that is the *true God*, not to take a wife for Isaac from among the Canaanites, but to go to Abraham's country and kindred for a wife. Instead of raising his hand toward heaven he was to place it under his thigh. Eliezer was ready to swear, but supposing no girl would come, should he then take Isaac back into that country. Under no circumstances was he to do such a thing. Jehovah who had led him into this country and promised the land to his seed, would send his angel before him and prosper the journey. But if the maiden would not come, he would then be absolved of the oath. Eliezer then promised as he was told.

The Journey

Verses 10-27

With a caravan of ten camels laden with precious gifts, Eliezer set out on the momentous trip. Instead of going into the city he stopped before the well where the women gather to get water. Not knowing how long he would be detained here, he had all camels kneel as they do when they are unpacked. He himself, however, prayed that Jehovah might send him the right girl. And the

sign by which he would know that God had chosen her, should be her willingness, of her own accord, to water his camels, after giving him a drink. He was not through praying when a most beautiful girl came to the well. As she came up from the well, he quickly approached her with the request for a drink, which she gladly gave, and added that she would also water his camels. Fascinated Eliezer watched her, marveling that the Lord had so quickly answered the prayer. Then he gave her a golden ring and two bracelets, as a reward, no doubt, and asked her who she was, and whether there was room for his caravan at her home. When she told him that she was the daughter of Bethuel, son of Milcah and Nahor, and that they had plenty room and straw and provender, he bowed to the ground and thanked Jehovah for the wondrous way he had led him to his master's brother's house.

The Wooing

Verses 28-61

All excited Rebekah left the stranger praying and ran home to tell about the generous stranger. When Laban saw the gifts and heard the story, he ran out to invite him in in a most unctious manner. Having taken care of the camels, he refused to eat until he had told his mission. Receiving permission, he told them of the greatness of his master, how Jehovah had blessed him with great wealth, and of the son that had been born to them in their old age, of his oath not to take any wife from the Canaanites but from his kindred, of how he had prayed that Jehovah would send the one who should be the right one by a sign he had chosen, and how Rebekah so splendidly fulfilled the prayer. He recounted minutely everything that he said and did until that moment. Now they should tell him if they wanted to do good unto his master or not, so that he might know what to do next. They could not help but see the hand of God in it all by the way he told the story and so gave him Rebekah to become Isaac's wife. Again he bowed himself to the ground and gave thanks, and gave more gifts to Rebekah, and to her brother and mother. The next morning he begged them to send him back to his master, being most anxious to report his good fortune to his master. They asked him to let Rekekah remain at least ten days, but he would not consider it, so they asked Rebekah. To their

surprise she was ready to go. As soon then as they could—they departed, Rebekah with her nurse and handmaiden and the greatest well wishes of the family accompanying her for a blessed marriage.

The Simple Wedding

Verses 61-66

Isaac had gone out in the evening to meditate when he espied the caravan. Rebekah also saw him and asked Eliezer who it was. Hearing that it was Isaac, she veiled herself and alighted to meet him. Eliezer faithfully recounted all the things that he did. Most tenderly and courteously Isaac then led Rebekah into his mother's tent where they were quietly married, and Isaac loved her dearly and was very much comforted. Rebekah filled his mother's place most admirably, for she was somewhat like her.

Lesson Aim

For the little folks: Rebekah was not afraid to go into a far away country because she loved God and therefore was not afraid. Trusting in God we need not be afraid.

For the Juniors: Dwell on the faithfulness of Eliezer, and the helpfulness and kindness displayed by Rebekah.

For the Intermediates: A most interesting story for girls. Teach them the sacredness of courtship; to be chaste and discreet.

Lesson Treatment

Abraham commanded Eliezer to procure a wife for Isaac of equal position socially and religiously. Isaac was not consulted. Children had nothing to say regarding their marriage, a custom which still prevails in many countries, notably in India, China and Japan to a greater or lesser degree. Not knowing how long he would live, Abraham entrusted the procuring of a wife for Isaac to his chief servant. The thigh stood for strength and posterity, and meant that inasmuch as God had promised to make him a great nation, Isaac could not marry an idolatrous Canaanite but one of his equal rank and religion, a Shemite. Recall what havoc foreign women did to Samson, to Solomon.

What a beautiful scene took place at the well. Study Eliezer's prayer carefully. God should choose the right girl for Isaac, giving a sign by which he would unmistakably recognize God's choice, and not his own.

True Marriages are Made in Heaven

Instill into your pupils, especially the Intermediates, the habit of asking God's guidance in their love affairs. That marriages are made in heaven Jesus declared when he said: "*What God hath joined together let no man put asunder.*"

God joins together only those unions that are made in heaven. Many marriages are not made in heaven but in hell, these God did not join together, though a minister may have spoken the words.

Rebekah's Qualifications

He would ask but a sip of water. Her qualifications would be to let him drink fully, freely, and voluntarily also water the camels. Just notice with what politeness she offered him the drink, with what graceful vivaciousness she "hastened" to water the camels. Why was that a qualification? It was spontaneous joyful service freely rendered. She was not afraid of work.

Rebekah's deed has since become somewhat the custom in those lands. Furthermore it accords also with Christ's teachings in Luke 17: 10. In order to be profitable, Christians must do *more* than it is their duty to do. Just doing one's duty is not specifically Christian. Matt. 5: 41. The second mile first classifies you a Christian. "Folks who never do any more than they are paid for, never get paid for more than they do."—*E. H.*

A Successful Suit

Study carefully the first recorded speech in the Bible, one in which the hand of a maiden is asked in marriage by a faithful servant for his Lord. With what tact he proceeded to advance the reasons why Rebekah was the chosen one. The highest reason was that God had ordained it in answer to his prayer. Laban already manifests the greed that later on brought him to grief with his sister's son. This idyllic love story gives us a remarkable picture of the life as it was lived in those days. Rebekah, like Isaac, is not asked for her consent in this matter. However, when she was asked whether she was ready to go, there was no hesitancy. What was the attraction? She had never seen Isaac. How could she know that she would love him or he love her. Was it only the advantage like that which brought the ship load of women over during the colonial days? True adventure had some effect on her emotions.

Courageous Faith

prompted her instantaneous decision. When they finally met out in the field where Isaac had gone to pray, her faith was justified. How beautiful a meeting of prospective husband and wife! It was indeed a holy love at first sight. Why, because pure motives and faith actuated them. While we have a different kind of courting today, yet our courting should be just as holy and reverent, instead of the farce and joke as it is considered by many. If the courtship is a joke, you may guess pretty accurately what sort of a marriage it will be. Let us help the young people to realize a holy courtship.

Lesson 31

Seventh Sunday after Trinity

STORIES OF ABRAHAM RETOLD (REVIEW SUNDAY)

Lesson Material: Genesis, Chapters 11-24. Bible Stories Nos. 8-12.

Responsive Reading: Acts 7: 1-8.

Golden Text: By faith Abraham being tried, offered up Isaac, yea, he that had gladly received the promise was offering up his only begotten Son. Hebrews 11: 7.

Lesson Approach

If you were to ask Americans which of the two is greater, George Washington or Abraham Lincoln, some might say the former, while others the latter, and some would say they were equally great. If you were to ask a Jew who was the greatest man in history that ever lived he would most likely reply "Moses." Yet the Hebrews did not found their religion upon Moses but upon Abraham. There is a slight resemblance between the two American statesmen and these two Hebrew men of God. Abraham and Washington both had visions of a great people before them, although that was possibly more pronounced with Abraham. Moses and Lincoln both saved their people from slavery.

Great Character

The lessons that we have studied have given us an insight into one of the great characters whose influence extends down to this day. "The significance of his life was not military, nor legislative, nor literary, but religious." Three great world religions claim him. What was the secret of this widespread renown? It is not because he headed one of the greatest movements of the human family; nor yet because he evinced manly and intellectual vigor; nor because he possessed vast wealth. *It is the remarkable nobility of his religious life that has made him the object of veneration to all generations of mankind.* The Roman could not be one half as proud of being a Roman as the Jews were proud to have Abraham for their father. To be a child of Abraham one must believe, of whatever race he might be. Gal. 3: 6-9.

Lesson Aim

For the little folks: All of these lessons give wonderful demonstrations of full confidence and trust in God. Just as we love and trust our fathers and mothers so we can trust and love God.

For the Juniors: Trusting God, Abraham was afraid of nothing. Just as God was with Abraham so the Lord said he would be with us to the end of our days.

For the Intermediates: To be a friend of Jesus as Abraham was a Friend of God. We become Christ's friend if we do what he tells us to do, as Abraham did.

LESSON REVIEW

I. Abram Called

According to Stephen, God appeared unto Abram before he lived in Haran. In the Greek the city was called "Charan." Perhaps the Hebrews gutturally sounded the "h" like a "ch" in this case. After his father's death in Haran, God led Abram into the land of promise. Recall the main events briefly. Everywhere Abram erected an altar to the *one God Jehovah*, laying the foundation in the unity of God. Because of the quarrel with the servants Abram and Lot must separate. Lot chose the best part of the land. After the rescue of Lot by Abram out of the hands of Cheder-Laomer, Abram was blessed by Melchisedeck, in his priestly and kingly office. Also notice that Abram would not be enriched by the King of Sodom, lest the latter boast later on of having made Abram rich. Talk about being unawed by influence, unbribed by gain! Here is your perfect example.

His Call

to go out of his father's house and country is a symbol of the church for the meaning of that very name is "called out," to be separate from the world. The call is just as strong today as when it was first uttered and just as vitally necessary to be heeded: "Come ye out from among them and be ye separate, saith the Lord, and touch no unclean thing; and I shall receive you; and be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty." What do we find? The church has let the world in, and is conforming herself to the world. You can hardly distinguish a Christian from a non-Christian. In his opening address before the National Student Conference, held in Milwaukee last year, Rev. Reinhold Niebuhr said: "I do not say that it is impossible to believe in God when you live in a civilization like that. I say that the price of believing in God is to detach yourself as much as possible from that kind of civilization and to develop an ethical intelligence which makes moral action possible in all human relationships. The price that we will have to pay for *knowing God* is to disassociate ourselves from that part of the world of men which is only a projection of nature." And Jesus said: "If any man would come after me, let him deny himself, take up his cross and follow me."

2. Abram's Faith

Three times God appeared unto Abram in the period covered by this lesson. In the first appearance God reassured him that he was his great reward and would multiply him as the stars. The second time God renewed his covenant and changed Abram's name and Sarai's. The third time Jehovah appeared with two companions and tested his hospitality. Abraham believed God though there was no human reason for the realization of his hopes.

The Mighty Faith

was the basis for *his mighty character*. He believed in that which he could not see. He did not require an idol to *visualize* his God. With his faith he overcame all obstacles. Our faith is the victory that overcomes the world. Faith is absolutely conditional to salvation and service. Too many must see before they believe, doubting Thomases who must be told that "they are blessed, who believe though they do not see."

3. Abraham's Intercession

The outstanding characteristic feature of this intercession was Abraham's sublime faith in the justice of God. Because he believed that God would do right he could not destroy the city if there were ten righteous people in it. He had not considered the removal of the righteous out of the doomed city. Jesus did not pray that his father should remove his disciples out of the world but should keep them from the evil. The righteous are the salt of the earth. Salt is a preservative. Just how strong is our church as salt power for good in the community. Would it make any difference to the community if our churches were removed, extinct in the world? The church is the greatest force for good in the world, in so far as it remains true to its Lord.

4. Sodom's Overthrow

The treatment accorded the two angels by the Sodomites plainly showed them to be corrupt to the core and ripe for destruction. God never destroys a nation until it is rotten to the core, which carries its destruction within itself. Thus there have been several nations wiped off the face of the earth. James 1: 15: "When lust conceiveth it bringeth forth sin—and when it is finished, it bringeth forth death."

Sin Destroys

This is an inexorable fact, hard, and cruel, harsh and relentless if you will. "The way of the transgressor is hard." Was Lot saved by faith, or compulsion? He was forcefully saved because of Abraham, as Zoar was saved because of Lot. St. Paul admonishes us to make "supplication, prayer, intercessions, thanksgivings, for all men;

for kings and all that are in authority, that we may lead a tranquil and quiet life in all godliness and gravity."

5. Abraham Tried

This is the *climax* to his whole tumultuous career. It is also the most pathetic and fascinating. If it were screened and no one knew the outcome it would be well nigh overwhelming. He was asked to slay his only son in whom he put his hopes to become a great nation. God was against himself. It was more than cold reason could stand. Yet Abraham believed the promise and obeyed what appeared to be a suicidal command, as it meant the destruction of his hope. But he knew God to be faithful, he knew he could not lie, therefore there must be another way to keep the promise, possibly by restoring Isaac to life again. What a tremendous mountain moving faith and trust in God! It was indeed: "Against hope, believing in hope." Can such faith and trust be ours? Positively. But let us remember that the devil asked Jesus to jump down from the pinnacle of the temple, because God would protect him. Jesus replied that that was tempting God. When we have the clearest command of God to do certain things we should trust him as Abraham did, always remembering that "he will not suffer us to be tempted above that we are able to bear, but will with the temptation also provide a way of escape."

6. Isaac's Marriage

The death of Sarah brought Abraham forcibly to the matter of getting Isaac married. It was a grave matter to preserve the high standard of faith and trust in Jehovah in the succeeding generations. Therefore, he could not risk having Isaac marry any one of the native women, no matter how promising such a tie might appear to be. Being too old himself to properly tend to the matter, he bound his chief servant by a peculiar oath to procure a wife for Isaac from Abraham's kinsmen. It is a remarkable revelation of the faith he had in his servant. The servant's faithful performance of his holy trust is a marvelous demonstration of the high influence Abraham exerted on all who lived with him or came in contact with him for any length of time. Notice that the servant also relies altogether and solely on Jehovah's guidance. He saw everything as a guidance of the Lord. How he shames us who never say, "If the Lord will." We go about our daily tasks and work hardly giving God any thought. What has he to say in our life anyway? Do we acknowledge the Lord in all our ways? Note too the courteous and tactful way in which the servant serves his master. Also the gracious willingness of Rebekah to do more than she was asked. This courtesy and graciousness is sadly lacking to a great extent among the American people. We need more of these.

FLASH-LIGHTS

A Column of Questions

CONDUCTED BY ORRIN P. SCHROERLUKE
Young People's Secretary

Question: Where can I get the new materials on young people issued by the International Council of Religious Education?
G. E.

Answer: We shall be glad to take care of your order although you will also be able to purchase the leaflets in your city headquarters of the Council of Religious Education.

Question: Can we get some slides showing interesting points about the Training School at Dunkirk?
K. K.

Answer: Yes, the Board of Religious Education will gladly send you a very fine set. Get your date in early enough so that the sets can be economically routed.

Question: Our teacher says that because our class does not use the lessons discussed in the LIGHT BEARER our school will not care to subscribe for it. What do you say?
M. M.

Answer: A sample copy of the LIGHT BEARER for your teacher will soon enlighten her. She will appreciate the fact that there are many other items of interest besides the lessons and then she will also find that the lesson discussions are so wonderful that they will be a splendid guide for personal study and devotional reading. Every teacher and pupil should do some Bible study in addition to that done in the class.

Question: We want to make a class study of prayer, can you suggest an outline we can follow?
I. E.

Answer: A new book, just published by Revell, called *The Adventure of Prayer* by Mabel N. Thurston is very suggestive. It has thirteen studies. Sells at 60 cents.

Question: Who can participate in the Student's Conference at Baltimore?
H. P.

Answer: All college students and Seniors in High School.

Send all questions regarding young people's work and problems to Orrin P. Schroerluke, Board of Religious Education, 2013 St. Louis Ave., St. Louis, Mo.

Side-Lights on the Picture

Sinai Mountains from which Moses Delivered the Ten Commandments

Looking Northwest from Jebel Mussa (Mount of Moses)

"The mountains are the more impressive . . . they rise so suddenly out of the flat plain—a gravel-strewn waste, blazing hot—which separates them from the sea. . . . Moses and his fugitives, when they fled from Egypt, took to the mountains, and their new faith had its rise, as so many religious inspirations have, amid great altitudes and wide horizons.

Sinai is one enormous block of granite over two miles long and nearly one and a half miles broad, rearing itself massively up nearly three thousand feet above the surrounding valleys. Slashed as it is, with deeply cut gullies and bastioned with peaks and towers of rock, it is in itself, apart from any memorable associations, one of the most sightly mountains I have ever seen. At the southern end of the huge mass, farthest away from the plain, rises the topmost peak, Jebel Musa, the Mount of Moses; at the northern end stand the battlements of Sufsafeh towering straight up from the plain. Between these two the summit of Sinai is a wildly broken, scarred plateau seven thousand feet above the sea, scooped out in the center into a charming basin walled in by wierdly weathered granite and watered by a deep well.

The spectator is surrounded by a fantastic scene of mountain range beyond mountain range—an arid, scarified landscape indescribably grim and rough. The surrounding heights, like Sinai itself, are granite massifs barren of visible vegetation, multi-colored with dark purples, reds, browns, scarlets and greens as the lights change on their various blends of rock, and all of them so sawn into by ravines, cut asunder by yawning wadies, scarped and pinnacled in an endless variety of form, that a more wild and picturesque bit of mountain scenery would be difficult to imagine." (From *A Pilgrimage to Palestine*, by Harry Emerson Fosdick.)

The tall stately cypress trees shown in the picture are growing in the gardens of the monastery of the Sinaitic monks and great pride is taken by these men in the trees which for a thousand years have broken the monotony of the desert waste and offered their welcome shade to the weary traveler seeking rest and shelter.



CYPRESS TREES IN SINAI WILDERNESS

U. & U.