Improved Uniform International

Sunday School Lesson

(By REV. P. B. FITZWATER, D.D., Dean of Day and Evening Schools, Moody Bible Institute of Chicago.)
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Lesson for November 28

GIDEON AND THE THREE HUNDRED

LESSON TEXT—Judges 7:1-25.
GOLDEN TEXT—Be strong in the Lord and in the power of His might.
PRIMARY TOPIC—Gideon and His Brave Band.
JUNIOR TOPIC—A Brave Leader.
INTERMEDIATE AND SENIOR TOPIC—Gideon and the Three Hundred.
YOUNG PEOPLE AND ADULT TOPIC—Working Together With God

Because of Israel's sin, God permitted them to be brought under the cruel yoke of bondage at the hands of the Midianites. So grievous was this affliction that they hid in dens, caves and strongholds (Judg. 6:2). In their distress they cried unto the Lord and He sent deliverance to them through the judgeship of Gideon. The angel of the Lord appeared to him while at the post of duty. Gideon hesitated. His hesitancy was not due to unbelief but to modesty and cautiousness. He came from an obscure and uninfluential family (Judg. 6:15). Before going forward in this enterprise he wished to be doubly sure that God had called him (Judg. 6:36-40). The tangible evidence was furnished by means of the fleece. Gideon began his reformatory work at once (Judg. 6:25-27). He not only began at once, but began at home. This is God's order.

I. The Opposing Armies (v. 1).

Gideon and his army arose early on the eventful day of his victory and encamped by the spring of Herrod. Over against them was the host of Midianites in battle array. Gideon's army was quite insignificant in comparison with the Midianites.

II. The Sifting of Gideon's Army (vv. 2-8).

At Gideon's call, 32,000 men responded ready for the struggle. This seemed a small army to go against the Midianite army—135,000 strong, but God said even this was too many, lest they be led to boasting and self-confidence. Their real danger was not in their small army but in their pride. All that were faint-hearted were allowed to go back, leaving only 10,000. There were 22,000 cowards in that group of men and worst of all, they were not ashamed to confess it. Still, this was too many. When God was through with His sifting process only 300 remained. The 10,000 were brave men, but not of proper quality and fitness. Those who lapped the water showed alertness and watchfulness.

III. God Gives Encouragement to Gideon (vv. 9-15).

God commanded Gideon to go down to the Midianite camp where he would hear something that would cheer his heart and strengthen his hands. God always comes to cheer us when our hearts are faint. When he came near he heard a man tell a dream which was that of a barley cake tumbling into the camp and smiting it. He also heard the interpretation given to that dream which made Gideon to be that cake. This greatly cheered his heart and strengthened him for his work and caused him to break forth in praise to God. The barley cake is a very insignificant thing—a very cheap affair in itself, but with the hand of God upon it it would be sufficient to spread consternation among the Midianites and bring destruction upon their armies. No matter how weak and insignificant a man may be, if God is with him he shall not fail.

IV. God Gives Victory to Gideon (vv. 16-23).

His attack was unique. The whole matter was of faith (Heb. 11:32). The ground of his faith was God's Word and the token which He had given him. Gideon with his 300 men formed into three companies, each man being provided with a lamp concealed within a pitcher. Thus armed they surrounded the camp of the Midianites. They were all instructed to keep their eyes upon their leader and imitate him. We too are to keep our eyes on our Leader, Christ, and to ever do as He does. At the proper moment they blew their trumpets and broke their pitchers, giving opportunity for their lights to shine out. This awful crash of breaking pitchers, followed by the sound of trumpets accompanied by the shout "the sword of the Lord and of Gideon" threw the Midianites into a panic, causing them to fight amongst themselves: 120,000 were thus slain, leaving but 15,000 of that mighty army (Judg. 8-10).

In making the application to ourselves in this age, we can think of the sound of the trumpets as representing prayer or calling to God; the torches as the light of the Gospel; the pitchers our human nature, the whole as this treasure in earthen vessels.

To Be Free From Sin

If you would be free from sin, fly temptation; he that does not endeavor to avoid the one cannot expect Providence to protect him from the other.

Praying

One young person prayed once: "I can't hold much, but I can overflow a lot.—Missionary Worker.

Willful Ignorance

Willful ignorance will bring terrible damnation.—Spurgeon.

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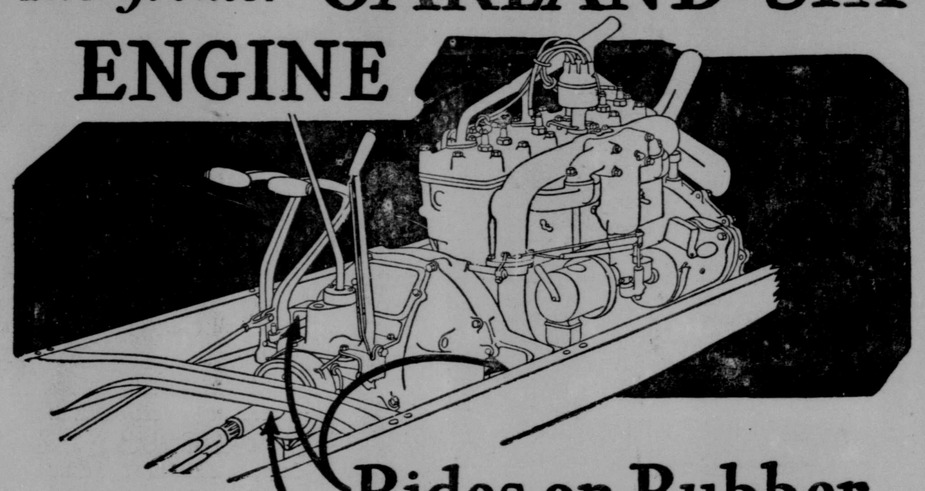
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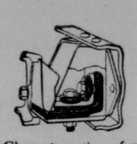
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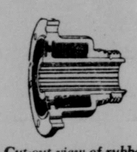
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The Greater OAKLAND SIX
WINNING AND HOLDING GOOD WILL

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Chas. E. Schaeffer, D. D.

November 28.—Christian Endeavor Around the World. Phil. 2: 1-18.

This topic is not an ideal merely, it is an actual fact. Starting in a very humble and unpretentious manner in Portland, Maine, Christian Endeavor has found its way around the world and today it is known and honored in every land and nation. This marks one of its most wonderful achievements. There are some perfectly good movements which confine their life and activities to one particular community or to a given period. They are born and flourish for a season and then pass away and make room for something else. Some movements are purely local in their color and character. They suit the temperament of a certain class, but never take root everywhere. Christian Endeavor is not a movement of this character. It is world-wide in its scope and influence and it has been gathering strength and momentum during these years. There are several reasons why this should be so.

I. The principles of Christian Endeavor are universal. It stands specifically for the esential elements of the Christian life. Its emphasis is not on doctrine, not on Church government or polity, not on any distinct form of worship or culture, but on practical Christian life. Doctrines and polity and culture vary among different nations and in different parts of the world as they are affected by the thoughts, the customs, and conditions of the people, but life is always and everywhere the same. All people in every land and clime can understand the vital and fundamental principles of our religion. Christian Endeavor emphasizes the need of Bible reading, prayer, Church attendance and a high standard of moral life. These requirements have a universal appeal. They are so simple that any child can understand them and yet so vital that the most devout saint has not gotten beyond them. It is this simplicity of Christian principles as expressed in the teachings of Jesus which promises their universal acceptance. There is nothing complicated or involved. The life does not lose itself in the machinery. Nothing could be more simple and clear than those principles for which Christian Endeavor stands.

II. It is distinctly a Young People's Society. Its membership is constantly recruited from the young. It is not an old folks' organization. If it were that it would eventually die, but it constantly renews its youth like the eagle's. Youth is the hope of the world, it possesses the pioneer spirit; it is bouyant and optimistic, hopeful and helpful. The youth shall possess the land and they always come off more than conquerors. The youth of the world everywhere have much in common. They understand each other across the spaces that intervene. They emulate each other and readily adapt themselves to new situations. An old folks' movement never could become world-wide, for old folks have gotten into a rut, they are set in their ways, they lack adaptability. This is one of the terrors of old age. They can't adjust themselves to new environments. This is the reason why they die, for death is a failure of the body to conform to environment.

III. The field of Christian Endeavor must be the world. Nothing short of this would avail. Every Christian must be a world Christian; he can be nothing less. One's efforts must be directed towards saving the world, the whole world. The world has become so much smaller in our eyes than it used to be. The nations lie right at our doors. We can't, even if we would, escape them. We influence them and they influence us. What they are and do reacts upon us, and without them we cannot be made perfect. Therefore, it is impossible for us to retire within ourselves, and shut ourselves away and think that it does not matter what happens to other people and what they do. It does matter a lot. Consequently in all of our planning and praying and working and living we must bear our neighbors of all the world in mind. Christian Endeavor, therefore, must have a world-wide program and its task is not done and its mission is not fulfilled until the young people of every land and clime share its blessings and partake of its life and principles. This gives permanency to Christian Endeavor. It identifies itself with the program of Jesus Himself which was world-wide in its scope and influence. "The field is the world."

IV. Christian Endeavor has been a pioneer in union and interdenominational activities. The denominations throughout the world are much nearer together today, at least they co-operate more closely than ever before. Christian Endeavor has been largely responsible for this. It overleaped denominational boundaries and grasped hands across doctrinal barriers. It is a great interdenominational movement and it has shown that Christians can work together even though they do not fully understand each other or believe exactly the same thing. The County, State, National and International Conventions of Christian Endeavor have done much to break down the middle wall of partition and to bring about co-operation among Christian men and women. The tasks which confront the world and the Church today require the hearty co-operation of all like-minded people throughout the world. No one community or class can adequately meet the problems of today in the social, industrial, economic, political, national and international life of today. It requires the combined effort of all. Each must make his or her own contributions. And these problems will not be solved except by the younger generation. The young men will see visions, and at least attempt a solution to the tasks before us. But even the young can not be successful unless the youth of the world clasp hands and keep step in the conquest of the world for Christ. Never was there a louder and clearer call to the youth of the world than today. Maybe the Christian Endeavor Society has come to the Kingdom for such a time as this. Let it go forth on its world-encircling, world-enriching, world-ennobling, world-redeeming mission and it shall continue to be owned and blessed of God as it has been from the beginning!

IN THE CIRCUIT COURT FOR CARROLL COUNTY
No. 5193 Equity.

In the matter of Hanson R. Brandenburg, Lunatic, vs. Royal J. Smith, committee.

Ordered this 12th day of November A. D. 1926, that the Fifth account of the auditor filed in this cause be finally ratified and confirmed, unless cause to the contrary thereof be shown or or before the 29th day of November next; provided a copy of this order be inserted for two successive weeks before the last named day in some newspaper published in Carroll county.

Edwin M. Mellor, Jr., Clerk.
True Copy—Test:
Edwin M. Mellor, Jr., Clerk.
11-12-3t

ROOP'S MILL

Mrs. Charles Bankard, Mrs. Marshall Crumbacker and daughter Emma spent Friday afternoon with Mrs. E. E. Roop, of this place.

Those who spent last Sunday with George Barber and family were Mr. Barber's brother Harry Barber, wife and three children and aunt, Mrs. Emma Shilling, of near Gamber.

Mr. Fulton Nicodemus and family, of Frederick, spent last Sunday with E. E. Roop and wife, of this place.

Mrs. John Hyde, daughter Catherine, and Mrs. George Barber called on Mrs. George Weller and Mrs. John Roser on Thursday afternoon.

Mrs. James Danner, of this place, while in town on Saturday night made a misteр and sprained her ankle, which has kept her in bed for a few days.

Miss Mildred Barber and friend, of this place, spent Sunday with Ernest Porter and family, of Salem.

Audeline Roser, of Warfieldsburg, spent Sunday with Catherine Hyde, of this place.

Mrs. George Barber and daughter Dorothy called to see Mrs. James Danner on Sunday.

Catherine Hyde and Audeline Roser called on Elizabeth and Virginia Cook on Sunday afternoon.

Sunday evening Dorothy Barber and Virginia Hyde called on Jeanette and Ruth Crumbacker.

James Danner, Jr., called on Lloyd and Ralph Young Sunday.

Miss Goldie Haines who has been visiting in Philadelphia has returned to her home much pleased with her trip.

Rev. J. H. Hoch preached a fine sermon at Wakefield on Sunday night. Evangelistic services each evening this week at 7:30. Come and enjoy these meetings.

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