

## Movie Camera Club

The heavy snow and picturesque icing conditions that prevailed during the latter part of February were a feature in several of the films shown at the regular meeting of the Movie Jettes, Tuesday, March 24th. The pictures were taken in various parts of the neighbourhood and illustrated clearly the difficulties experienced in the Stouffville area by drifting snow and the ice which stayed with us for a week. Family pictures taken both indoors and outdoors added interest to the winter films of Messrs. George Baker, Herb Cossey and John Mehaffey.

Mr. Dave Ratcliff, in addition to pictures of his family, exhibited some aerial views of the Island Airport, De Havilland, Toronto and the waterfront. The general whiteness of the area and the sunshine didn't rob any of these aerial views of their sharpness of detail. This was also apparent in the other films shown and the absence of washed-out over-exposed pictures was a definite proof of the benefits the Movie Club has brought to its members.

Mr. Archie Reed produced several films which included the 1957 Santa Claus Parade in Stouffville and a journey through various scenic spots in Ontario. These included views taken at Lake Simcoe, Lake Scugog, Rice Lake, The Bruce Peninsula, Georgian Bay, Bala, Sudbury and Temagami. Pictures of Ringwood corners taken before, during and after completion of the change in Hwy. 48, rounded out a full evening of movie displays.

Our hostesses for the evening were Mrs. A. Reid and Mrs. T. Alida. As usual, the abundance and variety of the food was designed to appeal to both epicurean and fastidious tastes, as well as to test the masticating ability of the more robust members.

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## TREE PLANTING

SPRING 1959

The Metropolitan Toronto and Region Conservation Authority will continue its policy this year of providing assistance for tree planting on private lands. The terms of this assistance are as follows—  
(1) Will provide men and machines on request, for tree planting at a cost to the landowner of \$5.00 per thousand trees.  
(2) Will pay a subsidy of \$10.00 per thousand to the landowner when he plants the trees himself.  
(3) Assistance will be given for not less than 2,000 and not more than 30,000 trees planted in any one year.  
(4) The subsidy or assistance on Scotch Pine is limited to one Scotch Pine to ten of all other species planted.  
(5) Trees must be obtained by the landowner. The Authority does not supply them.

METROPOLITAN TORONTO AND REGION CONSERVATION AUTHORITY  
Woodbridge, Ontario F. L. Lunn,  
Secretary-Treasurer

## EGG PRODUCERS OF ONTARIO COUNTY

MEETING!

APRIL 2nd

Legion Hall, Uxbridge

To discuss type of plan and action to be taken to unite egg producers in order to solve problems facing the industry. An organization with sufficient funds should be established or assistance given to the already existing ones to promote the sale of quality eggs. This should be done at all levels from producer to consumer. If you have a small flock or a large one you can help the association and it will in turn help you. JOHN GILL, Chairman.

## HALF-PAST TEEN



## SUNDAY SCHOOL LESSON

### SAMUEL AS JUDGE

1 Samuel 3:19-21; 7;

(Lesson for April 5)

**GOLDEN TEXT** — God forbids that I should sin against the Lord in ceasing to pray for you; but I will teach you the good and the right way. — 1 Samuel 12:23.

### THE LESSON AS A WHOLE

Approach to the Lesson

In hours of crisis God always has His man. In a critical hour of Israel's history Samuel was that man. The nation had sunk to a desperately low moral and spiritual level. A reformation was sorely needed.

The Hebrew priesthood was corrupt: Eli's sons, guilty of irreverence, selfishness and immorality, had been slain (1 Sam. 2:12-17; 22; 4:11). The Philistines had routed Israel, slaughtered thousands of her infantry, and captured the sacred ark of the covenant (1 Sam. 4:17). The Hebrews were a beaten and disengaged people.

Moreover, idolatry and vice abounded. Many worshipped Baal (chief male deity of the Canaanites and Phoenicians) and Asherah (their female deity). Lewd and lascivious rites accompanied this worship. Nothing but a divine intervention could rescue the people from their sorry political and moral plight.

But God in grace intervened. The second major reformation described in the Old Testament is the theme of our lesson. (For the first revival see the record of Jacob's cleansing of his household and return to Bethel. Gen. 35:1-4). Samuel is the hero of the story. He was the instrument in the hands of the Lord to usher in a reformation. The last of the judges and the first of the great Old Testament prophets (after Moses), he also acted as priest-mediator between a sinning people and their God. His prayers, persistence, persuasiveness, and sheer spiritual power rallied the disorganized nation and brought it back to God.

This lesson is of great value. It reveals Israel's need of revival, the conditions of revival, and the consequences of revival. The twentieth century may well admire Samuel, sit at his feet, learn how he led in the reformation of an erring people, and pray that such a mighty revival might sweep across the world today.

**Verses by Verse**

1 Sam. 7:5 — "Samuel said, Gather all Israel to Mizpeh . . . I will pray for you unto the Lord." This was the culmination of twenty years of preparatory work on Samuel's part. Mizpeh is an elevated spot about 3,000 feet high, some five miles northwest of Jerusalem.

Verse 6 — "They gathered together to Mizpeh . . . drew water . . . poured it out before the Lord, and fasted . . . and said, We have sinned against the Lord . . . Samuel judged Israel in Mizpeh." Note the people's obedience (they followed Samuel's directions) and their spiritual reformation (their penitence symbolized by the outpouring water, their fasting and confession of sin). Samuel established his judicial headquarters on Mizpeh, a central commanding eminence.

Verse 7 — "When the Philistines heard that the children of Israel were gathered together . . . the lords of the Philistines went up against Israel . . . the children of Israel . . . were afraid of the Philistines." The enemies of Israel thought that a revolt was about to be launched. Determined to crush it, they marched to the attack. They were confident of success, for had they not previously defeated Israel? (1 Sam. 4:2). The Hebrews were terror-stricken at the advance of their hated foes.

Verse 8 — "Israel said to Samuel, Cease not to cry unto the Lord our God for us, that he will save us . . . Israel had confidence not only in Samuel's moral leadership but also in his spiritual power. Samuel's efficacy in prayer is seen in 1 Samuel 8:6; Psalm 99:6; Jeremiah 15:1.

Verse 9 — "Samuel took a sucking lamb . . . for a burnt-offering . . . unto the Lord; and . . . cried unto the Lord for Israel . . . the Lord heard him."

Samuel, prophet and judge, here acts as priest, sacrificing and interceding on behalf of the people. Remember that in those days Israel had no national temple. God honored His prophet's plea (James 5:16).

Verse 10 — "As Samuel was offering . . . the Philistines drew near to battle . . . but the Lord thundered . . . that day upon the Philistines, and discomfited them; and they were smitten . . . Sacrifice and attack coincided! What a way to meet an assault: not in battle array, but before the altar! God

intervened. He who created and controls nature unleashed the fury of a tempest. The clashes of thunder and pelting rain hindered the advancing troops, impressed them as of supernatural origin, and routed them. "Discomfited" implies bewilderment and panic. The victory was wrought by the prayer-answering God.

Verse 11 — "The men of Israel pursued the Philistines and smote them, until they came under Beth-car. The enemy, confused and disorganized, beat a hasty retreat. Israel, correctly interpreting the storm as an act of God, rushed down upon her terrified adversaries, who no longer had the heart to fight, and overwhelmed them. Bethcar was probably a high Philistine fortress under which some of the beaten remnant took refuge.

Verse 12 — "Then Samuel took a stone . . . set it between Mizpeh and Shen . . . called it Ebenezer . . . Hitherto hath the Lord helped us." "Ebenezer" is "rock of help" (Hebrew). Shen ("tooth") was doubtless a craggy, well-known landmark in Samuel's day. Samuel took no personal credit for the victory, but acknowledged the intervention of God. For other stories of memorial see Genesis 28:18-22 and Joshua 4:19.

Verse 13 — "So the Philistines were subdued . . . they came no more into the coast of Israel all the days of Samuel." "Coast" signifies "borders." The triumph of Mizpeh was enduring. God restrained the enemy during Samuel's lifetime, as though honoring the loyalty of His devoted servant. Later there were some skirmishes (e.g., 1 Sam. 13:3) and battles (e.g., 1 Sam. 13:5; 31:1). But the power of the Philistines diminished until King David overpowered them.

Verse 14 — "The cities which the Philistines had taken from Israel were restored . . . from Ekron . . . unto Gath . . . the coast thereof did Israel deliver . . . there was peace between Israel and the Amorites." Ekron and Gath (Philistine strongholds near the Mediterranean) were probably the border-cities in the area retaken by Israel. The Amorites were the leading Canaanite tribe in the interior of Palestine. Both coastal and interior areas were subdued either by force or out of respect for Israel's new found unity and strength.

Verse 15 — "And Samuel judged Israel all the days of his life." For some twenty years the prophet-judge continued his work. Later he appointed his sons to assist him, and fasted and prayed Saul king (1 Sam. 10:1). But neither of these acts detracted from the unique recognition Samuel had earned as the esteemed spokesman for God.

Verse 16 — "He went from year to year in circuit to Bethel, Gilgal . . . Mizpeh, and judged Israel in all those places. On these annual official visits Samuel acted as governor, judge, adviser, and spiritual leader. Bethel is eight miles north of Jerusalem. Gilgal may have been the place where Israel first stopped upon entering Canaan; but a village by that name a few miles north of Bethel is a more likely site.

**The Heart of the Lesson**  
Samuel was prepared of God for the task of reformation. From infancy he was set aside to the service of the Lord. As he grew into manhood he was recognized throughout Israel as the chosen prophet of God (1 Sam. 3:19-21; from Dan to the north to Beersheba to the south his reputation spread). It was perfectly clear that God was with him.

For twenty years Samuel prepared the hearts of the people for a spiritual upheaval. Few details of the twenty-year period are given. But probably the man of God traveled throughout the two southern tribes, Judah and Benjamin, urging them to abandon their idolatry and prepare their hearts to seek their God in expectation of a mighty act of divine deliverance from their enemies. The content of his message, no doubt repeated year after year for two decades, is given in 1 Samuel 7:3. Read this verse carefully.

When the twenty years had elapsed, Israel was summoned to Mizpeh, a people determined to return unitedly to God. Notice carefully the spiritual items in their reformation.

The rededication must be total (the people had to return with all their hearts — 1 Sam. 7:3); exclusive (idols had to be abandoned); unique (it had to be focused on God alone — 1 Sam. 7:3); united (all Israel had to assemble at Mizpeh — 1 Sam. 7:5); bathed in prayer (1 Sam. 7:5); demonstrated by confession and contrition (1 Sam. 7:6); and sealed by a sacrifice (1 Sam. 7:9). This was a sweeping reformation, indeed. And God honored it.

## 50% Grants Slated For Rural Parks

The Ontario government has announced it plans to make 50 percent contributions to municipalities for establishment of parks in rural areas.

The new policy was disclosed in the legislature during an outline of the province's parks program by Labor Minister Daley, chairman of the Ontario Parks Integration Board, and James Auld (PC — Leeds), vice-chairman of the Ontario-St. Lawrence Development Commission.

The government has set aside \$500,000 for distribution. Lands Minister Spooner said in an interview the government

will pay half the cost of acquiring land and development but municipalities will be responsible for maintenance.

The parks to be established either inside or outside municipal boundaries, would have to be approved by the Lands and Forests Department, the parks integration board and the cabinet. Regulations were being drawn up.

Mr. Daley said an inventory of all parks in Ontario has been completed and a plan for park development across the entire province is being drawn up.

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During April, religious leaders of all faiths throughout Ontario will stress the moral aspects of the traffic accident problem. They will be asking you, as a motorist or pedestrian, to accept individual responsibility for obeying the traffic laws and the rules of the road.

This personal appeal to the users of our streets and highways is the basis of the Moral Responsibility Campaign sponsored by the Ontario Department of Transport. It is receiving enthusiastic endorsement and active support from the Ontario Federation of Agriculture and from local safety councils, police departments, service clubs, women's groups and other community organizations.

You can help the Moral Responsibility Campaign achieve success by practising the Golden Rule of traffic safety—drive and walk as you would have others drive and walk.



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