

The Sunday School.

SEPTEMBER 28.

Review.

Read Deuteronomy 8: 1-20

GOLDEN TEXT. Thou shalt remember the Lord thy God. Deut. 8: 18.

I. THE GIVING OF MANNA.

The great teaching of this lesson is that God makes constant and appropriate provision for the daily needs of all his children.

2. THE TEN COMMANDMENTS.—DUTIES TO GOD.

The first four commandments forbid idolatry, image worship, profanity and Sabbath breaking. Our Master himself has summed up these commandments in the words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

3. THE TEN COMMANDMENTS.—DUTIES TO MEN.

The last six commandments of the Decalogue enforce the duty of honoring parents, of respecting human life, of maintaining personal purity, of observing honesty, of cultivating truthfulness and of avoiding covetousness. Our Master has likewise summed up these commandments in the words: "Thou shalt love thy neighbor as thyself."

4. WORSHIPPING THE GOLDEN CALF.

The awful sin of idolatry is the salient point of this lesson. We need to beware of the insidious forms in which idolatry is found at the present day. The worship of fashion, of gold or of pleasure may be as sinful in us as the worship of the golden calf was in the Israelites.

5. THE TABERNACLE.

The central thought of this lesson is the thought of worship. The tabernacle was the visible embodiment of the idea of worship. It was a divine object lesson for the people of Israel, and all its contents and appointments were designed to impress upon their minds some vital truth.

6. NABAB AND ABRIHU.

The great principle of temperance received strong emphasis in this lesson which told us of the destroying fire which consumed the sons of Aaron who polluted the worship of God by their indulgence in strong drink.

7. JOURNEYING TOWARD CANAAN.

The central thought suggested by this lesson was that of the journey of life. Divine guidance was vouchsafed to the children of Israel in the pillar of cloud by day and the pillar of fire by night. Divine guidance will also be vouchsafed to us, if we allow ourselves to be led by God.

8. REPORT OF THE SPIES.

The grand thought brought out in this lesson is that of courage in duty. The ten spies who rendered a faint-hearted report saw just what Caleb and Joshua had seen in their expedition into the Promised Land. But Caleb and Joshua counted God as an ally, when they made their brave and inspiring appeal to the people to go forward, and their report won for them an entrance into the Promised Land, denied to the rest, who feared to advance.

9. THE BRAZEN SERPENT.

The crowning truth here taught is that faith is the cure for sin. Jesus himself interpreted this incident when he said, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

10. THE PROPHET LIKE MOSES.

We learned here to see in Christ the fulfillment of all a prophecy. Every true prophet has given us a revelation of God, but Jesus Christ has given us the only perfect revelation of the Most High.

11. LOVING AND OBEYING GOD.

The choice presented to the children of Israel was that between obedience to God and disobedience to His will. The same choice is presented to humanity at the present day, and individual selection determines the choice of the nation.

12. THE DEATH OF MOSES.

This lesson brought to our notice the life of a true servant of God. Moses sinned, it is true, yet he died at peace with God, and the Lord buried him. Sin brings deprivation, but if we repent, we may through Christ become reconciled with God.

OCTOBER 5.

Joshua Encouraged.

Josh. 1: 1-11.

GOLDEN TEXT.—Be strong and of good courage.—Josh. 1: 9.

HISTORICAL SETTING.

Time.—Just at the close of the forty years' wilderness wanderings, as they are about to cross the Jordan, probably 1235 B. C.

Place.—On the plains of Moab, just east of the Jordan River and not far from the northern end of the Dead Sea.

ON THE LESSON TEXT.

1. Extent of the Conquest. Ver. 1-4. How Jehovah spoke to Joshua we have no means of knowing. He is still named as "Moses' minister"—One in high authority and among the counselors of the great leader. Now, therefore arise: time for prompt action, you are the only leader and on you all Israel leans. Joshua seems to have no choice; he was to obey, and take the people with him into the land which had been promised to the patriarchs. Every place that the sole of your foot shall tread upon, (as in Deut. 11: 24), that have I given unto you. The prime condition of possession was action, movement. If they were to secure the land as their own, they must tread upon it with their own feet. But certain limits were set within which this law would hold good. From the wilderness of Zin (Num. 34: 3), southwestern limit, of this Lebanon, northwestern limit; the river Euphrates, northeastern limit; all the land of the Hittites (not found in the Greek Bible), refers to the territory on the northern boundary; and unto the great sea, Mediterranean Sea, shall be your coast, your seacoast line. (Comp. Josh. 23: 4.) In Gen. 15: 18 the southwestern limit is given as "the river of Egypt" that is, the wady Elarish, about half-way between Palestine proper and Egypt. Compare also the descriptions in Exod. 23: 31; Num. 34: 3-12.

11. Joshua's Strength in the Conquest. Ver. 5-9. The invincible character of the Israelites, already foretold them by Moses (Deut. 7: 24; 11: 25), is now repeated to the new leader as being particularly applicable to him in his new office, as I was with Moses, so I will be with thee (Exod. 3: 12), repetition of what Moses had already told him (Deut. 31: 8), assurance that his success in carrying out his commission would be as successful as that of Moses. I will not fail thee, nor forsake thee: his presence would be perpetual, constant, never-failing—best guaranty of God's good purpose for Israel. Be strong and of a good courage; already twice (Deut. 31: 7, 23) spoken to Joshua by Moses just before the closing of his career; In Moses' great review of the past (Deut. 1: 1-4: 40) he appeals to the people to encourage Joshua (Deut. 1: 38), for he will lead them into the promised land (3: 28). Here the conquest of the land is pre-supposed, for he will parcel out the land as Israel's inheritance. Only be thou strong and very courageous . . . to do according to all the law. The fulfillment of all the promises made in the preceding verses is conditioned on full obedience to the commands that Moses had given him (Num. 27: 23; Deut. 31: 7; Josh. 1: 15); and to emphasize the command still more, he adds: turn not from it to the right hand or to the left—unswerving, straight headed, going in the path of right. Continuous prosperity, wise action, are results of such faithful adherence to right and command. This book of the law shall not depart out of thy

mouth: a similar injunction was laid upon the king (Deut. 6: 7; 17: 19). Though Joshua may not have been a public teacher of the law, he was to make it his foil for thought day and night (Ps. 1: 2). Upon these conditions depended his success in the work that he had before him. In fact, this was a kind of program which he was to follow. Ver. 9 is a gathering up of some of the thoughts of the preceding verses, and making a kind of spiritual armor, with which to meet the enemy.

111. Preparations for Crossing the Jordan. Ver. 10, 11. Joshua was stirred up to action. The officers, as on other occasions (Deut. 20: 5-9) were commanded to go through the camp of the Israelites and give orders. The people were to prepare rations for a journey, for in three days they were to pass over the Jordan and make their first assaults against the forts and cities of the enemy, whose land they were to possess in accordance with the command of Jehovah. Provisions for the journey were always carefully made (comp. Gen. 42: 25), that no want might overtake them before they should secure new supplies.

Died.

HARDING—Entered into rest at Hardingville, St. John County, Sept. 25th, 1913, Bacon Valentine Harding, in the 81st year of his age. In the death of Bro. Harding St. Martin Parish is one of its most esteemed citizens and the little church at Hardingville suffers a great loss. Bro. Harding was ill but a short time, having kept his health and strength in a remarkable degree. He was engaged in mercantile pursuits in St. John in early life, retiring some years ago, and has since resided at Hardingville. Deceased became a member of German Street Baptist Church about sixty years ago, and remained in constant fellowship with the church till the time of his death. Bro. Harding left a wife and children to mourn his loss, the widow of the late Deacon A. W. Paterson of Lyster street, being his eldest daughter. Rev. R. N. Hyman conducted the funeral services.

REED—At Cabodonia, N. B., July 27th, Mrs. Edwin Reed, aged 72 years. Mrs. Reed was born at Hevey, Albert Co., where she lived until about 50 years ago when she came to reside at Cabodonia. She was connected with about 13 and attended with the Hopewell church, of which she remained a member until the organization of the Cabodonia church in 1854, when she had her membership transferred to it. Our sister was one who was true to God and dedicated to His service, and when she could was found in his house; where she always, when opportunity was given, spoke of His goodness and power to save. She was always glad to learn of the prosperity of the church in other places as well as at home. For two years she was afflicted with cancer and was a great sufferer, but though it all she trusted in him who has said "I will never leave thee nor forsake thee," and when the end came it was peace. She leaves one brother and two sons, as well as a number of relatives and friends to mourn the loss of a kind mother and true Christian.

MILLER—At Upper Newcastle, on 11th inst., after a brief illness, Sadie, daughter of James O. and Sarah Miller, aged five years and ten months. May the great Comforter sustain our friends in this most unexpected bereavement.

THOMPSON—At Upper Salmon Creek, Northfield, Sumner Co., on 21st inst. and of him the loss of the bride, Stephen Thompson, aged 52 years, leaving four sons and four daughters, besides his companion in mourning. He yearns ready, for in such an hour as ye think not the Son of Man cometh.

Married.

MCKAY STILES—At the residence of the bride's parents, on Sept. 2nd, by Rev. Byron H. Thomas, Clinton J. McKay of Sackville and Eva M. Stiles of Dorchester, N. B.

BRIGGS WARK—At the bride's home, August 27th, by Rev. Charles Henderson, Wilkes, Briggs of North View, Victoria county, to Mary Lavina Wark of Sison Ridge Victoria county, N. B.

MATHESON WALLACE—At the home of the bride's mother, St. Mary's, Aug. 6th, by the Rev. W. R. Robinson, William Matheson of Cabano, Quebec to Mamie E. Wallace.

BRIGGS BAILEY—At the residence of Bro. Geo. W. Bailey, Lakeville, Sumner county by the Rev. W. R. Robinson, Thos. D. Briggs and Della L. Bailey of the same place.

RICKARD CURTIS—At the Baptist parsonage, on July 14th, by the Rev. W. R. Robinson, Sidney Rickard of Gibson to Clara Curtis of Blackville, Northumberland county.

ARLEAN WEAVER—At the home of Samu'l Arlean, Sept. 8th, by Pastor M. P. King, Eugene Weaver of Boston to Edie Arlean of Blackville.