

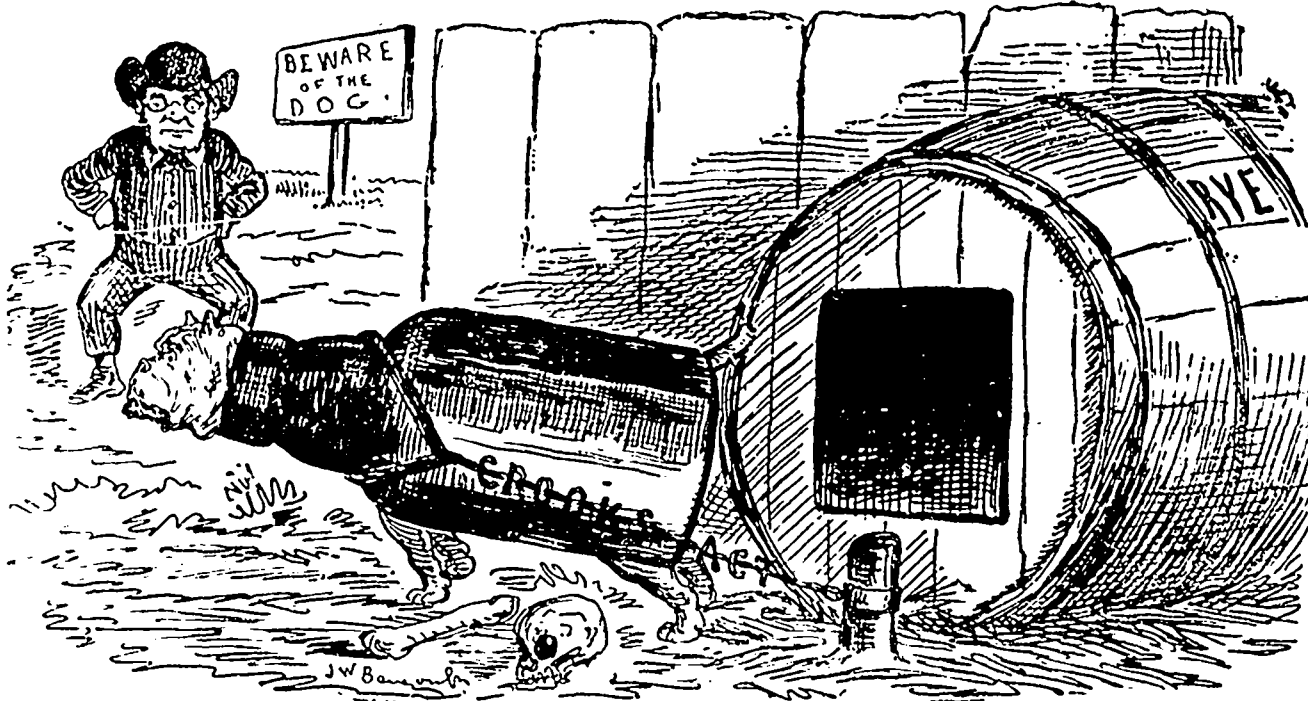
The Workman's Song.

"I AM poor, I know, I am very poor,  
As poor as a man need be;  
But my Saviour was poorer still than I,  
I am never so poor as he.  
I toil for my bread, I toil for my wife,  
I toil for my children three;  
But hard as I toil, he toiled as hard  
In the valleys of Galilee.

"My raiment is coarse, and I'm rude of  
speech  
Of learning, full little have I;  
But I think that he loves me no less for that,  
And I'll tell you the reason why  
His carpenter's tunic was coarse as mine,  
His hand with the tool as rough;  
For of leisure, away in his Nazareth home,  
I guess he had little enough

"But soon as he taught on the mountain slope,  
With the grass for a pulpit floor,  
He lifted on high his toil worn hands,  
Saying, 'Blessed shall the poor,  
And blessed we are, for he cares for us.  
Stoops low to be one with us all;  
So I love him, and trust him, and go my  
way,  
Until I shall hear him call.

"Then I'll climb the ladder of gold, I ween,  
While the angels are looking down;  
And my God, my Saviour—the carpenter's  
Son—  
Shall give to me mansion and crown.  
Come much, then, come little, to spend or  
to spare,  
I tell you it matters not which,  
For Jesus, in love to me, made himself poor,  
That I in his love may be rich!"



WHAT SHALL WE DO WITH HIM?

LESSON NOTES.

THIRD QUARTER.

STUDIES IN JEWISH HISTORY.

B. C. 1427.] LESSON XII. [Sept. 22

JOSHUA RENOVING THE COVENANT.

Josh. 24. 14-25. Memory verses, 22-24.

GOLDEN TEXT.

The Lord our God will we serve, and his voice will we obey.—Josh. 24. 24.

OUTLINE.

1. The Appeal, v. 14, 15.
2. The Promise, v. 16-21.
3. The Testimony, v. 22-25.

TIME.—B. C. 1427.

PLACE.—Shechem, between Mounts Ebal and Gerizim.

HOME READINGS.

- M. Joshua renewing the covenant.—Josh. 24. 14-25.
- N. The stone of witness.—Josh. 24. 26-31.
- W. Occasion of the covenant.—Josh. 24. 1-13.
- Th. Joshua's exhortation.—Josh. 23. 1-10.
- F. Warning against disobedience.—Josh. 23. 11-16.
- S. Persuasion to faithfulness.—1 Sam. 12. 20-25.
- Su. The better covenant.—Heb. 8. 7-13.

QUESTIONS FOR HOME STUDY.

1. *The Appeal*, v. 14, 15.  
Where did Joshua gather the Israelites? Verse 1.  
What history did he recite to them? Verses 2-13.  
Who made this appeal and to whom was it made?  
To whose service were the people called? What were they asked to put away? What were they called upon to decide? Between whom must the choice be made? What was Joshua's decision?  
What patriarch had won praise for doing this? See Exod. 18. 19.
2. *The Promise*, v. 16-21.  
What promise of fidelity did the people make?  
What four great things had God done for them?  
To what service did they pledge themselves?  
What service did Joshua say was impossible?  
What reason did he give?  
What penalty would fall on such as forsake God?  
What reply did the people make?  
How many times did they make this promise?
3. *The Testimony*, v. 22-25.  
Whom did Joshua call as witnesses?  
What two demands did he make?  
What renewed promise did the people make?

How did Joshua bind them to this promise? (Golden Text.)  
Where was the covenant made?  
Where did Joshua record the covenant? Verse 26.  
What memorial did he set up?

TEACHINGS OF THE LESSON.

Where in this lesson are we taught—  
1. That we must choose some service?  
2. That we ought to choose God's service?  
3. That we should be faithful in his service?

THE LESSON CATECHISM.

1. What did Joshua call upon the people to do? To fear and serve the Lord. 2. What did the people say of the Lord? "He is our God." 3. What did Joshua then command them to do? To put away the strange gods. 4. What did Joshua and the people make in Shechem? A covenant to serve the Lord. 5. What resolution did the people make? Golden Text: "The Lord our God," etc.

DOCTRINAL SUGGESTION.—The holiness of God.

CATECHISM QUESTION.

To what are you bound by your baptism? My baptism into the name of the Father and of the Son and of the Holy Ghost, obliges me first to renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh; secondly, to believe all the articles of the Christian faith; and, thirdly, to keep God's holy will and commandments, and walk in the same all the days of my life.

EDWARD VI. AND THE BIBLE.

KING EDWARD VI. has been called "the Josiah of England." When he came to the throne, at the age of ten, the people were glad, as they knew he had been taught to love the Holy Bible.

A few weeks after the death of his father, Henry VIII., the coronation of Edward took place; and when the three swords of state, which are borne before the sovereign on that occasion, were brought to him, Edward asked for the fourth. The noblemen, in wonder, inquired what he meant, and he replied, "The Bible; that is the Sword of the Spirit, and is better than these swords. That book ought to govern kings, for without it they are nothing and can do nothing. All we have of grace and salvation and divine strength comes from the Bible." The wise words were repeated everywhere, and the people in England who loved the truth looked now to see the kingdom of God soon set up on earth, since the king, although so young, knew so well the worth and the power of the Word of God.

It is also related of young Edward that on one occasion he ordered an attendant to get a book from a shelf in the library. The page was not tall enough to reach it, and took a large Bible which was by his side to stand upon, when the youthful king stepped forward and cried, "Not that book! that is God's book."

But the early promise of his reign was soon blighted. He was seized with disease, and died after a short reign of about six years.

WHAT SHALL WE DO WITH HIM?

It is an ugly brute, isn't it? But not a bit uglier than the hideous whiskey traffic it represents. The picture reminds us of Bunyan's description of Giant's Pope and Pagan sitting at the mouth of their cave among the bones of their victims, and growling with rage that they cannot get at the pilgrims in the king's highway, as they used to. The best thing that can be done with the vicious beast in the picture, which has destroyed so many lives, and ravaged so many homes, would be to cut its ugly head off. This we hope that total prohibition of the liquor traffic will shortly do.

TOBACCO EXAMPLES.

If tobacco be injurious, leading not only to the almshouse, but to the hospital, death and hell, how great the sin of smoking, chewing, snuffing and raising tobacco. "What should it profit a man if he gain the whole world and lose his own soul?" Friend, parent, Christian, what is the worth of a soul? Ask heaven! Ask Calvary! Estimate eternity! If you cannot find the answer, beware how you lead men down to death!

The sums paid for tobacco are the price of blood; the pieces of silver which you pay for the abominable privileges of offending the Church, betraying the Lord Jesus, committing physical and spiritual suicide, and crimsoning your hands with the blood of souls. These are the talents which you have worse than wasted,—talents which you have prostituted while in possession of the highest moral power in the universe, viz.: example. By this you lead men and women, yes, innocent children and youth into abominable slavery and idolatry, into the living death of carnal appetite, perilling their souls' eternal interest, and making them, like yourself, agents of the devil, to multiply the seed you are sowing. The higher your position in society, the greater your influence; the more evil you are producing. Are you a professing Christian, claiming to be a living epistle, the light of the world, to do all things, whether you eat or drink, to the glory of God? Are you a minister of Christ, an example to the flock of God? How infinitely harmful is your example! In the great day of God you shall reap the fruits of your doings. What a harvest of loss and corruption must spring from the seed which has been increasing since you commenced this filthy practice, and shall increase with the manifold productiveness of sin, unto the end of time. Oh, repent! "Cleanse yourselves from all filthiness of the flesh." Cleanse the temple of the Holy Ghost. O thou

stolful and wicked servant! What good you could have done with this tobacco money! How much hunger, nakedness, mental and spiritual want, sorrow and guilt you might have prevented and relieved, preached the Gospel through tracts, Bibles, etc., and thus have saved many souls from the eternal burning, and gladden earth and heaven! From these little fountains of benevolence, what streams of life and blessing might have flowed on, deepening and widening into mighty rivers down to the shores of time, bearing on their shining bosoms out into the broad ocean of eternity, rich treasures of joy to crown the Giver, and honour him who hath promised to reward him who "gives a cup of water only," and who hath said, "It is more blessed to give than to receive."

May God help each intelligent reader into whose hands these lines may fall, to make a wise use of time, talents and property, that the final reckoning may be with joy and not with grief.

THINK OF IT!!!

A New Story from the Author of "Matthew Mellowdown," "Nestleton Magna," "Simon Holmes, Carpenter," etc.

The Red, Red Wine.

A TEMPERANCE STORY

BY

J. Jackson Wray.

With Fine Photogravure Portrait of the Author, and six Full-page Illustrations.

Cloth, . . . \$1.00.

We have just issued in a handsome Canadian edition this fine temperance story of the late J. Jackson Wray. *The Joyful New* thus refers to it:

"This, as its name implies, is a temperance story, and is told in the lamented author's most graphic style. We have never read anything so powerful since 'Danebury House,' and this book in stern and pathetic earnestness even excels that widely-known book. It is worthy a place in every Sunday-school and village library; and, as the latest utterance of one whose writings are so deservedly popular, it is sure of a welcome. It should give decision to some whose views about Local Option are hazy."

WILLIAM BRIGGS,

Methodist Book and Publishing House, Toronto.

C. W. COATES, MONTREAL. S. F. HURSTIS, HALLOWAL.