

word for heathen nations, and so very forceful here, though passages like Exod. 33, 13; Josh. 3, 17; 4, 1, etc., prevent our laying much stress on it. VER. 23. This is retrospective, and gives an additional reason why the work was not completed in Joshua's day. It was to be gradual, and intermitted during times of apostasy.

### Berean Methods.

#### Hints for the Teachers' Meeting and the Class.

Draw map of Palestine showing "sea-coast plain," "mountain region," "Jordan," and "eastern table land."....Indicate on the map the parts held by the Israelites, and those occupied by the native peoples. (See General Statement and note on verse 12.) The heathen tribes might be shown in colored chalk, the Israelites in white. This will represent the condition of affairs at the opening of the period of the judges.... Show the downward steps of Israel in sin, and show how the same sins are committed now. The outline in the Analytical and Biblical Outline might be placed in the form of descending steps.... Find in this lesson the dangers of God's people, from whence they proceed, and to what they tend.... How God delivered Israel.... The judges, their office, authority, and (if time admits) their names. It would be a good plan to memorize the names of the fifteen judges in a supplemental lesson.... Two rivers in Europe, the Rhone and the Saone—one turbid, the other clear—unite their streams. For a distance they flow on without intermingling, but after a time they mix together, and then all the water is black and muddy; an image of fellowship with the world.... In Thomas Cole's celebrated paintings, "The Voyage of Life," the second picture represents a youth on a vessel seizing the helm, while his guardian angel watches from the shore. This is Israel when Joshua leaves it. The next picture shows the vessel on the edge of a cataract, in the midst of darkness and storms, and the guardian angel in the heavens above. Such was Israel in the period of the judges.

**References.** FREEMAN'S HAND-BOOK. VER. 13: Baal, 184; Baalim, 222; Ashtaroth, 304.

Give praise to God.  
How good thou art to me!  
Deep are the wounds which sin has made.  
Come, said Jesus' sacred voice.  
Hasten, sinner, to be wise.  
Come to Jesus, and be saved.  
God calling yet! shall I not hear?  
Weary child, by sin oppressed.  
Come to the fountain.  
I need thee every hour.  
All the way my Savior leads me.  
Will Jesus find us watching?

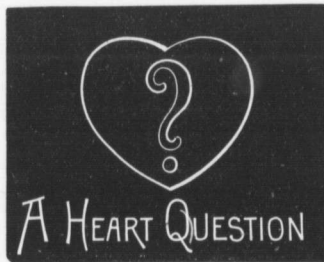
#### Lesson Word Pictures.

What crowds before the stupid images of Baal and Ashtaroth! Hear the plaudits of the people as the flames kindle and sacrifices consume away! How it shocks every reverent sentiment! This must be a foreign land! These must be barbarous idolaters! How well it is that there is one land into which God brought a peculiar people, snatched from idolatry, saved to the worship of the great Jehovah! What? Can there be any Israelites among these worshippers of Baal? If so, they are only spectators in the land of the Amorite or the Hittite. The rest are idolatrous foreigners. No, no, alas! These are all Israelites, the

people of God so called! This is the promised, the sacred, the holy land! O shame! Hang the heavens with sackcloth! Weep for the treachery of Israel! But see! The day of worship becomes the day of war. Those idolaters are massed into an army of defense, for the land has been invaded. How proud their posture! How calm, confident their waiting for the battle-charge! They are the descendants of warriors that heard Jericho's walls go down with an awful crash when Jehovah went marching round the city, who saw Israel's enemies flee in the day of the great battle of Gibeon. Come on, Moabite! Advance, Philistine! Swarm over Jordan, all ye barbarians! These are Hebrews that cannot be worsted. But hark! Hear the final shock of arms and the rush of hosts driving one another across a bloody field. But it is Israel that faints, that falters, that flees. God is not with them. Baal and Ashtaroth are their trust. Away into captivity are they swept. They grind in the house of bondage. They droop under the hot sun in the oppressors' fields. And hark! They cry to heaven. They moan. They wring their hands. They vow a better life if ransomed. And look! Who have risen up in the strength of the Lord? Lo, Othniel and Ehud, Shamgar and Samson, Deborah and Barak, Gideon and Tola, Jair and Jephthah! The strength of the Lord is in their arms. The courage of God is in their hearts. They break through the ranks of the oppressor. They snatch away the enslaved. Happy Israel, free once more; the exile at home! But the old judge is dead at last. He is carried to the tombs of his fathers. And now who again are at the altars of Baal? Who bring sacrifices? Who bow in reverence? Who shout in praise? Moabite and Hivite? Not these to-day, but Israel, ransomed of God, saved, yet bowing in thanksgiving before those senseless blocks! O people not of God but of Satan, what wonder if the nation is cursed of Jehovah, and idolatrous Canaanites still pollute the land of the once people of God!

#### Blackboard.

BY J. E. PHIPPS, ESQ.



The blackboard design is intended to supplement the teaching of the lesson. After the facts and truths connected with the lesson, in its relation to the past, have been discussed, then turn to the blackboard, and bring out the great heart question: IS THERE AN IDOL HERE? Another blackboard design:

WHATEVER SEPARATES  
MY HEART FROM MY GOD  
IS MY IDOL.  
—  
IDOLS.  
In Olden Time. In Present Time.  
A DUMB IMAGE. A LIVING DESIRE.