

LESSON I tells how Joshua was told to lead the Israelites into Canaan. Who was Joshua? **The servant of Moses.** Who told him to go into Canaan? **The Lord.** What did he promise? **To be with him.** What did he tell him to do? **To keep all the law.**

LESSON II.—What lay between Israel and Canaan? **The river Jordan.** Who opened a way through the river? **The Lord.** What did the priests carry? **The ark.** What happened when they touched the water? **A dry path appeared.** What did this miracle show? **That God was with his people.**

LESSON III tells about the stones of memorial. From what place were these stones taken? **From the river.** How many stones were there? **Twelve.** Where were they set up? **In Gilgal.** At whose command? **At Joshua's command.** What were they for? **To tell the story of God's care.**

LESSON IV tells about the fall of Jericho. What was Jericho? **A heathen city.** Who gave it to the Israelites? **The Lord.** What did he command them to do? **To march around the city.** What did the priests do? **They blew on trumpets.** What did they carry? **The ark of God.** What fell on the seventh day? **The walls of the city.**

LESSON V.—Who disobeyed the Lord? **Achan.** To what did his disobedience lead? **To defeat at Ai.** Why were the Israelites defeated? **God did not fight for them.** What did Joshua do? **He prayed to the Lord.** What did the Lord show Joshua? **The sin of Achan.** What did Joshua do? **He put Achan to death.**

LESSON VI.—What two spies brought a good report from Canaan? **Caleb and Joshua.** What did Moses promise to give to Caleb? **Hebron.** What did Caleb now come to tell Joshua? **Of this promise.** Why had Moses given Caleb this land? **Because Caleb believed God.**

LESSON VII.—What tribes crossed the Jordan with the Israelites? **The two and a half tribes.** Where did these men live? **In Gilgal.** Why did they cross the Jordan now? **To help their brethren.** When did they return to their homes? **When Canaan was conquered.** What did they take home with them? **Cattle and gold and silver.**

LESSON VIII tells about a great meeting. Who called the people to Shechem? **Joshua.** Of what did he remind them? **Of all God's goodness.** What did he ask them to choose? **Whom they would serve.** What did the people say? **We will serve the Lord.**

LESSON IX tells how the Israelites forgot their promise to serve the true God. In what did they disobey the Lord? **In not driving all the Canaanites out.** What did they learn of the Canaanites? **To worship idols.** What did this bring upon them? **The Lord's anger.** What did he give them when they repented? **Judges.** How long was Israel ruled by judges? **More than three hundred years.**

LESSON X shows how a weak army became strong. What heathen nation had driven the Israelites from their homes? **The Midianites.** Who was raised up to deliver Israel? **Gideon.** How many men gathered to fight with him? **More than thirty thousand.** What did the Lord want to teach the Israelites? **That their strength was in him.** How many were sent away? **All but three hundred.** What was gained through this small army? **A great victory.**

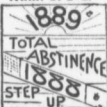
LESSON XI gives the story of Samson's death. Who were now the enemies of Israel? **The Philistines.** Who was raised up to deliver Israel? **Samson.** What was given to Samson? **Very great strength.** How did he lose it? **By self-indulgence.** Into whose hands did he fall? **The hands of his enemies.** When did Samson's strength return? **When he repented.** What did he pull down upon his enemies? **Their idol temple.**

LESSON XII is the beautiful story of Ruth. Who was Ruth? **The daughter-in-law of Naomi.** What was she willing to leave? **Her home and country.** For whose sake? **For Naomi's sake.** What did she say to Naomi? **"Thy God shall be my God."** To what place did Ruth and Naomi go? **To Bethlehem.**

TEMPERANCE LESSON.

Dec. 30.

Num. 6. 1-4.



[Commit to memory verse 3.]

1 And the Lord spake unto Mo'ses, saying,

2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Naz'a-rite, to separate themselves unto the Lord;

3 He shall separate himself from wine and strong drink, and shall neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

4 All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.

General Statement.

In every land and in every age there have been found people who desired to devote themselves peculiarly to the service of God, either in active works for his cause, or in a life of meditation and prayer. Under the Israelite dispensation such persons were called Nazirites, "people set apart, or consecrated." Their consecration was never compulsory, but always voluntary. It might be a vow for a definite time and purpose, or it might be for life. There were three outward signs of the ancient Nazirites. They never allowed razor or scissors to touch their hair, but left it to grow long during their vow; under no circumstances would they touch a dead body, and they avoided all wine or fruit of the grape. So careful were they in this particular that they never ate a ripe grape, or touched a grape-vine. We cannot from their example prove that it is wrong to eat grapes or to drink wine, for some of the best men in the Bible were not Nazirites, and of the one perfect Man it is said that "he came eating and drinking." Yet there is a lesson in the Nazirite's total abstinence. It shows that there is danger in the cup, and that he who would live wholly consecrated would do wisely to keep himself from its fascinations.

Explanatory and Practical Notes.

Verse 1. The Lord spake unto Moses. This is an expression frequently recurring in the portions of the Pentateuch devoted to the laws of Moses. It may mean that each precept was given directly, by a divine voice, to Moses; or it may mean that the mind of Moses was divinely guided in making the laws.

2. When either man or woman. Either a man or a woman could make these vows; but in the case of a married woman the vow must be sanctioned by her husband, in order to be of binding force. **A Nazarite.** The Rev. Ver. has "Nazirite," which is the correct word, and should be used in all cases; especially since it avoids the possibility of being mistaken for *Nazarene*. Our Saviour was a Nazarene, that is, an inhabitant of Nazareth in Galilee; but he was not a Nazirite, one under the peculiar vow here described. The word means "one who is separated or set apart." Some were thus set apart during their entire life-time, as Samson (Judg. 13. 7), Samuel (1 Sam. 11), and John the Baptist (Luke 1. 15). Others made a vow for a definite time, as in the case of the apostle Paul. Acts 18. 19; 21. 23-26. To separate themselves unto the Lord. The Nazirite was regarded as one peculiarly consecrated to God, either for the performance of some special work or for general holiness and devotion. All Christ's followers should be Nazirites, consecrated to his service.

3. He shall separate himself from wine and strong drink. This was the principal distinguishing mark of the Nazirite, but not the only mark. He cut off all his hair at the time of beginning his vow, and then left it to grow long until his vow had expired. This was a constant reminder to himself and to all others of his vow. It was like a red-ribbed badge which we see now, telling every one that its wearer is a pledged