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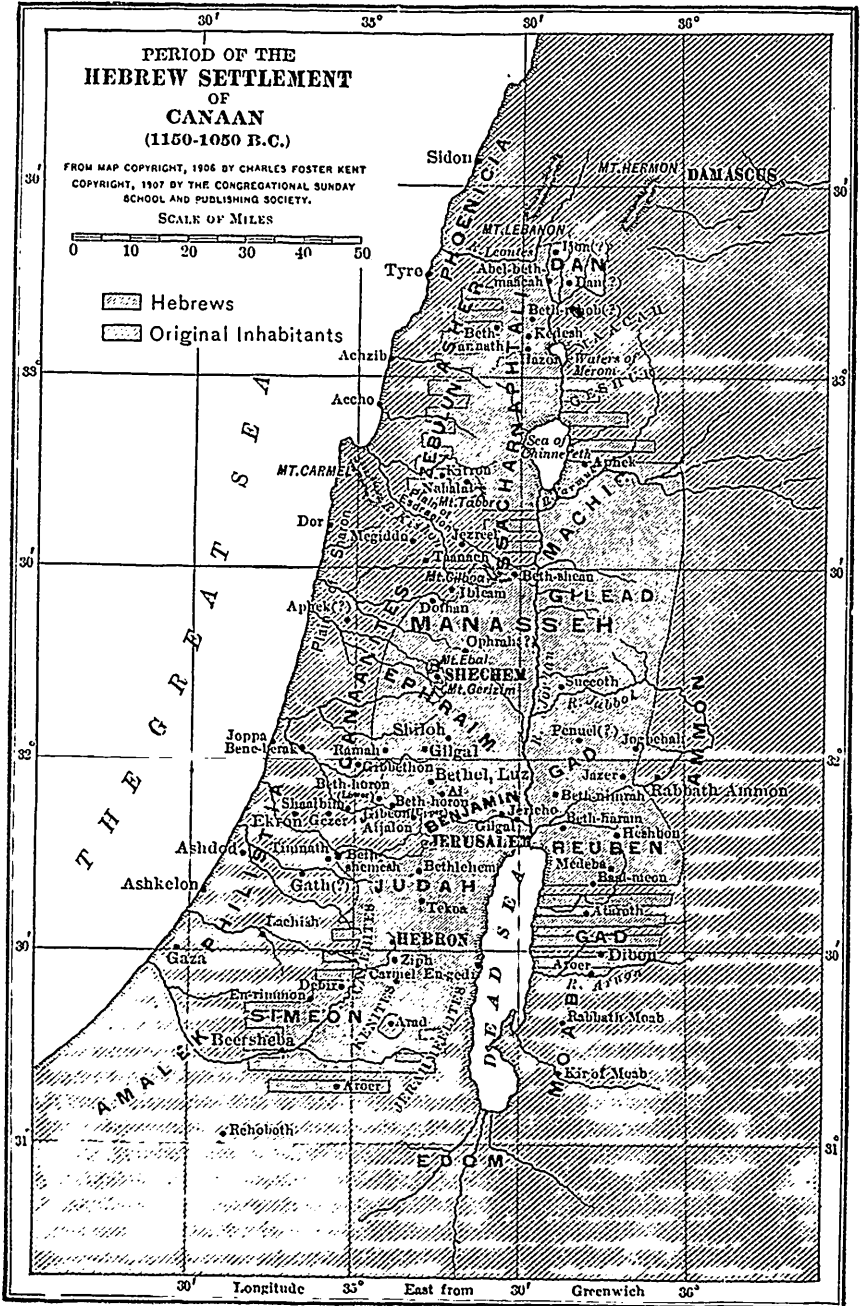
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The Home Study Quarterly

Rev. E. Douglas Fraser, D.D., Editor
J. M. Duncan, B.D., Associate Editor

Vol. XIII.

October, November, December, 1907

No. 4

Something

Something that stirs in the sapling,
Something that fuses the heart
Of him who wields the shovel
And him who seeks for art.
Back of the glowing vision
He may not wholly show
The poet hears it singing.
Whatever road they go
They always hear it calling
On city streets or sod ;
The voice is ever ringing,
And back of the voice is God.

—The Westminster

"Do It Myself"

A young lad had earned his first week's wages. From the time he was able to put the envelope into the collection plate, his father had shared up the "weekly offering" with the little fellow, who took no small pride on Sundays at church, in handing in "his own envelope". The habit had grown strong. Now he was earning money of his own ; and the very first Sunday morning, he came shyly to his father, who was preparing the envelopes, and said, "I'll do it myself, to-day, father".

That was a good habit, bearing good fruit ; and the lad will have to shake himself very hard to throw it off. He had come to feel that he was part of the church, responsible for its up-keep. It was a positive delight to him to give a part of his weekly pay to its support.

It's a habit worth forming ; for there is no better investment for boy or man to make, than in helping on with Christ's kingdom on earth. Reckon that a portion of all your earnings should go to this. If it should be but twenty-five cents a week, or ten, or even five, let it be held sacred for this purpose. The

church is your best friend. It is God's greatest gift to the world. You are doing a good thing for yourself, and become a partner with God, when you thus invest in His work.

On Developing Muscle

A TALK WITH THE SCHOLARS

By Rev. R. Douglas Fraser, D.D.

It is not by hearing some one else talk about it, that one develops muscle. The talker may be the most expert of "physical directors", and may enter delightfully into the minutest details as to the "training" to be gone through ; and the directions may be learned off by heart ; but the flabby muscle is flabby still. It develops only when it sets to work to develop itself. It is exercise that is needed. It is doing, that does it.

For example, try this on your Lesson preparation. You envy your teacher's grip of the Lesson—how much he sees in it, what wonderful things he gets out of it ; and how, in turn, it grips him, what joy he has in teaching it. The Lesson will take hold of the scholar, too, if he will only "get close up against it". This experiment in lesson study is worth while,—ten minutes a day (be sure it is ten minutes by the clock) spent in as close a study of the Lesson as one would give to an approaching school or college exam. That will be seventy minutes—an hour and ten minutes, in all, each week. In those seventy minutes, seek to accomplish these five things,—to understand each word in the scripture passage ; to be able to give the substance of the passage, with the book shut ; to know the geography of it, and just where the Lesson comes in in the scripture narrative ; to pick out at least one truth from the Lesson for practical daily life ; and to decide definitely

just how *you* are to live that truth out in *your* life. No fear of flabby muscles, if you will honestly follow up this plan for even one Quarter's Lessons. The weekly lesson will come to have a zest, like that of the stiff race for the runner who is "trained down".

Or, taking another instance, one of the Seven Things which you learned on Children's Day that "a scholar can do", was to give to Missions. Not an easy thing: it requires muscle, for there are so many pleasanter ways of spending money. But the effort to brace oneself, tones one up mightily. The Good Samaritan got more out of his kind deed than did the man to whose aid he came. It made him all the readier to do like deeds again. The first self denial makes the second easier. The desire for helping grows, as one helps. Try it.

A Brave Little Home Department

"Where there's a will, there's a way", finds ample illustration in the working out of the Home Department, which finds room for itself in the most unpromising places for organized work. A will to do it, a little holy ingenuity, and a little persistence,—and the thing is accomplished, as the following letter to the Editors shows:—

"Your letter to hand. I very much appreciate your kindly interest in our little Home Department. Sometimes one is apt to be discouraged, where there are so few, and those few scattered.

"The Presbyterians of our small community have kept going away, until there are not enough in numbers left to keep the regular Sunday School; so we made a Home Department of it. There are just nine adults at present on the list, and seven children. The mention of two families as requiring Lesson Helps referred to the two PRIMARY QUARTERLIES ordered from you. These go to the seven children mentioned above. The families are too far away from the church to attend Sunday School, or even to come regularly to the church services. We do our Home Department work by correspondence, and I understand from the parents, that they have just like a regular Sunday School every Sunday with their own family.

"I think myself, that, under the circumstances, this is the best one can do. The few remaining adults within visiting reach are visited every quarter. To the best of my knowledge, I think the Lessons receive due attention. Though I regret that we cannot have the little ones and all meet together, it seems to me one can reach them better than the older class."

And the writer adds:—"Pray for us, and with us, for the advancement of Christ's cause in our small corner"; which, we feel certain, every reader of the HOME STUDY QUARTERLY will do. Brave little Home Department!

The Geography Lesson

By Rev. J. M. Duncan, B.D.

What is the best way to use the Geography Lesson, with the Map? The best way to learn is to do. Try this plan. Taking the first map for the present Quarter, which is printed in Lessons I., II., III., and IV., draw on a good-sized sheet of paper the coast of the Mediterranean Sea, as outlined on the map. Draw also the Jordan, with the Sea of Galilee well up in its course, and the Dead Sea, into which it flows. Put in Mount Lebanon at the north and Beersheba at the south. This will give a view of the land to be divided amongst the twelve tribes of Israel. The boundaries of the territory given to each tribe may then be marked by dotted lines, and Mt. Nebo should be shown, from which Moses looked over the Promised Land.

Stop drawing now, and read over carefully the Geography Lesson, with the map you have drawn, close at hand. Learned in this way, the boundaries of the whole land, and of each tribe, will be easily remembered.

Keeping your sketch over from week to week until completed, for Lesson II., only the city of Adam needs to be added. Follow with the eye the course of the Jordan, and read what the Geography Lesson says about the wonderful valley down which this famous river flows. Picture in your mind its waters piled up at Adam, to allow the Israelites to go safely across. This Lesson mentions also a number of Canaanitish tribes. Put your pencil on the part of the country inhabited

by each of the tribes whose dwelling place is known.

Coming to Lesson III., Gilgal must be marked, where Israel first camped in Canaan, and Jericho, the first city captured by them. The Geography lesson tells about this famous city.

Lesson IV., has three places to be put in. First, there is Ai, and near it Bethel. It was at Ai that Israel was defeated, and was afterwards victorious. The story is told in Between the Lessons, Lesson IV. Then we come to a very famous place, Hebron. We have heard of this city before, and the Geography Lesson tells us something additional about it.

Carrying out this plan, your map will grow week by week, and it will be like following the very footsteps of Israel as they enter the Land of Promise. The succeeding Maps and Geography Lessons may be used in a similar way.

Some Indian Friends

By Rev. J. A. Cormie, B.A.

The train was passing within sight of a big building, behind which lay a well worked farm. The man who knows it all, explained that it was an Indian school belonging to one of the churches, the Presbyterian, he thought, and that it did not matter with which it was connected, as it was a waste of money any way. "You can't do anything with an Indian", he said.

"Wait till I show you something", whispered my traveling companion; and two days later he took me down to see some Indian friends of his.

"These Indians are all Christian Indians", he said; as we entered the reserve. He pointed out the boundary line of the reserve, when we came to it, and if he had not done so, I should never have known whether we were on the Indian reserve or not. Behind us, the rolling prairie was covered with waving fields of wheat. Before us, were fields of wheat that waved in the rolling prairie just as beautifully. In the distance was the little brown church and, dotted over the reserve, were the houses of the Indians.

"There is the home of one of the church

elders", said my friend pointing to a neat little house sheltered behind a poplar bluff. "He has one hundred and forty acres of wheat this year." "That is more than some of his white neighbors", I replied.

His daughter came out as we drove up.

"How do you do?" she exclaimed. She had just come home, she told us, for her holidays, from the Regina Industrial School. At the school, she had assisted in the dispensary, and when she came home, she found her brother with a sprained knee, and she informed us that she was "applying hot fomentations" to it.

"The Secretary of the Woman's Foreign Missionary Society lives over there", and my driver pointed to another house. "Her husband is president of the Young Men's Christian Association of the reserve." "You don't say", I replied, "A. Y. M. C. A. and a W. F. M. S. ! That's not bad."

We were now on a trail that ran through the wheat fields. "This man has ninety acres of wheat this year", explained my guide, pointing to a field on our left. "Jim, here, on the right has one hundred acres. Jim is doing well."

We were now at the church. An acre of ground was fenced off with a neat fence, the posts of which were painted white. A gravel walk ran from the gate to the door, and at the rear was a stable. The door was locked, and we climbed to a window to look in. On the table before the pulpit was the remains of a bunch of prairie roses, placed there for the previous Sunday. On the organ were some more flowers. "This is prayer meeting night. I am sorry we can't wait for it." "They have a weekly prayer meeting here, then?" I asked. "Sure. It's an up to date congregation."

A top buggy drove up at this moment. "Hello, John", called my friend to the driver, "the crops look well". "Yes", he replied. "But we will soon need rain. There'll be a good crop, if we get plenty of rain."

A few minutes after we drove off the reserve. "That's what Christian education does for the Indians", said my friend, as we crossed the line into a white settlement. "It is, eh? That's not too bad", I replied.

Oak Lake, Man.

BIBLE DICTIONARY FOR FOURTH
QUARTER, 1907.

[For additional information in regard to certain of the Places, see Geography Lessons.]

Ad'-am. The city on the Jordan where the waters were held back while Israel crossed over.

A-mal'-ek-ites. A desert tribe descended from Esau.

Am'-o-rites. A Canaanitish tribe inhabiting the highlands on both sides of the Jordan.

An'-a-kims. A stalwart race settled about Hebron.

Be'-zer. The southernmost City of Refuge east of the Jordan.

Ca'-leb. One of the twelve spies sent into Canaan, who afterwards received from Joshua the uplands of Hebron as a possession.

Ca'-na-an-ites. The lowlanders of Canaan inhabiting the coast lands and the Jordan valley. The name was also given to the inhabitants of Canaan generally.

Eb'-en-e'-zer. "Stone of help". A memorial stone set up by Samuel at the place where the Lord discomfited the Philistines, 1 Sam. 7 : 10, 12.

E'-li. The high priest during the early days of Samuel. He lived at Shiloh.

E'-phra-im. One of the twelve tribes of Israel. Their territory was in central Palestine.

Esh'-ta-ol. A town 13 miles to the west of Jerusalem.

Eu'-phra'-tes. A large river of Western Asia, flowing into the Persian Gulf.

Gid'-e-on. One of the most famous of Israel's judges. He inflicted a great defeat on the Midianites, and governed Israel for forty years.

Gil'-gal. Near Jericho, the first camping place of the Israelites after crossing the Jordan, and their headquarters during the conquest of Canaan.

Gir'-ga-shites. A tribe of Canaan; their dwelling place is unknown.

Go'-lan. The northernmost City of Refuge east of the Jordan.

He'-bron. The southernmost City of Refuge west of the Jordan. See also on Caleb.

Hit'-tites. A powerful tribe in the north of Canaan.

Hi'-vites. One of the tribes dwelling in Canaan before the conquest of the country by the Hebrews.

Jeb'-u-sites. A mountain tribe of Canaan dwelling at Jebus, that is Jerusalem.

Je-phun'-neh. The father of Caleb.

Jer'-i-cho. An important city in a plain six miles west of the Jordan.

Jor'-dan. The famous river of Palestine. It flows from Mount Hermon to the Dead Sea.

Josh'-u-a. Successor to Moses, and the leader of Israel in the conquest of Canaan.

Ju'-dah. A tribe of Israel settled in southern Palestine. From this tribe Christ sprang.

Ka'-desh-bar'-ne-a. A place 50 miles south of Beersheba.

Ke'-desh. A City of Refuge situated in Naphtali.

Kir'-jath-ar'-ba. "City of Arba", the old name for Hebron, so called from its founder, Arba, a famous giant.

Kir'-jath-je'-a-rim. The "Forest City". Situated in the hill country on the western border of Benjamin.

Leb'-a-non. Meaning "white"—a range of snow-covered mountains to the north of Palestine.

Ma-nas'-seh. The tribe of Israel descended from Joseph's elder son.

Mid'-i-a-nites. A wandering tribe of the Arabian desert.

Miz'-peh. "Watchtower". A small town on an elevation, some 3,000 feet above sea level, 4 miles northwest of Jerusalem.

Mo'-ab. The district east of the Dead Sea inhabited by the Moabites, who were descended from Lot.

Mo'-ses. Son of Amram and Jochebed. The deliverer of Israel from Egypt; and their lawgiver and leader through the wilderness. He died on Mt. Nebo, not being permitted to enter the Promised Land.

Na'-o-mi. A woman of Bethlehem, who migrated from that place, with her husband and two sons, and afterwards returned with Ruth, her daughter-in-law.

Naph'-ta-li. One of the twelve tribes of Israel. Their territory was in the far north of Canaan.

Pe-riz'-zites. A Canaanitish tribe.

Phil'-is-tines. A nation, noted for their progress in agriculture and commerce, and for their warlike spirit, inhabiting a strip of country on the southwestern coast of Canaan.

Ra'-hab. A woman of Jericho who showed kindness to the spies sent by Joshua.

Ra'-moth. The central City of Refuge east of the Jordan.

Reu'-ben. One of the twelve tribes; whose territory was east of the Jordan.

Ruth. See Naomi.

Sam'-son. A judge and deliverer of Israel from the Philistines, and famed for his great strength.

Sam'-u-el. The son of Elkanah and Hannah. The name means "asked of God". He was the last of the judges and first of the prophets.

She'-chem. An ancient and important city of Palestine, beautifully situated in a sheltered and fertile valley. It was a City of Refuge.

Shi'-loh. The place where the Israelites under Joshua set up the tabernacle. It long remained the religious centre of Israel.

Zar'-e-tan. A hill near the ford Damieh (see Adam).

Zor'-ah. The town about 2 miles southwest of Eshtaol (which see), where Samson was born, and where he was buried.

*AN ORDER OF SERVICE : Fourth Quarter

Opening Exercises

I. SILENCE.

II. SINGING. Ps. Sel. 80, Book of Praise. (It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

III. RESPONSIVE SENTENCES. Ps. 67.

Superintendent. God be merciful unto us, and bless us;

School. And cause His face to shine upon us;

Superintendent. That Thy way may be known upon earth,

School. Thy saving health among all nations.

Superintendent. Let the people praise Thee, O God;

School. Let all the people praise Thee.

Superintendent. O let the nations be glad and sing for joy :

School. For Thou shalt judge the people righteously,

Superintendent. And govern the nations upon earth.

School. Let the people praise Thee, O God;

Superintendent and School. Let all the people praise Thee.

IV. THE LORD'S PRAYER (in concert).

V. SINGING.

O day of rest and gladness,
O day of joy and light,
O balm of care and sadness,
Most beautiful, most bright !

On Thee the high and lowly,
Before the eternal throne,
Sing Holy, Holy, Holy,
To the great Three in One.

—Hymn 383, Book of Praise.

VI. PRAYER.

VII. SINGING. Psalm or Hymn selected.

VIII. BIBLE WORK. From the Supplemental Lessons.

IX. READING OF LESSON PASSAGE.

X. SINGING. Psalm or Hymn selected. (This Hymn may usually be that marked, "From the PRIMARY QUARTERLY".)

Class Work

[Let this be entirely undisturbed by Secretary's or Librarian's distribution, or otherwise.]

I. ROLL CALL, by teacher.

II. OFFERING, which may be taken in a class envelope, or class and report envelope.

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from the Supplemental Lessons.

IV. LESSON STUDY.

Closing Exercises

I. ANNOUNCEMENTS

II. SINGING. Hymn selected.

III. REVIEW FROM SUPERINTENDENT'S DESK; which, along with the Blackboard Review, may include one or more of the following items : Recitation in concert of Verses Memorized, Catechism, Questions on Missions, Lesson Title, Golden Text, and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)

IV. RESPONSIVE SENTENCES. Eph. 6 : 10, 14-17.

Superintendent. Be strong in the Lord, and in the power of His might.

School. Stand therefore, having your loins girt about with truth,

Superintendent. And having on the breastplate of righteousness;

School. And your feet shod with the preparation of the gospel peace;

Superintendent. Above all, taking the shield of faith,

School. Wherewith ye shall be able to quench all the fiery darts of the wicked;

Superintendent. And take the helmet of salvation,

School. And the sword of the Spirit, which is the Word of God :

V. SINGING.

Fight the good fight with all thy might, Christ is thy strength, and Christ thy right; Lay hold on life, and it shall be Thy joy and crown eternally.

—Hymn 251, Book of Praise.

VI. BENEDICTION, OR CLOSING PRAYER.

Lesson I.

JOSHUA, ISRAEL'S NEW LEADER

October 6, 1907

BETWEEN THE LESSONS—The Book of Joshua, to which the Lessons now pass, tells of Israel's conquest of Canaan and the division of the land amongst the twelve tribes. Their new leader, in Moses' place, was Joshua (see Num. 27: 15-23; Deut. 31: 3-7, 23). Belonging to the tribe of Ephraim (Num. 13: 8), he was therefore descended from Joseph, Gen. 41: 50-52. He was a brave soldier and skilful general. At Rephidim, he had led Israel in routing the Amalekites, Ex. 17: 8-16. He had taken sides with Caleb at Kadesh-barnea, against the ten cowardly spies, Num. 14: 6-9. For well-nigh forty years he had been Moses' closest and most trusted attendant.

GOLDEN TEXT—I will not fail thee, nor forsake thee.—Joshua 1: 5.

Memorize v. 7.* **THE LESSON PASSAGE**—Joshua 1: 1-11. Read Numbers 27: 12-23, Joshua, ch. 1.

1 Now¹ after the death of Mo'ses the servant of the Lord² it came to pass, that the Lord spake unto Joshua³ the son of Nun, Mo'ses' minister, saying,

2 Mo'ses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

3 Every place that the sole of your foot shall tread upon,⁴ that have I given unto you, as I said unto Mo'ses

4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your⁵ coast.

5 There shall not any man be able to stand before thee all the days of thy life: as I was with Mo'ses, so I will be with thee: I will not fail thee, nor forsake thee.

6 Be strong and of a good courage: for⁶ unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them.

7 Only be⁷ thou strong and very courageous,⁸ that

Revised Version—¹it came to pass; ²Omit it came to pass; ³to you have I given it, as I spake; ⁴border; ⁵thou shalt cause this people to inherit the land; ⁶Omit thou; ⁷to observe; ⁸have good success; ⁹affrighted; ¹⁰midst of the camp; ¹¹are to.

Daily Readings—(Courtesy, I. B. R. A.)—M.—Joshua, Israel's new leader, Joshua 1: 1-11. T.—Loyalty of the people, Joshua 1: 12-18. W.—Chosen by God, Numbers 27: 15-23. Th.—The book of the law, Deut. 17: 14-20. F.—Reading the law, Joshua 8: 30-35. S.—Obedience and trust, Prov. 3: 1-10. S.—Keeping the Commandment, 1 John 2: 1-8.

THE LESSON EXPLAINED



THEN JOSHUA COMMANDED THE OFFICERS OF THE PEOPLE"

I. AN APPOINTMENT CONFIRMED.—1, 2. After the death of Moses; and, of course, after the

thou mayest observe to do according to all the law, which Mo'ses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest⁹ prosper whithersoever thou goest.

8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and thou shalt have good success

9 Have not I commanded thee? Be strong and of a good courage; be not⁹ afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.

10 Then Joshua¹⁰ commanded the officers of the people, saying,

11 Pass through the¹⁰ host, and command the people, saying, Prepare you victuals; for within three days ye¹¹ shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it.

thirty days of mourning, Deut. 34: 8. The servant of the Lord; Moses' most honorable title. He is praised for his faithfulness in Heb. 3: 2. The Lord spake; to confirm Joshua's appointment as Israel's new leader (see Between the Lessons) and to strengthen him for his duties. Moses' minister; attendant, an example to all in his forty years of faithful service, and an encouragement in his promotion because he was faithful. Moses . . . is dead. The great worker has passed away, but God's work must go on. Arise; take Moses' place. Go over this Jordan; a command calling for courage and faith, for on the other side were powerful enemies. The land . . . I do give, etc.; and therefore no foes could prevent Israel's taking possession of it.

3, 4. Every place . . . your foot shall tread upon This was Israel's part: God had given them the land; they must go into it and conquer it inch by inch. AS I SAID UNTO MOSES. See Ex. 23: 30, 31 Deut. 11: 24. Joshua could build on these promises as on a solid rock. For the boundaries in v. 4, see Geography Lesson.

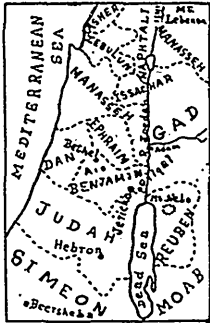
II. ENCOURAGEMENT GIVEN.—5-9. Not any man be able to stand before thee; because the power of the Almighty was backing him up. AS I WAS . . . SO I WILL BE. God never changes. His promises hold good in the present as surely as they

*The Scripture Memory Passages of the Supplemental Lessons are recommended as a substitute for those here given Sabbath by Sabbath. They will be found in the Supplemental Lesson Leaflets.

did in the past. **Not fail..nor forsake.** God's help is an ever flowing fountain, always sufficient and always at hand. **Be strong,** etc. Joshua must put all his energy and boldness into his work. **Do according to all the law** ; God's marching orders for Joshua and for all the people. **This book.** Moses had left the law in writing. **Not..out of thy mouth.** He was to read it and talk about it. **Meditate** ; study. **Do** ; obey its commands. **Prosperous..good success** ; the sure reward of obedience.

III. **WORK BEGUN.**—10, 11. **Commanded the officers** ; who conveyed the general's orders in time of war. **Prepare you victuals** (food). This was necessary, since the manna was soon to cease, ch. 5 : 12. **Within three days.** The crossing of the Jordan took place on the 10th day of the month, ch. 4 : 19. Joshua, therefore, gave his orders to his officers on the 7th, and the expedition of the spies (ch. 2) occupied from the 5th to the 8th. The message to the eastern tribes (vs. 12, 13) was sent during the same interval.

THE GEOGRAPHY LESSON



The map shows by dotted lines the territory allotted to each tribe in the Promised Land. The boundaries of the whole land are given in v. 4.

To the south lay the Wilderness, in which Israel had wandered during forty years, on their way from Egypt to Canaan. At the north was the snow-clad mountain range of Lebanon, visible from the camp on the plains of Moab. Eastward the land was to

extend to the Euphrates. It would thus include the portion of northern Palestine held by the Hittites, then a very powerful nation. The western boundary was to be the Mediterranean.

AN ORIENTAL SIDELIGHT

In very early times, books were written upon leather, for which parchment was substituted at a later date, and in the form of a long roll, with writing on one or both of its sides. Such a roll has been

found in Egypt dating as far back as B.C. 2000. It is practically certain that leather was used for the books of the Old Testament.

LESSON QUESTIONS

Of what does the book of Joshua tell ? In what relation had Joshua stood to Moses ? For how long ?

1-4 What was Moses' special title ? Where is his faithfulness praised ? Which parable of our Lord teaches that promotion in God's service depends on faithfulness ? (Matt. 25 : 14-30.) Who succeeded Moses ? What command was given to him ? What must Israel do in order to possess Canaan ? What were to be their boundaries ?

5-9 Why was Joshua invincible ? Show that God is unchangeable. (Ps. 102 : 25-27.) In what spirit must Joshua enter upon his work ? Where was he to find direction for his conduct ? What promise was made to him ?

10, 11 How were Joshua's commands made known to the people ? What were they told to do ? Why was this necessary ?

FOR DISCUSSION

1. Joshua's qualifications for leadership.
2. God's Word as a guide in the ordinary affairs of life.

A LESSON FOR LIFE

How the spirited steed bounds forward at the least touch of the spur ! Difficulties are spurs to the brave and energetic spirit. The harder the task, the heavier the responsibility, the more resolutely does the noble soul brace itself to carry these through. It counts as the best gift of God some stiff bit of work to be done, some stern battle to be fought.

Prove from Scripture—*That Jesus gives sufficient strength.*

Shorter Catechism—*Ques. 73. Which is the eighth commandment ? A. The eighth commandment is, Thou shalt not steal.*

The Question on Missions—(Fourth Quarter, FOREIGN MISSIONS IN CANADA—INDIAN.) 1. Amongst what Indians have we missions ? Amongst the Saulteaux of the Lake of the Woods, and the Ahts of Vancouver Island, who live by hunting and fishing, and amongst the Crees, Sioux and Assiniboines of the prairies, who used to hunt buffalo, but now farm and do a little hunting.

FOR WRITTEN ANSWERS

1. To what work was Joshua called ?
2. How was he encouraged ?
3. What use was he to make of God's law ?

Lesson III.

THE CAPTURE OF JERICO

October 20, 1907



A RAM'S HORN TRUMPET

GOLDEN TEXT—By faith the walls of Jericho fell down after they were compassed about seven days.—
Hebrews 11:30.

Memorize v. 20. THE LESSON PASSAGE—Joshua 6: 8-20. Read Joshua, chs. 5 to 8.

8 And it ¹came to pass, when Josh'ua had spoken unto the people, ²that the seven priests bearing the seven trumpets of rams' horns ³passed on before the Lord, and blew with the trumpets . . . and the ark of the covenant of the Lord followed them.

9 And the armed men went before the priests that blew ⁴with the trumpets, and the ⁵rearward came after the ark, *the priests* ⁶going on, and blowing with the trumpets.⁷

10 And Josh'ua ⁸had commanded the people, saying, Ye shall not shout, nor ⁹make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

11 So ¹⁰the ark of the Lord ¹¹compassed the city, going about it once: . . . and they came into the camp, and lodged in the camp.

12 And Josh'ua rose early in the morning, and the priests took up the ark of the Lord.

13 And ¹²seven priests bearing ¹³seven trumpets of rams' horns before the ark of the Lord went on continually, and blew with the trumpets; and the armed men went before them, ¹⁴but the rearward came after the ark of the Lord, *the priests* ⁶going on, and blowing with the trumpets.⁷

14 And the second day they compassed the city once, and returned into the camp: so they did six days.

Revised Version ¹was so, that; ²Omit that; ³before the Lord passed on; ⁴Omit with; ⁵rearward went; ⁶Omit going on, and; ⁷as they went; ⁸Omit had; ⁹let your voice be heard; ¹⁰he caused; ¹¹to compass; ¹²the; ¹³and the rearward; ¹⁴at the dawning; ¹⁵is; ¹⁶is; ¹⁷when ye have devoted it, ye take of the devoted thing; ¹⁸should ye make; ¹⁹accursed; ²⁰holy; ²¹and the; ²²that.

Daily Readings—(Courtesy, I. B. R. A.)—M—Joshua's vision, Joshua 5: 10-15. T.—The capture of Jericho, Joshua 6: 1-5. W.—The capture of Jericho, Joshua 6: 9-20 Th.—Singing and victory, 2 Chron. 20: 14-24. F.—Punishment of idolatry, Deut. 7: 1-11. S.—Mighty through God, 2 Cor. 10: 1-6. S.—"Wonderful things," Isaiah, ch. 25.

THE LESSON EXPLAINED

I. JERICO SURROUNDED.—8. When Joshua had spoken; repeating to the people the directions he had received, vs. 2-5. The "captain of the Lord's host", the leader of God's angel army, had appeared to Joshua with a drawn sword in his hand, signifying that he had brought his heavenly host to Israel's help. Seven priests. So there were "seven trumpets"; "seven" days to compass the walls; and "seven" repetitions of this on the "seventh" day, vs. 13-15. Seven was the symbol of everything connected with God. Its use here emphasizes the fact that the Lord Himself was leading His people. Trumpets of rams' horns; curved instruments resembling our cornets. Passed on before the Lord; that is, before the ark (vs 6, 7), the outward sign which showed that God was leading His people. Victory depended upon His presence.

9-11. Armed men; the warriors of Israel. Rearward (Rev. Ver.): that is rear guard, closing the procession and guarding the ark from behind. Priests . . . blowing . . . trumpets. Save for these

BETWEEN THE LESSONS—When all Israel had passed safely over the Jordan, Joshua, at God's bidding, set up at Gilgal, their first camping place in Canaan, a memorial altar built of twelve stones taken out of the Jordan, ch. 4: 1-8, 19, 20. Other twelve stones had been set up in the river where the priests had stood, ch. 4: 9. The people of Canaan were filled with terror at God's drying up the Jordan, ch. 5: 1. At Gilgal the Passover was observed, and on the following day the manna ceased, ch. 5: 10-12. In a wonderful vision, Joshua receives directions for the capture of Jericho, chs. 5: 13-15; 6: 2-5.

15 And it came to pass on the seventh day, that they rose early ¹⁵about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Josh'ua said unto the people, Shout; for the Lord hath given you the city.

17 And the city shall be ¹⁶accursed, even it, and all that ¹⁶are therein, to the Lord: only Ra'hah the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent.

18 And ye, in any wise keep yourselves from the ¹⁸accursed thing, lest ¹⁷ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel ¹⁸a curse, and trouble it.

19 But all the silver, and gold, and vessels of brass and iron, are ¹⁹consecrated unto the Lord: they shall come into the treasury of the Lord.

20 So the people shouted ²⁰when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, ²¹and the people shouted with a great shout, ²²that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

lung-drawn blasts, the march round the city for six days was in solemn silence. Not shout. The procession was to move in solemn silence, as engaged in a religious service. Compassed the city . . . once; marched completely round it, and then returned to their camp.

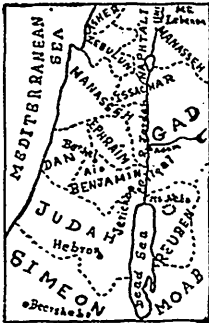
12-16. Second day . . . once . . . so . . . six days; a severe test this was, of Israel's faith and patience. Seventh day . . . seven times. See on v. 8. Joshua said . . . Shout; raise the war cry. The Lord hath given you the city. Victory always comes to those whom God leads.

II. JERICO DEVOTED.—17-19. City . . . devoted (Rev. Ver.); treated as belonging wholly to God, not to the victors. The devoting to God of Jericho, the first city captured in Canaan, was a token that Israel had received all the land from God. The inhabitants, except Rahab and her household (see ch. 2), were to be slain, and the city itself burnt with fire (vs. 21-25), while all the metals in the city were to go into "the treasury of the house of the Lord".

to be used for the Tabernacle services. Keep . . . from the devoted thing (Rev. Ver.); do not take for your own use what belongs to God. Lest . . . ye . . . make . . . Israel a curse; bring a curse upon the whole people through disobedience to His command. Since everything in Jericho not destroyed was to go into God's treasury, Achan (ch. 7) was guilty of sacrilege.

III. JERICHO CAPTURED.—20. The people shouted; giving vent at Joshua's command (v. 10) to their feelings, restrained till that moment. Wall fell down flat. Stone walls, like the Red Sea and the swollen Jordan, must make way for those whom God leads. Went . . . every man straight before him; each taking his own share in the capture.

THE GEOGRAPHY LESSON



About a mile west of the spot where Israel crossed the Jordan grows a magnificent old tamarisk tree, to the east of which are about a dozen small mounds. These the Arabs call Tell-elät Jiljülich ("the little hillocks of Gilgal"). It was here that Israel pitched their first camp in Canaan, and built their memorial altar of twelve stones. Some two or three miles westward of Gilgal is JERICHO, now containing,

a traveler tells us, "forty or fifty of the most forlorn habitations that I have ever seen. . . These houses, or rather huts, are surrounded by a peculiar kind of fortification, made of nubk, a species of bush very abundant in the plain. Its thorns are so sharp and the branches are so plaited together, that neither horse nor man will attack it."

AN ORIENTAL SIDELIGHT

"Enervated by the great heat, . . . and unable to endure on their bodies aught but linen, it was impossible that the people of Jericho could be warriors. . . No great man was in Jericho; no heroic deed was ever done in her. She has been called the 'key', and 'the guardhouse' of Judea; she was only the pantry. She never stood a siege, and her inhabitants were always running away."

LESSON QUESTIONS

Where was Israel's first camping place in Canaan?
 8-16 Who had come to Israel's help? Describe the order of the procession round Jericho. How often was it "compassed" on each of the first six days? Of what would the delay be a test? Which parable of our Lord teaches perseverance in prayer, in spite of delay in the answer? (Luke 18: 1-8.) How often was the city compassed on the seventh day? Explain the frequent use of the number "seven." What command did Joshua finally give? What assurance?

17-19 What was to be done with the inhabitants of Jericho? What with the city itself? What with the treasures found in it? Who in Jericho escaped destruction? How is this escape explained in Hebrews? (Heb. 11: 31.)

20 Describe the fall of the walls of Jericho. What is said of this in Hebrews? (Heb. 11: 30, 31.)

FOR DISCUSSION

1. Victories won by faith.
2. The destruction of Jericho's inhabitants: was it just?

A LESSON FOR LIFE

Napoleon once said, "God is on the side of the big battalions". But his big battalions did not save the proud emperor from defeat and exile. Little or big, weak or powerful, God is on our side only when we are right. And when we are right, no enemy can overcome us, no obstacle can hinder us. Fighting with us and for us, is the heavenly army, led by the "Captain of the Lord's host", and against these allies no power can prevail.

Prove from Scripture—That we can conquer all our foes.

Shorter Catechism—Ques. 75. What is forbidden in the eighth commandment? A. The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own or our neighbour's wealth or outward estate.

The Question on Missions—3. How did our Indian missions begin? Forty-one years ago the Rev. James Nisbet, with his family and helpers, drove in carts 400 miles across the prairie from the Red River, and began a mission among the wandering Indians of the Saskatchewan, at what is now the town of Prince Albert.

FOR WRITTEN ANSWERS

1. How was Israel's faith tested at the taking of Jericho?

.....

2. What were they forbidden to use for themselves?

.....

3. Whom were they to spare, and why?

.....

Lesson IV. CALEB'S FAITHFULNESS REWARDED October 27, 1907

BETWEEN THE LESSONS—After the capture of Jericho, Achan took some of the spoil consecrated to the Lord (see ch. 6 : 19, last Lesson). Joshua next led Israel in an attack upon the city of Ai, near Bethel; but they were defeated and driven back. The Lord told Joshua that the defeat was due to sin in Israel. The sin was brought home to Achan, and he and all his family, were put to death. Then Ai was captured and utterly destroyed. (See chs. 7 : 1 to 8 : 29.) Marching northward, Israel came to Mounts Ebal and Gerizim, one on either side of the famous vale of Shechem, where Joshua built an altar and caused the law of Moses to be read in the hearing of the people. After this solemn assembly, the conquest of Canaan proceeded step by step (chs. 9 to 12); and it was divided amongst the twelve tribes, chs. 13 to 24.

GOLDEN TEXT—Thou hast been faithful over a few things, I will make thee ruler over many things.—
Matthew 25 : 23.

Memorize vs. 7, 8. **THE LESSON PASSAGE**—Joshua 14 : 6-15. Read the chapter.

6 Then the children of Ju'dah¹ came unto Josh^ua in Gilgal; and Ca'leb the son of Jephun'neh the² Ke'nezite said unto him, Thou knowest the thing that the Lord³ said unto Mo'ses the man of God concerning me and⁴ thee in Ka'desh-bar'nea.

7 Forty years old was I when Mo'ses the servant of the Lord sent me from Ka'desh-bar'nea to⁵ spy out the land; and I brought him word again as⁶ was in mine heart.

8 Nevertheless my brethren that went up with me made the heart of the people melt; but I wholly followed the Lord my God.

9 And Mo'ses swore on that day, saying, Surely the land whereon thy⁷ feet have trodden shall be⁸ thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord my God.

10 And now, behold, the Lord hath kept me alive, as he⁹ said, these forty and five years,⁹ even since the Lord spake this word unto Mo'ses, while¹⁰ the children of Is'rael wandered in the wilderness; and now,

Revised Version—¹ drew nigh; ² Kenizzite; ³ spake; ⁴ concerning; ⁵ spy; ⁶ foot hath; ⁷ an; ⁸ to thee and to thy children; ⁹ from the time that; ¹⁰ while Israel walked; ¹¹ and to; ¹² Anakim; ¹³ and cities great; ¹⁴ it may be that; ¹⁵ and I shall drive; ¹⁶ he gave Hebron; ¹⁷ Omil Hebron; ¹⁸ Therefore Hebron; ¹⁹ the; ²⁰ Now; ²¹ beforetime was Kiriat-arba; ²² the greatest man.

Daily Readings—(Courtesy, I. B. R. A.)—M.—Caleb's faithfulness rewarded, Joshua 14 : 6-15. T.—Caleb's faith, Numbers 13 : 21-30. W.—Trust and courage, 2 Chron. 32 : 1-8. Th.—Confidence in God, Rom. 8 : 24-31. F.—The upright man, Psalm 18 : 25-35. S.—Reward of integrity, Luke 19 : 12-26. 8.—Faithful and unfaithful, Matt. 25 : 14-30.

THE LESSON EXPLAINED

I. A PROMISE RECALLED.—6. Then; when the conquered land of Canaan was to be distributed amongst the tribes. The children of Judah;



HEBRON—MOSQUE AND PART OF TOWN

members of the tribe to which Caleb belonged. Unto Joshua; who had been divinely appointed, along with Eleazar the priest, at the head of a commission of ten princes to divide the land, Num. 34 : 16-20. In Gilgal. Here the division of the land was to be made. Caleb; the first mentioned among the spies sent by Moses into Canaan from Kadesh-barnea.

Num. 13 : 6. Son of Jephuneh the Kenezite; a descendant of Kenaz, son of Esau, Gen. 36 : 15. Caleb's family were not originally Israelites; probably either he or his father was adopted into the tribe of Judah. Thou knowest, etc. Caleb recalls the Lord's words, forty-five years before, declaring that he and Joshua alone, of all the Israelites then living, should enter the Promised Land, Num. 14 : 24, 30.

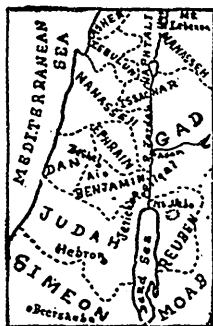
7-9. Forty years old; born, therefore, while the Israelites were still slaves in Egypt. Moses . . . sent me . . . to spy out the land (Rev. Ver.). On this single service rested Caleb's fame; but it marked him as a man of faith and energy. I brought . . . word . . . as . . . in mine heart. He had an honest heart and an honest tongue, and the courage of his convictions. My brethren. He had been brave enough to stand out against them all. Made the heart of the people melt; discouraged them (see Num. 14 : 1, 2). Moses swore. There is no record of this oath, but it was probably made in the hearing of Joshua. Whereon . . . thy feet have trodden; during the expedition of the spies. Wholly followed, etc. Caleb was thorough in his religion.

II. A PROMISE CLAIMED.—10-12. The Lord hath kept me alive. Caleb's heart was full of gratitude and good cheer. Forty and five years;

of patient waiting. This strong man could bide God's time. **Fourscore and five . . . as strong . . . as I was.** His old age was vigorous, because the life of his youth and manhood had been clean and filled with useful activity. **Give me this mountain;** the hilly region about Hebron. The old hero wished for nothing better than hard work and stern fighting. **Anakims;** a race of giants. **Cities were great and fenced;** with strongly fortified walls. **The Lord . . . with me;** the only sure guarantee of success. **Able to drive them out.** His faith had not weakened with the passing years (see Num. 13 : 30). Caleb finally drove out this formidable race, and occupied Hebron and its dependent towns permanently (see ch. 15 : 13-19).

III. A PROMISE FULFILLED.—12-15. Joshua blessed him; cheerfully granted his request, and prayed for his success. **Hebron . . . inheritance of Caleb.** He had seen the spot when he had entered Canaan with the spies. **Unto this day;** when the Book of Joshua was written. **Kirjath-arba;** city of Arba.

THE GEOGRAPHY LESSON



HEBRON, the highest city in Southern Palestine, is on a main road from Beersheba, through Bethlehem and Jerusalem, on to Bethel. The valleys about it are very fruitful. Hebron was a favorite residence of Abraham, and also a place of sojourn for Isaac and Jacob. Sarah died here, and was buried in the Cave of Machpelah, as were Abraham, Isaac and Rebekah, Jacob and Leah. Over this cave now stands a Mohammedan mosque, from which Christians are excluded. In 1882, however, the Prince of Wales, now King Edward VII., with others of his party, was permitted by the governor of Jerusalem to enter the mosque and to examine the cave beneath.

AN ORIENTAL SIDELIGHT

"All the visitors speak of the vineyards of Hebron. . . The grapes not disposed of in the market are dried into raisins, or the juice is boiled down into *dibs*, a kind of thick grape molasses, frequently mentioned in the Bible under the kindred name of *debcsh*, in some places translated 'honey', and in others 'manna'. Besides grapes, the olive and the fig are

the most important fruits of Hebron; but apricots, pomegranates, quinces, apples, pears, and plums also flourish, with proper care."

LESSON QUESTIONS

What place did Israel attack after the capture of Jericho? With what result? What was the cause of the defeat? How was Achan punished? What was the result of the second attack on Ai? Where was the law of Moses read to the people?

6-9 What was now about to be done with the land of Canaan? Who had been appointed to superintend the work? Who came to him? Where? From whom was Caleb descended? How did he come to belong to the tribe of Judah? Of what does he now remind Joshua? What service had he rendered? How had he shown his honesty and courage? To what oath did he refer? Which New Testament Book speaks of God's oath? (Heb. 6 : 17-20.) How does Peter describe the Christian's inheritance? (1 Pet. 1 : 4, 5.)

10-12 What inheritance did Caleb ask? Mention the difficulties he had to face. Whom did he trust? What task has Jesus set His followers? What is His promise? (Matt. 28 : 18-20.)

13-15 How did Joshua treat Caleb's request? What was the former name of Hebron?

FOR DISCUSSION

1. Difficulties: how they develop character.
2. The conquest of the world for Christ as the great work of the church.

A LESSON FOR LIFE

There is little power in a wire by itself. But when at one end of the wire there is the electrical dynamo, the machinery of a huge factory at the other end begins to move. If God's might is behind a man as he goes forward to his work, obstacles must remove out of the way, and no foe can stand against him. God and one man can overcome an opposing world. We have only to keep in touch with Him, and our success is assured.

Prove from Scripture—That the aged can serve God.

Shorter Catechism—Review Questions 73-75.

The Question on Missions—4. Name some of the pioneer missionaries. They were mostly men of Indian blood: Rev. John McKay, our eloquent Cree preacher, Rev. George Flett, who could preach in English, French, Cree, and Saulteaux, and Rev. Solomon Tunkansuiciye (meaning "His-own-grand-father"), a devoted Sioux missionary.

FOR WRITTEN ANSWERS

1. What service had Caleb rendered?.....

.....

2. What reward did he claim?.....

.....

Lesson V.

THE CITIES OF REFUGE

November 3, 1907

BETWEEN THE LESSONS—Chapters 15 to 19 describe the division of Canaan amongst the various tribes. Joshua and Eleazar the high priest (ch. 14 : 1) conducted the division, which was made by lot. Two urns, say the Jewish rabbis, were chosen, in one of which were placed little tablets with the names of the tribes, and in the other, similar tablets with the names of districts, and one tablet was drawn from each at the same time. As soon as the tribes had received their inheritance, the Lord directed Joshua to set apart Cities of Refuge (see Num. 35 : 9-34 ; Deut. 19 : 1-13).

GOLDEN TEXT—My refuge is in God.—Psalm 62 : 7.

Memorize vs. 2, 3. **THE LESSON PASSAGE**—Joshua 20 : 1-9. Read Numbers 35 : 6-34.

1 ¹ The Lord also spake unto Josh'ua, saying.
2 Speak to the children of Is'rael, saying, ² Appoint out for you cities of refuge, whereof I spake unto you by the hand of Mo'ses :

3 That the ³ slayer that killeth any person ⁴ unawares and unwittingly may flee thither : and they shall be ⁵ your refuge from the avenger of blood.

4 And ⁶ when he that doth flee unto one of those cities ⁷ shall stand at the entering of the gate of the city, and ⁸ shall declare his cause in the ears of the elders of that city, ⁷ they shall take him into the city unto them, and give him a place, that he may dwell among them.

5 And if the avenger of blood pursue after him, then they shall not deliver ⁹ the slayer up into his hand ; because he smote his neighbour ¹⁰ unwittingly, and hated him not beforetime.

6 And he shall dwell in that city, until he stand before the congregation for judgment, ¹¹ and until the

Revised Version—¹ And the Lord spake : ² Assign you the ; ³ manslayer ; ⁴ unwittingly and unawares ; ⁵ unto you for a ; ⁶ he shall flee ; ⁷ and ; ⁸ Omit shall ; ⁹ up the manslayer ; ¹⁰ unawares ; ¹¹ Omit and ; ¹² set apart ; ¹³ the hill country of ; ¹⁴ Kir'ath-arba (the same is Hebron) ; ¹⁵ beyond the ; ¹⁶ at ; ¹⁷ in ; ¹⁸ appointed cities ; ¹⁹ unwittingly.

Daily Readings—(Courtesy, I. B. R. A.)—M.—The cities of refuge, Joshua 20 : 1-9. T.—The previous command, Deut. 19 : 1-10. W.—Cities of the Levites, Numbers 35 : 1-15. Th.—Refuge in God, Psalm 18 : 1-19. F.—Sure and steadfast, Heb. 6 : 11-20. S.—My Refuge, Psalm 91. S.—The only Refuge, Psalm 62.

THE LESSON EXPLAINED

I. THE MANSLAYER'S PERIL.—1, 2. The Lord . . . spake unto Joshua ; as soon as the twelve tribes had received their respective portions of the Promised Land. Speak to . . . Israel. The Lord was the supreme Ruler of the people, and Joshua His representative. Assign you the cities of refuge (Rev. Ver.) ; namely, those referred to in the Lord's instructions to Moses, Num. 35 : 6-15. They were to be selected (Num. 35 : 6) from among the cities given by the other tribes to the tribe of Levi, to whom, since they had special charge of the Tabernacle and its services, and were therefore to be supported by the whole nation, no inheritance was allotted in the divisions of the land. (See ch. 21 : 1-3, 13, 27, 32, 36, 38.)

3. Manslayer . . . unwittingly and unawares (Rev. Ver.) ; by mistake or accident. Num. 35 : 16-23 describes a number of cases of killing without intention. Unto you for a refuge (Rev. Ver.) ; not for the wilful murderer, who was to be punished with death (Num. 35 : 31, 32), but only for any one who had slain a person without meaning to do so. From the avenger of blood ; the nearest of kin to the slain man, who was required, by the custom of the time, to take vengeance by killing the slayer in turn.

II. THE MANSLAYER'S PROTECTION.—4. He shall flee (Rev. Ver.) ; with the avenger, it may be, in hot pursuit. Deut. 19 : 3 required that roads should be built to the Cities of Refuge, and probably there were sign posts to show the way (see Oriental Sidelight). Stand at . . . the gate ; in the public square near the city gate, where courts were com-

monly held, Ruth 4 : 1, 2. Declare his cause ; state his case—the manslayer's preliminary examination. He must give the elders, or rulers of the city, good reason to believe that the killing had been unin-

death of the high priest that shall be in those days : then shall the ³ slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

7 And they ¹² appointed Ke'desh in Gal'ilee in ¹³ mount Naph'tali, and She'chem in ¹³ mount E'phraim, and ¹⁴ Kir'jath-ar'ba, which is He'bron, in ¹³ the mountain of Ju'dah.

8 And ¹⁵ on the other side Jor'dan ¹⁶ by Jer'icho eastward, they assigned Be'zer in the wilderness ¹⁷ upon the plain out of the tribe of Reu'ben, and Ra'moth in Gil'ead out of the tribe of Gad, and Go'an in Ba'shan out of the tribe of Manas'seh.

9 These were the ¹⁸ cities appointed for all the children of Is'rael, and for the stranger that sojourneth among them, that whosoever killeth any person ¹⁹ at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.



AT THE GATE OF AN EASTERN CITY

tentional. Give him a place ; receive him into the protection of the city, and permit him to reside there. This protection and permission were only for the time being, until the manslayer could be formally tried, in the presence of the pursuer. While waiting for this formal trial, the fugitive is to have a safe

dwelling place and adequate support. Having left home likely in haste and unprovided, he is to be cared for in the City of Refuge until his innocence is established.

5-6a. **Not deliver the slayer up**; but protect him until he had been regularly tried before the congregation; that is the local court, composed of the elders of the city. In this trial both the manslayer and the pursuer received a fair hearing.

III. **THE MANSLAYER'S PRIVILEGE.—6b-9** Until the death of the high priest the manslayer was permitted to remain in the City of Refuge. Here he was safe, though exiled from his home. Vss. 7-9 give the names and location of the Cities of Refuge. (For further information see Geography Lesson.)

THE GEOGRAPHY LESSON



CITIES OF REFUGE— These were six in number, forming three pairs, in the north, centre, and south, of Palestine, respectively, the members of each pair being nearly opposite each other, on the east and on the west of the Jordan. Thus no part of the country was far from a City of Refuge. The distance to be traveled in order to reach one of them could hardly have exceeded in any case 30 miles. Each

of these cities, being a Levitical city, would have a suburb of 2,000 cubits (Num. 35 : 5), or a little more than half a mile in every direction, so that the refugees might not be absolutely confined within the city walls.

AN ORIENTAL SIDELIGHT

According to the rabbis, it was the business of the Sanhedrin, the great council of the Jews, to keep the roads to the Cities of Refuge in the best possible repair. No hillock was left, no river was allowed over which there was not a bridge, while at every turning there were to be posts erected bearing the words, "Refuge, Refuge", to guide the unhappy man in his flight.

LESSON QUESTIONS

Who conducted the division of Canaan amongst the twelve tribes? What method was employed? What did the Lord now direct Joshua to do?

1-3 From amongst which cities were the Cities of Refuge to be selected? For whom was their protection intended? Who was "the avenger of blood"? What was expected of him? What punishment does sin deserve? (Rom. 6 : 23.)

4-6a What requirement was laid down regarding roads to the Cities of Refuge? Where was the fugitive received? By whom was he examined? What was the elders' duty if he appeared to be innocent of wilful murder? Before whom was he to be formally tried? How can we be justified before God? (Acts 13 : 38, 39.)

6b-9 How long must the manslayer remain in the City of Refuge? Name the Cities of Refuge to the east, and those to the west, of the Jordan.

FOR DISCUSSION

1. The provision for the manslayer : (1) its mercy, (2) its justice.
2. The Cities of Refuge as a type of Christ.

A LESSON FOR LIFE

There is a story of a man wandering on a dark night, over a trackless moor, seeking for shelter and rest. He comes, in turn, to gates marked Justice, Holiness and Truth. But into none of these can he enter, for he has not been righteous or pure or true. At last, weary and despairing, he comes to a gate marked Mercy. This gate is open, and bright robed angels stand ready to welcome the most sinful. God's mercy opens a door so wide and free, that through it the worst sinner may enter in.

Prove from Scripture—That God is our Refuge.
Shorter Catechism—Ques. 76. Which is the ninth commandment? A. The ninth commandment is, Thou shalt not bear false witness against thy neighbour.

The Question on Missions—5. How many Indian missions have we now? There are 21 in all, with a staff of 60 missionaries, of whom 9 are ordained ministers; a large number are women, who act as teachers and matrons in schools; and a few are educated Indians.

FOR WRITTEN ANSWERS

1. What protection was provided for the manslayer?

.....

2. Whom had he to satisfy that the killing had been unintentional?

.....

3. How long was he permitted to live in the City of Refuge?

.....

Lesson VI. JOSHUA RENEWING THE COVENANT WITH ISRAEL November 10, 1907

BETWEEN THE LESSONS—For several years the twelve tribes had been busy cultivating the land and making homes for themselves in their various possessions. In this work they had been interrupted by occasional wars with the native inhabitants of Canaan. These wars, were now for a time, practically at an end, and "the Lord gave them rest round about", ch. 21 : 43-45. Joshua, their great leader, now drawing near the end of his long and useful life, summons representatives of all the tribes to Shechem, and delivers two farewell addresses, chs. 23, 24. The Lesson is from the second of these addresses.

GOLDEN TEXT—Choose you this day whom ye will serve.—Joshua 24 : 15.

Memorize vs. 22-24. THE LESSON PASSAGE—Joshua 24 : 14-28. Read Joshua, chs. 23, 24.

14 Now therefore fear the Lord, and serve him in sincerity and in truth : and put away the gods which your fathers served ¹ on the other side of the flood, and in Egypt ; and serve ye the Lord.

15 And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve ; whether the gods which your fathers served that were ¹ on the other side of the flood, or the gods of the Am'orites, in whose land ye dwell : but as for me and my house, we will serve the Lord.

16 And the people answered and said, God forbid that we should forsake the Lord, to serve other gods ;

17 For the Lord our God, he it is that brought us up and our fathers ² out of the land of Egypt, from the house of bondage, and ³ which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the ⁴ people through whom we passed :

18 And the Lord drove out from before us all the ⁵ people, even the Am'orites which dwell in the land : therefore ⁶ will we also serve the Lord ; for he is our God.

19 And Josh'ua said unto the people, Ye cannot serve the Lord : for he is an holy God ; he is a jealous God ; he will not forgive your ⁷ transgressions nor your sins.

Revised Version—¹ beyond the River ; ² Omit up ; ³ up ; ⁴ that did ; ⁵ peoples ; ⁶ the midst of ; ⁷ we also will ; ⁸ transgression ; ⁹ evil ; ¹⁰ the ; ¹¹ unto ; ¹² hearken ; ¹³ he ; ¹⁴ against ; ¹⁵ sent the people away.

Daily Readings—(Courtesy, I. B. R. A.)—*M.*—The Assembly, Joshua 24 : 1-13. *T.*—Joshua renewing the covenant with Israel, Joshua 24 : 14-25. *W.*—Joshua renewing the covenant with Israel, Joshua 24 : 26-33. *Th.*—Samuel's exhortation, 1 Sam. 12 : 1-15. *F.*—Choose life ! Deut. 30 : 11-20. *S.*—Reasonable service, Rom. 12 : 1-8. *S.*—The first choice, Matt. 6 : 24-34.

THE LESSON EXPLAINED

I. A CHOICE PRESENTED.—14. Now therefore. Joshua had been recounting before the representatives of the tribes all that God had done for them and their fathers, beginning with the call of Abraham, vs. 2-13. **Fear the Lord, and serve him.** The Lord's goodness to them was the best of reasons why they should reverence and obey Him. **In sincerity and in truth.** No pretence can deceive God : He searches the heart, Jer. 17 : 10. **Put away the gods, etc.** Many in Israel, Joshua knew, were secretly worshipping idols, while pretending to worship the true God. **Serve ye the Lord.** Make this your choice, now and forever.

15. **Choose you this day.** Israel was free to choose, as we are; but they, and we, as well, must bear the consequences of the choice made. Two sorts of false gods are named : (1) gods . . . on the other side of the flood (the Euphrates), the home of Abraham before he went to Canaan, Gen. 11 : 31, and (2) gods of the Amorites, the most powerful of the Canaanite tribes, whose name, therefore, was often given to all these tribes, Gen. 15 : 16. **As for me and my house (family), etc.** Joshua and his house will stand for God, even if they have to stand alone amongst all the people of Israel.

20 If ye forsake the Lord, and serve strange gods, then he will turn and do you ⁹ hurt, and consume you, after that he hath done you good.

21 And the people said unto Josh'ua, Nay ; but we will serve the Lord.

22 And Josh'ua said unto the people, Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said, We are witnesses.

23 Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the Lord ¹⁰ God of Israel.

24 And the people said unto Josh'ua, The Lord our God will we serve, and ¹¹ his voice will we ¹² obey.

25 So Josh'ua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

26 And Josh'ua wrote these words in the book of the law of God, and ¹³ took a great stone, and set it up there under ¹⁰ an oak, that was by the sanctuary of the Lord.

27 And Josh'ua said unto all the people, Behold, this stone shall be a witness ¹⁴ unto us ; for it hath heard all the words of the Lord which he spake unto us : it shall be therefore a witness ¹⁴ unto you, lest ye deny your God.

28 So Josh'ua ¹⁵ let the people depart, every man unto his inheritance.

II. A CHOICE MADE.—16-18. God forbid . . . forsake the Lord . . . serve other gods.

Such conduct seemed to them horrible, profane and shocking. For. Pick out the four reasons in vs. 17, 18 for not forsaking the Lord. We also will (Rev. Ver.) ; they, as well as Joshua and his house, v. 15. He is our God. This is the people's sincere and enthusiastic choice.



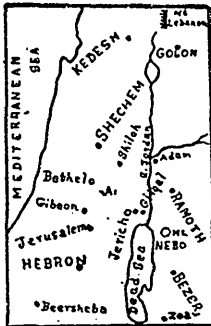
ANCIENT WRITING MATERIALS

III. A CHOICE CONFIRMED.—19-24. **Ye cannot;** that is, in your own strength: it is harder to serve God than you think, Even before Abraham left Ur of the Chaldees, people practised the art of writing. We read of documents written by the Hebrews at the time of their leaving Egypt on their journey to the Promised Land of Canaan

and the cost must be counted. **Holy**; and therefore cannot endure impurity in His people. **Jealous**; will not share the heart with any other god: **Will not forgive**; that is, unless the sin be honestly confessed and resolutely forsaken. **Nay**; but we will. Joshua's seeming opposition was like a hammer driving the nail in to the head. It strengthened the people's determination to serve God only. **Witness against yourselves**. Should they afterwards worship idols, their words of this day would testify against them. This challenge the people accepted. Again Joshua bids them put away false gods from among them, and a third time the people declare their resolve to serve the Lord. If they really mean what they say, they must prove their sincerity by forsaking, once for all, idolatry in every form. **Incline your heart**. True worship can come alone from a heart that loves God

25-29. Joshua made a covenant; confirmed the covenant between God and His people, made at Sinai (Ex. 24: 3-8) and renewed by Moses on the Plain of Moab, Deut. 29: 1. **A great stone . . . under the oak** (Rev. Ver.); the tree at which Abraham had received his first recorded promise of Canaan and had built his first altar, Gen. 12: 6, 7. **By the sanctuary**; holy place. The spot was regarded as such because Abraham and Jacob (Gen. 33: 18-20) had worshipped and sacrificed there. Perhaps the very altars used by them were still standing. **A witness**. The presence of the stone would be a constant reminder to the people of their solemn promise. Following the Lesson, is an account of Joshua's death and burial and of the burial of Joseph's bones, which closes the Book of Joshua.

THE GEOGRAPHY LESSON



Between the twin mountains of Ebal and Gerizim, whose summits are exactly two miles apart, lies the 'vale of Shechem' from a quarter to half a mile wide from north to south. "This valley is the most luxuriant in Palestine: long rivulets fed by no less than eighty springs run down the hill slopes, and murmur in the deep ravine." At the opening of the vale to the west is the modern town of Nablus, called by the Romans Neapolis, the ancient **SHECHEM**. "Surrounded by gardens and the darker green of the olive and lemon groves, it is a veritable oasis, a setting

worthy the central city and natural capital of the country", which Shechem is to this day.

LESSON QUESTIONS

How had the twelve tribes been occupied for several years? What interruptions had they suffered? What was now the condition of the country? Whom did Joshua call together? Where? For what purpose?

14, 15 Of what had Joshua been reminding the people? What command does he now give them? What does he bid them put away? What choice does he place before them? What does he say of his his own purpose? Which prophet made a similar appeal to his people? (1 Kgs. 18: 21.) What choice must the disciples of Jesus make? (Matt. 6: 24.)

16-18 What choice did the people make? What reasons did they give? Show that God's service is reasonable? (Rom. 12: 1.)

19-28 Why did Joshua not accept the people's first offer of service? What effect had his words on the people? Explain "covenant", v. 25. What monument of this covenant was set up? Where? Why was this place called the "sanctuary"?

FOR DISCUSSION

1. Reasons for choosing the service of God.
2. Why confess Christ?

A LESSON FOR LIFE

The choice is not between the true God and no god. For every one has some god, whom he loves and serves. It may be pleasure or money, or power. The questions to ask are: Does pleasure last? Can money give true joy? Will power satisfy? The answer to all these questions is a big NO, written all over the pages of history. Then, the only reasonable choice is to choose God and give Him our heart's love and our life's service.

Prove from Scripture—That we should choose God's service.

Shorter Catechism—*Ques. 77. What is required in the ninth commandment?* A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name, especially in witness-bearing.

The Question on Missions—6. What is done for Indian boys and girls? There are 15 schools, in which the children are trained to speak English and to live in a civilized way. The boys learn to farm and take care of cattle, and the girls to keep house. Especially, they receive Christian instruction.

FOR WRITTEN ANSWERS

1. What choice did Israel make at the appeal of Joshua?.....

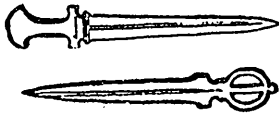
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2. What monument was set up of this choice?.....

.....

Lesson VII.

GIDEON AND HIS THREE HUNDRED November 17, 1907



EGYPTIAN SWORDS

GOLDEN TEXT—Ye shall not fear them : for the Lord your God he shall fight for you.—Deuteronomy 3 : 22. Memorize vs. 17, 18. **THE LESSON PASSAGE**—Judges 7 : 9-23. Read Judges chs. 6 to 8.

9 And it came to pass the same night, that the Lord said unto him, Arise, get thee down ¹ unto the host ; for I have delivered it into thine hand.

10 But if thou fear to go down, go thou with ² Phu'rah thy servant down to the ³ host :

11 And thou shalt hear what they say ; and afterward shall thine hands be strengthened to go down ¹ unto the host. Then went he down with ² Phu'rah his servant unto the ⁴ outside of the armed men that were in the ³ host.

12 And the Mid'ianites and the Amal'ekites and all the children of the east lay along in the valley like ⁵ grasshoppers for multitude ; and their camels were without number, as the sand ⁶ by the sea side for multitude.

13 And when Gid'eon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the ⁷ host of Mid'ian, and came unto ⁷ a tent, and smote it that it fell, and ⁸ overturned it, that the tent lay along.

14 And his fellow answered and said, This is nothing else save the sword of Gid'eon the son of Jo'ash, a man of Is'rael : ⁹ for into his hand ¹⁰ hath God delivered Mid'ian, and all the host.

15 And it was so, when Gid'eon heard the telling of the dream, and the interpretation thereof, that he worshipped, and ¹¹ returned into the ³ host of Is'rael, and said, Arise ; for the Lord hath delivered into your hand the host of Mid'ian.

16 And he divided the three hundred men into

Revised Version—¹ into the camp ; ² Purah ; ³ camp ; ⁴ outermost part ; ⁵ locusts ; ⁶ which is upon the sea shore ; ⁷ the ; ⁸ turned it upside down ; ⁹ Omit for ; ¹⁰ God hath ; ¹¹ he ; ¹² into the hands of all of them trumpets, and ; ¹³ with torches ; ¹⁴ For the Lord, and for Gideon ; ¹⁵ when ; ¹⁶ in pieces ; ¹⁷ torches ; ¹⁸ and they shouted, and put them to flight ; ¹⁹ they blew the three hundred trumpets ; ²⁰ and against all ; ²¹ as far as ; ²² toward Zererath, as far as ; ²³ by ; ²⁴ were gathered together ; ²⁵ Mid'ian.

Daily Readings—(Courtesy, I. B. R. A.)—M.—Sin and its consequences, Judges 6 : 1-10. T.—Gideon's call, Judges 6 : 11-24. W.—Gideon encouraged, Judges 6 : 25-40. Th.—Gideon and his three hundred, Judges 7 : 1-14. F.—Gideon and his three hundred, Judges 7 : 15-23. S.—"Not by might," Zech. 4 : 1-10; S.—Power in weakness, 1 Cor. 1 : 20-31.

THE LESSON EXPLAINED

I. MIDIAN'S CAMP.—9-11. The same night. Gideon (Do not miss reading the whole story of his call of God to deliver Israel from the invading Midianites and other tribesmen of the desert, ch. 6) had collected an army of 32,000 men, but 22,000 of these were sent home (v. 3), and the remaining 10,000 were reduced to 300 in the manner described in vs. 4-8. **Arise, get thee down ;** into the valley of Jezreel (see Geography Lesson) to give battle unto the host of the Midianites, etc., v. 12. Thus God bids Gideon go forward to drive out the invaders. **If thou fear, etc. ;** to make the attack. **Go . . . with thy servant ;** as spies by night. **Went he . . . outside of the armed men ;** the edge of the camp, where the soldiers were stationed to guard the unarmed women, children, shepherds, camel drivers (see v. 12), etc., of Mid'ian's host.

12-14 Children of the east ; a general name for the wandering tribes of Arabia. The Midianites and Amalekites are mentioned, because they made up the

BETWEEN THE LESSONS—The Book of Judges continues the history of Israel in Canaan after the death of Joshua. The people soon began to sin grievously against God, and, as a punishment, He permitted powerful enemies to oppress them sorely, and often to bring them into bondage. But, when His people repented, He raised up heroic leaders, to deliver them and rule over them. These leaders were called "judges" One of them was Gideon, of whom the Lesson tells.

three companies, and he put ¹² a trumpet in every man's hand, with empty pitchers, ¹³ and lamps within the pitchers.

17 And he said unto them, Look on me, and do likewise : and, behold, when I come to the ⁴ outside of the camp, it shall be *that*, as I do, so shall ye do.

18 When I blow ⁷ with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, ¹⁴ *The sword of the Lord, and of Gideon.*

19 So Gid'eon, and the hundred men that were with him, came unto the ⁴ outside of the camp in the beginning of the middle watch ; ¹⁵ and they had but newly set the watch : and they blew the trumpets, and brake ¹⁶ the pitchers that were in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the ¹⁷ lamps in their left hands, and the trumpets in their right hands to blow *without* ; and they cried, The sword of the Lord, and of Gid'eon.

21 And they stood every man in his place round about the camp : and all the host ran, ¹⁸ and cried, and fled.

22 And ¹⁹ the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, ²⁰ even throughout all the host : and the host fled ²¹ to Bethshih'tah ²² in Zer'erath, and to the border of A'bel-meho'lah, ²³ unto Tab'tah.

23 And the men of Is'rael ²⁴ gathered themselves together out of Naph'tali, and out of Ash'er, and out of all Manas'seh, and pursued after ²⁵ the Mid'ianites.

main portion of the invading army. **Like grasshoppers ;** that is, locusts, which sometimes swarm over Palestine, covering the ground for miles. **Camels ;** for carrying the women and children and baggage of the immense host. **A man (a Midianite soldier) . . . told a dream.** God has often used dreams to make His purposes known. (See Joseph's, Gen. 37 : 5-10, and Pharaoh's, dreams, Gen. 41 : 1-8.) **A cake of barley bread ;** a flat, round bannock, the commonest sort of food. Tumbling into the camp, it overthrew the tent (Rev. Ver.), that is, doubtless, the tent of the commander. This cake was the dreamer's picture of Gideon's army, and shows his contempt for it. **His fellow . . . the sword of Gideon, etc.** The second soldier, wiser than the first, dreaded the foe his companion despised.

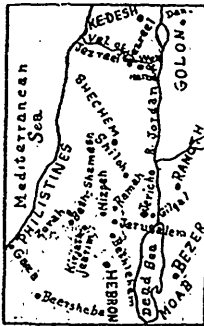
II. MIDIAN'S CONQUEROR.—15-21a. Gideon heard . . . worshipped ; so sure was he that the message of the soldier's dream was from God. **Arise.** No hesitation, now, but prompt, soldier-like obed-

ience. **The Lord hath delivered**, etc. Such faith was sure of victory. **A trumpet in every man's hand**; so that the Midianites would think that there was a large army of the Israelites, there being usually only one trumpet for a considerable company of soldiers. **Empty pitchers**; of earthenware, in which the lamps were to be concealed. **Middle watch**; about midnight, there being three watches in the night. **Blew . . . trumpets . . . brake . . . pitchers . . . held . . . lamps**. This was to bewilder the enemy. **The sword of the Lord, and of Gideon**. In this battle cry there was the assurance of victory. With the Lord of Hosts as their heavenly Leader, and with a brave and skilful general like Gideon, no foe could stand before Israel.

III. MIDIAN'S FLIGHT.—21b-23. **Stood . . . about the camp**. Divided into "three companies" (v. 16), they surrounded the immense force of the foe. **Every man's sword against his fellow**. In the confusion the Midianites began to kill one another. **Fled**, etc. Near the places mentioned were fords across the Jordan, by which the great host sought to escape. **Naphtali . . . Asher . . . Manasseh . . . pursued**, tribes bordering upon the valley of Jezreel.

THE GEOGRAPHY LESSON

The **VALLEY OF JEZREEL**, or **ESDRAELON** (the Greek form of the Hebrew Jezreel), is a marked feature in the geography of Palestine.



It breaks through the Central Range, running clear from the Maritime Plain to the Valley of the Jordan. Jezreel means "God's Sowing", and the name doubtless alludes to the luxuriant vegetation of the valley. It was the battle field of Palestine. In this valley, the invading Midianites were encamped, while Gideon and his three hundred were posted on a slope overlooking them.

At the foot of this slope was the **WELL OF HAROD**, out of which, but fed also by two other springs, issues a stream sufficient to work six or seven mills.

LESSON QUESTIONS

Of what does the Book of Judges tell? How did

FOR WRITTEN ANSWERS

1. What tribes invaded the land in the days of Gideon?
2. How did he receive an assurance of victory?
3. By what stratagem did he drive out the invaders?

Israel soon begin to act after Joshua's death? What did God do to punish them? What did He do when they repented? What were the leaders called whom He raised up?

9-14 Who had invaded Israel? Whom did God call to be a deliverer? To what number was his army reduced? In what manner? Whither did the Lord send Gideon? For what purpose? How numerous were the Midianites? Whom did Gideon hear telling his dream? To whom was it told? What was the dream? What did the second soldier say it meant? Which king of Judah defeated an army twice as large as his own? (2 Chron. 14: 9-15)

15-21a Describe Gideon's plan for routing the Midianites.

21b-23 Tell of the outcome of this plan. Whither did the invaders flee? From which tribes did men come to join in the pursuit? To what is Gideon's victory ascribed in Hebrews? (Heb. 11: 32.)

FOR DISCUSSION

1. God's part, and Gideon's, in the rout of the Midianites.
2. Ways in which God strengthens the faith of His servants.

A LESSON FOR LIFE

In days of old, when the Highland chieftains sent the fiery cross from clansman to clansman, every loyal follower instantly obeyed this summons to war. Disobedience was reckoned dishonor. Jesus, our great Leader, calls us to battle in the cause for which He gave His life. There can be no higher honor than to face difficulty and danger for His sake, and to win the world for Him. Never was there a fight so glorious, nor a victory so certain.

Prove from Scripture—That our real strength is in God.

Shorter Catechism—*Ques. 78. What is forbidden in the ninth commandment?* A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbour's good name.

The Question on Missions—7. What do the boys and girls do after they leave school? Most of them go back to the reserves, and make a living as farmers; and some of these are bright examples of success as civilized and Christian leaders amongst their own people.

Lesson VIII.

WORLD'S TEMPERANCE SUNDAY November 24, 1907

LESSON SETTING—Paul's Epistle to the Romans was written from Corinth, during the apostle's stay of three months in that city, in the year A. D. 58. For many years Paul had longed to preach the gospel in Rome, then the chief city of the world, ch. 15 : 23. The church at Rome contained two classes of converts, Jewish and Gentile, between whom differences had arisen. One point in dispute was, whether it was right for Christians to eat certain kinds of meat which were forbidden by the Jewish laws. In the Lesson, Paul deals with this question.

GOLDEN TEXT—Judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.—Romans 14 : 13.

Memorize vs. 19-21. **THE LESSON PASSAGE**—Romans 14 : 12-23.

12 So then ¹ every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more : but judge ² this rather, that no man put a stumblingblock ³ or an occasion to fall in his brother's way.

14 I know, and am persuaded ⁴ by the Lord Jesus, that ⁵ there is nothing unclean of itself : ⁶ but to him ⁷ that esteemeth any thing to be unclean, to him ⁸ it is unclean.

15 ⁹ But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not ¹⁰ him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of :

17 For the kingdom of God is not ¹¹ meat and drink : but righteousness, and peace, and joy in the Holy Ghost.

Revised Version—¹each ; ²ye ; ³in his brother's way, or an occasion of falling ; ⁴in ; ⁵nothing is ; ⁶save that ; ⁷who accounteth anything ; ⁸For if because of meat thy brother is grieved, thou walkest no longer in love ; ⁹with thy meat him ; ¹⁰eating and drinking ; ¹¹herein ; ¹²well-pleasing ; ¹³So then let us ; ¹⁴Omit the ; ¹⁵whereby we ; ¹⁶one another ; ¹⁷Overthrow not for meat's sake ; ¹⁸clean ; howbeit it is ; ¹⁹not ; ²⁰to do anything ; ²¹Omit or is offended, or is made weak ; ²²The faith which thou hast, have thou to thyself ; ²³judgment ; ²⁴Omit thing ; ²⁵approve ; ²⁶But ; ²⁷condemned ; ²⁸and.

Daily Readings—(Courtesy, I. B. R. A.)—M.—World's Temperance Lesson, Romans 14 : 12-23. T.—Our neighbor's good, Romans 15 : 1-7. W.—Avoiding offence, 1 Cor. 8 : 1-13. Th.—The mind of Jesus, Phil. 2 : 1-11. F.—The better life, Rom. 8 : 8-17. S.—Walking wisely, Eph. 5 : 6-21. S.—Avoiding the appearance of evil, 1 Thess. 5 : 14-28.

THE LESSON EXPLAINED

I. OUR JUDGE—12, 13. So then. Paul has been saying that God is the supreme Ruler, v. 11. To Him alone each (Rev. Ver.) must give account. Not therefore judge one another. It is not our business to pronounce sentence on the things that others do. Judge this rather ; pronounce this sentence, as to how we shall act ourselves. A stumbling block ; a temptation to sin, here likened to an obstacle on the road. Occasion to fall ; literally, a trap or snare, a second picture of temptation. Brother's way. Only God has the right to judge us ; but all about us have a claim on our sympathy and help.

II. OUR BROTHER—14-16. I know . . . in the Lord Jesus (Rev. Ver.). Since he had come into union and communion with Jesus, Paul saw things in their true light. Nothing unclean of itself. According to the Mosaic regulations, certain kinds of food defiled by being touched or eaten. Paul held, that these regulations were not binding upon Christians. To him that esteemeth, etc. If any one's conscience tells him that a particular sort of food will defile him, it will really be defiling to him to use it. If thy brother be grieved ; troubled because your example encourages him to disobey his conscience. Not charitably ; Rev. Ver., in love. Destroy not him . . . for whom Christ died. If Christ made so great a sacrifice to save him, it is surely a small matter for you to give up a certain kind of food for his sake. Good . . . evil spoken of. Liberty to eat and drink,

18 For ¹⁰ that ¹¹ in these things serveth Christ is acceptable to God, and approved of men.

19 ¹² Let us therefore follow after ¹³ the things which make for peace, and things ¹⁴ wherewith one may edify ¹⁵ another.

20 ¹⁷ For meat destroy not the work of God. All things indeed are ¹⁸ pure ; but it is evil for that man who eateth with offence.

21 ¹⁹ It is good ¹⁹ neither to eat flesh, nor to drink wine, nor ²⁰ any thing whereby thy brother stumbleth, ²¹ or is offended, or is made weak.

22 ²² Hast thou faith ? have it to thyself before God. Happy is he that ²³ condemneth not himself in that ²⁴ thing which he ²⁵ alloweth.

23 ²⁶ And he that doubteth is ²⁷ damned if he eat, because ²⁸ he eateth not of faith : ²⁸ for whatsoever is not of faith is sin.

Paul would say, is a good thing, but it is better not to use this liberty than to give others the opportunity of saying that you have led a brother astray.

Vs. 17, 18, 19, 20, give several marks of a true member of the kingdom of God. Edify (build up) . . . overthrow not (vs. 18, 19, Rev. Ver.). Apply this text to the use of strong drink — "Does it build up, or overthrow, Christian



PAUL
From a Roman Tablet of the Fourth Century

character and the kingdom of God?" Eateth with offence ; so as to cause others to sin against

their conscience V. 21 should settle for us the question whether we should use strong drink. Is it a thing whereby thy brother stumbleth, or is offended (caused to sin), or is made weak? In such a case, Paul, by precept and example, bids us abstain.

III. OUR CONSCIENCE.—22, 23. The faith which thou hast (Rev. Ver.); the assurance that the Christian is set free from Jewish regulations as to food and the like. **Have it to thyself.** Rejoice in your liberty before God, but be willing to refrain from using it, for the sake of others. **Happy, etc.;** if he does not use his Christian liberty so as to injure others. **Doubteth . . . condemned** (Rev. Ver.); guilty of doing what he does not believe to be right. **Not of faith . . . sin.** What we cannot do, remembering that we are Christ's, is wrong.

THE GEOGRAPHY LESSON

ROME was the capital of the mighty Roman empire, which, in Paul's day, extended from the Atlantic to the Euphrates and from Central Europe to Central Africa, with a population of nearly 120,000,000. The



city stood on seven hills on the banks of the Tiber. It is not certainly known how the gospel first reached Rome, but some think it was through Jewish pilgrims (Acts 2 : 10), who heard Peter preach on the Day of Pentecost.

CORINTH, on the isthmus of the same name, with its two ports, Lechæum on the west and Cenchreæ on the east, was called "the bridge of the sea." To the south of the city was the Acrocorinthus, a bold rock in height over 1,800 feet above sea level.

LESSON QUESTIONS

From what city did Paul write the Epistle to the Romans? What two classes of converts were there

in the church at Rome? What question was in dispute between them?

12, 13 To whom alone does Paul say each of us must give account? To what two things is temptation likened in v. 13? What did Jesus say of one who should cause a weak disciple to stumble? (Matt. 18 : 6, Rev. Ver.) Show that we are responsible for others. (1 Cor. 10 : 24.)

14-21 What Mosaic regulation is referred to in v. 14? Did Paul think that this regulation was binding on Christians? When was food "unclean" to a Christian? What sacrifice has Christ made for us? What should we be willing to sacrifice for others? (1 John 3 : 16.) What reason does v. 21 give for abstaining from strong drink?

22, 23 When should the Christian refrain from using his liberty? What great test of right and wrong in v. 23?

FOR DISCUSSION

1. When to insist upon our rights; when to yield them.
2. What is the best way of dealing with the drink traffic?

A LESSON FOR LIFE

A few years ago, a party of visitors were walking across one of the bridges at Niagara Falls. A lady of the party in some way fell through the railing of the bridge, but was caught on one of the lower girders. In an instant, a young Irish minister climbed down at imminent peril of his own life, and held her till help was brought and both were drawn up in safety. The chance to do such a heroic deed may never come to us; but we can often, by word and example, keep others from falling into sin, which is the worst danger

Prove from Scripture—That we should make sacrifices for others.

Shorter Catechism—Review Questions 76-78.

The Question on Missions—3. What is the Woman's Foreign Missionary Society doing for the Indians? This Society, together with the mission bands of children, provides all the money for work amongst the Indian women and children, and the ladies also provide hales of clothing to protect the destitute Indians from the cold winters of the Northwest.

FOR WRITTEN ANSWERS

1. How, according to some, did the gospel first reach Rome?.....
-
2. What question was in dispute in the church of that city?.....
-
3. What great reason does the Lesson give for abstaining from strong drink?.....
-

Lesson IX.

THE DEATH OF SAMSON

December 1, 1907

BETWEEN THE LESSONS—After his great victory, the people wished to make Gideon king, but he refused this title, and continued to rule as judge during twenty peaceful years, ch. 8 : 28. His son Abimelech, however, did become king, reigning three years, ch. 9 : 22. At his death, rule by "judges" was restored. Several less important holders of this office are named in ch. 10, and chs. 11 and 12 tell of Jephthah, one of the most famous. Then comes the story of Samson, who was raised up of God to judge Israel and to perform many valiant deeds against the Philistines, who were now their oppressors.

GOLDEN TEXT—Be strong in the Lord, and in the power of his might.—Eph. 6 : 10.

Memorize vs. 28-30. THE LESSON PASSAGE—Judges 16: 21-31. Read Judges, chs. 13 to 16.

21 ¹ But the Philistines ² took him, and put out his eyes, and ³ brought him down to Ga'za, and bound him with fetters of brass; and he did grind in the prison house.

22 Howbeit the hair of his head began to grow again after he was shaven.

23 ¹ Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Da'gon their god, and to rejoice: for they said, Our god hath delivered Sam'son our enemy into our hand.

24 And when the people saw him, they praised their god: for they said, Our god hath delivered into our ⁴ hands our enemy, and the destroyer of our country, which ⁵ slew many of us.

25 And it came to pass, when their hearts were merry, that they said, Call for Sam'son, that he may make us sport. And they called for Sam'son out of the prison house; and he made ⁶ them sport: and they set him between the pillars.

26 And Sam'son said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house ⁷ standeth, that I may lean upon them.

Revised Version—¹ And they; ² laid hold on; ³ they; ⁴ hand; ⁵ hath slain; ⁶ sport before them; ⁷ resteth; ⁸ rested, and leaned upon them, the one; ⁹ Omit of.

Daily Readings—(Courtesy, I. B. R. A.)—M.—Samson and the lion, Judges 14 : 1-9. T.—Philistines slain, Judges 15 : 9-17. W.—Samson defeated, Judges 16 : 4-20. Th.—The death of Samson, Judges 16 : 21-31. F.—The snare, Deut. 12 : 28-32. S.—Consent not I Prov. 1 : 7-19. S.—The gospel armor, Eph. 6 : 10-20.

THE LESSON EXPLAINED



DAGON, THE FISH GOD

The principal idol worshipped by the Philistines.

for his strength. For some of his wonderful feats, see chs. 14 : 5, 6; 14 : 19; 15 : 3-8; 15 : 9-14; 15 : 15-17; 16 : 2, 3. How he was at last captured is told in ch 16 : 4-20 Put out his eyes; to lessen the chances of escape, and render him harmless if he should escape. Fetters of brass; on hands and feet. Did grind; the work of the lowest slaves, if it was a hand mill, of asses or mules, if it was a larger mill. Hair . . began to grow; and with its growth the strength began to come back which he had lost when he had practically broken his

Nazirite vow, by putting it in Delilah's power to have his head shaven, vs. 17-19.

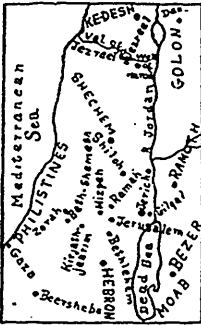
II. SAMSON MOCKED.—23-26. Lords of the Philistines; their chief men. Dagon their god. The name signifies "fish" (see Illustration). To rejoice; because the enemy they had so greatly dreaded was now in their hands. Our God hath delivered Samson. They impiously boasted in their god, as if he were stronger than the God of Israel. People saw him; gloating over the helpless prisoner. Praised their god; ascribing their triumph to this lifeless idol (see Ps. 115 : 4-8). Hearts were merry; with feasting and wine drinking. Call . . Samson; now at their beck and bidding. Make us sport; dance and make music. Apparently Samson was set to make sport in a sort of courtyard in front of the temple, where the common people gathered. Between the pillars. Dr. Thomson thinks that the temple was built on the brow of a hill, so that the back of the roof rested on the hill itself and the front on two pillars. Suffer (permit) me . . feel . . pillars . . lean upon them; as if for rest after his exertions.

III. SAMSON VICTORIOUS.—27, 28. House . . full; underneath the roof. Upon the roof; which was probably flat. The higher classes were probably on or under this roof. Avenged . . for my two eyes. No doubt Samson's desire for revenge was wrong (Rom. 12 : 19); but he had suffered great cruelty. Besides, the Philistines were

God's enemies, as well as his own, and he was right to be angry against them.

29-31. Let me die. Samson was content to lose his life, if he only might win one final victory for God and Israel. Bowed himself with all his might; pulling down the two pillars, one with each arm. House fell; under the weight of the "three thousand" on the roof. People.. therein; those under the roof. So Samson died in the moment of victory over his foe, and v. 31 tells of his burial between Zorah and Eshtaol (see Geography Lesson).

THE GEOGRAPHY LESSON



The PHILISTINES occupied a strip of territory in the southwestern part of the Maritime Plain, 50 miles long by about 15 wide. In the days of the Judges, they were the most active and aggressive nation in Palestine, of a fierce and warlike spirit, with a strong military organization and a widely extended commerce. GAZA was one of the five cities of the Philistines. It still exists as a town of, it is said, about 18,000 inhabitants. Near it are immense olive groves, the finest in Palestine; and the chief industry of the town is the manufacture of soap from the olive oil. ZORAH is about 15 miles west from Jerusalem, and ESHTAOL is about 2 miles northeast of Zorah.

AN ORIENTAL SIDELIGHT

"Here at Gaza, where we read of the 'grinding at the mill' in the ancient story of Samson, we still have the same operation ringing in our ears. The reason is, that this city has no mill-stream near it; there is neither wind nor steam mill, and hence the primitive apparatus is found in every house, and heard in every street."

LESSON QUESTIONS

Over whom did Gideon gain a great victory? To what position did the people wish to raise him? How did he treat their offer? For how long did he reign as judge? Which of his sons became king? What was the length of his reign? What office was re-

established at his death? Name the most famous of the judges between Gideon and Samson. Who were the oppressors of Israel in Samson's time?

21, 22 Give the name of Samson's father. By whom was Samson's birth announced? Mention some of his feats of strength. How was he at last captured by the Philistines? Why did they put out his eyes? With what did they bind him? At what work was he set? What vow had he broken? How? What is said in Ecclesiastes about vowing and not paying? (Ecc. 5:5.)

23-26 For what purpose did the Philistines gather together? What was the god Dagon like? For what did they praise him? For whom did they call? What did they compel him to do? Where did Samson rest?

27, 28 From whom did Samson seek strength? How did he overthrow the temple? With what result?

FOR DISCUSSION

1. The weakening effect of sin.
2. When anger is right.

A LESSON FOR LIFE

Sin always blinds and binds and grinds. The blinding comes first. Sin deceives with promises as false as they are fair. The binding quickly follows. Better a thousand times to have fetters of iron on hands and feet, than to be the bond slave of evil habit. And the sinner cannot escape the grinding. How sin crushes all that is fair and noble in human life! Let us see, with God's help, that sin does not blind us, and then we shall escape the binding and the grinding.

Prove from Scripture—That God hates sin.

Shorter Catechism—Ques. 79. Which is the tenth commandment? A. The tenth commandment is, Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.

The Question on Missions—9. What are some of the discouragements in Indian work? The Indian, like the white man, wants to please himself rather than to please God—and even more than in the case of the white man. The Indian's will is weak, and he is ready to follow the crowd, and so he readily yields to drinking and other bad habits.

FOR WRITTEN ANSWERS

1. By what means did the Philistines capture Samson?.....

.....

2. How did they treat him?.....

.....

3. What punishment did he bring upon them?.....

.....

Lesson X.

RUTH'S WISE CHOICE

December 8, 1907

THE LESSON SETTING—In the days of the Judges, a man named Elimelech, with his wife Naomi and his two sons, Mahlon and Chilion lived at Bethlehem. A famine, probably caused by drought, came upon the land, and Elimelech and his family went to dwell in the fertile land of Moab. Here Elimelech died, and his two sons married Moabitish wives, Orpah and Ruth respectively. After a while Mahlon and Chilion die likewise, and Naomi decides upon returning to Bethlehem. Her two daughters-in-law accompany her in her journey, probably as far as the boundary between Moab and Israel. There she bids them return to their own home in Moab.

GOLDEN TEXT—Thy people shall be my people, and thy God my God.—Ruth 1 : 16.

Memorize vs. 16, 17. **THE LESSON PASSAGE**—Ruth 1: 14-22. Read Ruth, chs. 1 to 4.

14 And they lifted up their voice, and wept again : and Orpah kissed her mother in law ; but Ruth clave unto her.

15 And she said, Behold, thy sister in law is gone back unto her people, and unto her ¹ gods : return thou after thy sister in law.

16 And Ruth said, Intreat me not to leave thee, ² or to return from following after thee : for whither thou goest, I will go ; and where thou lodgest, I will lodge : my people *shall be* my people, and thy God my God :

17 Where thou diest, will I die, and there will I be buried : the Lord do so to me, and more also, if ought but death part thee and me.

18 ³ When she saw that she was stedfastly minded to go with her, then she le speaking unto her.

Revised Version—¹ god ; ² and ; ³ And when ; ⁴ Omit then ; ⁵ the women said.

Daily Readings—(Courtesy, I. B. R. A.)—M.—A sad parting, Ruth 1 : 1-10. T.—Ruth's wise choice, Ruth 1 : 14-22. W.—Ruth and Boaz, Ruth 2 : 1-12. Th.—Kindness of Boaz, Ruth 2 : 13-23. F.—Boaz marries Ruth, Ruth 4 : 1-12. S.—The love of Christ, Eph. 3 : 14-21. S.—Inseparable love, Rom. 8 : 31-39.

THE LESSON EXPLAINED

I. THE DECISION.—14. They ; Orpah and Ruth. Lifted up their voice, and wept ; because either they must part with one who had become a mother to them, or they must leave their own country to go amongst strangers. Again. For the second time Naomi had bidden them return to their own people. At first they had both said they would go with her to Bethlehem, v. 10. Orpah kissed her ; and returned to her people. Ruth clave unto her ; with a tender, faithful love.

15. Behold. See in Orpah's return an example, which it were wise to follow. Sister in law . . . unto her people. The attraction of her own mother's home and life among her kindred was stronger than her love to Naomi or her interest in God's land and law. Unto her god (Rev. Ver.). By going back to her mother's house Orpah returned to the worship of the Moabites' god.

16, 17. Intreat me not to leave thee. Ruth had counted the cost, and nothing could move her from her fixed resolve. Or to return. For Naomi's sake she would give up home and kindred and country. Thou . . . I. Thenceforth these two would share the same lot. Thy people . . . my people. Strong indeed was the love which could overcome the ties of race and kindred. Thy God my God ;

19 So they two went until they came to Beth'lehem. And it came to pass, when they were come to Beth'lehem, that all the city was moved about them, and ⁵ they said, Is this Na'omi ?

20 And she said unto them, Call me not Na'omi, call me Mar'a : for the Almighty hath dealt very bitterly with me.

21 I went out full, and the Lord hath brought me home again empty : why ⁴ then call ye me Na'omi, seeing the Lord hath testified against me, and the Almighty hath afflicted me ?

22 So Na'omi returned and Ruth the Moabi'tess, her daughter in law, with her, which returned out of the country of Mo'ab : and they came to Beth'lehem in the beginning of barley harvest.

the best part of Ruth's choice. Where thou . . . there will I be buried ; a declaration of her resolve to be one with Naomi, in the other world, as well as in this world. The Lord do so to me, etc. ; a common form of oath.

II. THE JOURNEY.—18, 19a. Stedfastly minded . . . left speaking. The choice had been made and further opposition was useless. So they two went ; on their long and toilsome journey.

III. THE HOMECOMING.—19b-22. Came to Bethlehem ; where Naomi had a little property, ch. 4 : 3. City was moved. See Oriental Sidelight. Is this Na'omi ? Who left the place some ten years before this. Not Na'omi ; "winsome" "pleasant". Mar'a ; "bitter". Went out full ; rich, not in money, but in the possession of a husband and two sons. Home again empty ; be-

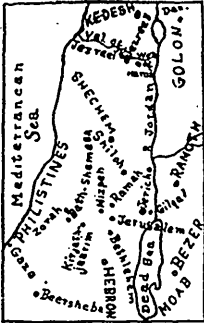
rest of both husband and sons. The Lord hath testified against me. Naomi thought that her troubles were a proof that the Lord was displeased with her ; but see Heb. 12 : 6. Naomi . . . and Ruth . . . came to Bethlehem in . . . barley harvest ; that is, in April. The beautiful story goes on to tell that Boaz, a rich kinsman of Naomi, took Ruth as his wife, and that she became the mother of Obed, the grandfather of King David (ch. 4 : 13-17), thus finding a place



REAPING WITH A SICKLE

amongst the ancestors of Jesus, Matt. 1 : 5. So great was the reward of her unselfish love.

THE GEOGRAPHY LESSON



MOAB was a region, about 50 miles long by 30 broad, east of the Dead Sea. It consisted chiefly of a rolling plateau, 3,200 feet above sea level, well adapted to pasturage. The ancient capital was Dihon. Here, in 1868, some French explorers found a slab of black basalt, known as the Moabite Stone, with an inscription by the king, Mesha, describing the victory gained over Moab by the allied armies of Israel

and Judah, recorded in 2 Kgs. 3 : 4-27.

BETHLEHEM is six miles from Jerusalem, a little east of the road to Hebron. Travelers are shown the Cave of the Nativity, where, it is said, Jesus was born, and the Well of David (see 2 Sam. 23 : 15-17). "The rugged hills to the east of the town are probably the pasture lands where David guarded his father's flocks... A short distance from Bethlehem, near the highway, is shown the tomb of Rachel."

AN ORIENTAL SIDELIGHT

Mrs. Ghosn el-Howie, of Mt. Lebanon, Syria, says, that even now, in that town, the return of a native from America, or even from the Hauran, the region south of Damascus, "is enough to move the whole region... A man has not time to salute his own family before neighbors crowd around him, enter his house, sit down, and pay a long visit, irrespective of his convenience. This is 'attention' on their part, and is responded to by the presenting of sweets, coffee and pipes by the women folk of the house, who are thus more or less engaged for several days."

LESSON QUESTIONS

Who was Naomi's husband? Name her two sons. Where did this family at first live? Why did they leave this place? Whither did they go? Who became the wives of Naomi's sons? Why did she decide upon returning to Bethlehem? Who set out

with her on the way? How far did the three go together? What did Naomi bid her daughters-in-law do?

14-17 How did they receive Naomi's bidding? What cause of grief had they? How did Orpah act? What did Naomi again urge Ruth to do? Give her reply. What was the best part of Ruth's choice? What form of oath did she use? Where did Jacob show a like persistence? (Gen. 32 : 26.) Which prophet acted in a similar manner (2 Kgs. 2 : 6.) Also, what woman in the New Testament? (Matt. 15 : 22-28.)

18-19 What effect on Naomi had Ruth's steadfastness? Whither did they go together?

20-22 How were they received at Bethlehem? Whose wife did Ruth become? What king was descended from her? Of what great One was she an ancestor?

FOR DISCUSSION

1. The advice of others : how far should it influence us?
2. Reasons for choosing the company of God's people.

A LESSON FOR LIFE

"Jehovah", says Professor McFadyen, "is indeed the God of Israel, who visits His own to bless them; but He can equally bless the children of another people." Richly, indeed, has God blessed our race and empire, but He is not less eager to bless the uncounted millions of the heathen who still know Him not. We show ourselves to be indeed His children by sending the gospel light that shines so brightly amongst ourselves, to scatter the darkness that fills so many lives and lands.

Prove from Scripture—That we should serve Jesus now.

Shorter Catechism—Ques. 80. What is required in the tenth commandment? A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbour, and all that is his.

The Question on Missions—10. With what success have Indian missions met? The simple fidelity of a Christian Indian often puts to shame the lukewarmness of those of us who have had far greater opportunities. The 300 church members and 350 pupils in mission schools testify to good work done

FOR WRITTEN ANSWERS

1. What was the great choice which Ruth made?

2. What opposition had she to overcome?

3. What was the outcome of her choice?

BETWEEN THE LESSONS—In our studies we pass from the story of his mother to the story of Samuel. He was born at Ramah, or Ramathaim (ch. 1 : 1), in answer to the prayer of his mother Hannah (ch. 1 : 11) who gave him to the service of God in the tabernacle at Shiloh. (For the places named, see Geography Lesson. At this time Eli was the high priest, and also a judge over Israel. It was a time of great confusion and disorder in the land (see Judges 21 : 25). Every man did that which was right in his own eyes. Samuel was raised up to restore order and to rule over Israel.

GOLDEN TEXT—Speak, Lord ; for thy servant heareth.—1 Samuel 3 : 9.

Memorize vs. 8-10. THE LESSON PASSAGE—1 Samuel 3 : 1-21. Read 1 Samuel, chs. 1 to 4.

1 And the child Sam^uel ministered unto the LORD before E^li. And the word of the LORD was precious in those days ; *there was no open vision.*

2 And it came to pass at that time, when E^li was laid down in his place, and his eyes began to wax dim, *that he could not see ;*

3 And ²ere the lamp of God ³went out ⁴in the temple of the LORD, ⁵were the ark of God was, and Sam^uel was laid down to sleep ;

4 That the LORD called Sam^uel : and he ⁵answered, Here *am I.*

5 And he ran unto E^li, and said, Here *am I* ; for thou calledst me. And he said, I called not ; lie down again. And he went out and lay down.

6 And the LORD called yet again, Sam^uel. And Sam^uel arose and went to E^li, and said, Here *am I* ; for thou ⁶didst call me. And he answered, I called not, my son ; lie down again.

7 Now Sam^uel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Sam^uel again the third time. And he arose and went to E^li, and said, Here *am I* ; for thou ⁶didst call me. And E^li perceived that the LORD had called the child.

9 Therefore E^li said unto Sam^uel, Go, lie down : and it shall be, if he call thee, that thou shalt say, Speak, LORD ; for thy servant heareth. So Sam^uel went and lay down in his place.

10 And the LORD came, and stood, and called as at other times, Sam^uel, Sam^uel. Then Sam^uel ⁵answered, Speak ; for thy servant heareth.

11 And the LORD said to Sam^uel, Behold, I will

Revised Version—(now his eyes had begun to wax dim, that he could not see); ²Omⁱere; ³was not yet gone out; ⁴Put in the temple of the LORD, where the ark of God was, after sleep; ⁵said; ⁶calledst; ⁷that I; ⁸from the beginning even unto the end; ⁹knew; ¹⁰did bring a curse upon themselves; ¹¹spoken; ¹²spake.

Daily Readings—(Courtesy, I. B. R. A.)—M.—Lent to the Lord, 1 Sam. 1 : 21-28. T.—Hannah's song, 1 Sam. 2 : 1-11. W.—A child minister, 1 Sam. 2 : 12-19. Th.—The boy Samuel, 1 Sam. 3 : 1-10. F.—The boy Samuel, 1 Sam. 3 : 11-21. S.—Children's praise, Matt. 21 : 1-16. S.—Jesus calls a child, Matt. 18 : 1-14.

THE LESSON EXPLAINED

I. CALLED.—1, 2. The child Samuel ; now probably a little over twelve years. (Compare Jesus



SHILOH

at twelve, Luke 2 : 42-49.) Ministered unto the Lord ; helped in the services of the tabernacle. Word of the Lord . . . precious ; that is, rare, because, owing to the wickedness of the times, God now

do a thing in Is^rael, at which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against E^li all ⁷things which I have spoken concerning his house : ⁸when I begin, I will also make an end.

13 For I have told him that I will judge his house for ever for the iniquity which he ⁹knoweth ; because his sons ¹⁰made themselves vile, and he restrained them not.

14 And therefore I have sworn unto the house of E^li, that the iniquity of E^li's house shall not be purged with sacrifices nor offering for ever.

15 And Sam^uel lay until the morning, and opened the doors of the house of the LORD. And Sam^uel feared to shew E^li the vision.

16 Then E^li called Sam^uel, and said, Sam^uel, my son. And he ⁵answered, Here *am I.*

17 And he said, What *is* the thing that the LORD hath ¹¹said unto thee ? I pray thee hide *it* not from me. God do so to thee, and more also, if thou hide *any* thing from me of all the things that he ¹²said unto thee.

18 And Sam^uel told him every whit, and hid nothing from him. And he said, It is the LORD : let him do what seemeth him good.

19 And Sam^uel grew, and the LORD was with him, and did let none of his words fall to the ground.

20 And all Is^rael from Dan even to Beer-she^{ba} knew that Sam^uel was established to be a prophet of the LORD.

21 And the LORD appeared again in Shiloh : for the LORD revealed himself to Sam^uel in Shiloh by the word of the LORD.

seldom spoke to the people through prophets. **No open vision** ; no message from God which was published amongst the people. **At that time** ; literally " on that day ", a day which Samuel could never forget. **Eli laid down** ; in some building connected with the tabernacle. **Eyes dim**. Old and half blind, he needed some one like Samuel at hand to wait upon him. **Lamp of God** ; the seven-branched lampstand, which stood in the Holy Place, Ex. 40 : 24. It was lighted in the evening, and burned until the morning, Ex. 27 : 20, 21. **Samuel laid down to sleep** ; not far from Eli, and ready to answer any call from him. **In the temple** ; a name used here and in ch. 1 : 9 for the tabernacle. Twice the Lord called Samuel, and the boy ran to Eli, thinking it was the old man's voice. **Did not yet know the Lord** ; did not understand God's way of speaking to His servants, though he knew Him, in the sense of loving and obeying Him.

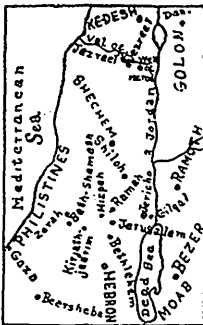
8-10. The third time. Again the Lord called, for He knew that Samuel, though inexperienced, was

willing to obey. **Eli perceived**, etc. He knew that God had been speaking to Samuel, and told the lad what to answer when he heard the voice again. God had spoken to Eli himself shortly before, through a prophet, ch. 2: 27-36. **The Lord came . . . stood . . . called.** This time He was seen as well as heard. Samuel answers as Eli directed him.

II. INSTRUCTED.—11-14. I will do a thing in Israel. The whole nation had sinned, and therefore must suffer. **Ears . . . shall tingle.** The news would shock the hearers, as a loud shrill sound thrills the ears with pain. **Perform against Eli.** The punishment was to fall most heavily upon him and his family. **Begin . . . make an end.** God's work is always thoroughly done. **Iniquity . . . he knew** (Rev. Ver.) . . . and **restrained . . . not.** Eli had merely given his sons a gentle reproof (ch. 2: 23,24) for their wickedness (ch. 2: 12-17), when he should have expelled them from the priesthood. **Not be purged**, etc. No sacrifice or offering could now prevent their being punished.

III. OBEYING.—15-21. Samuel feared to shew Eli. It was hard for the young lad to give so great pain to one whom he loved, and who had done so much for him. **Eli . . . said . . . God do so to thee**, etc. Let my fate be yours, if you do not tell me all. Then Samuel told him every whit, and Eli bowed submissively to God's will. The Lesson closes by telling that, from Dan . . . to Beersheba, that is, from north to south of Israel, God established Samuel's authority as a prophet, appearing to him again in Shiloh from time to time.

THE GEOGRAPHY LESSON



Due north 5 miles from Jerusalem is a cone-shaped hill, which may be the site of RAMAH, the birthplace, residence and burial-place of Samuel. The site, however, is not certainly known.

Traveling 18 miles on the great road from Jerusalem to Shechem, and then turning 1½ miles to the northeast, one comes to SHILOH. This place is 12 miles south of Shechem. Here Joshua divided Canaan by lot amongst the twelve tribes. For about 400 years, during the period of the Judges, the Ark of the Covenant and the Tabernacle were stationed

here, and Shiloh thus became the most revered sanctuary in the land. From Samuel's home at Ramah is was about 14 miles to Shiloh.

LESSON QUESTIONS

Where was Samuel born? To whose service did his mother give him? Where was the tabernacle at the time of the Lesson? Who was the high priest?

1-10 What was Samuel's age? What was his work? Why did God at this time seldom speak through prophets? Where was Samuel when God spoke to him? Whose voice did Samuel think it was? To whom did he go? How often did he go to Eli, thinking that he had called him? What did Eli, at the third time, tell him to do?

11-14 For what did the Lord tell Samuel He would surely punish Eli? What did He say would not prevent this punishment?

15-20 Why did Samuel hesitate to tell Eli all he had heard? How did Eli induce him to make all known to him? What title is given to Samuel in v. 20? How far did his authority extend?

FOR DISCUSSION

1. Our responsibility for the sins of others.
2. Difficult duties as a test of character.

A LESSON FOR LIFE

Everything comes to him who is ready. In a recent story, a common laborer got his foot firmly on the ladder to success, because in his spare moments he had studied engineering sufficiently to be able to carry out the plans of a chief engineer who was taken ill. We need not be over anxious about opportunities of serving God and our fellow man. They will come in good time, as surely as Samuel's opportunity came to him, if we fit ourselves for them by patient training and discipline.

Prove from Scripture—That we should heed God's Word.

Shorter Catechism—Ques. 81. What is forbidden in the tenth commandment? A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate motions and affections to anything that is his.

The Question on Missions—[FOREIGN MISSIONS IN CANADA—CHINESE.] 11. What is our church doing for the Chinese in Canada? Work is being carried on through Sunday Schools, Christian Associations, preaching services and personal visitation, by seven missionaries and a large number of Sunday School teachers and other workers.

FOR WRITTEN ANSWERS

1. What message concerning Eli did God give to Samuel?.....

.....

2. In what position was Samuel established?.....

.....

Lesson XII.

SAMUEL THE UPRIGHT JUDGE

December 22, 1907

BETWEEN THE LESSONS—Hophni and Phinehas, Eli's sons, were slain in battle with the Philistines, the ark was captured, and the shock of the news caused Eli's death, ch. 4 : 10-18. The ark proved troublesome to the Philistines, and was sent back to Israel, chs. 5, 6.

GOLDEN TEXT—Prepare your hearts unto the Lord, and serve him only.—1 Samuel 7 : 3.

Memorize vs. 12, 13. THE LESSON PASSAGE—1 Samuel 7: 1-13. Read 1 Samuel, chs. 5 to 7.

1 And the men of Kirjath-je'arim came, and fetched up the ark of the Lord, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the Lord.

2 And it came to pass, while the ark abode in Kirjath-je'arim, that the time was long; for it was twenty years: and all the house of Is'rael lamented after the Lord.

3 And Sam'uel spake unto all the house of Is'rael, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ash'taroth from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Phil'istines.

4 Then the children of Is'rael did put away Ba'alim and Ash'taroth, and served the Lord only.

5 And Sam'uel said, Gather all Is'rael to Miz'peh, and I will pray for you unto the Lord.

6 And they gathered together to Miz'peh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord. And Sam'uel judged the children of Is'rael in Miz'peh.

7 And when the Phil'istines heard that the children of Is'rael were gathered together to Miz'peh, the

Revised Version—¹ from the day that; ² heart; ³ the; ⁴ Mizpah; ⁵ whole burnt offering; ⁶ answered; ⁷ down; ⁸ within the border.

Daily Readings—(Courtesy, I. B. R. A.)—M.—Samuel, the upright judge, 1 Sam. 7: 1-13. T.—Samuel's integrity, 1 Sam. 12: 1-5. W.—Intercession of Moses, Num. 14: 11-21. Th.—Godly sorrow, 2 Cor. 7: 1-11. F.—Heart repentance, Joel 2: 12-19. S.—Returning, Luke 15: 11-24. S.—"Save, Lord!" Psalm 20.

THE LESSON EXPLAINED

I. THE PEOPLE'S REPENTANCE.—1, 2. **Men of Kirjath-je'arim.** See Geography Lesson. **Fetched up the ark;** from Beth-shemesh, a town on the borders of Judah and Philistia, where the ark had been left by the Philistines. The people of this place had asked to have it removed from amongst them. (See ch. 6: 13-21.) **House of Abinadab in the hill;** some elevation near Kirjath-je'arim. **Sanctified;** set apart to watch over the ark. **The time was long;** because during the twenty years Israel was sorely oppressed by the Philistines. **Lamented after the Lord;** as a child follows a father justly angry, seeking reconciliation with tears of sorrow. Israel was weary of the sin that had displeased God, and brought so great suffering upon themselves.

3, 4. **Samuel spake.** During the twenty years, his influence had been growing, and now he steps forward as the leader of the people. He appeals to them to forsake sin, and in particular the vile worship of Ashtaroth and Baalim, which were female and male deities respectively, worshiped by the Canaan-

lords of the Phil'istines went up against Is'rael. And when the children of Is'rael heard it, they were afraid of the Phil'istines.

8 And the children of Is'rael said to Sam'uel, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Phil'istines.

9 And Sam'uel took a sucking lamb, and offered it for a burnt offering wholly unto the Lord; and Sam'uel cried unto the Lord for Is'rael; and the Lord heard him.

10 And as Sam'uel was offering up the burnt offering, the Phil'istines drew near to battle against Is'rael: but the Lord thundered with a great thunder on that day upon the Phil'istines, and discomfited them; and they were smitten before Is'rael.

11 And the men of Is'rael went out of Miz'peh, and pursued the Phil'istines, and smote them, until they came under Beth-car.

12 Then Sam'uel took a stone, and set it between Miz'peh and Shen, and called the name of it Eb'e'zer, saying, Hitherto hath the Lord helped us.

13 So the Phil'istines were subdued, and they came no more into the coast of Is'rael: and the hand of the Lord was against the Phil'istines all the days of Sam'uel.

ites. Both names as given here are plural, the one of Ashtoreth and the other of Baal. The people yielded to Samuel's appeal, and put away these gods and goddesses.

II. SAMUEL'S PRAYER.—5-9. All Israel to Miz'peh. See Geography Lesson. I will pray for you. Samuel was a man of prayer, chs. 8 : 6 ; 12 : 19, 23 ; Jer. 15 : 1. **Drew water, and poured it out;** a picture of the outpouring of their hearts in penitent confession. **Fasted;** to express their sorrow. **We have sinned;** an honest confession, such as never fails to secure forgiveness, 1 John 1 : 9. **Samuel judged.** He was not recognized as Israel's ruler. The Philistines, suspecting that this gathering meant revolt against their authority, prepared to attack the

Israelites. These implored Samuel to continue to pray for them, which he did, offering at the same time a burnt offering to represent Israel's full surrender to God.

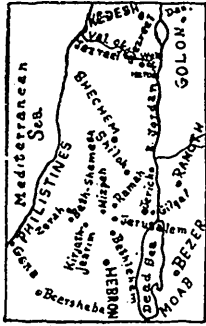
III. ISRAEL'S VICTORY.—10-13. The Lord thundered. Thunder is the voice of God, Ps. 29 :



MIZPEH

3, 4. **Philistines . . . discomfited . . . smitten ;** thrown into a panic by the fierce storm. **Israel . . . pursued . . . until . . . Beth-oor ;** apparently some high ground where the Philistines rallied. **Stone . . . Eben-exer ;** that is, stone of help. The precise site of "Shen" is unknown. **Philistines . . . came no more ;** so strong a ruler did Samuel prove to be.

THE GEOGRAPHY LESSON



Between the Maritime Plain where the Philistines dwelt and the Central Range of Palestine, lies a lower range of hills called the Shephelah. These hills are pierced by several valleys, leading into the heart of the country. It was up one of these valleys, that the Philistines brought the ark to Beth-shemesh, a town of the Shephelah. Here, however, it did not long remain, but was taken to KIRJATH-JEARIM, the "Town of the Woods", which was the nearest town on the Central Range. Five miles northwest of Jerusalem is a conspicuous eminence called Neby Samwil. This is the ancient MIZPEH, meaning "Watchtower."

LESSON QUESTIONS

What was the fate of Eli's two sons? What happened to the ark? What effect had all this upon Eli? Why did the Philistines send the ark back to Israel?

1-4 Where had the ark been? Who took it away from this place? To whose house was it taken? Why did Israel "lament"? What does Paul say of godly sorrow? (2 Cor. 7: 10.) Show that sin must be forsaken if it is to be forgiven? (Isa. 1: 18-18.)

5-9 Where did Samuel gather Israel? How did they show their sorrow for sin? Who prepared to attack them? What means of defence did Samuel employ?

10-13 How was Samuel's prayer answered? What effect had the storm on the Philistines? How complete was Israel's victory over them?

Prove from Scripture—That only forsaken sin is forgiven.

Shorter Catechism—Review Questions 79-81.

The Question on Missions—12. What are the Chinese in Canada doing for missions among their own countrymen? They contribute about \$3,000 a year in support of the mission in Macao, China. This amount comes from about 1,000 Chinese in 50 Sunday Schools.

CHRISTMAS LESSON—Matt. 2: 1-12.

AN ALTERNATIVE LESSON

GOLDEN TEXT—For unto you is born this day in the city of David a Saviour, which is Christ the Lord.— Luke 2: 11.

On the eighth day after His birth Jesus was circumcised, and received His name (Luke 2: 21), which is the same as Joshua, the name of Moses' successor as leader of Israel. It means "Jehovah is salvation" (see ch. 1: 21). When forty days had passed since His birth, Mary presented herself with Him in the temple at Jerusalem, and then returned to Bethlehem, Luke 2: 22-38.

I. JESUS SOUGHT.—1, 2. Bethlehem of Judæa ; the place where Ruth had found a home and a husband (see Lesson X., Ruth 1: 14-22). Her great descendant, the world's Saviour, was now born here. **Herod, the king ;** called the great, wicked and cruel ruler, who reigned in Jerusalem from B.C. 40 to B.C. 4. Jesus was born perhaps in B.C. 5, possibly as early as B.C. 6 or 7. **Wise men ;** that is, Magi, who were skilled in knowledge, especially of the stars, and professed to be able to foretell events by the appearance of the heavenly bodies. **From the east ;** from beyond the Euphrates, the land from which Abraham had come. **To Jerusalem ;** the capital of Judæa, where they would most

naturally look for a new born king. **His star ;** the strange, bright star which had guided them from their eastern home.

II. JESUS FOUND.—3-10. Herod . . . troubled ; fearing the loss of his throne. **All Jerusalem.** The people did not want a king who would interfere with their sinful, selfish lives. **Chief priests and scribes ;** the religious leaders and teachers amongst the Jews. **Prophet.** See Mic. 5: 2. **Not the least ;** but of much importance as the Messiah's birthplace. **Princes ;** heads of families in Israel. Bethlehem is pictured as a person standing amongst these. **Privily ;** secretly.

III. JESUS WORSHIPED.—11, 12. Opened . . . treasures ; that is, the caskets or chests containing the "treasures". **Presented unto him gifts ;** according to the Eastern fashion, still in vogue, of approaching kings. **Warned of God ;** who had his own way of defeating Herod's cruel purpose. **Departed . . . another way ;** thus giving time, while Herod awaited their return, for Joseph and Mary to escape with Jesus into Egypt, v. 13.

FOR WRITTEN ANSWERS

1. What did Samuel require Israel to do?

.....

2. Describe their victory over the Philistines.....

.....

Lesson XIII.

REVIEW

December 29, 1907

TO MAKE READY FOR THE REVIEW—Read over each Lesson carefully, and see that you know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. Review your Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 73 to 81), and the Question on Missions for the Quarter.

GOLDEN TEXT—Thou crownest the year with thy goodness.—Psalm 65 : 11.

Daily Readings—(Courtesy, I. B. R. A.)—M.—Joshua, Israel's new leader, Josh. 1 : 1-11. T.—Israel enters the Land of Promise, Josh. 3 : 5-17. W.—A Christmas Lesson, Matt. 2 : 1-12. Th.—Joshua renewing the covenant with Israel, Josh. 24 : 14-28. F.—Ruth's wise choice, Ruth 1 : 14-22. S.—The boy Samuel, 1 Sam. 3 : 1-21. S.—Samuel the upright judge, 1 Sam. 7 : 1-13.

Prove from Scripture—That God is kind.

REVIEW CHART—Fourth Quarter.

THE BEGINNINGS OF THE HEBREW NATION	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Josh. 1 : 1-11.	Joshua, Israel's New Leader.	I will not fail thee.—Josh. 1 : 5.	1. An appointment confirmed. 2. Encouragement given. 3. Work begun.
II.—Josh. 3 : 5-17.	Israel Enters the Land of Promise.	And he led them forth.—Ps. 107 : 7.	1. Promises. 2. Preparation. 3. Fulfilment.
III.—Josh. 6 : 8-20.	The Capture of Jericho.	By faith the walls.—Heb. 11 : 30.	1. Jericho surrounded. 2. Jericho devoted. 3. Jericho captured.
IV.—Josh. 14 : 6-15.	Caleb's Faithfulness Rewarded.	Thou hast been faithful.—Matt. 25 : 23.	1. A promise recalled. 2. A promise claimed. 3. A promise fulfilled.
V.—Josh. 20 : 1-9.	The Cities of Refuge.	My refuge is in God.—Ps. 62 : 7.	1. The manslayer's peril. 2. The manslayer's protection. 3. The manslayer's privilege.
VI.—Josh. 24 : 14-28.	Joshua Renewing the Covenant with Israel.	Choose you this day.—Josh. 24 : 15.	1. A choice presented. 2. A choice made. 3. A choice confirmed.
VII.—Judg. 7 : 9-23.	Gideon and His Three Hundred.	Ye shall not fear.—Deut. 3 : 22.	1. Midian's camp. 2. Midian's conqueror. 3. Midian's flight.
VIII.—Rom. 14:12-23.	World's Temperance Sunday.	Judge this rather.—Rom. 14 : 13.	1. Our Judge. 2. Our brother. 3. Our conscience.
IX.—Judg. 16 : 21-31.	The Death of Samson.	Be strong in the Lord.—Eph. 6 : 10.	1. Samson captured. 2. Samson mocked. 3. Samson victorious.
X.—Ruth 1 : 14-22.	Ruth's Wise Choice.	Thy people shall be my people.—Ruth 1 : 16.	1. The decision. 2. The journey. 3. The homecoming.
XI.—1 Sam. 3 : 1-21.	The Boy Samuel.	Speak, Lord.—1 Sam. 3 : 9.	1. Called. 2. Instructed. 3. Obeying.
XII.—1 Sam. 7 : 1-13.	Samuel the Upright Judge.	Prepare your hearts.—1 Sam. 7 : 3.	1. The people's repentance. 2. Samuel's prayer. 3. Israel's victory.

Israel "Making Good"

In the Lessons of last Quarter, we saw Israel led right up to the border of Canaan. God had promised them this land. The Lessons of this Quarter have shown us how they "made good" their claim upon it.

In Lessons I, II, and III, the chief figure is Joshua, the brave and skilful general, who became Israel's leader after the death of Moses. We are told how God strengthened and encouraged him, opened up a way for him and his people through the Jordan, and showed him how to capture the great city of Jericho.

Lesson IV, describes the grand old hero Caleb putting in his claim for an inheritance that would bring him plenty of hard fighting.

In Lessons V, and VI, we see Joshua again, setting apart the Cities of Refuge, and renewing the covenant between God and Israel.

Gideon appears in Lesson VII, driving out of his country the invading Midianites. Lesson VIII, is the special Temperance Lesson for the Quarter.

Lesson IX, brings before us Samson, gaining a victory over the Philistine oppressors of Israel, at his death, as he had often done before in his lifetime.

Ruth, in Lesson X, appears as a foreigner, who wished to share Israel's blessings, and Lessons XI, and XII, picture Samuel raised up to bring his people back from serving idols to God. And so, after a year's studies in the Old Testament, we leave Israel settled in the land which God had promised to them.

FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance on the other side, may be detached, if so desired, by Members of the HOME DEPARTMENT.]

Lesson I. By what miracle was Joshua shown to be Moses' successor ?

Lesson II. What memorials were set up of Israel's crossing the Jordan ?

Lesson III. What command did Joshua give concerning the spoil taken at the capture of Jericho ?

Lesson IV. On what promise did Cabel rest his claim to Hebron ?

Lesson V. What were the Cities of Refuge ?

Lesson VI. What special reasons did Joshua give why Israel should choose the service of God ?

Lesson VII. By what stratagem did Gideon rout the Midianites ?

Lesson VIII. When should we be willing to give up our rights ?

Lesson IX. How did Samson triumph over the Philistines at his death ?

Lesson X. How did Ruth show her love to Naomi ?

Lesson XI. What revelation did God give to the boy Samuel ?

Lesson XII. How did God discomfit the Philistines in answer to Samuel's prayer ?

SCHOLAR'S REGISTER

OCTOBER-DECEMBER, 1907


(This Record with questions for written answers on the other side of the page, may be detached for Quarterly Report by members of the Home Department.)

Name	Address					Class		
DATE	SS Attendance	Mem Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT
1907								
Oct. 6								
Oct. 13								
Oct. 20								
Oct. 27								
Nov. 3								
Nov. 10								
Nov. 17								
Nov. 24								
Dec. 1								
Dec. 8								
Dec. 15								
Dec. 22								
Dec. 29								
Totals.....								

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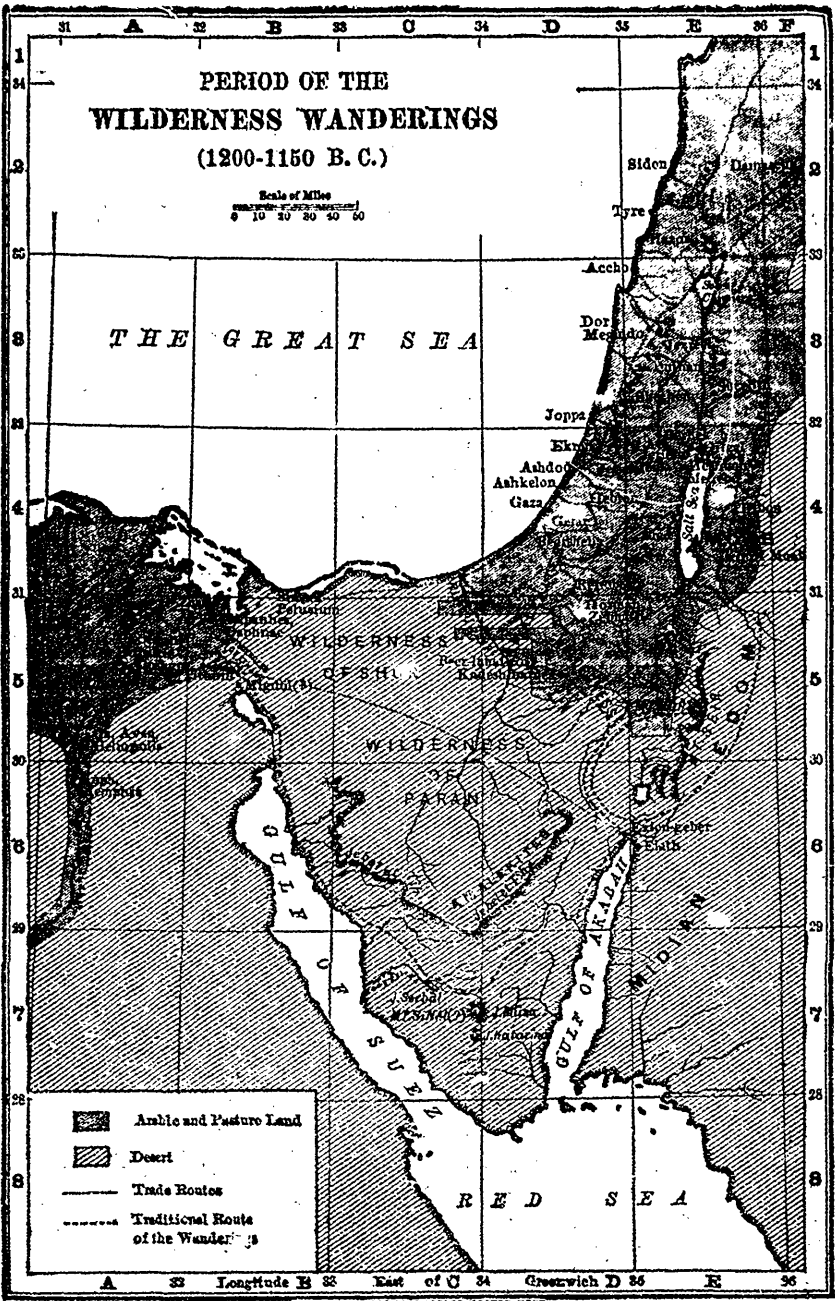
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