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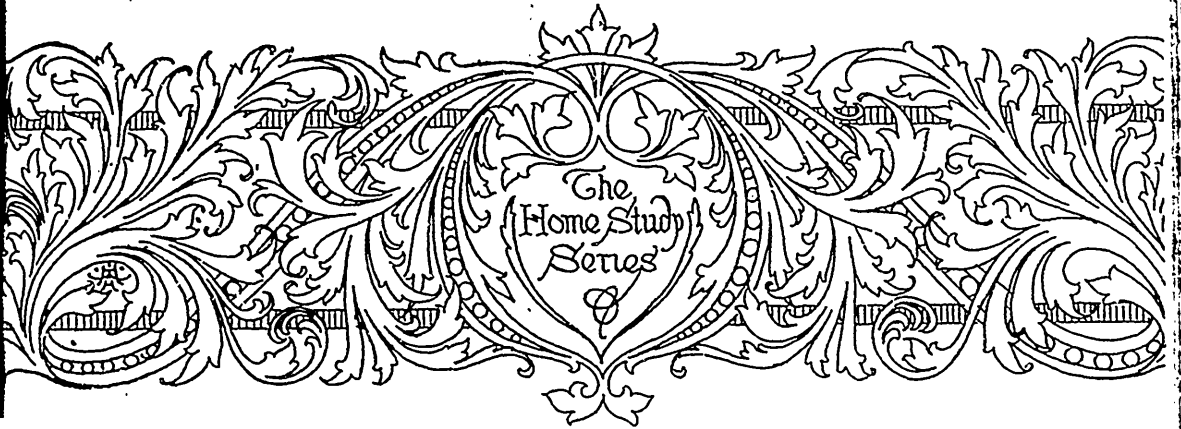
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THE HOME STUDY QUARTERLY



Sabbath School Publications,
Presbyterian Church in Canada

Rev. R. Douglas Fraser
Editor & Business Manager
Confederation Life Building, Toronto

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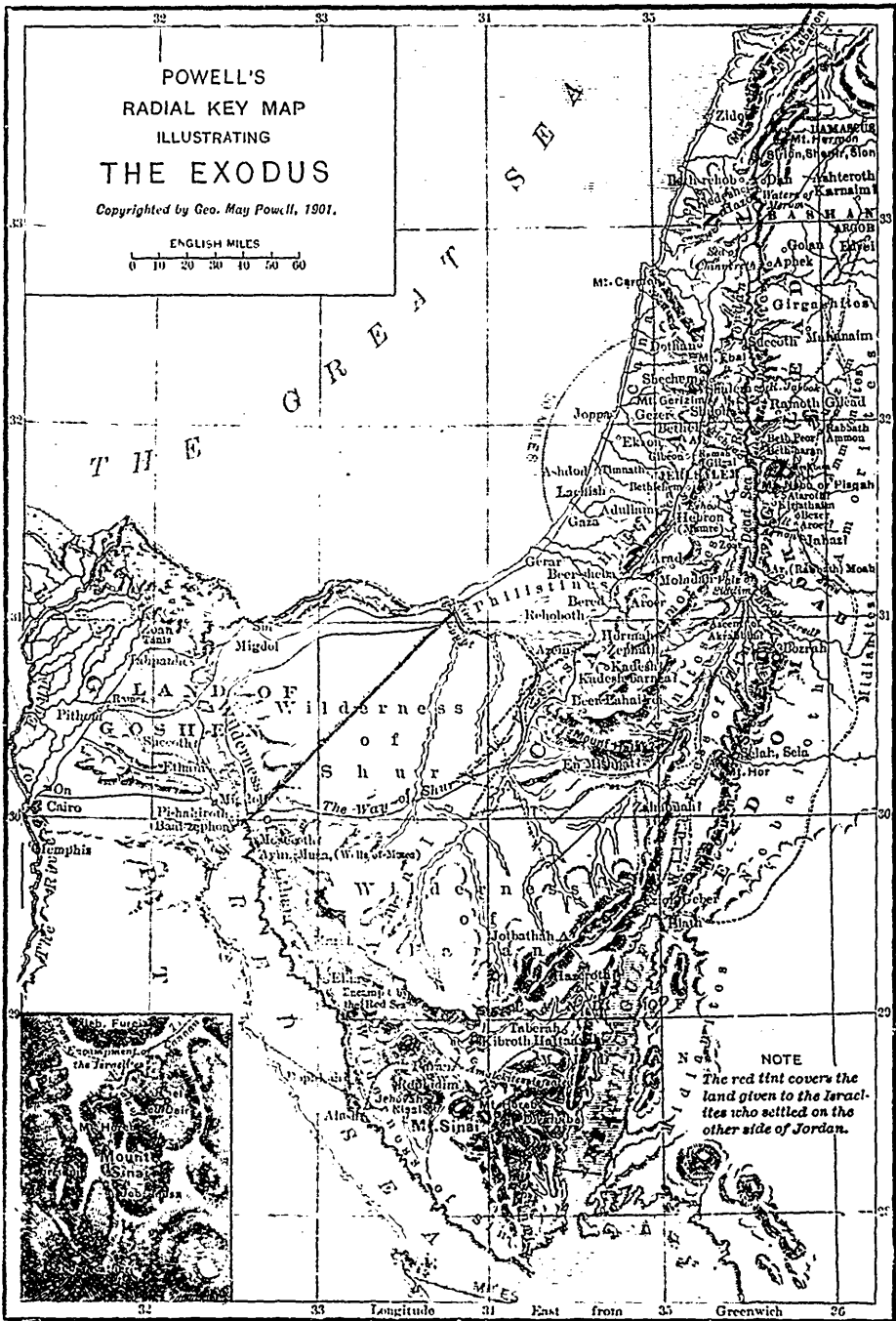
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NOTE
The red tint covers the land given to the Israelites who settled on the other side of Jordan.

Rev. G. B. McLeod, M.A., Westville, Nova Scotia, has prepared the Explanation for the present Quarter's lessons, and Miss Sara E. Moorcraft, Bowmanville, Ont., the Questions for Juniors, Seniors, and The Home Department.

The Home Study Quarterly

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

Vol. VIII.

October, November, December, 1902

No. 4

The older scholars and young people will be interested in the announcement of their new illustrated paper. It is a large undertaking, but the field is large—Canada is growing rapidly—and the young people are to be relied on to take hold of the paper and endeavor to make it “go.” It can succeed only with their hearty sympathy and co-operation. Sample copies will be sent this month of October to ministers and superintendents, and to any others who will send us their names and addresses.

THE NEW COURSE

Editor
It is not the teachers alone who are thought of in the new Teacher Training Course, instituted by the General Assembly of our church; but all who would like to prepare themselves for teaching, and for all, indeed, who wish to get a broader and stronger grasp of the Scriptures and of truth. The expectation is that in many Bible classes and Young People's Societies the course, in whole or in part, will be taken up.

It runs from October to April, inclusive, and the equipment is simple and inexpensive—a copy of *THE TEACHER MONTHLY* (price 50c. a year, 40c. in clubs of five) and a copy of Hamill's “The Sunday School Teacher,” an attractive and readable book, which we shall send for 50c., plus 5c. for postage.

It is hoped that the minister or other trained teacher may undertake the preparation of the Sabbath School teachers or Bible class scholars for the examinations, which

will be held in May; but there is nothing to prevent any little group of people, nor indeed any person by himself or herself, mastering the course. The lessons on it week by week in *THE TEACHERS MONTHLY*, beginning with October, will be in plain, untechnical language. They have been prepared by specialists in the subject, and the specialist is the man who can afford to be simple.

A post-card to Rev. J. M. Duncan, B.D., Secretary, Sub-Committee on Teacher Training, Confederation Life Building, Toronto, will bring a copy of the Announcement for 1902; and just a very little pushing of the matter in your own school will set the course in motion. There is no part of the Sabbath School, world where, just now, teacher training is not a living, urgent question. Our church is merely doing its duty in keeping up with the procession. We cannot afford to lag behind.

THE BOY OF THE FAMILY

Now, if any one has an easy time
In this world of push and pull,
It is not the boy of the family,
For his hands are always full.
I'd like to ask who fills the stove?
Where is the girl that could?
Who brings in water, who lights the fire,
And splits the kindling wood?

And who is it that cleans the walks,
After hours of snowing?
In summer, who keeps down the weeds
By diligently hoeing?

And who must harness the faithful horse,
 When the girls would ride about?
 And who must clean the carriage?
 The boy, you'll own, no doubt.

And who does the many other things
 Too numerous to mention?
 The boy is the "general utility man,"
 And really deserves a pension!
 Friends, just praise this boy sometimes,
 When he does his very best;
 And don't always want the easy chair
 When he's taking a little rest.

Don't let him always be the last
 To see the new magazine;
 And sometimes let the boy be heard,
 As well as to be seen.
 That boys are far from perfect
 Is understood by all:
 But they have hearts, remember.
 For "men are boys grown tall."

And when a boy has been working
 His level best for days,
 It does him good, I tell you,
 To have some hearty praise.
 He's not merely a combination
 Of muddy boots and noise,
 And he likes to be looked upon
 As one of the family joys.

A LETTER FROM BETHLEHEM.

Hebron is most interesting. It is a thousand feet higher than Jerusalem, and was the mountain which hardy old Caleb chose, who well remembered the place he so hopefully spied out as a young man.

Here is Abraham's oak, and there is an old tree which is now fenced in, immense enough and old enough to have been here a thousand years anyway. Here Abraham lived, and entertained the heavenly strangers under the oak. Here began that strange but sure line of revelation through patriarch, prophet, priest, chosen people, till those days came when God spake to us through His Son (in whose birth-town we are to-day). Here lived the giants. Here began the separated people.

Here were those springs, the upper and lower, where so lovely a touch of romance

came out, and the daughter planned to get the lower springs from her father for the man she was to wed. Hither, from Gaza, Samson brought the gates for a joke.

Here David reigned for seven and a half years, and over the pool (still here) hung the heads of the men who thought they would please him by the murder of Saul's son, Ishbosheth. Here Absalom began his pathetic rebellion, that ended in such divine grief in the room over the gate, "O, Absalom, my son! Would God I had died for thee, Absalom, my son, my son!"

From the tower on the hill back of the old oak the view sweeps from the Mediterranean to the Dead Sea. I do not wonder that the angels came here, the shade of the oak, the balm of the pines, the water from the spring, the view across the valley, all making it a heavenly spot.

Back from Hebron to our camp at Solomon's Pools we came, and this morning, after a short hour's ride, we were in Bethlehem—the flock tower of David, the House of Bread, the little town of Bethlehem.

My keenest feeling, my deepest emotion, came to me as we entered the village, coming along the road between the fields and vineyards. Writing in the traditional field of the Shepherds, where long before Ruth had gleaned, the thought awakens and thrills again that God has a human heart. He knows what I mean. In some way I must know Him. Every man who in the dim past or in his glimmer of light to-day worships his idol, who seeks to bring divinity in some way within his reach, is yearning, longing, striving for the God he comprehends not, is hungering and thirsting for the Incarnation. "O, that I knew where I might find Him." O for a "daysman between us," that he might "lay His hand upon us both,"—upon us both. Is there no one to stand as Mediator between God and me, with one hand in God's and the other in mine, and tell me what I long to know about God, what God thinks of me, and what I am to think of Him? Does He care for me? Will He forgive me, and help me to be good? Are we related to each other? Have I any child's right to speak of "us both?"

Blessed forever be the answer that came

in this little town of Bethlehem: "Glory to God in the highest, and on earth peace, good will to men." Here "in the fullness of time God sent forth His Son, made of a woman, made under the law, that we might receive the adoption of sons," through Him who belongs to "us both."

—Letters from Egypt and Palestine

THE BEST LESSON HELP

The best lesson help is the Bible itself, and so every line of the lesson material in the HOME STUDY QUARTERLY is prepared with the understanding that the lesson will be studied Bible in hand. If you have not tried the experiment before, see what zest it will give to turn up one by one every passage of Scripture mentioned.

ORDER OF SERVICE: Fourth Quarter

OPENING EXERCISES

I. SILENCE.

II. SINGING.

III. RESPONSIVE SENTENCES.

IV. THE LORD'S PRAYER (repeated by the whole school).

SUPERINTENDENT. He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty.

SCHOOL. I will abide in Thy Tabernacle forever: I will trust in Thy wings.

V. SINGING.

VI. PRAYER.

VII. READING OF LESSON PASSAGE, in concert or alternate verses.

VIII. Singing.

THE LESSON

I. STUDY IN CLASSES. Let this be entirely undisturbed by Secretary's or Librarian's distributions, or otherwise. The Teacher should get through promptly with roll-call, the collection (which may be taken in a class envelope, or class and report envelope), the memory verses, and the catechism.

II. SINGING.

III. REVIEW FROM SUPERINTENDENT'S DESK; which may include Recitation in concert of Catechism, Lesson Title, Golden Text, Memory Verses and Heads of Lesson Plan.

CLOSING

I. ANNOUNCEMENTS; SECRETARY'S AND LIBRARIAN'S DISTRIBUTIONS.

II. SINGING.

III. RESPONSIVE SENTENCES.

SUPERINTENDENT. Truly my soul waiteth upon God: from Him cometh my salvation.

SCHOOL. My soul, wait thou only upon God; for my expectation is from Him.

IV. CLOSING HYMN OR DOXOLOGY.

V. BENEDICTION OR CLOSING PRAYER.

A DULL GIRL

"Would you rather be good or clever or happy?"

There had been a hot discussion over the old question at Maggie Barton's luncheon. Each fate had had its champions, and nobody had come to saying that the terms were not "mutually exclusive," and that it would be hard to choose one of them which should not carry at least one other in its train.

On one conclusion the bevy of girls had been agreed—that to be a dull girl was a severe trial in this modern world. Edith Colman was the only one who did not say a word on the subject. Yet she knew more about it than all the other chattering, vivacious young creatures; for she was the very type under discussion—a dull girl.

She went home that afternoon with a fathomless depression in her heart. Life did not seem worth living, since she was to have none of its fairest prizes—praise, admiration, social success.

Not only was her spirit heavy, but her feet seem weighted with lead, and when she tried to talk a little at the dinner-table, her words came more thickly and slowly than usual. She believed her dullness was increasing. The next morning found her too feverish to think even of her stupidity. By noon she was shut up with a trained nurse and an attack of pneumonia.

Then a strange thing happened in her family. They found that the only dull child among the six boys and girls was desperately missed. She was not alarmingly ill, so that the family judgment was not warped by anxiety.

One simple fact was that nothing seemed to go well without her. The flowers on the

breakfast-table were faded; there was nobody watching at the window to let Mrs. Colman in from a hard morning of shopping; Bridget was crying with toothache, and there was nobody to console or advise her; Bob couldn't get his arithmetic lesson, not because Edith wasn't there to help him, for she, poor girl, knew less about the problems than he did, but because nobody thought to send him off to the dining-room, where he could work in solitude; Helen hadn't the audience which she liked for her practising; even Mr. Colman was irritably saying that half the house was gone, and he recalled remorsefully that he had been wishing not long ago that "Edith had something to say for herself"

The Colman family discovered suddenly what the world needs to learn, that a so-called "dull" girl who has enough sense to discover her own limitations can be an invaluable element in the happiness of her friends.

When Edith got well—for she did get well with promptness—she found that she was not to lose all the prizes for which she had longed at Maggie Barton's luncheon.

The outside world never viewed her in a different light. To them she was always "the dull one of the Colman girls." But in the little circle for whose praise alone she really cared she was destined to have that best tribute in all the world—not the sense of being thought clever or wise or witty or beautiful or accomplished, but of being indispensable.—Youth's Companion

Rev. G. B. McLeod

BIBLE DICTIONARY FOR FOURTH QUARTER, 1902

Ad'-am. The place on the Jordan where the waters were kept back while Israel crossed over. It is supposed to be the ford Damieh.

Am'-o-rites. A highland people who dwelt on both sides of the Jordan.

Ash'-ta-roth. The plural of Ashtoreth, a female deity of the Canaanites.

Ba'-al. The supreme male deity of the Canaanites.

Ba'-shan. The country extending from Gilead to Mount Hermon.

Beth'-le-hem. A small town in the territory of Judah; the home of Naomi and David, and the birthplace of Jesus.

Be'-zer. The southern city of refuge on the east of the Jordan.

Ca'-leb. One of the twelve spies, who, with Joshua, gave a good report of the land, and who received the uplands of Hebron as a possession.

Ca'-naan-ites. A warlike tribe occupying the sea coast of Canaan, and part of the Jordan valley.

Eb-en-e'-zer. "A stone of help"; the place where Samuel erected the memorial pillar, having defeated the Philistines.

E'-gypt. The country in Africa from the first cataract to the mouth of the Nile.

E'-li. The high priest in the early years of Samuel. He dwelt at Shiloh.

Eph'-ra-im. A son of Joseph, and the name of one of the twelve tribes. The name sometimes denotes the northern kingdom of Israel.

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

Gal'-i-lee. A district in Naphtali where Kedesh was situated. See Kedesh.

Gid'-e-on. One of the best judges of Israel. He defeated the Midianites and governed Israel for 40 years.

Gil'-gal. A place near Jericho where the Israelites encamped after crossing the Jordan.

Gir'-ga-shites. A tribe of Canaan; place of abode unknown.

Go'-lan. The northern city of refuge on the east of the Jordan.

He'-bron. The south city of refuge on the west of Jordan. See Kirjath-arba.

Hi'-vites. One of the races of Canaan before the conquest of the country by the Hebrews.

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

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

Jer'-i-cho. The city of palms situated near a palm forest six miles west of the Jordan.

Jer'-ub-ba'-al. The name given to Gideon in connection with the incident of cutting down the grove of Baal. It means "let Baal plead."

Jor'-dan. The only large river of Palestine. It rises in Mount Hermon and flows south into the Dead Sea.

Josh'-u-a. The successor of Moses who led the Israelites into Canaan.

Ju'-dah. The tribe of Israel settled in southern Palestine.

Ka'-desh Bar'-nea. The headquarters of the Israelites during their wanderings in the wilderness.

Ke'-desh. A city of refuge in Naphtali. See Galilee.

Ke'-ne-zite. A tribe in or near Canaan which became united with the Israelites.

Kir'-jath-ar'-ba. The city of Arba, a famous giant. Caleb captured it and called it Hebron.

Kir'-jath-je'-a-rim. "The forest city," nine miles west of Jerusalem. The ark was there for many years after it was returned by the Philistines.

Leb'-a-non. A range of snow-covered mountains in the north of Palestine.

Mid'-i-an-ites. A nomadic tribe in North Arabia.

Miz'-peh. "The watch-tower"; a small town near Jerusalem, on a lofty mountain 3000 feet above sea-level.

Mo'-ab. The Moabites were descendants of Lot, and dwelt east of the Dead Sea, and northward to the brook Jabbok.

Mo'-ses. The son of Amram and Jochebed; the deliverer of Israel from Egyptian bondage. He led them through the wilderness to the Jordan and died at Mount Nebo, before entering the promised land.

Naph'-ta-li. One of the twelve tribes in the far north of Palestine.

Per'-iz-zites. Dwellers in unwalled villages; an important tribe of Canaan.

Phil'-is-tines. An agricultural, commercial, warlike people dwelling along the western coast of Canaan.

Ra'-hab. The woman whose family was spared in the destruction of Jericho for her kindness to the spies.

Ra'-moth. The central city of refuge on the east of Jordan.

Reu'-ben. One of the twelve tribes dwelling east of the Jordan.

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

She'-chem. A city of refuge in the hilly country of Ephraim in the centre of Palestine.

Tim'-nath-he'-res. The burial place of Joshua in the hilly country of Ephraim.

Well of Harod. A fountain near Mount Gilboa in the plains of Esdraelon. It was about 150 feet in circumference.

Zar'-e-tan. A high hill which projects into and narrows the Jordan near the ford Damieh. See Adam.

"The question was asked in a certain Sunday School, "What was the character of Moses?" "A gentleman," was the answer given by one little girl. "Why do you call him a gentleman?" she was asked. "Because," was her reply, "when the shepherds drove the daughters of Reuel away from the well, he helped them, and said to the shepherds, 'Ladies first, please.'"

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Lesson I.

JOSHUA ENCOURAGED

October 5, 1902

Joshua 1: 1-11. Commit to memory vs. 8, 9. Read Josh. chs. 1, 2.

1 Now after the death of Mo'ses the servant of the Lord it came to pass, that the Lord spake unto Josh'ua the son of Nun, Moses' minister, saying,

2 Moses my servant is dead; now therefore arise, go over this Jer'dan, thou, and all this people, unto the land which I do give to them, even to the children of Is'rael.

3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 From the wilderness and this Leb'anon 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 your coast.

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

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

Revised Version—1 Border; 2 Very courageous; 3 Have good success; 4 Affrighted.

EXPLANATION

Connective.—The children of Israel during their forty years' wanderings in the wilderness had become a great nation, under civil, religious and military rulers. They were thus fitted for the conquest of Canaan. This was not delayed, for Joshua was ready to take the place of Moses.

1, 2. After the death of Moses; and after the thirty days' mourning, Deut. 34: 5. The servant of the Lord; a name rarely applied to others than Moses, not even to Joshua until after his death, Josh. 24: 29. Joshua. The name means Jehovah his help. Jesus is the same name, Acts 7: 45; Heb. 4: 8. Moses' minister; his chief officer, or "prime minister," Num. 27: 15-20. Moses

... is dead; but his work must be completed by Joshua. Go over this Jordan; The river was a wild and raging flood, ch. 3: 15. It was an impossible command save for God's mighty aid. (See next lesson.) All this people. There were 601,730 fighting men above 20 years of age, Num. 26: 2, 51. Probably 2,000,000 in all.

3, 4. Every place, etc. They had to fight, to win, though the land was a gift. As I said; See Deut. 11: 24. The wilderness; of Paran in Arabia (Num. 13: 26), the southern border of their possessions, and the scene of their 40 years' wanderings. This Lebanon; a range of snow-covered mountains visible from their encampment, and marking the northern boundary. Euphrates; the eastern boundary. The Hittites; the most powerful of

the tribes in Canaan. They were descended from Heth, the son of Canaan, Gen. 10: 15; 23: 10. The great sea; the Mediterranean. The going down of the sun; that is, westward. Your coast; or borders. Note the large and liberal scale of God's provision for His people.

5, 6. Not any man . . . able to stand before thee; a promise previously made to the whole nation, Deut. 11: 25. It was literally fulfilled in Joshua's case. Not once did he suffer permanent defeat. As I was with Moses. God had not changed, though the earthly leadership had. I will be with thee; a promise for God's people always, Heb. 13: 5. Be strong; alert, vigorous, ready for action. Of good courage; allowing nothing to dishearten, or turn back. Unto this people, etc. The land was to be shared among the twelve tribes of Israel. For an inheritance. It was given them by God. Which I swear. See Gen. 12: 7; 26: 3; 28: 13.

7. Only be thou strong. God's promises were sure; but Joshua must not falter. That thou mayest observe, etc. This is why he needed strength and courage. The law, which Moses . . . commanded. See Num. 27: 23; Deut. 31: 7. Turn not to the right hand, etc.; implying strictest obedience. That thou mayest prosper. Prosperity depended upon obedience to God.

8, 9. This book of the law. The law of Moses was even then written in document form. Out of thy mouth; it was to be the subject of conversation, Deut. 6: 7; 30: 14. Meditate therein; reflecting upon the teaching of the law, Ps. 1: 2. That thou mayest observe, etc.; with the truth continually in heart and mind he would not go astray, Ps. 119: 11. Have not I commanded thee? It was God's work. There could be no failure if Joshua would obey.

10, 11. The officers; literally the "writers," or secretaries. Here they had charge of provisioning the army. Victuals; literally "game," but here food of any kind. Within three days. The long-sought prize was almost theirs.

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest 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 then thou shalt have good success.

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

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

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



A Hittite Captive

GOLDEN TEXT

Joshua 1: 9. Be strong and of a good courage.

DAILY READINGS

- M. —Joshua 1: 1-11. Joshua encouraged.
T. —Joshua 1: 12-18. Obedient people.
W. —Exodus 3: 7-15. Moses encouraged.
Th. —Deut. 17: 14-20. God's law to be read.
F. —Dan. 10: 10-21. Be strong!
S. —2 Tim. 2: 1-15. A good soldier.
S. —Psalms 27. Strength from God.

CATECHISM

Q. 43. What is the preface to the ten commandments?
A. The preface to the ten commandments is in these words, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

FOR FURTHER STUDY

- 1 Who had been the leader of the Israelites who now succeeded him? What does the name mean? What New Testament name is the same?
2, 3 What work was to be done? How many were the people? How much of the land were they to possess? When had God told them this? (Deut. 11: 24.)
4 What was the northern boundary of the land? The southern? The eastern? The western? What is our "promised land"? (John 1: 12; 1 Tim. 4: 8.)
5 In whose strength was Joshua to fight? With what result? With whom had God been previously, after the same manner?
6 To whom had God sworn to give the land? Quote proof passages. By what is courage produced? (Acts 5: 29; 1 Tim. 3: 13.) For what do we need courage?
7-9 What law was to be observed? What promise attached? In what book was the law contained? What three things was Joshua to do with this book of the law?
10, 11 To what action does the Lord's message lead Joshua? What promise does he give the people?
Seniors and the Home Department—1, 2 Where were the Israelites at this time? What were their circumstances? Who was now their leader? When had he made his first appearance? (Ex. 17: 8-16.) When did he receive his authority? (Num. 27: 18.)
3, 4 What was Joshua's mission? What was the extent of the promised land? What its riches and value? (Num. 13: 27; Deut. 1: 25.) What is our promised land? (Matt. 6: 33; 1 Cor. 2: 9; Heb. 11: 13-16.) What prevents from entering it? (Heb. 3: 19; 4: 11.) What warning given? (Heb. 4: 1.) What

TIME AND PLACE

Forty years after the going out from Egypt; in the spring of B.C. 1451. But some scholars fix the date about 1251 B.C. The place was the plains of Moab east of and near the fords of the Jordan. The great city of Jericho stood opposite and in full sight. The wilderness was behind them, Canaan before.

LESSON PLAN

- I. A Leader Instructed, 1-4. To carry out the purpose of God.
II. A Leader Encouraged, 5-9. Through God's presence and God's Word.
III. A Leader Acting, 10, 11. In preparing God's people to possess the land.

LESSON HYMNS

Book of Praise, 246; 96 (Ps. Sel.); 248; 534; 251; 590.

- difficulties in the way of the Israelites? (Num. 13: 28-33.) What in our way? (Eph. 6: 12; Gal. 5: 17.) How to be overcome? (Eph. 6: 18; Gal. 5: 18, 22-24.)
5-9 What four elements of true success are given here? What gives true courage? (Eph. 3: 12.) Against what do boys and girls require courage? What is our duty in reference to the study of God's Word? (John 17: 17; Acts 17: 11; 2 Tim. 3: 15; 2 Pet. 1: 19.)
10, 11 What preparation did Joshua make?
Prove from Scripture—That we should meditate on God's law.
Practical Points—1. Mr. B. F. Jacobs, a leader in the Sabbath School enterprise, who recently died, gave as his last message to his fellow-workers,—"Men die, but Christ lives, and the work goes on."
2. There is no higher title of nobility than "Servant of the Lord"; for are we not told that in heaven "His servants do serve Him, and His name is on their foreheads"?
3. "Moses is dead; now therefore arise"—Thus, to-day, God addresses the young and vigorous. The passing away of the old leaders is but a louder trumpet call to the new to press forward the battle.
4. The land was theirs by God's promise. But only what they conquered they would get. A Chinese proverb runs, "What will you have? says God. Pray for it, and take it."
5. Study the great wars of history. It is the nations who believe in God who have been the great fighters. Atheism dissolves courage. Faith nourishes it.
6. What we prize much we are apt to think about much and to talk much about; and what we think and talk much about becomes thereby to be the more prized. (Apply this to Bible study.)

FOR WRITTEN ANSWERS

- 1. What was Joshua's great task?
2. By what assurances was he strengthened?
3. How was he to deal with the "book of the law"?

Miss Sara Moorcraft
Brown

Joshua 3 : 9-17. Study Joshua 3 : 9 to 4 : 7. Commit to memory vs. 15-17. Read Joshua 3 : 1 to 5 : 12.

9 And Josh'ua said unto the children of Is'rael, Come hither, and hear the words of the LORD your God.

10 And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the 1 Canaanites, and the 2 Hittites, and the 3 Hivites, and the 4 Perizzites, and the 5 Girgashites, and the 6 Am'orites, and the 7 Jebusites.

11 Behold the ark of the covenant of the Lord of all the earth passeth over before you into Jor'dan.

12 Now therefore take you twelve men out of the tribes of Israel, 3 out of every tribe a man.

12 And it shall come to pass, 9 as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand 10 upon an heap.

Revised Version—1 Canaanite; 2 Hittite; 3 Hivite; 4 Perizzite; 5 Girgashite; 6 Amorite; 7 Jebusite; 8 For; 9 When; 10 In one heap; 11 Brink; 12 A great way off, at Adam, the city that is; 13 Went; 14 Arabah.

EXPLANATION

Connection—The time had come for crossing the Jordan. The two tribes and a half had settled on the east side (Num. 32 : 33); but they, too, must fight, ch. 1 : 12-18. Spies were sent forward (ch. 2), the camp was moved nearer the river (ch. 3 : 1), and final instructions were given for the march, ch. 3 : 2-8.

9, 10. Joshua said. He issued "general orders." These were repeated, likely by the officers, to the heads of tribes, and these again to others under them, until all knew the will of the leader. **The words of the Lord;** the great Captain of salvation, Heb. 2 : 10. **Hereby ye shall know.** The miracle of crossing the Jordan would be a pledge that God would drive out the enemy before them. **The living God:** as opposed to the useless idols of the heathen. **The Canaanites, etc.** These were all descendants of Canaan, the son of Ham, Gen. 9 : 18.

11. The ark of the covenant of the Lord; the chest of acacia wood overlaid with gold, containing the law, Deut. 10 : 1-5. It was carried by staves passed through golden rings on either side, Ex. 25 : 10-16. **The Lord of all the earth.** Therefore, He had the right and the power to give Canaan to His people. **Passeth over before you;** the ark now took the place of the pillar of cloud and fire as the symbol of the divine guidance.

12, 13. Take you twelve men; to carry twelve stones from the river bed to set up a memorial pillar on the other side, ch. 4 : 1-9. **Of every tribe a man.** Each tribe gets its share of privilege and of responsibility. **As soon as the soles, etc.** Since the priests were God's ministers, and the ark God's throne, it was His arrival for which the miracle waited. **Stand upon a heap.** The water above was kept back in some miraculous way.

14, 15. Removed from their tents. The Hebrew means "pulled up their tent pegs." **The brim;** the edge of the water. **Overfloweth all his banks.** The river was flooded by the melting snows of Mount Hermon every spring. "The swiftness is rendered more dangerous by the muddy bed and curious zig-

zag current, which will easily sweep a man from the side into the centre of the stream." (G. A. Smith's Historical Geography.) **The time of harvest;** the barley harvest. This season was chosen for the crossing in order that (1) the miracle might give confidence to the Israelites (2) fill their enemies with fear, and (3) that the Israelites might find food in the land.

15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the 11 brim of the water, (for Jordan overfloweth all his banks all the time of harvest,)

16 That the waters which came down from above stood and rose up 10 upon an heap 12 very far from the city A'dam, that is beside Za'retan; and those that 13 came down toward the sea of the 14 plain, even the salt sea, failed, and were cut off; and the people passed over right against Jer'icho.

17 And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Is'melites passed over on dry ground, until all the people were passed clean over Jor'dan.

16. A great way off, at Adam (Rev. Ver.); supposed to be the ford Danieh, several miles above



Fords of the Jordan

the encampment, where the Jordan is narrowest between high rocks. **Beside Zaretan;** a high hill known as Kurn or Horn Surtabeh. **The salt sea;** the Dead Sea. **Failed.** The waters below flowed on, leaving a dry plain for many miles between Adam and the Dead Sea.

17. The priests... stood firm; in the dried river bed, while all the people passed over in safety. Further details of the crossing are given in ch. 4 : 1-7, where the twelve men (ch. 3 : 1, 2) take the stones out of the Jordan for a memorial pillar.

GOLDEN TEXT

Isa. 43: 2. When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee.

DAILY READINGS

- M. —Joshua 3: 1-13.
- T. —Joshua 3: 14 to 4: 7. †Crossing the Jordan.
- W. —Joshua 4: 8-18. The memorial.
- Th. —2 Kings 2: 1-14. The God of Elijah.
- F. —Psalm 78: 1-16. A memorial of mercy.
- S. —Psalm 114. A song of praise.
- S. —Isa. 43: 1-11. God's presence.

CATECHISM

Q. 44. What doth the preface to the ten commandments teach us?

A. The preface to the ten commandments teacheth us, That because God is the Lord, and our God, and

Redeemer, therefore we are bound to keep all his commandments.

TIME AND PLACE

On the tenth day of Nisan, that is, late in March or early in April, B.C. 1451 (or B.C. 1251: see last lesson), the Israelites marched a day from Shittim, their camping-place (Josh. 2: 1) and crossed the Jordan near Jericho.

LESSON PLAN

- I.** The Promise of God, 9-11.
To bring His people into Canaan.
- II.** The Fifth of Israel, 12-14.
Shown in their going forward at God's bidding.
- III.** The Removal of Hindrances, 15-17.
By God's power on condition of their obedience.

LESSON HYMNS

Book of Praise, 67 (Ps. Sel.); 277; 273; 266; 275; 594.

FOR FURTHER STUDY

Juniors—9, 10 Where were the Israelites going? What river was in their way? Why more difficult at that season? What city on the opposite side? What had Joshua said to the people? (v. 5.) To the priests? (v. 8.) What did Joshua now say to the people? In whose name? Who was to be their deliverer? From whom were all the peoples here mentioned descended? What hint given long before us to their wickedness? Gen. 15: 16. Why was God now driving them out?

11 What was to go before the people? What had been their guide through the desert? What was in the ark? (Heb. 9: 4.)

12 How many men chosen? Why that number? What were they to do? (ch. 4: 5.)

13 What miracle was to be performed? At what moment? What previous miracle does it recall? (Ex. 14.) What difference between them? (Ex. 14: 29.)

14-17 Who passed over first? What did they carry? What happened when their feet touched the brink? How far back were the waters held? What great faith shown by priests and people? How long did the river bed remain dry?

Seniors and the Home Department—What preparation made for crossing the Jordan? (chs. 1: 10, 11; 2: 1; 3: 1, 5.) On what other occasion was similar spiritual preparation made? (Ex. 19: 10, 22; Num. 11: 18; 1 Sam. 16: 5.) What instructions given to the people and the priests? (vs. 5, 6-8.)

9, 10 What tribes were to be conquered? What general name given to them?

11 What symbol of God's presence went with the Israelites? By whom afterwards taken? (1 Sam. 4:

11.) When restored? (1 Sam. chs. 6, 7.) Whither afterwards carried? (2 Sam. 6.) Where finally placed? (1 Kings 8: 3.)

12 Explain the choice of twelve men.

13-17 What was to be the manner of crossing? What promise given? Picture the scene; the flood; the water held back; the priests. How was their faith tested? On what occasion was a similar miracle performed? As pilgrims, through what are we journeying? For what are we searching? What lies between us and our promised land? (2 Cor. 5: 1-8; Phil. 1: 23; Luke 23: 43.) Who can help us to pass over safely? What promise has He given? (Isa. 43: 2.)

Prove from Scripture—That God's mercies should be remembered.

Practical Points—1. Those who have faith in God doing His part of the work are the most thorough in doing their own part.

2. God gives men abundant chance; but if they will not turn from sin, the blow at length falls, and "it is a fearful thing to fall into the hands of the living God," Heb. 10: 31.

3. Says Dean Stanley, "If the Jews had failed, the world would have been lost; the true religion would have vanished, the religion of Christ would have been impossible."

4. "A Jordan flows between us and every best good of life—new life, usefulness, education, higher spheres, enlarged lives, heaven." (Peloubet.)

5. It looks to us a hard thing to make miles of river bed bare, so that a mighty host could pass over; but how tiny the river and the host in the eye of the Almighty Maker and Ruler of all worlds!

FOR WRITTEN ANSWERS

1. What was to be the sign of success?.....

2. Describe the duty of the twelve chosen men.

3. Describe the drying of the river bed

Lesson III.

THE FALL OF JERICO

October 19, 1902

Joshua, 6: 12-20. Study Joshua 6: 8-20. Commit to memory v. 20. Read Joshua 5: 13 to 11: 23.

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

13 And seven priests bearing seven 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; but the rereward came after the ark of the Lord, the priests going on, and blowing with the trumpets.

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

15 And it came to pass on the seventh day, that they rose early about 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 priest blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city.

Revised Version—1 The; 2 The priests blowing with the trumpets as they went; 3 Devoted; 4 When ye have devoted it, ye take of the devoted thing; 5 So should ye make the camp of Israel accursed; 6 Holy; 7 When; 8 That; 9 And.

17 And the city shall be accursed, even it, and all that are therein, to the Lord: only Rahab 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 accursed thing, lest ye make yourselves accursed when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

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

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

EXPLANATION

Connection—At the approach of the Israelites the Canaanites were very much afraid, ch. 5: 1. The latter having set up their memorial pillar (4: 19-24) renewed the covenant with God by circumcision and by observing the feast of the passover, 5: 2-12.

The angel of the Lord (5: 13-15) then instructed Joshua how to take the city.

Joshua gave to the people (ch. 6: 8) the instructions of the angel (vs. 2-5), and then set about carrying them out. It was a strange procession he arranged. The soldiers were in advance; then came the white-robed priests with their blaring trumpets; then followed the bearers of the gold covered ark, flashing in the light of the sun, symbol of the divine presence; and then the rear-guard, moving

28), and for ushering in the year of Jubilee, Lev. 23: 24. The straight silver trumpet of Num. 10: 2 was the only other kind in use. **The armed men.** About 40,000 crossed the Jordan, 4: 13. They were armed with bows, slings, spears and shields. **The rereward;** the rear-guard, made up, as some think, of unarmed people; but they may have been a part of the regular army. (See Num. 10: 25.)

14-15. **The second day.** They were to go round the city once a day for six days, but seven times on the seventh day, vs. 3, 4. It was God's plan to teach them patience and trust in His word. **Returned to the camp;** at Gilgal, ch. 4: 19. **Joshua said . . . shout;** as instructed by the angel, v. 5. It was a sign of their faith in God's promise. "When our people are in dead earnest, they are generally silent; but the more in earnest an Oriental is, the louder he shouts." (Merri's.)

17. **The city shall be devoted** (Rev. Ver.); that is, set apart for destruction. **Only Rahab . . . shall live;** for her kindness to the spies, ch. 2: 4, 18, 19. Had the people of Jericho accepted Israel's God as did Rahab (ch. 2: 11), they, too, would have been spared.

18, 19. **Keep yourself from the accursed thing.** They were to take no plunder. Everything was set apart for destruction, to mark God's hatred of sin. **Leav ye make yourselves accursed;** bring a city's doom upon themselves as did Achan later, 7: 12, 19-26. **The silver and gold;** which could be purified by fire. These vessels, thus purified, were set apart for the sacred treasury.

20. **So the people shouted;** looking back to v. 16. **The wall fell down flat;** not all of it, for Rahab's house did not fall (ch. 2: 15), but enough fell to allow the soldiers to enter at many points. **They took the city.** It is a terrible picture of judgment, the blare of the trumpets, the fierce shout of the people, the terror of the inhabitants, the tottering walls, the clouds of dust, the swift rush of the troops,—then fire and sword.



Priest Blowing Trumpet

in absolute silence, but eager and intent.

12, 13. **Joshua rose early;** on the morning of the second day. **The ark.** As a symbol of God's presence, it took the place of the pillar of cloud, Deut. 31: 15. **Seven priests.** Seven was a sacred number with the Jews (See v. 4.). **Trumpets of rams' horns;** literally huge twisted rams' horns or a metal, horn shaped instrument,—used for sounding an attack or a retreat in war (Judges 3: 27; 2 Sam. 2:

GOLDEN TEXT

Heb. 11: 30. By faith the walls of Jericho fell down.

DAILY READINGS

- M. —Joshua 5: 10 to 6: 7. The divine Captain.
- T. —Joshua 6: 8-20. The fall of Jericho.
- W. —Joshua 6: 21-27. Destruction of Jericho.
- Th. —Deut. 7: 1-10. Judgment against idolaters.
- F. —2 Chron. 14: 8-15. Trust in God.
- S. —2 Chron. 20: 11-25. Not by might.
- S. —Isa. 25. A song of praise.

CATECHISM

- Q. 45. Which is the first commandment?
A. The first commandment is, Thou shalt have no other gods before me.
- Q. 46. What is required in the first commandment?
A. The first commandment requireth us to know

and acknowledge God to be the only true God, and our God; and to worship and glorify him accordingly.

TIME AND PLACE

Early in April, B.C. 1451, or according to others B. C. 1251; two or three weeks after the events of last lesson; around and within Jericho, a city in the plain on the west side of the Jordan.

LESSON PLAN

- I. A City Warned, 12-14.
By the strange procession during six days.
- II. A City Doomed, 15, 16.
By the certain judgment of God.
- III. A City Destroyed, 17-20.
By the miraculous overthrow of its walls.

LESSON HYMNS

Book of Praise, 16 (Ps. Sel.); 203; 250; 262; 583; 256.

FOR FURTHER STUDY

Juniors—1-11 What was the first thing done by Israelites on entering Canaan? (ch. 5: 1-9.) What feast celebrated? (v. 10.) What then ceased? (vs. 11, 12.) Who came to visit Joshua? (vs. 14, 15.) What passed between them? What orders were given? (ch. 6: 1-5.) How many processions around Jericho were there to be? What the central figure? (v. 6.) Give the order of the procession. (vs. 6-9.) What command given by Joshua? (v. 10.)

12-14 How were the orders obeyed? Why is the number "seven" used? What would the people of Jericho think of the procession?

15, 16 What was done on the seventh day? What order given by Joshua? What part had the priests? What the people? How was God working? (1 Cor. 1: 21-2: 4.)

17-19 What curse pronounced on Jericho? What was to be done with the spoil? Who was to be spared? Relate the history of Rahab and the spies. (ch. 2.)

20 What happened at the shout of the people? What caused the fall? (Golden Text.) How can Christians conquer the world? (1 John 5: 4.)

Seniors and the Home Department—Draw a map, marking the Jordan, the Dead Sea and Jericho. Describe the meeting of Joshua and the Captain of the Lord's host. (ch. 5.) Who is the Captain of our salvation? (Heb. 2: 10.) How described? (Rev. 19: 11-16.) What orders were given?

12-14 How many days occupied by the work? What distinction between the first six days and the seventh? What the reason for the six days of silence? For the shouting on the seventh day?

15, 16 What effect had the shouting and the trumpets on the inhabitants of the city?

17-20 Justify the doom pronounced against Jericho. Who escaped death? Why? What was done with part of the spoil? What with the silver and gold and vessels of brass and iron? To whose power is the victory to be ascribed? How may we obtain like victories? In whose family was the curse of v. 26 fulfilled? (1 Kings 16: 34.)

Prove from Scripture—That God sometimes uses strange means.

Practical Points—1. Let us learn reverence. It is holy ground wherever God meets us (ch. 5: 15).

2. Think of God coming down from heaven to plan the overthrow of one city. Nothing that hinders us is a matter of indifference to Him.

3. Count God in, and victory is sure.

4. The people who had to march in silence needed more faith than the priests who blew with their trumpets. It is so much easier to have faith when we are doing, than when we are simply waiting.

5. Eagerness makes early rising. Early rising gives a good start and a long day. A good start and a long day generally mean much work well done.

6. Here is one of the ancestors of our Lord Jesus, an evil woman who turned from her sins to live a holy life. Let it stand for the encouragement of those who, in true repentance, seek to do better.

7. By obedience and trust what victories may not be gained! (Mark 9: 23.)

8. "The wall fell down flat." Whatever God undertakes to do is done thoroughly.

FOR WRITTEN ANSWERS

1. What were the proceedings of the six days?.....

2. Of the seventh?.....

3. What followed?.....

Joshua 14 : 5-15. Commit to memory vs. 12-14. Read Joshua 14 ; Numbers 14 : 1-24.

5 As the Lord commanded Moses, so the children of Israel did, and they divided the land.

6 Then the children of Judah came unto Joshua in Gilgal ; and Caleb the son of Jephunneh the Kenzite said unto him, Thou knowest the thing that the Lord said unto Moses the man of God concerning me and thee in Kadesh-barnea.

7 Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea to spy out the land ; and I brought him word again as it 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 Moses swore on that day, saying, Surely the land whereon thy feet have trodden shall be 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 he said, these forty and five years, ever since the Lord spake this word unto Moses, while the children of

Revised Version—1 Concerning ; 2 Spake ; 3 Walked ; 4 And ; 5 It may be ; 6 And.

EXPLANATION

Connection—Joshua next marched against the city of Ai, but was defeated, 7 : 1-5. Achan's sin, the cause of defeat, was severely punished (vs. 19-26), and then Ai was taken, 8 : 3-29. The covenant was again renewed (8 : 30-35) to show their dependence upon God, and the conquest of the land then began in earnest, chs. 9 to 12. About six years after crossing the Jordan the land was divided among the tribes, ch. 13. This lesson is an incident in that division.

5. **As the Lord commanded Moses ;** in Num. 34 : 13-29. **They divided the land ;** by lot, vs. 1, 2. Reuben and Gad and the half tribe of Manasseh had their land on the east of the Jordan (v. 3), and the Levites had no possession (v. 3), being set apart to sacred duties.

6. **The children of Judah ;** that is, members of the tribe of Judah. **In Gilgal.** See "Time and Place." **Caleb ;** one of the twelve spies, Num. 13 : 6. **The Kenzite ;** a descendant of Kenaz (See ch. 15 : 17), possibly of the Edomite tribe mentioned in Gen. 15 : 19, and therefore a proselyte incorporated into the tribe of Judah. **Thou knowest, etc. ;** referring to the promise made him in Num. 14 : 24. The promise is quoted in v. 9. **In Kadesh-barnea ;** the border place from which the spies had been sent out, Num. 13 : 26.

7, 8. **To spy out the land.** There were twelve spies sent, one for each tribe, Num. 13 : 2. **As it was in my heart.** He gave an honest report, Num. 13 : 30. **My brethren ;** save Joshua—the ten false and cowardly spies, v. 31. **Made the heart of the people melt.** They discouraged them by their gloomy report, Num. 14 : 1-4. **But I wholly followed the Lord ;** testified as in the sight of God, and was ready to go wherever God should lead.

9. **Moses, speaking for God, swore, etc.** Num. 13 : 21 ; Deut. 1 : 36. **Where thy feet have trodden ;** when spying out the land. The promise does not embrace the whole of the land through which he had passed, but some particular part of it, to be his special possession.

Israel wandered in the wilderness ; and now, lo, I am this day fourscore and five years old.

11 **As yet I am as strong this day as I was in the day that Moses sent me ;** as my strength was then even so is my strength now, for war, both to go out and to come in.

12 Now therefore give me this mountain, whereof the Lord spake in that day ; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced : if so be the Lord will be with me, then I shall be able to drive them out as the Lord said.

13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenzite unto this day ; because that he wholly followed the Lord God of Israel.

15 And the name of Hebron before was Kirjath-arba ; which Arba was a great man among the Anakims. And the land had rest from war.

10-12. **The Lord hath kept me alive** (See Num. 14 : 30) ; a pledge that He would also give him his possession. **I am as strong, etc.** Though 85 years old, he was physically able to take possession of his land. **This mountain.** Hebron is 2,718 feet above the sea level. **The Anakim ;** a race of giants, Num. 13 : 33. **Cities great and fenced ;** strongly fortified by high walls. **If so be, etc. ;** not implying



Hebron—Mosque and Part of Town

doubt. He knew God would be with him, and he cared not for giants or walls. **I shall . . . drive them out.** There were still many strongholds of the enemy in the land, as in ch. 15 : 63.

13-15. **Joshua blessed ;** granted him his request and wished him well. **Gave . . . Hebron ;** a place of sacred associations, Gen. 23 : 2 ; 35 : 27. It had been captured by Joshua (10 : 36, 37), but was again in the hands of the enemy. **Because he wholly followed the Lord ;** repeated to show the great importance of obedience. (vs. 8, 9.) **Kirjath-arba ;** that is, the city of Arba. It was originally called Hebron (Gen. 23 : 2), but the giant Arba (15 : 13) had conquered it and given it his name. **The land had rest from war ;** but only for a time, for the inhabitants were not wholly subdued, and Israel grew weak through falling into their sinful ways.

GOLDEN TEXT

Josh. 14: 14. He wholly followed the Lord.

DAILY READINGS

- M. —Joshua 14: 5-15. Joshua and Caleb.
- T. —Deut. 1: 19-36. Promise for Caleb.
- W. —Psalm 112. Blessing of godliness.
- Th. —Psalm 18: 10-20. Reward of the upright.
- F. —Psalm 37: 1-11. Confidence in God.
- S. —Psalm 37: 27-40. A righteous man's inheritance.
- S. —Mark 10: 23-31. Reward of true followers.

CATECHISM

Q. 47. What is forbidden in the first commandment?
 A. The first commandment forbiddeth the denying, or not worshipping and glorifying the true God as God, and our God; and the giving of that worship

and glory to any other, which is due to him alone.

TIME AND PLACE.

The time was about seven years after the last lesson, B.C. 1444 or B.C. 1241. Gilgal was Joshua's capital near the Jordan. Hebron was twenty miles south of Jerusalem, in the midst of the beautiful plain of Mamre.

LESSON PLAN

- I. A Promise Claimed, 5-9. Which Moses gave to Caleb for his faithfulness.
- II. A Task Undertaken, 10-12. By an old man, with the vigor of youth.
- III. An Inheritance Given, 13-15. By a noble leader to a tried follower.

LESSON HYMNS

Book of Praise, 11; 66 (Ps. Sel.); 245; 535; 232; 238.

FOR FURTHER STUDY

Juniors—5, 6 What stronghold was taken after Jericho? (chs. 7 and 8.) What sin had led to the defeat of the Israelites there? How was this sin punished? How was the land divided? (vs. 1-5.) Who was Caleb? Where had he been sent by Moses? Who went with him? What was their report and advice? Where was Joshua now? What had God said about Joshua and Caleb?

7, 8 How old was Caleb at this time? Whom had he served? How did he serve?

9-11 Where is this promise recorded? Who had protected Caleb? For how long?

12 What did Caleb ask for? By what name called? Who was there? How were the cities defended? In whose strength did Caleb undertake to drive them out? What promises to those who overcome? (Rev. 3: 5, 12, 21.)

13-15 What response did Joshua make to Caleb's request? By what other name had Hebron been called? How should we follow God? (Matt. 22: 37; Rom. 12: 1.)

Seniors and the Home Department - 5 Who were the two most distinguished men who entered Canaan? In what work were they together? What age were they now?

6 Where was Gilgal? Kadesh-barnea? Hebron? What took place at Gilgal? At Kadesh-barnea? (Num. chs. 13, 14.) At Hebron? (Gen. 13: 18; Num. 13: 22; Josh. 10: 36; 2 Sam. 2: 1.)

7, 8 Why was Caleb so strong and manly? What would true manliness mean to day? What produces it?

9-11 How long before was the promise made? Why delayed? Of what was delay a test? How was Caleb prospered? What was the secret?

12 Who were the Anakim in Caleb's time? What are they in our time? (1 John 2: 16; Eph. 6: 12.) What was Caleb's motto?

13-15 What was Caleb's reward? To what does a youth well spent usually lead? How can we "wholly follow the Lord"? What is our inheritance? (Rom. 8: 17; 1 Tim. 4: 8.) What the means of victory over the Anakim in it? (1 John 5: 4; Rom. 8: 37-39.)

Prove from Scripture—That God keeps His faithful servants.

Practical Points—1. The Levites received no share of the land, because they were to serve in the temple of God. For the New Testament application see 1 Cor. 9: 14.

2. A hero may be long in getting his recognition; but it is sure to come.

3. Sin is a poor investment; witness Achan. Godliness is "profitable unto all things, having promise of the life that now is"; witness Caleb.

4. "If we only strive to be pure and true,
 To each of us there will come an hour
 When the tree of life shall burst into flower,
 And rain at our feet the glorious dower
 Of something grander than ever we knew."

5. How seldom we think of how absolutely our lives are in God's hand!

6. A man who truly fears God fears nothing else.

7. The secret of Caleb's life was that he "wholly followed the Lord." There can be no possible failure in such a life.

8. Caleb came of a heathen tribe, probably himself born a heathen. He stands therefore as an example of what the transforming power of God's grace can accomplish.

FOR WRITTEN ANSWERS

1. Who was Caleb?

2. Describe his conduct as a spy.

3. What was his present request? His arguments?

Joshua 20: 1-9. Commit to memory vs. 1-4. Read Psalm 46.

1 The LORD also spake unto Josh^{ua}, saying,
2 Speak to the children of Is^{ra}el, saying, ¹ Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:

3 That the slayer that killeth any person ² unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood.

4 And ³ when he that doth flee unto one of those cities ⁴ shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, ⁵ 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 the slayer up unto his hand; because he smote his neighbour unwittingly, and hated him not beforetime.

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

Revised Version ¹ Assign you; ² Unwittingly and unawares; ³ He shall flee; ⁴ And; ⁵ And; ⁶ *Until* and; ⁷ Set apart; ⁸ Beyond the; ⁹ Appointed cities; ¹⁰ Unwittingly.

death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.⁷

7 And they appointed Ke'desh in Ga'ilee in mount Naph'tali, and Sheeh'em in mount Eph'raim, and Kir'jath-ar'ba, which is Hebron, in the mountain of Ju'dah.

8 And ⁸ on the other side Jordan by Jer'icho eastward, they assigned Be'zer in the wilderness upon the plain out of the tribe of Reu'ben, and Ra'moth in Gil'ead out of the tribe of Gad, and Go'lan in Ba'shan out of the tribe of Manass'eh.

9 These were the ⁹ cities appointed for all the children of Is'rael, and for the stranger that sojourneth among them, that whosoever killeth any person ¹⁰ at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

EXPLANATION

Connection—Having divided the conquered land among the twelve tribes (chs. 14 to 18), the next step was to provide laws to protect human life.

1, 2. **The Lord spake**; giving a divine plan for lessening as far as possible the evils of the custom of the nearest relative of a person who had been slain avenging his death. The avenger was called the *goel*. **Cities of refuge**. Among the Hebrews there was

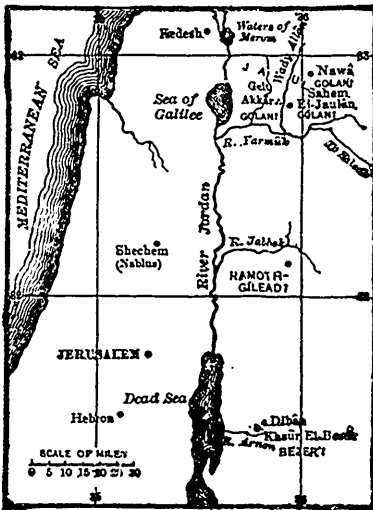
Your refuge; protecting the nation as well as the slayer from violence. **The avenger**. The right of taking vengeance belonged to the nearest male relative, but it must be publicly and according to law, not in rash haste or fury.

4. **One of those cities**. There were six in all. 7, 8. **At the entering of the gate**; within the arched passage-way that pierced the high, thick wall, and which was protected by a gate. Here the judges often held their court, 2 Sam. 15:2. **The elders were the rulers**. **Give him a place**. Until proved guilty, he is to have protection and support. Having left home likely in haste and unprovided, he is to be cared for in the city of refuge until his innocence be established.

5, 6. **If the avenger . . . pursue**; as it was his right and duty to do. **They shall not deliver the slayer up**; because it is presumed that he is innocent until proved guilty. **Until he stand**; for trial before the people and their judges. It required at least two witnesses to condemn, Num. 35:30. If guilty, he was slain by the avenger of blood, Deut. 19:12, 13. If innocent of intentional murder, he was kept in the city until the death of the high priest. For some further particulars see Num. 35:25-32. He was safe only so long as he remained within the city, and its suburbs of one thousand cubits—about 500 yards—beyond the walls.

7, 8. **They appointed**. There were three cities of refuge on each side of the Jordan. On the west side **Kedesh**, in the far north among the Gullilean hills; **Shechem**, in the centre; **Kirjath-arba** (Hebron), in the south. **On the other side**—on the east side, **Bezer**, in the south. **The wilderness**; a wild, uncultivated region. **Ramoth in Gilead**; in the territory of Gad. "Gilead" is the mountainous region between the Dead Sea and the Lake of Galilee. **Golan**; in the north, in **Bashan**, a territory extending from Gilead to Mount Hermon.

9. **These were the cities**. They were all Levite cities (ch. 21). The church was to be the guardian of justice. **For the stranger**; who was to have the same right of protection as the Hebrew.



Map of Cities of Refuge (Illustrative Notes)

no shelter for a wilful murderer (Deut. 19:11-13), nor was he allowed to atone for his crime by the payment of money, Num. 35:31, 32. These cities were simply to afford the slayer refuge until he should have a fair trial. **By the hand**; by the agency of Moses, Num. 35; and Deut. 19:1-13.

3. **Unawares** means without intending it; **unwittingly**, without knowing it. (See Deut. 19:5.)

GOLDEN TEXT

Ps. 46: 1. God is our refuge and strength, a very present help in trouble.

DAILY READINGS

- | | |
|-------------------------|------------------------|
| M. — Joshua 20 : 1-9. | Cities of Refuge. |
| T. — Num. 35 : 1-15. | Cities of the Levites. |
| W. — Deut. 19 : 1-13. | The command by Moses. |
| Th. — 3 Sam. 22 : 1-20. | A safe refuge. |
| F. — Matt. 11 : 25-30. | Christ a refuge. |
| S. — Heb. 6 : 13-20. | Strong an i sure. |
| S. — Psalm 91. | A refuge for me. |

CATECHISM

Q. 48. What are we specially taught by these words [before me] in the first commandment?

A. These words [before me] in the first commandment teach us, That God, who seeth all things, taketh

FOR FURTHER STUDY

Juniors—1 To whom now did God speak? Where had Joshua taken his abode? (ch. 19 : 51.)

2 What was the covenant? Which tribe had no land given it? Why was this? How were they to be supported? (Num. 18 : 20, 21.) How many cities given them? (Num. 35 : 7.) How many of these now appointed for a special purpose? What was the purpose?

3 For whom intended? Which commandment forbids murder? What punishment appointed for it? Why? (Gen. 9 : 6.) How did Christ explain the Commandment? (Matt. 5 : 21, 22.)

7, 8 Name the cities of refuge? On the two sides of which river? Which three on the west? Which on the east?

9 For whom were these cities appointed? What right had strangers? How long were they protected? On what condition? (Num. 35 : 26-2.) Who is our true refuge? What does fleeing to Christ mean? From what are we saved? (Matt. 27; Eph. 1:7; 1 John 3:5.)

Seniors and the Home Department—1, 2, 7, 8 What was God's message to Joshua? For what purpose were the six cities appointed? Sketch a map of the river Jordan, marking these cities. Who is the author of life? (Gen. 2 : 7.) Who preserves it? (Psa. 36 : 6.) What value does God attach to human life?

3 For whom were the cities of refuge prepared? Of what were they an emblem?

4-6, 9 What was the preliminary examination? (v. 4.) If favorable, how was the fugitive received? Describe the regular trial, (v. 6) How was the trial a fair one? With what is revenge inconsistent? (Luke

notice of, and is much displeas'd with, the sin of having any other God.

TIME AND PLACE

About the time of the division of the land, B.C. 1445 or 1245; Shiloh, the religious capital of Israel during all the time of the Judges, a period of 300 years. It was seventeen miles north-west of Jerusalem.

LESSON PLAN

- I. The Need of Refuge, 1, 2.
From the pursuing a venger of blood.
- II. The Condition of Refuge, 3-6.
A fair trial before the public authorities.
- III. The Place of Refuge, 7-9.
One of the cities set apart at convenient distances.

LESSON HYMNS

Book of Praise 540; 84 (Ps. Sel.); 155; 162; 148; 237.

9 : 55.) How g were those who fled to the cities of refuge, to red 1? Who is our true city of refuge? Who are avengers? Is access to Christ easy? How simple are the conditions of salvation? What is our duty? Whence cometh our help?

Prove from Scripture—That human life is precious.

Practical Points—1. It is God who gives life, and He shows the value He puts upon it, by the provision He makes for its care.

2. The taking of life must be avenged; but this must be done lawfully. Lynching is murder repeated.

3. The cities of refuge meant that every man should have a fair chance, the meanest as well as the greatest.

4. Seven cities were appointed—the perfect number. It is a symbol of the perfect refuge for the sinner in Christ Jesus.

5. They were so placed as to be easy of access. When John the Baptist said, "Flee from the wrath to come!" Jesus of Nazareth was near by, and said, "Come unto Me!"

6. Rom. 8 : 1 should go along with this Golden Text. It is "God in Christ Jesus" to whom the sinner must flee. (2 Cor. 5 : 19.)

7. Read upon your knees verse 3 of Hymn 161, Book of Praise.

8. Christ is made as easy of access as possible. He is everywhere present. The conditions of salvation are as simple and easy as it is possible to make them. Sabbaths, churches, invitations from Christians bring Christ as near as possible to every soul. (Peloubet.)

9. We are safe only when we abide in Him.

FOR WRITTEN ANSWERS

1. What was the rule as to the punishment of a murderer?.....
2. What was the purpose of the cities of refuge?
3. In what ways do they symbolize Christ and His work?.....

Lesson VI.

JOSHUA'S PARTING ADVICE

November 9, 1902

Joshua 24: 14-25. Commit to memory vs. 14, 15. Read Joshua 21: 43-24: 33.

14 Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served 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 on the other side of the flood, or the gods of the Amorites, 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 out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

18 And the LORD drove out from before us all the people, even the Amorites which dwell in the land: therefore will we also serve the LORD; for he is our God.

Revised Version—1 Beyond the river; 2 Peoples.

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 transgressions nor your sins.

20 If ye forsake the LORD, and serve strange gods, then he will turn and do you 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 God of Israel.

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

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

EXPLANATION

Connection—The conquest of Canaan having been completed, the people settled down peacefully in their new possessions, 23:1. Joshua, now an old man, exhorts them to obedience (ch. 23), and gives them parting words of wisdom as in to-day's lesson, 24: 1.

14. **Now therefore**; in view of all that God had done for them in the past, vs. 2-13. **Fear the Lord**; not the fear of the slave, but the reverence

and respect of dutiful children, Ps. 25: 14. **In sincerity and in truth.** The idea is that of wholeness. Serve God completely, to the utmost. **Put away the gods.** They had images sinfully in their possession. In Micah's case (Judges 17: 5) these were evidently worshipped. **Which your fathers served.** See v. 2. **The other side of the flood and in Egypt.** Two periods of idolatry among their ancestors are referred to, one on the other side of the flood, that is, east of the Euphrates, whence Abraham came, and the other in Egypt.



The Goddess Ashtoreth

15. **If it seem evil**; or against their best interests. **Choose you.** Joshua sets before them the choice of good and evil as did Moses, Deut. 30: 19. **The gods of the Amorites**; who had been unable to protect their worshippers from the hosts of Israel. The Amorites here represent all the heathen tribes in Canaan.

16-18 **God forbid**; an emphatic way of making a solemn statement. **The Lord our God**; Jehovah

their God, who had delivered them and led them; a living personal God, and not a poor dumb idol. **The house of bondage**; in Egypt, whence they were led to the land of Canaan. **Did great signs**; performed miracles when delivering them from Egypt, Ex. chs. 4 to 14. **Preserved us**; from hunger (Ex. 16: 1-15), from thirst (Num. 20: 1-14), and from deadly serpents, Num. 21: 1-9. **Among all the people**; for example, Ex. 17: 8-13.

19, 20 **Joshua said**; in reply to their self-confident answer to serve God (Compare Peter's reply, Matt. 26: 35). **Ye cannot serve the Lord**; in your own strength. (See Matt. 23: 41.) **Holy God.** Holiness shuts out everything sinful and impure from the divine nature. **Jealous God**; rightly unwilling that another should share in the affection of His people. **He will not forgive, etc.**; except on condition of repentance and amendment of life. Ps. 66: 18; 1 John 1: 9. **Consume you**; for God hates sin with an awful hatred, Num. 11: 1.

21, 23 **But the people said**; more emphatically than before. **Nay; but we will**; a thoughtful, manly determination now. **Ye are witnesses, etc.** Their own words would condemn them if they did not serve God. **We are witnesses**; they willingly accept the responsibility. **Put away, etc.** a test of their sincerity. (See on v. 14.) **Strange gods**; gods of the stranger or foreigner, other gods than Jehovah. **Incline your heart**; set yourselves wholeheartedly toward the true God, your own God.

24, 25 **The people said.** They accept the test thus showing their willingness to serve God. **Made a covenant**; renewed the old covenant of Sinai (Ex. 19: 20), as Moses had done, Deut. 29: 1. A covenant is an agreement between two parties. **Set them a statute and an ordinance**; set out afresh the law as given by Moses. **Shechem**; a city of Ephraim between Mount Ebal and Mount Gerizim. It is now called Nablus. For the remarkable and solemn scene there, see ch. 8: 30-35. Read also the three verses following the lesson. They describe a memorable book and a memorable stone.

GOLDEN TEXT

Josh. 24 : 15. Choose you this day whom ye will serve.

DAILY READINGS

- M. —Joshua 23 : 1-13. An old man's warning.
- T. —Joshua 24 : 1-13. Remiinder of m:rcies.
- W. —Joshua 24 : 14-25. Joshua's parting advice.
- Th. —Joshua 24 : 26-33. Death of Joshua.
- F. —1 Kings 18 : 17-24. Call for decision.
- S. —Phil. 1 : 8-21. Living for Christ.
- S. —Matt. 6 : 21-34. The first claim.

CATECHISM

Q. 49. Which is the second commandment?
 A. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth : thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto

the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

TIME AND PLACE

Eighteen years after the last lesson and twenty-five years after the crossing of the Jordan. The place, Shechem, between Mounts Ebal and Gerizim.

LESSON PLAN

- I. The Choice of Service, 14, 15. Of the true God or of false gods.
- II. The Motive of Service, 16-18. The past and present goodness of God.
- III. The Condition of Service, 19-21. It must be sincere and true.
- IV. The Pledge of Service, 22-25. Idols cast away and a covenant made.

LESSON HYMNS

Book of Praise, 26; (Ps. Sel.) ; 237; 1:2; 545; 232; 150.

FOR FURTHER STUDY

Juniors—14 Before Joshua's death, where did he assemble the people? (v. 1.) What had taken place there before? (ch. 8 : 30-35.) Where had similar covenants been made? (Ex. 19 : 1-25; Deut. 29 : 10.)

15 What choice set before the people? Between what have we to choose? What did Jesus say? (Matt. 6 : 33.)

16-18 What did the people answer? How often did they repeat it? (vs. 18, 21, 24.) What had God done for them? From whom had He delivered them?

19, 20 How is God here spoken of? How does He treat disobedience? (Isa. 42 : 24; Heb. 2 : 2.) Why does Joshua thus reason with the people?

22-25 What three witnesses were there to the covenant? (vs. 22, 25, 26.) How should God be served? (Eph. 6 : 5; Ps. 119 : 69; Heb. 12 : 28.) When should He be served? (Acts 26 : 7; Rev. 7 : 15.) Who is on the Lord's side. Are you? If not, why?

Seniors and the Home Department—14 Who was the aged chief of the Israelites? How old was he? For what object did he assemble the people? For what historical monuments was Shechem famous? (vs. 26, 27, 32.)

15 What choice was presented? Compare Elijah on Mount Carmel. (1 Kings 18 : 19-39.) Who bids us make a like choice? (Matt. 6 : 33; Rev. 22 : 17.) Why must a decision be made? (Matt. 6 : 24.) What reasons for choosing God? (Matt. 11 : 28-30; John 3 : 16; Rom. 2 : 4.)

16, 21, 24 What was their decision? How many times repeated? Why?

17-20 What reasons given for choosing the Lord's side?

22-25 How was the covenant renewed? Who were witnesses? What was the memorial of the covenant? (vs. 26-28.) Where is the first mention of writing in Scripture? (Deut. 31 : 9.) The second? (v. 26.) The third? (1 Sam. 10 : 25.) Of whom was Joshua a type? In what way? When should choice for God be made? (2 Cor. 6 : 2.)

Prove from Scripture — That God's service requires sincerity.

Practical Points—1. "Now therefore" is a strong argument in God's mouth. He has done so much for us; shall we not be altogether His?

2 To "fear God" is not to be frightened of Him. We need be frightened only when we set ourselves to disobey. We fear Him when we fear to offend against such power and love.

3. Paul puts sincerity first in his list of Christian virtues and graces—"Whatsoever things are true," Phil. 4 : 8. He who is lacking in sincerity, lacks all the rest. A man who is true, is sound and fit.

4. Some choice each one must make; and the very fact that one does not choose Christ, puts Him in the ranks against Him. Matt. 12 : 30.

5. God is eager for our service; but He wants us to count well the cost. (See Luke 14 : 28-33.) His service is worth any cost, Rom. 3 : 7; 1 Tim. 4 : 8.

6. Pledges or covenants are right; but they are not to be lightly entered upon; See Eccles. 5 : 4, 5.

FOR WRITTEN ANSWERS

- 1. To what great choice does Joshua call the people?.....
-
-
- 2. What is their reply? Their reasoning?.....
-
-
- 3. What is the most important choice of our lives?.....
-
-

Lesson VII.

THE TIME OF THE JUDGES

November 16, 1902

Judges 2 : 7-16. Study Judges 2 : 7-19. Commit to memory vs. 18, 19. Read Judges chs. 2-5.

7 And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD, that he did for Israel.

8 And Joshua the son of Nun the servant of the LORD, died, being an hundred and ten years old.

9 And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

10 And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel.

11 And the children of Israel did evil in the sight of the LORD, and served Ba'alim:

12 And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and

Revised Version—1. The north of the mountain of Gaash; 2 Kindred; 3 Sore; 4 And; 5 Saved.

followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger.

13 And they forsook the LORD, and served Ba'al and Ashtaroth.

14 And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.

16 Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them.

EXPLANATION

Connection—Shortly after the events of last lesson Joshua died, Joshua 24 : 29. The people were faithful to God for a time, and had good success against their enemies (Judges 1), but they gradually fell into evil ways and were punished by being left to the power of the heathen nations. But when they repented God raised up some one to deliver them and to be their ruler or judge. Hence the name of the "Book of Judges." It is a record of sin, punishment, repentance and divine rescue.

7. Verses 6 to 9 are repeated here from Joshua 24 : 28-31 to show that the writer is continuing Joshua's narrative.

The people served the Lord all the days of Joshua. The influence of this great and good man tended to keep them in the path of duty, and in remembrance of the solemn engagement into which they had entered to serve God, Josh. 24 : 21. **The elders**; the heads of the tribes and families. **That outlived Joshua**; perhaps about twenty years. **Who had seen**; the crossing of the Jordan, (Josh. 3 : 14-17), the taking of Jericho (Josh. 6 : 12-20), and the conquest of Canaan. They had thus a vivid sense of the presence and the power of God, which impressed their hearts and minds and inclined them to serve God and to do the right.

8, 9. **The servant of the Lord**; Moses' title (Deut. 34 : 5), of which Joshua was counted worthy because of his faith and courage. **In the border of his inheritance.** It does not mean on the border line of his property, but within the estate allotted to him at the conquest. (Josh. 19 : 49, 50.)

Timnath-heres. The exact location is not certainly known. The name means "portion of the sun."

In the Mount of Ephraim; Joshua's own tribe (Num. 13 : 8.) **The hill Gaash.** Its site, like that of Timnath-heres, is also unknown.

10. **All that generation**; that had outlived Joshua, v. 7. **Gathered unto their fathers**; in the world beyond. **Which knew not the Lord.** God had passed out of their thought and life. **Nor yet the works, etc.** They had not that vivid sense of His presence and miraculous power which their fathers had. They heard of God only by report, and it did not impress their hearts and minds.

11-13. **Did evil.** Loss of faith in God was soon followed by loss of morals. **In the sight of the Lord**; from whom no sin is ever hidden, Heb. 4 : 13. **Baalim**; the plural form of Baal, the supreme male divinity of the Canaanites. **Bowed themselves**; to worship idols. **Anger**; not revenge, but righteous indignation against their sins, Josh. 24 : 19. **Ashtaroth**; the plural form of Ashtoreth, the female deity of the Canaanites.

14, 15. **The anger of the Lord was hot.** The very presence of sin incites God to holy action. **He sold them**; handed them over completely to their enemies as a slave is sold. **Could not . . . stand**; in battle. **Whithersoever they went out**; to fight with their enemies. **As the Lord had sworn**; Josh. 24 : 20. God fulfills His threatenings as well as His promises.

16. **Nevertheless, etc.** He punished them that He might bring them to repentance. **Raised up judges**; by whom they were delivered. There were fifteen judges in all, the list including such famous names as Deborah and Barak, Gideon, Jephthah, Samson and Eli, Samuel who was both judge and prophet.



Tomb of Joshua

GOLDEN TEXT

Ps. 107 : 19. They cry unto the Lord in their trouble, and he saveth them out of their distresses.

DAILY READINGS

- | | |
|------------------------|-------------------------|
| M. —Judges 2 : 7-19. | The time of the Judges. |
| T. —Judges 3 : 1-11. | Sinning and repenting. |
| W. —Deut. 31 : 14-21. | Warning. |
| Th. —Jer. 2 : 1-13. | Surprising folly. |
| F. —Isa. 1 : 1-9. | Depravity of heart. |
| S. —Psalm 81. | Willful disobedience. |
| S. —Psalm 106 : 34-48. | The Merciful Deliverer. |

CATECHISM

Q. 50. What is required in the second commandment?
 A. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his word.

TIME AND PLACE

There is in this lesson a general statement of the condition of Israel in the hand of Canaan from the death of Joshua, 1427 B.C., for a period of about 300 years.

LESSON PLAN

- I. Loyalty to the Lord, 7-10 (a).
 Shown by the witnesses of God's mighty works.
- II. Forsaking of the Lord, 10 (b)-13.
 By unworthy descendants of noble ancestors.
- III. The anger of the Lord, 14, 15.
 Against the sin of heathen worship.
- IV. The Mercy of the Lord, 16.
 Which delivered them from their enemies.

LESSON HYMNS

Book of Praise, 35 (Ps. Sel.); 301; 103; 474; 542; 250.

FOR FURTHER STUDY

Juniors—7 In what book is to-day's lesson? Whence its name? How many judges were there? Who was the Chief Ruler? How long did the judges rule? (B. C. 1420 to B. C. 1095.) Name six of the most important judges.

8, 9 At what age did Joshua die? What lofty title given him? Where was he buried?

10-12 Of what sin were the Israelites guilty? Of what is idolatry a work? (Gal. 5 : 19, 20.) How regarded by God? (Deut. 16 : 22; Ps. 115 : 4-8.) How punished? (Deut. 17 : 2-5; Eph. 5 : 5; 1 Cor. 6 : 9.)

13 Whom did the people serve? How was Baal worshipped? (1 Kings 19 : 18; 1 Kings 18 : 26, 28.)

14, 15 What were the consequences of their fall? What is backsliding? (Rev. 2 : 4; 1 Kings 11 : 9.)

16 What efforts made to save the people? How long-suffering is God's love? (2 Pet. 3 : 9; Matt. 5 : 45; John 3 : 17.) How does God make our afflictions a blessing? (Heb. 12 : 10, 11; 1 Pet. 1 : 7; 2 Cor. 4 : 17, 18.)

Seniors and the Home Department—7 Name the fifteen judges. What was the form of government under the judges? Who were the seven oppressors of the Israelites, and who their deliverers? (chs. 3 : 8, 9; 14-16; v. 31; 4 : 1-7; 6 : 1-13; 11 : 4-6; 15 : 9-16.)

8, 9 Give an account of Joshua's death. What was his character? What was his work for his people? In what respects was he a type of Christ?

10-12 How did the Israelites sin? What was one cause of their sin? (ch. 3 : 6.) What made idolatry attractive to them?

13 Whom did the people worship? What are some of the Baals modern men worship?

14-16 What was the first consequence of the fall?

What the second? What the third? Why was oppression allowed so often to come upon the people? (Deut. 8 : 2; Zech. 13 : 9.) What means used by God to help His people? (Ps. 78 : 38; Ps. 88 : 15.) What has God done to lead us to repentance? (Rom. 2 : 4; John 3 : 14-16.)

Prove from Scripture—*That human nature is weak.*

Practical Points—1. The influence of his life does not end when a good man dies. There is twilight long after a summer sunset.

2. How gently the Bible speaks of death—"gathered unto their fathers," just "gone home."

3. What knowledge is of any use, if we know not the Lord?

4. How quickly we forget God's deliverances. "Out of sight, out of mind," it is apt to be.

5. When God goes out of the heart and life, Satan comes in.

6. God's anger is like the fire in the smith's forge. It blazes that it may soften.

7. With God's help the strongest foe is flax before this flame of fire; without it the weakest enemy becomes a conqueror.

8. What should we do without the "Nevertheless" of God? "When things come to the worst they begin to turn" is an old proverb, partly true. But it is altogether true that when men by their sin most need God He is readiest to come.

9. Let us not presume, however, on God's goodness. After the day comes the night; and black and hopeless will his night be whose day of opportunity has been sinned away.

FOR WRITTEN ANSWERS

1. How long after Joshua's death did the people serve the Lord?

2. Describe the conduct of the new generation.

3. How punished? How delivered?

Lesson VIII.

WORLD'S TEMPERANCE LESSON November 23, 1902

Isaiah 28 : 1-7. Study Isa. 28 : 1-13. Commit to memory v. 7. Read Isaiah, 28.

1 Woe to the crown of pride to the drunkards of Eph'raim, whose glorious beauty is a fading flower, which is on the head of the fat valleys of them that are overcome with wine!

2 Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3 The crown of pride, the drunkards of Eph'raim, shall be trodden under feet:

4 And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that

Revised Version—Of: 2 And to the fading flower of his glorious beauty; 3 Is; 4 Of; 5 Fading flower of his glorious beauty, which is on the head of the fat valley, shall be as the hasty fruit, etc.; 6 Back the battle at the gate.

EXPLANATION

Connection—The temperance lesson of to-day is from Isaiah. In his day not judges, but kings, governed the people. There were two kingdoms, Judah, with Jerusalem as capital, and Israel, or Ephraim, the northern kingdom, with Samaria as capital. Isaiah is addressing the rulers of Judah (v. 14), warning them to profit by the terrible fate (v. 2) that was about to overtake Samaria, because of the people's sin, v. 1. One of the greatest sins of the age was drunkenness.

1. **Woe** implying coming calamity. **To the crown of pride . . . and to the fading flower;** referring to Samaria, the capital of the northern kingdom. The city is here called: (1) The pride-crown (it crowned the hill), that is, the crown of which they are proud, and (2) the fading flower: through the vices of the people its glory was quickly to pass away. **The drunkards;** hard drinking was a crying sin of the age. (See Amos 6: 6.) **Of Eph'raim;** the northern kingdom of the ten tribes (1 Kings 11: 31), so called because Ephraim was the leading tribe. **On the head of the fat valleys.** Samaria was situated upon a vine-clad hill, like a lofty crown, at the head of the fertile valley of Shechem.

2, 3 **A strong one;** the power of Assyria, the strongest nation of the time. It was the instrument which God used for the punishment of His people. **A tempest of hail, etc.** Like a storm of hail, or a great flood, Assyria was to sweep Samaria away. **Trodden under feet;** as a flower is crushed by the

looketh upon it seeth, while it is yet in his hand he eateth it up.

5 In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people.

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

7 But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

storm. Three years later the people were carried into captivity, 2 Kings 17: 6.

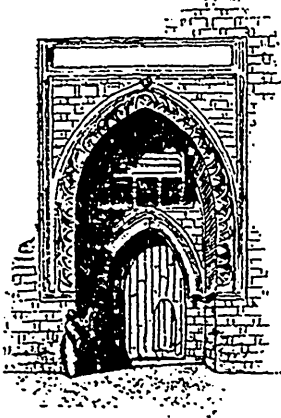
4 **The hasty fruit.** The Rev. Ver. reads "the first-ripe fig." It was an early June fig, and therefore greatly relished. The fig harvest is usually in August. **While it is yet in his hand, etc.** It passed from hand to mouth as soon as pulled. The figure denotes the eagerness with which Assyria would seize and swallow up Samaria.

5 **In that day;** of terrible judgment against Samaria. **A crown of glory;** instead of the "crown of pride," v. 1. **A diadem of beauty;** as opposed to the fading beauty of Samaria, v. 1. **The residue;** those who remain, when the pride and beauty of the drunkards have perished. God will crown them with the joy and delight of His presence, if they will but obey Him. Most of these were in the land of Judah, the southern kingdom, but there were some faithful souls in the northern kingdom also. It is often the "residue" that saves an erring people from utter and swift destruction.

6 **For a spirit of judgment.** He will inspire them with a spirit of justice. **That sitteth in judgment;** that is, to administer justice, Ps. 9: 4. **And for strength.** He would give them manly vigor and valor. **That turn the battle to the gate;** to the enemy's gate, carrying the war into his territory.

7 **But they also:** the people of Judah. **Have erred through wine.** Judah had sinned, as well as Samaria, and must repent. **The priest, etc.** The sin of intemperance had defiled even the religious teachers. (See Lev. 10: 9.) **Swallowed up of wine.** They swallowed the wine, and it in time swallowed them in ruin. **They err in vision;** could not see God's will clearly. **Stumble in judgment;** giving wrong decisions.

8-13 A revolting picture of drunkenness is given in v. 8; the mocking reply of the drunken revellers in vs. 9, 10; and in vs. 11-13 Isaiah tells them of the punishment of their sin. "He will now speak to them through foreign conquerors, v. 11; compare Deut. 28: 47-49. If we will not hear God's loving and patient call to repentance, He will speak to us through cruel enemies. God had called them to 'rest.' They would not hear that call; so He now sent them conflict and destruction."



A City Gate—Peloubet

GOLDEN TEXT

Isa. 28 : 7. They also have erred through wine.

DAILY READINGS

- M. —Isa. 28 : 1-13. World's Temperance Lesson.
- T. —Prov. 20 : 1-13. The mocker.
- W. —Prov. 23 : 15-25. Good counsel.
- Th. —Isa. 5 : 11-24. Woe to the drunkard.
- F. —Amos 6 : 1-11. Danger of drink.
- S. —Nahum 1 : 1-10. God's punishment.
- S. —1 Cor. 6 : 1-11. Drunkards shut out.

CATECHISM

Q. 51. What is forbidden in the second commandment?
 A. The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.

TIME AND PLACE

Time, 725 B.C., three years before the fall of Samaria, in the reign of Hezekiah, King of Judah and Hoshea, King of Israel. Like most of Isaiah's prophecies, it was probably uttered in Jerusalem.

LESSON PLAN

- I. The Slaves of Passion, 1-4.
Whose appetite for drink was their ruin.
- II. The Heroes of Righteousness, 5, 6.
Who displayed justice and valor.
- III. The Mockers of Instruction, 7.
Who despised the message of the prophet.

LESSON HYMNS

Book of Praise, 251 ; 91 (Ps. Sel.) ; 260 ; 529 ; 263 ; 530.

FOR FURTHER STUDY

Juniors—1, 2 To whom was the prophet speaking? How many kingdoms were there? Their names? Why was the kingdom of Israel sometimes called Ephraim? What city was the capital of Israel? How is it here described? Whom did God send against Samaria? (2 Kings 18 : 10, 11). From what direction? To what are the invaders compared?

3, 4 What fate was to fall upon Samaria and its drunken inhabitants? To what is its departing glory compared? Its sudden destruction?

5, 6 What gracious assurance to the few who were faithful to the Lord? What special assurance to the judges? To the soldiers?

7-9 What was the great sin of Samaria? What is meant by "wine"? By "strong drink"? What leaders were overcome with drink? What was its effect upon them? How is the folly of drunkenness shown? (Ps. 107 : 27). What of its punishment? (Isa. 5 : 22). What is the doom of those who will not turn from it? (1 Cor. 6 : 9, 10).

10-13 What is the only safe rule? Give another reason? (1 Cor. 8 : 13.) With what must the soul be filled to keep intemperance out? (Gal. 5 : 22-26.)

Seniors and the Home Department—1-4 What special sin here reproved? By whom? To whom were wine and strong drink specially forbidden? (Lev. 10 : 8, 9.) Who should avoid them? (Prov. 20 : 1 ; 23 : 3.) What produces drunkenness? (Isa. 5 : 11 ; Eph. 5 : 18.) To what does it lead? (Prov. 21 : 17 ; Rom. 13 : 13 ; Prov. 23 : 29, 30.) What is the best safeguard? When should we begin? Have you done so?

5-13 How does God regard tempting others to this sin? (Heb. 2 : 15.)

Who is our great example of self denial? (Matt. 4 : 8-10 ; Rom. 15 : 3 ; 2 Cor. 8 : 9.) How should self denial

be practised? (Cor. 3 : 5 ; Rom. 6 : 12.) What will follow? (2 Pet. 1 : 4.)

Prove from Scripture—That God teaches us patiently.

Practical Points—1. "WOE"—the danger signal that God displays against every sin.

2. The echo of the drunkard's merriest song is a wail.

3. It is not a fine site for the city, nor a fine city on the site that calls for pride in it ; but the sober, godly lives of the inhabitants. Some of the most beautiful cities have been the vilest.

4. Samaria's vices brought Samaria's downfall.

5. As a cricketer, Grace says, Abstain ; as a walker, Webster says, Abstain ; as an oarsman, Hanlan says, Abstain ; as a swimmer, Webb says, Abstain ; as a missionary, Livingstone says, Abstain ; as a doctor, Clark says, Abstain ; as a preacher, Farrar says, Abstain. (Youth's Companion.)

6. Strong drink tells the strongest. Seneca says of Alexander the Great : "He was in Babylon in banquet after banquet, entertainment after entertainment. Having spent a whole night in carousing, a second entertainment was proposed. There were twenty guests at the table. He drank to the health of everyone, and then pledged them severally. After this, calling for Hercules' cup, which held six bottles, it was filled, when he poured it all down, drinking to Proteas, and afterward pledged him again in the same enormous bumper. He had no sooner swallowed it than he fell upon the floor. Here then, is this hero, invincible by all the toils of prodigious marches ; by the dangers of sieges and combats ; by the most violent extremes of heat and cold—here he lies, conquered by his intemperance."

FOR WRITTEN ANSWERS

1. What was Samaria's besetting sin?

2. Whence did the punishment come?

3. Give two good reasons for total abstinence.

Judges 7 : 1-8. Study Judges 7 : 1-8 ; 16-21. Commit to memory vs. 19-21.

Read Judges, chs. 6-8.

1 Then Jerubba'al, who is Gid'eon, and all the people that were with him, rose up early, and pitched beside the well of Harod : so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

2 And the Lord said unto Gid'eon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gil'ead. And there returned of the people twenty and two thousand ; and there remained ten thousand.

4 And the Lord said unto Gid'eon, The people are yet too many ; bring them down unto the water, and I will try them for thee there : and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee ; and of whomsoever I say

Revised Version—1 Spring ; 2 Camp ; 3 Midian.

unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water ; and the Lord said unto Gid'eon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself ; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, putting their hand to their mouth, were three hundred men ; but all the rest of the people bowed down upon their knees to drink water.

7 And the Lord said unto Gid'eon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand ; and let all the other people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets ; and he sent all the rest of Israel every man unto his tent, and retained those three hundred men ; and the host of Midian was beneath him in the valley.

EXPLANATION

Connection—This lesson is nearly 200 years after the death of Joshua. For seven years the Midianites had been sweeping everything before them, and Gideon was called of God as deliverer, ch. 6 : 1-16. He cut down the grove of Baal, summoned an army, received a sign of victory from God (6 : 25-40), and then he was ready to begin the great fight.

1. **Jerubbaal** ; a name given to Gideon in connection with the incident of 6 : 25-32. It means let Baal plead. **Gideon** ; that is, "Cutter-down." Read 6 : 11-16. **All the people** ; whom he had summoned to fight the Midianites (6 : 34, 35), 32,000 in all, ch. 7 : 3. **The well of Harod** ; at the foot of Mount Gilboa. It is rather a fountain than a well, and is said to be 150 feet in circumference, and with a stream strong enough to turn a mill. The name means "Place-of-terror" and may have been derived from the events of the lesson. **The Midianites** ; descendants of Midian, the son of Abraham and Keturah, Gen. 25 : 1, 2. They crossed the Jordan in great numbers (ch. 7 : 12), sweeping the rich valleys of flocks, herds and grain, while the Hebrews sought refuge in the hills, 6 : 1-6. **The hill of Moreh** ; perhaps little Hermon, two or three miles north of Gilboa. **The valley** ; of Jezreel. The armies faced each other two or three miles apart.

2. **The Lord said**. It was He who was directing the battle. **The people are too many** ; 32,000 (v. 3) to face 135,000 (ch. 8 : 10). We would not have said so ; but God said so, and He knew. **Vaunt themselves** ; as having gained the victory by their own power.

3, 4 **Whosoever is fearful**. The timid might discourage others, Duet. 20 : 8. The small number, too, would prevent all boasting. **Mount Gil'ead** ; perhaps a slip of the pen in transcribing Mount Gilboa. **Yet too many** ; a strong test of Gideon's faith. **The water** : the fountain of Harod. (See on v. 1.) **Try them** ; test them. The word is that used for refining metals by separating the dross from the pure ore.

5, 6 **Everyone that lappeth** ; snatching a little

water with his hand and throwing it into his mouth as he hurried on, like a thirsty dog. **That boweth down** ; stooping to drink and thereby losing time. The former showed alertness, activity, eager determination to reach the foe ; the latter showed a lack of these qualities.

7, 8 **The Lord said unto Gideon** ; to strengthen his faith (v. 10) which was sorely tried. **By the**



Trumpet, Pitcher and Lamp

three hundred, etc. God can save by few, but they must be of the stuff that makes heroes. **So the people took victuals, etc.** The meaning seems to be that they took the victuals, trumpets and torches (v. 16) of those who went home ; so that each man was fully provided.

16-21 The same night (v. 9) they surrounded the camp, each one bearing a light concealed in his pitcher, a sort of dark lantern. At a given signal the pitchers were broken. Then the blast of the trumpets and the flashing of the lights on all sides of the camp, led the Midianites to believe that a great host was upon them, and they fled in confusion, each one, in panic, turning his sword against his fellow.

GOLDEN TEXT

Ps. 118 : 8. It is better to trust in the Lord, than to put confidence in man.

DAILY READINGS

- M. —Judges 6 : 7-24. Call of Gideon.
- T. —Judges 6 : 33-40. Gideon assured.
- W. —Judges 7 : 1-8. } Gideon and the three hun-
- Th.—Judges 7 : 9-18. } dred.
- F. —Judges 7 : 19-25. } Power in weakness.
- S. —Zech. 4 : 1-10. } Strength from God.
- S. —Isa. 40 : 21-31.

CATECHISM

Q. 52. What are the reasons annexed to the second commandment?

A. The reasons annexed to the second commandment are, God's sovereignty over us, his propriety in

us, and the zeal he hath to his own worship.

TIME AND PLACE

According to the common view, about B.C. 1222, two hundred years after the conquest of Canaan. Gideon's home was in Ophrah near Shechem. He mustered his army at the fountain of Harod near the hill Moreh. Near this place Saul fought his last battle, 1 Sam. 29 : 1 : 31 : 1.

LESSON PLAN

- I. The First Test, 1-8. By which the faint-hearted were removed.
- II. The Second Test, 4-8. By which the faith of Gideon was proven: verses 16-21 give the result.

LESSON HYMNS

Book of Praise, 252; 63 (Ps. Sel.); 175; 237. 276; 250.

FOR FURTHER STUDY

Juniors—1, 2 How long since the death of Joshua? What foes now upon the Israelites? By what other name was Gideon known? Where was his home? (6 : 11.) By whom was he called? For what purpose? How did God encourage him? (ch. 6 : 36-40.) 2. How large was Gideon's army? How many Midianites? What did God say to Gideon?

3. What was the first test? How many went back? How many remained?

4-7. What was the second test? What is meant by "lappeth"? How many men chosen? What promise from God? Why so small a number?

8. How equipped? How were the men divided? What part taken by the trumpets? By the pitchers? By the lamps? What was the battle-cry? What happened when it was given? What was the source of Gideon's power? (Heb. 11 : 32, 33.) What is the equipment of the Christian soldier? (Eph. 6 : 13-17.)

Seniors and the Home Department—1 By whom was Israel oppressed? (ch. 6 : 1-6.) Describe the opposing forces. How did God confirm Gideon's faith? (ch. 6 : 36-40.)

2. What objection did the Lord make to the large army?

3-6. Describe the two tests to which the army was put? By what is courage produced? (Isa. 50 : 7 : Acts 5 : 29.) How many stood the first test? How many the second?

7, 8 etc. How does God often gain victory? (1 Cor. 1 : 27, 28.) What enemies have we to encounter? (Eph. 6 : 11, 12 : 1 John 2 : 15, 16.)

When was Gideon's attack made? Describe the simple stratagem? What three things aroused the

enemy? Describe the panic that followed. How great was the defeat? (ch. 8 : 28.) What has the Christian's warfare been called? (1 Tim. 6 : 12.) How should it be carried on? (1 Tim. 1 : 18, 19 : 1 Cor. 16 : 13; Ps. 27 : 1-3; Ps. 35 : 1-3; Eph. 6 : 18.)

Prove from Scripture—That God can work great wonders.

Practical Points—1. Gideon's name Jerub-baal was a challenge to the false and filthy religion for which Baal stood. It is well when our names stand for a fight to the death against wrong.

2. He is a happy leader, whose battle God directs.

3. Those who fight for the Lord have something to depend on besides numbers. God can use numbers; but He can do without them also.

4. Pride is like a drowsy; it puffs up, but it weakens all the while.

5. Disposition and character come out in so common an act as taking a drink of water.

6. Here is a premium put upon "pushers." The three hundred had the honor of the battle because the drinking test had shown them wide awake and keen.

7. Very simple tools will serve, when God guides the hand of the workman.

8. It was because it was "the sword of the Lord" that Gideon's sword had such power.

9. The wicked flee when no man pursueth; but the righteous are bold as a lion.

10. Gideon trusted in the Lord; but he knew that "faith without works is dead," and so he carefully carried out his plans, showing himself the practical man of affairs, as well as devout believer.

FOR WRITTEN ANSWERS

1. Describe Gideon's call of God

2. The sifting of the army

3. The manner of attack

Ruth 1 : 16-22. Commit to memory vs. 16, 17. Read Ruth, chs. 1-4.

16 And Ruth said, Intreat me not to leave thee, or to return from following after thee : for whither thou goest, I will go ; and where thou lodgest, I will lodge : thy 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 I ought but death part thee and me.

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

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

Revised Version—1 The women.

1 they said, Is this Na'omi?

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

21 I went out full, and the Lord hath brought me home again empty : why 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 Mo'abitess, her daughter in law, with her, which returned out of the country of Moab : and they came to Beth'lehem in the beginning of barley harvest.

EXPLANATION

Connection—The beautiful story of Ruth belongs to the times of the Judges. Naomi, a Hebrew woman, because of a famine in her own land, went to the land of Moab. There she lost her husband and her two sons who had married Orpah and Ruth, women of Moab. In her loneliness she decided to return home. Orpah and Ruth went a part of the way with her. When the parting time came Orpah with tears bade her good-by, but Ruth refused to leave her (ch. 1: 1-15.)

16. **Intreat me not to leave thee.** She was fully aware of the sacrifice she was making, but she clung to Naomi with a love that was both tender and strong, and she had learned to love Naomi's God. **Whither thou goest.** She was willing to share the weariness and the dangers of the journey and the poverty and sorrow of Naomi's lot. **Where thou lodgest.** In her poverty Naomi could not afford any but the humblest lodgings. **Thy people, etc.** It was a strong test of her love, for the ties of race and kindred are not easily broken. **Thy God, etc.**; a beautiful decision that was amply rewarded. (See on v. 22.)

17. **Where thou diest.** It was to be a life-long friendship. **There will I be buried.** In Eastern lands even more is made of the place of burial than amongst us. **The Lord do so to me;** a form of oath to confirm her vow not to leave Naomi. The appeal to Israel's God shows that she had already accepted Him as hers.

18. **When she saw;** that Ruth's mind was made up and that nothing would shake her purpose to go with her. **She left speaking unto her.** She was no doubt secretly glad to have with her a friend so true.

19. **They two went;** on their long, weary walk to Beth'lehem. **The city was moved.** Naomi had left ten years before (1: 4), and her friends had prob-

ably not heard from her in all that time. Her arrival a poor, widowed and sorrowful woman, would be the talk of the town. **Is this Naomi?** As she entered the town bearing only too plainly the marks of her great trial and of weary travel, her appearance would awaken the interest and sympathy of old acquaintances.

20. **Call me not Naomi;** that is "pleasant, sweet." The sweetness and the pleasure of life had been changed into bitterness and pain. **Mara;** that is "bitter," (Exod. 15: 23.) **The Almighty hath dealt very bitterly, etc.** Her words are full of sadness. The ten years were crowned with suffering, sorrow, tears, and her poor spirit was crushed.

21. **I went out full;** with husband and sons and large hopes and expectations for the future. **Home again empty;** with empty hands and heart. Hope and joy had died with her loved ones (1: 3-5). **The Lord hath testified against me;** had shown her by what she had gone through that she was wrong in leaving home. **The Almighty hath afflicted me.** Note the Hebrew view that suffering is the direct penalty of sin.

22. **The beginning of barley harvest;** at the end of April. This statement prepares us for the events that follow, where gleaning in the harvest-field, Ruth meets Boaz, a relative of her husband, and he marries her. She thus became one of the line of the ancestors of David and of Jesus the Christ.

A lesson writer suggests that the very best treatment of this lesson might be "to read the book of Ruth carefully a sufficient number of times, and then tell the story to one another, trying to see which could tell it most correctly, noting a few explanatory points here and there and closing with the repetition of the memory verses. It would give a fresh impression of a delightful story.



A Field in Judah (Illustrative Notes)

GODLEN TEXT

Rom. 12 : 10. Be kindly affectioned one to another.

DAILY READINGS

- M. —Ruth 1 : 1-10. Sad bereavements.
- T. —Ruth 1 : 14-22. Ruth and Naomi.
- W. —Ruth 2 : 1-12. Ruth and Boaz.
- Th. —Ruth 2 : 13-23. Kindness of Boaz.
- F. —1 Sam. 20 : 11-17. Jonathan and David.
- S. —1 John 4 : 7-21. Brotherly love.
- S. —Rom. 8 : 31-39. Inseparable love.

CATECHISM

Q. 53. Which is the third commandment ?

A. The third commandment is, Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his name in vain.

Q. 54. What is required in the third commandment ?

A. The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word, and works.

TIME AND PLACE

Probably in the time of Gideon, B.C. 1222-1182. Bethlehem was the home of David and the birthplace of Jesus. Moab lay east of the Dead Sea and the southern Jordan.

LESSON PLAN

- I. **A Resolute Choice, 16-18.**
Of God and His people instead of home and country.
- II. **A Sorrowful Journey, 19-21.**
To the scene of former happiness, now ended.
- III. **A Tollsme Life, 22.**
In the fields of a wealthy kinsman.

LESSON HYMNS

Book of Praise, 105 (Ps. Sel.) ; 580 ; 657 ; 228 ; 216 ; 218.

FOR FURTHER STUDY

Juniors — Who was Elimelech ? Describe his family. Where did they live ? Why did they leave ? Where did they go ? How long did they remain ? What happened during that time ? Who were Orpah and Ruth ? What did Naomi decide to do ? What were her wishes for her daughters-in-law ? What was Orpah's dread ? Whom did she resemble ? (Matt. 19 : 16-22.) Between what must we choose ? (Matt. 6 : 33 ; Mark 10 : 23-30.) Why should we choose God ? (Rom. 12 : 1.)

16, 17 What was Ruth's choice ? How earnest was she ?

18, 19 To what place did they go ? How were they received ? Why were their friends surprised ?

20 What request did Naomi make ? Give the meanings of the two names.

21, 22 What was Naomi's lament ? Who appoints afflictions ? (Job 5 : 6 ; Ps. 66 : 11.) How do afflictions often end ? (Deut. 8 : 15, 16 ; Heb. 12 : 10.) How was Ruth rewarded for her devotion to duty and to God ? (ch. 4.) Of whom was she the ancestor ?

Seniors and the Home Department — Who are the chief characters in the book of Ruth ? Describe the emigration of Elimelech and his family to Moab. Where did the Moabites dwell ? Give an account of the parting scene on Naomi's road homeward.

16-18 What was Ruth's choice ? What did Orpah decide to do ? What two characters in "Pilgrim's Progress" do these women represent ? Why is it blessed to go with God's people ? When is the rest of the Christian ? With whom should Christians associate ? Why is the Christian place of death blessed ?

Why his place of burial ? How should we imitate Ruth in our choice ?

19-22 On the return of the exiles, where did they go ? Compare Naomi's coming back with her starting out. Why did she want her name changed ? What blessings came to Ruth from choosing aright ? How is Ruth connected with the course of Scripture history and of the redemption of mankind ?

Prove from Scripture — That our lives influence others.

Practical Points — 1. This lesson is not well studied until the whole book of Ruth has been read through ; you will have the atmosphere of it then.

2. Love is the key-word of the book. It was because Naomi loved her husband and her sons so dearly that her heart was broken, and it was through Ruth's love that it was healed.

3. Ruth's love, too, took the sting out of her own home-leaving.

4. Ruth gives us a good example of letting our friends know that we love them.

5. As Ruth clung to Naomi, with loyal heart and true, we should cling to our loving Saviour and Lord.

6. Ruth is a beautiful example, of the love and care of younger people for the older people.

7. Through doing her humble daily duties faithfully for the support of her mother and herself, Ruth found her reward in her character and her destiny.

8. Orpah and Ruth are like the characters in the early part of the Pilgrim's Progress who start for the Celestial City. Christian goes on, while Obstinate and Pliable soon return to the City of Destruction.

FOR WRITTEN ANSWERS

1. How came Naomi to go to Moab ?

2. What led her to return ?

3. Describe Ruth's love for her, and its reward

Lesson XI.

THE BOY SAMUEL

December 14, 1902

I Sam. 3 : 6-14. Study I Sam. 3 : 1-14. Commit to memory vs. 7-10. Read I Sam. chs. 1-3.

6 And the Lord called yet again, Sam'uel. And Sam'uel arose and went to Eli, and said, Here am I; for thou didst 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 Eli, and said, Here am I; for thou didst call me. And Eli perceived that the Lord had called the child.

9 Therefore Eli 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

Revised Version—1 From the beginning even unto the end; 2 Did bring a curse upon themselves.

other times, Sam'uel, Sam'uel. Then Sam'uel answered, Speak; for thy servant heareth.

11 And the Lord said to Sam'uel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against E'li all things which I have spoken concerning his house: when 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 knoweth; because his sons made 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 sacrifice nor offering for ever.

2 Did bring a curse upon themselves.

EXPLANATION

Connection—From the charming story of Ruth we pass to the story of Samuel, who was born at Ramah, or Ramathaim (ch. 1 : 1) about four miles from Jerusalem. Having been given in answer to prayer (1 : 11) his mother Hannah dedicated him to God in the temple at Shiloh (Josh. 18 : 1), which was about 17 miles from Jerusalem, and was the centre of the religious worship of the Hebrews. Our lesson tells us of an incident in his life at Shiloh when twelve years of age.

Eli, the high priest, was growing old and feeble and the child Samuel was assisting him by performing little services in the temple (v. 15.) It was a wicked age and no message had come from God for a long time.



Samuel Brought to Eli the High Priest.

One night God spake to Samuel; but he naturally thought it was Eli calling and ran to see what he wanted.

6. **Called yet again**: repeating the call of v. 5. Eli's sense of hearing was failing, or the voice was revealed to Samuel alone. Either supposition will account for the fact that the high priest did not hear the call. **Samuel**. The name means "asked of God," for he was given in answer to prayer ch. 1 : 11. **Samuel arose, etc.** Prompt and obedient, no loitering—fine

qualities in a boy. **Thou didst call me**. He did not yet know God's voice, and naturally thought that it was Eli who called him. **I called not**. It was puzzling; but he does not argue or complain. He promptly obeys, and returns to his bed.

7, 8. **Did not know the Lord**. He knew Him in heart and life and loved to obey Him, but he did not know His voice speaking to him as a prophet. **The third time**. Samuel though inexperienced, was ready and willing to obey, and God repeats His message. **Eli perceived**; that it was a divine message. He had received a message from God through a prophet not long before, ch. 2 : 27-36.

9. **Go, lie down**; and wait for God to give His message. **So Samuel went**. Note again his obedience both to Eli and to God.

10, 11. **The Lord came and stood**. It was more than a voice. It was a personal presence, Gen. 18 : 1; Judges 6 : 12. **As at other times**; as on the two former occasions. **I will do a thing in Israel**. It was to be a public calamity, for people and priests had sinned together. **Both the ears . . . shall tingle**; so frightful was the coming punishment, 4 : 12-18.

12. **In that day**; of public calamity. **All things which I have spoken**; by his servant in ch. 2 : 30-36. **When I begin**. It was twenty years before the blow fell. **I will make an end**; will perform it thoroughly.

13. **I have told him**; and, therefore, he was without excuse. **Will judge**; pass judgment upon. **His house forever**. His family would become extinct. **Made themselves vile**; or brought a curse upon themselves. **He restrained them not**; though gently reproving them (2 : 23, 24), yet he did not exercise proper authority over them. They should have been expelled from the priestly office.

14. **I have sworn**. Their impotence had fixed their doom. **Purged**; washed out with. **Sacrifice nor offering**. None of the usual forms of sacrifice would suffice to atone for their sins, for they were guilty of most awful immoralities. **For ever**. It is one of the fearful things about sin that its results remain so long. Often long after the transgressor has himself passed away, those who come after him suffer for his misdeeds.

GOLDEN TEXT

1 Sam. 3:9. Speak, Lord; for thy servant heareth.

DAILY READINGS

- | | | |
|----------------------|-----------------------------|---------------------|
| M. —1 Sam. 3: 1-10. | } The boy Samuel. | |
| T. —1 Sam. 3: 11-21. | | |
| W. —1 Sam. 2: 12-19. | | Wicked priests. |
| Th.—1 Sam. 2: 10-18. | | Judgment fulfilled. |
| F. —Prov. 4: 1-13. | | A father's counsel. |
| S. —Matt. 21: 1-16. | Children's praise accepted. | |
| S. —Matt. 18: 1-14. | Christ and children. | |

CATECHISM

Q. 55. What is forbidden in the third commandment?

A. The third commandment forbiddeth all profaning or abusing of any thing whereby God makes himself known.

TIME AND PLACE

About B. C. 1184; the place Shiloh, the religious capital of Israel, 17 miles north of Jerusalem, Bethel nine or ten miles from Shechem on the north and Bethel on the south.

LESSON PLAN.

- I. A Cheerful Service, 6-9.
Rendered by the youthful Samuel to the aged Eli.
- II. An Important Commission, 10, 11.
Entrusted to the child Samuel by the Lord.
- III. A Solemn Revelation, 12-14.
Given to Samuel concerning Eli and his family.

LESSON HYMNS

Book of Praise, 389; 7 (Ps. Sel.); 240; 232; 532; 522.

FOR FURTHER STUDY

Juniors—What does the name Samuel mean? (ch. 1: 20.) Why was he so called? Give the names of his parents. Where was Samuel born? Who was the high priest? Name his two sons (ch. 1: 3). What kind of men were they? To whom was Samuel dedicated? (ch. 1: 11.)

6 At what age was Samuel when called by God? Who was a similar age when he went first to the temple? Relate the circumstances of the call.

7, 8 Did Samuel recognize God's call? Why not? What did he do? How often was the call repeated?

9, 10 What was Eli's instruction? What did Samuel then reply? Who appeared to him? Does He call boys and girls to-day? What should your answer be? Why should it be in youth? How can young children enter God's service? What danger is there in delay?

11-14 What very hard duty was given Samuel? What was Eli's chief fault?

Seniors and the Home Department—Who was the high priest at this time? Tell what you know about him and his family. Who was Samuel? What kind of boy was he? In whose home was he? How was he reminded of his mother's love while there? (ch. 2: 19.) How long was Samuel with Eli?

6 How many times was he called by God? What was his answer each time? How does God call to-day? (Rom. 2: 4; 1: 20; Rev. 22: 17.) From what does He call? (1 Pet. 2: 9.) To what does He call? (Gal. 5: 13; 1 Tim. 6: 12.) To what does rejecting the call lead? (Acts 18: 6.) What answer does God expect?

7-10 How may God have appeared to Samuel? (Judges 6: 14; Gen. 18.) Why is it easier to be a

Christian in youth? When does God want His calls accepted? (2 Cor. 6: 2.)

11-14 What had been Eli's sin? What terrible message sent to him? Through whom? Why was it hard for Samuel to take it? What was Eli's reply? (v. 18.)

Prove from Scripture—That God calls young people to His service.

Practical Points—1. The child has a long start in life who has been consecrated to God by pious parents.

2. Samuel's little duties in God's temple were just as important as Eli's great tasks. The hairspring of a watch is as indispensable as the mainspring.

3. It was a first-class education that Samuel was getting—happy are they that get at least a touch of it!—culture through drudgery.

4. Samuel was to command the nation by and by as judge. He is now learning how by obeying Eli.

5. What would you or I do or say, if God should call us with His voice? But does He not? (See Heb. 2: 2.)

6. God sometimes allots hard tasks to little hands.

7. God has said, "Forever blessed
Those who seek me in their youth;
They shall find the path of wisdom,
And the narrow way of truth;
Guide us, Saviour,
In the narrow way of truth".

8. Samuel, though but a child, had duties in the temple. He was not only a "member of the church", but a very active member, as indeed all children ought to be. What church will shut its door to the earnest pleadings of the children who say, We love Christ our Saviour and we want to show our love to Him at his own table?

FOR WRITTEN ANSWERS

1. How came the child Samuel to be with Eli?
2. Describe God's communicating with him
3. With what message was he charged?

Lesson XII.

SAMUEL THE JUDGE

December 21, 1902

1 Sam. 7: 2-13. Commit to memory vs. 8-10. Read 1 Sam., chs. 4-7.

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

3 And Samuel spake unto all the house of Israel, 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 Philistines.

4 When the children of Israel did put away Ba'alim and Ash'taroth, and served the Lord only.

5 And Samuel said, Gather all Israel 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 Samuel judged the children of Israel in Miz'peh.

7 And when the Philistines heard that the children of Israel were gathered together to Miz'peh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of

the Philistines.

8 And the children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines.

9 And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the Lord: and Samuel cried unto the Lord for Israel; and the Lord heard him.

10 And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

11 And the men of Israel went out of Miz'peh, and pursued the Philistines, and smote them, until they came under Beth-car.

12 Then Samuel took a stone, and set it between Miz'peh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us.

13 So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the Lord was against the Philistines all the days of Samuel.

Revised Version—1 From the day that; 2 The Ashtaroth; 3 Mizpah; 4 within the border of Israel.

EXPLANATION

Connection—Eli's sons were slain in battle with the Philistines and the ark was taken. The shock caused Eli's death, (4: 10-18.) The ark, proving troublesome to the Philistines, was sent from place to place (5: 1-10), and finally was brought to Kirjath-jearim (chs. 5 and 6).

2. In Kirjath-jearim; the Forest city, a little west of Jerusalem. The time was long; for they were twenty years of galling bondage. Lamented after the Lord. They were sick of sin, the cause of their misfortune, and longed for God's forgiving love and favor.

3, 4. Samuel spake. He had been quietly working among the people trying to bring them to repentance, and now he makes a public appeal. Put away, etc. They must break completely with their sinful past. Ashtaroth; the plural form of Ashtoreth, a female deity of the Canaanites. Prepare your hearts; by repenting of sin, and humbly trusting and loving God,

Josh. 24: 23. Serve him only; thus proving their repentance by their works, Matt. 7: 20. Baalim; the plural of Baal, the supreme male deity of the Canaanites. The worship of these idols was vile.

5, 6. To Mizpeh; a small town near Jerusalem,

GOLDEN TEXT

1 Sam. 7: 3. Prepare your hearts unto the Lord and serve him only.

DAILY READINGS

M. —1 Sam. 7: 1-13.
T. —1 Sam. 12: 1-7.
W. —Lev. 26: 40-46.
Th. —Deut. 4: 29-40.
F. —Dan. 9: 3-19.
S. —1 Tim. 2: 1-8.
S. —Psalm 99.

Samuel the Judge.
An upright judge.
Promise to penitents.
A merciful God.
Intercession of Daniel.
Prayer for others.
Answered prayer.

situated on a lofty mountain peak 3,000 feet above the sea level. The name means "watch-tower." They gathered together; a great national assembly. Drew water and poured it out. Pouring water was a symbol of repentance, and of helplessness, Ps. 22: 14: 2 Sam. 14: 14. Fasted; to express their sorrow for sin. We have sinned; humble confession (1 John 1: 9.) Samuel judged; or was appointed judge to govern them in peace and to lead them in war.

7-9. The Lords of the Philistines. There were five of them, 6: 16, 17. Went up against Israel. The national gathering and the appointing of a judge were acts of revolt, which the Philistines took speedy measures to crush out. Were afraid; for they were poorly armed. Cease not to cry. They will trust God and do their best. A sucking lamb; young to represent the new life of the nation, Lev. 22: 27. Burnt offering. It was wholly burnt on the altar to show that the people fully surrendered to God.

10, 11. The Lord thundered. A great thunder-storm swept the mountain as Samuel prayed. Discomfited them; threw them into a panic. Went out of Mizpeh; and rushed down the steep hill on the panic-stricken host. (See on v. 5.) Beth-car; some high ground on the road to Philistia, where the Philistines rallied.

12, 13. Took a stone; a memorial stone. Shen. The exact location is not known. Eben-ezer; "the stone of help." Came no more . . . all the days of Samuel; so vigorous a ruler was that great man.

CATECHISM

Q. 56. What is the reason annexed to the third commandment?

A. The reason annexed to the third commandment is, That however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

TIME AND PLACE

The incidents of to-day's lesson may have occurred about B.C. 1094. Samuel gathered the people for re-



formation at Mizpeh, a city in the region just north and west of Jerusalem, and marched thence to his great victory over the Philistines.

LESSON PLAN

I. False Gods Forsaken, 2-4.
By the people, under the influence of Samuel.

II. The True God Worshipped, 5-9.
With sincerity and penitent hearts.

III. A Great Victory Won, 10-13.
By the Israelites over the Philistines.

LESSON HYMNS

Book of Praise, 219, 23 (Ps. Sel.); 207: 211; 524; 202.

FOR FURTHER STUDY

Juniors—2 Who were the enemies of the Israelites? How long did the ark remain among the Philistines? (ch. 6: 1.) To what three places was it carried? (ch. 5: 1, 8, 10.) Where was it placed on its return? (ch. 7: 1.) What took place at the end twenty years?

3, 4 What exhortation and promise did Samuel give? Did they listen? What did they destroy?

5-8 Where did Samuel gather them? What did he do? Who is our Intercessor? What ceremony was performed? What confession made? What did the Philistines do? To whom did Israel look?

9-13 By what miracle was the enemy overcome? What was done to commemorate the event? What does Eben-ezer mean? Who is our help in time of trouble? (Ps. 46: 1.)

Seniors and the Home Department—2 Who became judge on the death of Eli? Tell of Eli's death.

Describe the wanderings of the ark.

3, 4 What was the first step towards reformation? What was the second? Who were their chief idols? Whom were they to serve?

5, 6 Where was a public religious service to be held? From whom was their help to come? Who set an example of intercessory prayer? (Luke 22: 32; John 17: 8-24.) What should accompany prayer? (1 Kings 8: 33; Col. 4: 2; 1 John 3: 22.) What symbols were used?

7-11 Give the steps in the deliverance granted to the Israelites.

12, 13 What memorial of gratitude was erected? When should thanksgiving be made? (Eph. 5: 20.) Why should it be made? (Ps. 75: 1; 2 Cor. 9: 15.) To whom? (Ps. 50: 14; 1 Tim. 1: 12.) Who is ever the refuge for his people? (Ps. 48: 3; Heb. 6: 18.)

FOR WRITTEN ANSWERS

1. Into what sin had the Israelites fallen?.....

2. What does Samuel do to restore them?.....

THE BIRTH OF JESUS

[May be used as an alternative lesson]

Luke 2: 8-20. Commit to memory vs. 11, 11. Read Isa. 9: 1-7; Heb. 1.

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

Jesus was born in the stable of an inn or khan at Bethlehem, his parents having just arrived from Nazareth, their home, and the place being crowded with the people who had come from all quarters to be enrolled, ch. 2: 1-4. The new-born child was laid in a manger, the only available cradle, v. 7.

8, 9. Shepherds . . in the field. Keeping watch over their flocks, as David, the ancestor of Jesus, had done generations before on the same hills. Thieves and wild beasts abounded, and there were dangerous precipices. **An angel of the Lord** (Rev. Ver.) one of God's messengers. **The glory of the Lord shone.** Peloubet aptly quotes, "the light that never was on sea or land." Light is the symbol of God's presence. "God is light," 1 John 1: 5. **Sore afraid**; as who would not have been, in their shoes? When we feel God to be near our sins smite us.

10-12. Fear not. How quick was the angel to discern and to have compassion on their condition! **Good tidings of great joy**; the best news the world has ever heard. **In the city of David**; Bethlehem, according to the prophecy of Micah 5: 2. **A Saviour.** The name Jesus (Joshua, in the Old

Testament) means "Jehovah is salvation" (See Matt. 1: 21). **Christ**; the Messiah or Anointed One. **The Lord**; the King of kings and Lord of lords. How richly named is our Redeemer; but none of His titles are empty titles. **A sign.** "You will find the babe in the manger at Bethlehem. Then you will know that what was told you was true."

13. 14. A multitude. All heaven is in sympathy. The angel's song or chant consists of two strains of three members each. Examine carefully the relation of the parts to one another.

Glory —to God—in the highest

Peace, good will—to men—on earth.

15-17. Let us now go. Wise men, they. They would do as they were told. Seekers, they would become finders. **They . . found**; as had been promised. **Made known abroad**; in the spirit of Hymn 457, Book of Praise, and of Matt. 28: 19, 20.

18-20. All . . wondered; and no wonder.

Mary . . pondered them in her heart; comparing them with the words of the angel, Luke 1: 32, 33. **Glorifying** refers to the greatness of the event; **Praising**, to the goodness displayed in it.

Lesson XIII.

REVIEW

December 28, 1902

Read Deuteronomy 8 : 1-20 and the Lessons for the Quarter. Commit to memory the Golden Texts for the Quarter.

GOLDEN TEXT

Ps. 90 : 1. Lord, thou hast been our dwelling place in all generations.

CATECHISM

Review Questions 43-56.

PROVE FROM SCRIPTURE

That the Lord is good.

DAILY READINGS

M. —Joshua 1 : 1-11. Joshua encouraged.
 T. —Joshua 3 : 9 to 4 : 7 Crossing the Jordan.
 W. —Joshua 6 : 8-20. The fall of Jericho.
 Th.—Joshua 14 : 5-15. Joshua and Caleb.
 F. —Joshua 24 : 14-25. Joshua's parting advice.
 S. —Judges 7:1-8, and 16-21. Gideon and the three hundred.
 S. —1 Sam. 3 : 1-14. The boy Samuel.

LESSON HYMNS

Book of Praise, 64 (Ps. Sel.) ; 543 ; 17 ; 9 ; 90 ; 301.

REVIEW CHART—Fourth Quarter

STUDIES IN THE OLD TESTAMENT FROM MOSES TO SAMUEL	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Josh. 1: 1-11.....	Joshua encouraged.	Be strong and of a good courage. Josh. 1: 9.	1. A leader instructed. 2. A leader encouraged. 3. A leader acting.
II.—Josh. 3: 9-17.....	Crossing the Jordan.	When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee. Isa. 43 : 2.	1. The promise of God. 2. The faith of Israel. 3. The removal of hindrances.
III.—Josh. 6 : 12-20.....	The Fall of Jericho.	By faith the walls of Jericho fell down. Heb. 11 : 30.	1. A city warned. 2. A city doomed. 3. A city destroyed.
IV.—Josh. 14: 5-15.....	Joshua and Caleb.	He wholly followed the Lord, Josh. 14 : 14.	1. A promise claimed. 2. A task undertaken. 3. An inheritance given.
V.—Josh. 20: 1-9.....	Cities of Refuge.	God is our refuge and strength, a very present help in trouble, Ps. 46 : 1.	1. The need of refuge. 2. The condition of refuge. 3. The place of refuge.
VI.—Josh. 24 : 14-25....	Joshua's Parting Advice.	Choose you this day whom ye will serve. Josh 24: 15.	1. The choice of service. 2. The motive of service. 3. The condition of service. 4. The pledge of service.
VII.—Judges 2 : 7-16...	The Time of the Judges.	They cry unto the Lord in their trouble, and he saveth them out of their distresses. Ps. 107: 19.	1. Loyalty to the Lord. 2. Forsaking of the Lord. 3. The anger of the Lord. 4. The mercy of the Lord.
VIII.—Isa. 28 : 1-7.....	World's Temperance Lesson.	They also have erred through wine. Isa. 28 : 7.	1. The slaves of passion. 2. The heroes of righteousness. 3. The mockers of instruction.
IX.—Judges 7: 1-8.....	Gideon and the Three Hundred.	It is better to trust in the Lord than to put confidence in man. Ps. 118 : 8.	1. The first test. 2. The second test.
X. —Ruth 1 : 16-22.....	Ruth and Naomi.	Be kindly affectionate one to another. Rom. 12 : 10.	1. A resolute choice. 2. A sorrowful journey. 3. A toilsome life.
XI.—1 Sam. 3: 8-14....	The Boy Samuel.	Speak, Lord : for thy servant heareth. 1 Sam. 3 : 9.	1. A cheerful service. 2. An important commission. 3. A solemn revelation.
XII.—1 Sam. 7 : 2-13...	Samuel the Judge.	Prepare your hearts unto the Lord, and serve him only. 1 Sam. 7 : 3.	1. False gods forsaken. 2. The true God worshipped. 3. A great victory won.

ASK YOURSELF

- For Each Lesson—1. What is the title of the Lesson?
 2. What is the Golden Text?
 3. Time? Place? The Lesson Plan?
 4. What persons are mentioned?
 5. One truth I may learn from the lesson for my daily life.

Also—Say to yourself or get someone to hear you the Shorter Catechism for the Quarter.

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. See other side.]

- Lesson I. By what sort of leader was Moses succeeded? Give particulars.
- Lesson II. Describe the part assigned to the ark in the-crossing of the Jordan?
- Lesson III. Show the truth of the Golden Text, "By faith the walls of Jericho fell down."
- Lesson IV. How had Caleb won his right to an inheritance?
- Lesson V. For what purpose were the cities of refuge? Name and place them.
- Lesson VI. Give reasons for an early choice of God.
- Lesson VII. For what special purpose were the Judges raised up?
- Lesson VIII. Describe, after Isaiah, the effects of intoxicants.
- Lesson IX. What were the guiding principles in the sifting of Gideon's army?
- Lesson X. What entitles Ruth to our regard and love?
- Lesson XI. What qualities in the child Samuel are worthy of imitation?
- Lesson XII. "Eben-ezer": To what was the name given? Its meaning? Why so applied?

Scholar's Register

SCHOLAR'S REGISTER

OCTOBER-DECEMBER, 1902

[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	S.S. ATTENDANCE	MEMORY VERSES	CATECHISM	TIME SPENT IN LESSON STUDY	CONTRIBUTIONS	CHURCH ATTENDANCE	PREACHER	TEXT
1902								
Oct. 5...								
Oct. 12.								
Oct. 19.								
Oct. 26.								
Nov. 2..								
Nov. 9..								
Nov. 16								
Nov. 23.								
Nov. 30.								
Dec. 7..								
Dec. 14.								
Dec. 21.								
Dec. 28.								
Totals..								

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THE QUITTER

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