

BATTLE OF GIDEON.

TALMAGE'S SERMON.

Course Full of Interest to Teachers and Scholars.

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SABBATH SCHOOL.

INTERNATIONAL LESSON FOR OCTOBER 6.

Lesson Text: "The Time of the Judges." Judges II, 1-12, 16-18.
Golden Text: Judges II, 16-Commentary.

1, 2. "Ye have not obeyed My voice, why have ye done this?" The summary of the Book of Judges is found in Acts xiii, 20. "And after that He gave them judges, about the space of 450 years, until Samuel, the prophet." Also in Ps. cxi, 34, 35, 40, "They did not destroy the Nations concerning whom the Lord commanded them, but were mingled among the heathen, and learned their works. Therefore was the wrath of the Lord kindled against His people, inasmuch that He abandoned them, because they were disobedient, and thus they hindered Him from showing Himself strong on their behalf (II Chron. xvi, 9). At least six times in Judges it is said that different tribes did not drive out the inhabitants; hence, the visit of this angel of the Lord, to show them their sin, and if possible, turn them to the Lord. All the history of Israel is just a picture of the general character of believers at the present time and in all ages, and a contrast with the character of Him who is God's Only Begotten Son. He could say, "It doth always thus please Him" (Ps. xl, 8; John vi, 28).

3. "They shall be as thorns in your side, and their gods shall be a snare unto you." The only way for those who would follow Jesus is to "deny self and take up the cross." "I am in the world, neither the things that are in the world, yet many think of me as if they were trying to live a Christian life as if they cannot read a good novel occasionally, and once in a while attend the theatre and dance just a little, etc." They say, "We must have recreation and recreation, and where shall we find it?" "The people lifted up their voice and wept." They were, as a people, much given to murmuring and rebelling and weeping because they cannot have their own way, or how much soul sorrow for sin only God could tell. The most joyful of all things which you will find in John xiv, 1, 2, 3, 4, 10, 13, but it can only be found in complete separation to God and to Him who came up for us.

4. "And they called the name of that place Bochim, and they sacrificed there unto the Lord." Bochim signifies "weeping" and is found only here and in verse 1. Israel's days of weeping are not yet over, but the time will come when in Jerusalem the voice of weeping and crying shall be heard no more (Isa. lxxv, 19). Then shall they truly receive Him who is the only sacrifice for sin, even the Lord Jesus Christ, their Messiah (Zech. xii, 10, xiii, 1; Isa. li, 20, 21).

5. "And the people served the Lord all the days of Joshua." We now turn back to the last days of Joshua and are reminded of his searching and soul stirring farewell address, in which he showed the impossibility of serving the Lord unless they meant it with the whole heart. All service must be in sincerity and in truth; all worship must be in spirit and in truth; all must be "unto the Lord," with a single eye to His glory (Joshua xxiii, 14; John iv, 24; Col. iii, 23, 24). Some helpful words in service are also found in I Thess. ii, 4; Gal. i, 10. "Not as pleasing men, but God who trieth our hearts." "If I yet pleased men, I should not be the servant of Christ." The people in Joshua's day served in sincerity and possessed an enjoyment of land, and the Lord gave them the land. So should we enjoy the Lord and all the riches of His grace; it will serve in sincerity and in truth.

6. "And Joshua, the son of Nun, the servant of the Lord, died, being an hundred and ten years old." This verse and the next are almost identical with Joshua xxiv, 29, 30, and the Holy Spirit does not repeat without a reason. He says, "Ye shall know that I have not done without cause all that I have done" (Ezek. xiv, 23). What better epithet could any man have than, "A servant of the Lord." Consider the beginnings of the New Testament epistles and see how the writers delighted in this title.

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Beautiful Bicycles



THE REVOLUTIONS OF PROVIDENCE. There are troubles which come to us through human perversity; there are others which are Divine visitations; they come to us in the order of Divine Providence rather than in the order of our own perversity. Persecution may arise from our adherence to the principles of the Divine economy; the prophets and martyrs suffered wrong and died at the hands of an evil generation. God ministers through evil things as well as good. "shall evil befall a city and the Lord hath no done it?" If the individual as well as the public life we have to take account of their lives it is God's will to perfect His people through suffering. He purposely brings them into trial to test their faith, to try their patience, and to demonstrate to man the superiority of His grace in the individual soul. Job stands as a model of patience for the men of all generations, as does Abraham for unshaken confidence in the promises of God. How great were these qualities in these instances and he made known to us only by the crucible to Providence. The true gold remained unwashed in the fire. That God orders the test is our comfort and hope. The route of Moses and the hosts of Israel to the Red Sea was indicated by the Divine Providence; the pillar of fire and cloud had led them into the place of greatest danger. The sea was in front, the armies of Pharaoh were in the rear. We may not wonder that the faith of Moses, for a moment, wavered. If God were on their side, how could they be in so evil a case?

We easily assume that if God be for us, He will clothe us in purple and enable us to fare sumptuously every day; but He makes great use of bitter herbs in the spread of His providential table. A new rest comes from their restlessness. In this bitter preparation we are not to think of some strange thing has happened to us and that the whole order of life is to be changed. The order of God came to Moses. "Speak to the people that they go forward." There are times when it is more important to get than to pray; the delay even for the most sacred duties when the order comes for the movement of the column. But how can we move in the face of the deep sea? There is no sea so deep or so broad God cannot dry it and make a way through it for his people. Listen in silence until you hear the Divine order. "Forward!" The way out of a human difficulty is to turn square about; the way out of a providential visitation is straight forward. In God's order there is no reversal of the standards. He holds out of any trouble by an advance through.

TEMPERANCE.

THE TEMPERANCE MAIDENS. We happy-hearted maidens, See singing blithe and free, Doing our bits of sewing, In nursing or in teaching, Our busy hands employ, We still find to be useful, Brings happiness and joy. In home or out in school-time, With earnest will possessed, In lessons or in leisure, Trying to do our best, And if we fail or falter, Through carelessness or sin, We'll try, try, try, Temperance girls, The victory still to win. True to our word, we maidens, Must learn to answer "No," If teased or scoffed or threatened, Our promise to forbear, And free from all unkindness, From slander and from strife, And innocent and blameless, Should be our daily life. Changes will come and trouble, As childhood slips away, But in all cares and sorrows, We still can watch and pray, What of the temptations, That lure us into sin, In Christ's great name, we'll stand our girls, The victory our own, - National Temperance Alliance.

WHAT SHOULD A PREACHER BE?

He should stand, as it were, on the watch tower, like the Hebrew prophet, exhorting and reproving, breaking down and building up, boldly rebuking and patiently suffering for the truth's sake, helping to sway the destinies of the nation by uplifting the banner of righteousness. He should be like a heavenly archangel, hurrying across of light into dark and guilty hearts. He should be the enemy of the oppressor and the champion of the oppressed. Sometimes his words should descend softly as dew upon the sun-scorched wilderness, and sometimes they should be as a hammer, to dash in pieces the stony heart. Never should he attempt to smile the heavy head of invertebrate, but always be ready to throw the shield of his sympathy over persecuted virtue, and never to break the bruised reed or quench the smoking flax. What largeness of sympathy, what tenderness of compassion, what kindness of insight, what dauntlessness of courage does the true preacher require! What passionate and heart-searching love of truth, lest, after all, he should be but a dabbler tottering walls with untempered mortar! All this should be, and alas! what is he? Too often a burlesque, weary, timid and conventional man, afraid of who people say and think, and suffering opportunity, policy and slothfulness to dominate his words.—Dean F. W. Farrar.

THE HOUR WOMEN'S PRAYER.

A friend from the Interior writes: In a little old book of daily readings, Bogatsky's Golden Treasury, I have read today, for the twenty-fourth year, a delightfully simple and helpful prayer. Long since it was copied upon a card and pinned in a corner of the glass upon my bureau, and many times I have copied it for friends, especially for busy mothers, that they, also, might be helped by its practical thought. I have often intended to send it to some widely circulated paper; that its sphere of usefulness might be broadened—and now without further delay I send it to you, knowing of the desire to place before your readers all things that shall be helpfully stimulating. Lord, preserve me calm in my spirit, Gentle in my commands, And watchful that I speak not unadvisedly with my lips. Moderate in my purposes, Yielding in my temper, And at the same time steadfast in my principles, Amen. It is not easy to ruin him with whom the pressure of Christ's hand yet lingers in the pain.—J. H. Shorthouse.

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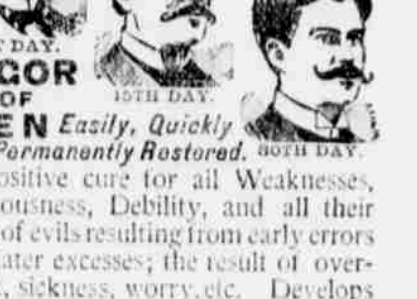
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