## THE SUNDAY SCHOOL,

Lesson XIII .- Fourth Quarter, For Dec. 29, 1907.

## THE INTERNATIONAL SERIES.

Text of the Lesson, Comprehensive Quarterly Review-Golden Text, Ps. Ixv, 11-Commentary Prepared by Rev. D. M. Stearns.

Rev. D. M. Steares.

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Lesson I.—Joshua, Israel's new leader (Josh. I. 1-11). Golden Text, Josh. I. 5, "I will not fail thee nor forsake thee." We should not fail at the beginning of this review to note the fourfold "Be strong and of good courage" (verses 6, 7, 0, 18) because of the presence of the Lord. Nothing can compare with this and His blessing.

Lesson II.—Israel enters the land of promise (Josh. III. 5-17). G "m Text, Ps. cvil, 7, "And He led the." forth by the right way, that they might go to a city of habitation." By the dividing of the Red sea they got clean away from Egypt, and by the dividing of Jordan they really entered the land. One great truth typified at Jordan was the dying and rising again of Christ and every member of His body, and thus believers enter their land of promise.

Lesson III.—The capture of Jericho (Josh. vi. 8-20). Golden Text, Heb. xi. 30, "By faith the walls of Jericho fell down after they were compassed about seven days." If you have a Jericho of any kind, God can overthrow it, and will if you will implicitly obey Him, but there must be the renunciation of self and trust in the blood alone a per of chapter v.

Lesson IV.—Caleb's faithfulness rewarded (Josh. xi., 6-15). Golden Text,

forth in the circumcision and passer of chapter v.

Lissox IV.—Caleb's faithfulness rewarded (Josh, xiv, 6-15). Golden Text, Matt. xxv. 23, "Thou hast been faithful over a few things: I will make thee ruler over many things." For forty-five years living on a promise of God, with discouragement on every side, but kept by the power of God in health and perpotual youth, as strong at eighty-five as at forty—what an litustration of Isa. xl. 28-31!

Lissox V.—The citles of refuge (Josh, xx, I-3). Golden Text, Ps. ixil, 7, "My refuge is in God." These cities and even their names were wondrously typical of Christ, as seen in our fesson upon them. They were six out of the forty-cight which were given to the Leviles, who had no possessions like the other tribes, for the Lord was their finiserings cites xill, 14, 22. Nam. xxxv. 6, 7. The contrast is striking that these cities were only or the "not guilty" whereas the Lord Jesus is a refuge for strings.

guilty," whiteous the Lord Jesus is a refuse for sharers.

Lisson VI Jishua resorting the covenent with Jeriel (Josh, Erie, 14-28). Golden Text, Josh, Erie, 15, "Choose for this day whem to will serve." The great things which Golden Jeriel is to serve thin in the court hills; and it to serve thin in the court hills; and it to serve hills in the court hills. This may be a meaned.

would urge that in revolucing this lesson very north one of us shall give person very north one of us shall give person of initiating the desire of the field three initiations of the shall give person of hillsoft in fold," the redeement at the independent sens at the great while furness. At the great while furness, At the distance shall be at the latter and redigious churchgoers may be there beadle drankards.

Lissoy IX.—The death of Samson (Gade v. 2141). Golden Text, Eich. 71, 10. "Be strong for the Lord and in the power of His might." A Naturite defined, power gone, hinself humiliated and God dishonored—what it sad pheture! Yet see the marrielous grace of God in using such a one and in placture! Yet see the marrielous grace of God in using such a one and in placture in the power of the power being him among the men of faith of Heb. xi. The possibility of time wasted and lost, of works burned up, of our being schamed, should make us desire earnesdy to glorify God in all things and at all times.

desire screenist to glorify God in at things and at all times.

Lisson X.—Ruth's wise choice (Buth 1, 1-ED). Golden Text, Ruth 1, 16, "Thy people shall be my people and thy God my God." Compare the devotion of first to lavid and of Fissian to Elisah and remains to be a first to lavid and of Fissian to Elisah and remains to be a first. noil remember what it means to be a disciple (Matt. x. 37; Luke xiv, 26, 27,

disciples (Matt. x. 37; Luke xiv. 26, 27, 33). Not many Christians are willing to be disciples; they find it too costy. Lesson XL.—The boy Samuel (1 Sam. III, 1-21). Golden Text. I Sam. III, 9. "Speak, Lord, for Thy servent beareth." A child who was an answer to brayer and whose whole life was an illustration of answered prayer, an object of the condition of th

obedient boy to whom God could tell His thoughts and purposes, whose enr He could not get when He could not get the car of His nged servant Ed-even a child may minister to the Lord acceptably. Any one who is willing may.

LESSON XII.—Christmas lesson and %amuel the upright judge (Matt. II, Fil2: I Sam. vil. 1-13). Golden Text. Lake II. 11. "For unto you is born this flay in the city of David a Saviour, which is Christ the Lord," I Sam. vil. 3. "Prepare your hearts unto the Lord." Lord God of Israel.

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Trinity
Trinity
New Market January 1st Thursday Friday forenoon Friday afternoon Saturday 3rd Back Creek Randleman 3rd. 4th. Monday forenoon Monday afternoon Tuesday forenoon Tuesday afternoon 6th. 6th. Grant Grant Coleridge Coleridge 7th. Coleridge Pleasant Grove Wednesday Thursday forenoon Thursday afternoon Friday forenoon Pleasant Grove 9th Erect Yows Hill Brower Richland 10th. Friday afternoon Saturday forenoon 10th 11th Richland Ulah Saturday afternoon Monday forenoon Richland 11th Franklinsville Worthville Randleman Monday afternoon 13th.

All tax-payers are asked to meet me promptly of this rounds. So I must the the State tax by January and the public schools must have their money. So I must collect the taxes. Please meet me at the above named times and places and save further according to the taxes. Please meet me at the above named times and places and save further public schools. Pullen Building. All tax-payers are asked to meet me promptly on this round as I am compelled to set-"Prepare your hearts unto the Lord," I sam, cl., collect the taxes. Please meet me at the above named tin and sorve Him only." The devotion of the wise men and the purpose of Israel in Sammel's day were to the same person.—The habe of Bethlehem was the practice any trade or profession without having a license. trouble, and costs. Also all persons liable to any privilege or license tax are asked to meet me and settle same, as the law makes it a misdemeanor for any person liable to such tax, to

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