

Adams in England." "Sylvan Station" is a capital story well told by Caroline E. Leighton. A good discriminating article, anonymous, discusses "American Fiction by Women." Poetry is well represented in the present number of the "Atlantic." There are several other minor articles based on recently published works. The July number makes an excellent beginning of the fifty-second volume of the old established favourite magazine, "The Atlantic Monthly."

HARPER'S MAGAZINE. (New York: Harper and Brothers.)—"Harper's" this month presents a charming frontispiece. It is an exquisite engraving of Mr. F. S. Church's, "The Witch's Daughter." The conception of this aerial design is unique. The first article is on "A Famous London Suburb," by William H. Rideing, profusely illustrated. It is followed by a paper containing fourteen illustrations on "Conventional Art," by Alexander F. Oakley. H. Sutherland Edwards continues his interesting historical sketches of the Romonoffs begun in the previous number. Excellent portraits of members of the reigning family accompany the present paper. William L. Stone plays "The Declaration of Independence on a New Light." "The Second Generation of Englishmen in America," with characteristic illustrations, is the subject of T. W. Higginson's paper. The story of Chatterton is well told by John H. Ingram. Olive Logan is the author of a descriptive paper on "Cincinnati." Several of the illustrations accompanying this paper are remarkable for their accuracy and the beauty of their finish. The live question, "The Education of Women" is discussed by George Cary Eggleston. A contribution that will be read with interest, though its merits are sufficient to entitle it to a careful perusal, on account of its author, "Political Honours in China," by a Chinaman, Wong Chin Foo. He writes thoughtfully in good English. Poetry and Fiction receive their due place in the contents of "Harper's" for July. The customary departments are as varied and attractive as usual. The readers of "Harpers" will be greatly pleased with this number.

THE CENTURY. (New York: The Century Company.)—On turning over the pages of the July number of this universal favourite, the first thing on which the eye rests is the calm, serious face of John Brown the hero of Harper's Ferry. Two articles refer to the important part in history borne by the man who initiated the war that ended in the overthrow of American slavery. E. V. Smalley under the title "Striking Oil" gives a full description of the Pennsylvania oil region and what is most interesting in connection with that remarkable industry. The illustrations accompanying this paper are very realistic. James Herbert Morse writes well on "The Native Element in American Fiction." A second contribution by E. V. Smalley is "The Philadelphia Committee of One Hundred." There is an article on "Anthony Trollope" by Henry James. The portrait of the deceased English novelist is very natural, but it cannot with justice be said to be beautiful. Mrs. Schuyler Van Rensselaer writes a short but enthusiastic paper on the famous Dutch painter Frans Hals. "Flood and Plague in New Orleans" is George W. Cable's contribution to this month's number of "The Century." "Old and New Roses" and "Black Bass Fishing" are timely topics, beautifully illustrated. Several of Emerson's "Early Letters" are given, and General Charles P. Stone contributes a paper on "Washington on the Eve of the War." In lighter reading the present number is very attractive. "Nights with Uncle Remus," the continuation of "A Woman's Reason." "The Legend of Padre Jose" will afford enjoyable and recreative reading. The poetic contributions are numerous, and several of them are of high merit. There is a garland of "Summer Songs." The Open Letters and Bric-à-Brac possess their usual interest. In quantity, quality, and general attractiveness, "The Century" maintains the high place it has won for itself in American literature.

HANDBOOK OF THE PRESBYTERIAN CHURCH IN CANADA. Edited by Rev. A. F. Kemp, LL.D., Rev. F. W. Farries, and J. B. Halkett. (Ottawa: J. Durie & Son.)—The accomplished editors of this work have done the Presbyterian Church in Canada an important service. It presents in short compass a mass of information relating to the Presbyterian Church, thoroughly reliable and easy of access. In well compacted form, it gives an account of the Constitution, Colleges, Ministers, Missions, Benevolences, Statistics, and Miscellaneous Decisions on important matters that have been before the General

Assembly since the Union in 1875. It has been the aim of the editors to present the main facts from the most authentic sources. The digest of the minutes of Assembly is most admirable, being clear and concise, without omitting anything that is essential, and without inserting anything irrelevant to a lucid and intelligible comprehension of the distinguishing characteristics of the Church's progress from the Union till the present time. The same is true of the other sections of the work. The condensed biographies of ministers are good, but they are incomplete. This, however, is not the fault of the compilers. They have made the best use possible of the sources of information open to them. The meagreness in detail is accounted for by the paucity of material placed at their disposal. A second edition, which will no doubt soon be called for, will present this part of the book in more ample form. There is an omission which a sense of duty impels us to note. A work of this kind, though confining its scope for the most part to what is official, might have allowed sufficient latitude for the mention of serials published under the auspices of Presbyterianism. The "Presbyterian Record" is mentioned in a casual way in an extract minute, but there is no recognition of the "Presbyterian Witness," published at Halifax, and no reader could learn from the pages of the "Handbook" that such a journal as THE CANADA PRESBYTERIAN was in existence. Communications from the editors of the "Handbook" have graced these columns in the past, and it is hoped will do so in the future. The omission, to which reference is made, is due to a mere oversight—nothing else. This, however, is a venial fault. The book will be found most useful to every Presbyterian who takes an intelligent interest in all that relates to the Church in Canada. For handy reference it has no equal. It will speedily find its way into every minister's library. It is to be hoped that it will meet with a measure of success far beyond the most sanguine expectations of its compilers.

RECEIVED.—"Our Special," published by the Railway Committee of the Toronto Y.M.C.A.—"The Prize List of the Industrial Exhibition Association of Toronto."—"The Lessen of Statistics; or, Facts and Figures on the Temperance Question." By Rev. R. Wallace. (Toronto: S. R. Briggs.)

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXVIII.

July 15, 1883. THE PLAINS OF JERICHO. { Joshua 5: 10-15; 6: 1-5.

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

CENTRAL TRUTH.—Faith in God conquers the strongholds of His enemies.

CONNECTION.—After the people were all passed over Jordan, Joshua commanded the priests to come up with the ark. It was the 10th day of the first month—four days before the Passover. They encamped at Gilgal, and erected a memorial with twelve stones from the river. All the kings of the country feared when they heard of Jordan drying up. Circumcision having been strangely neglected, the people were now directed to observe it.

NOTES.—Gilgal—rolling: the first camping ground of the Israelites after crossing the Jordan. It continued to be the camp of the children of Israel during the war and after. (Josh. 10: 6, 9, 43; 14: 6.) Later it was where Samuel judged the people (1 Sam. 7: 16) and offered sacrifices (1 Sam. 10: 8), and where Saul was crowned. (1 Sam. 11: 15.) It was from five to ten miles north of Jericho. Jericho: a rich, strong and walled city on the Jordan, six miles north of the Dead Sea. Gold and silver, brass and iron were found there, besides cattle. It carried on commerce with Babylon, and purchased textures in that great city. (Josh. 7: 21.) It was once called "the city of palms." (Deut. 34: 3.) At Jericho Jesus brought salvation to Zaccheus, the publican, and gave sight to blind Bartimeus. (Mark 10: 46.) Joshua burned and pronounced a curse upon the city. Jesus entered it, not to destroy, but to heal. Canaan: now Palestine; so called when Abraham first entered the land (Gen. 12: 5), and because the descendants of Canaan inhabited it.

I. A NEW BEGINNING.—Ver. 10.—Encamped at Gilgal: this was about six miles west of Jordan, and less than two miles of Jericho. In the East, the presence of water determines the location of camps and cities. Gilgal is often afterward mentioned. The Tabernacle remained here till it was removed to Shiloh. Kept the Passover: we do not read of the Passover having been observed since the people were at Sinai, thirty-nine years before. It was indeed making a new beginning in their religious life! Let us too remember our vows, and plead God's promises. Plains of Jericho: the valley was of considerable width, and of extreme productiveness; with a tropical climate.

Vers. 11, 12.—Eat of the old corn: generally rendered simply "corn;" that is grain. Parched corn: grain roasted in the ear. It was harvest; and new-ripened grain was in abundance. The manna ceased; they had eaten it for forty years; but God never gives a blessing that is not needed. It was not necessary to give them a fruitful land, and a miraculous supply of food both.

II. THE CAPTAIN OF THE LORD'S HOST.—Ver. 13.—Was by Jericho: Jericho was the key to Palestine from the S. E., commanding the two principal passes—one to Jerusalem, and the other to Bethel and Ai. There stood a man: Jehovah in human form. With a sword drawn: see Numbers 32, where he thus appeared to Balaam. Is it not wonderful that the same Son of God, who died for our sins on Calvary, also led the hosts of Israel, and often manifested his presence in Old Testament history? Art thou for us: it makes a great difference whether the Lord comes to punish us, or to help us! Joshua's conscience would tell him that, unworthy as he was, he was trying to obey God; and therefore this visit must be in mercy, not in wrath.

Ver. 14.—As Captain of the host of the Lord am I now come: the "host of the Lord" Christ is often spoken of as having hosts of angels with Him. (Matt. 25: 31, etc.) In their war against the idolatrous Canaanites, they should have heavenly power and might on their side. So David often speaks of God "casting out the heathen" to make room for Israel. This visit must have inspired Joshua with confidence that God was with them in their endeavours; for there was no retreat open to them now! and also with reverence—for he would now place the Divine Captain where Jonathan placed David, "Thou shalt be king over Israel, and I shall be next unto thee." (1 Sam. 23: 17.) Fell on his face to the earth: as soon as he knew who his glorious visitor was, he fell down and worshipped Him. Notice, in several places, how saints and angels refuse worship. (Rev. 22: 8, 9, etc.)

Ver. 15.—Loose thy shoe from off thy foot: see the same direction to Moses at the burning bush. (Ex. 3: 5.) For the place whereon thou standest is holy: as with us the head is uncovered in worship, so in the East the shoes must be taken from the feet. This direction shows that the person speaking was higher than a mere angel.

III. HOW TO SUCCEED.—Chap. 6. ver. 1.—Straitly shut up: the Israelites were so near Jericho, that it was "invested" or "blockaded." The inhabitants acted entirely on the defensive. We do not know how strong the place was; but no doubt it had good solid stone walls.

Ver. 2.—The Lord said unto Joshua: notice, that the Captain of the Lord's host is now called Jehovah, "The Lord." Jehovah was a name never given to any but God. I have given: it was God who gave them the victory; and gave them the whole land.

Ver. 3.—Compass the city: Go round it. Six days: They were thus to do, for six days in succession.

Ver. 4.—Bear before the ark seven trumpets: Though the men were armed, the procession was a peaceful one. Not a word was said. (Ver. 10.) The seventh day: the Jews say this was a Sabbath day. Quite likely. Compass the city seven times: in ancient walled cities, the houses were generally built close together; and the circuit of the city would not be very great. Still, seven times round it, in this religious procession, must have taken all day. And if it was a Sabbath day, the fighting, and the destruction of the city, would be after the Sabbath, which ended at sunset.

Ver. 5.—All the people shall shout: and at that shout the walls should fall down! They believed what the Lord said; and when the time came, "shouted with a great shout." (Ver. 20.) This was faith: see the Golden Text.

PRACTICAL TEACHINGS.

1. They made a good beginning for the new life they were entering, by attending to religious duties. Then they were prepared to go forward!
2. When God gave them corn out of the harvest-fields of Jericho (which was as much God's gift as the manna), they did not need the latter. God who gives the healthy hunger, both bodily and spiritual—gives also the supply!
3. The Captain of the Lord's host is always "for" us, if we are "for" Him!
4. If the "men of war," lacking faith, had refused to shout, the walls of Jericho would not have fallen. So the weakest and youngest soldier there, with the weakest and most trembling voice, could help to take the city! (Ver. 3, 5.)

FAITH'S FIGHT WINS VICTORY.

AT the Free Church Home Mission breakfast Dr. Adam said that recently a minister in a densely-populated district of Glasgow made a personal census, and found that there were 3,466 people without any kind of connection with churches.

EXEMPLIFYING SABBATH DAY.

You are a lover of the Sabbath you say, you want that day kept holy. Well brother, whoever you may be, what are you doing to make it a day of rest, and communion with God? Is it not a fact that you have not shown a good example to your Sabbath breaking neighbour. You complain to him about his Sabbath excursion on the railway, and yet he sees you drive to the country in your own conveyance. You take him to task about his Sabbath paper, and yet he sees you with the latest fiction in your hand on the same day. If you want others to keep the day holy, then be sure that you do so yourself.—*Christian Observer*.