

walled cities and his own command were composed of unwelcome shepherds. *Fortitude.* He despaired not in the face of great reverses. His courage rose with the occasion and yielded not to defeat. *Military genius.* He organized an army out of the children of slaves and led them with success against the trained armies of powerful kingdoms. *Statesmanship.* He laid the foundations of a nation of great renown that was to endure for many centuries, and whose glory was to eclipse that of all preceding nations.—*Rev. A. Wheeler, D.D.*

a.) Purity in his personal and official life, not as stain upon his record, though his life is given quite in detail, b.) Devoutness. c.) Faith that realizes the unseen. d.) Courageous and unwavering fidelity to duty. e.) Utter and unselfish abandonment to the work set forth in God's plan for him. In Joshua we therefore find a soldiery of the finest quality; undaunted, straightforward, consecrated—truly "a captain of the Lord's host with his drawn sword in his hand."—*Rev. W. P. Thirkield.*

The conspicuous trait in Joshua's character is his heroic courage. In the wilderness, in Moab, in Canaan, he was always the fearless leader, ready to challenge any opponent. He was "the man of destiny" in Jewish history—calm, determined, invincible—because he had heard and heeded the divine message, "Be strong, and of a good courage." Add to this an unswerving devotion to duty, an exacting sense of justice, a humility rarely surpassed, and, as the secret of all, a steadfast faith that never hesitated at divine commands nor questioned divine promises, and the prominent traits of Joshua's character stand out as clearly as does the splendid record of his achievements on the pages of Jewish history.—*Rev. J. C. W. Coze, D.D.*

2. Of what did "the book of the law" in the time of Joshua consist?

"The book of the law" was a comprehensive term embracing more than the Decalogue and the ceremonial law. It must not be forgotten that God was the Lawgiver of Israel, and that he legislated, by the mouth of his prophets, for the civil and social and industrial and domestic relations of the chosen people. The book of the law contained divine deliverances and precepts and commands, which were supplementary to the Decalogue and ceremonial law, and were regulative of the various relations to which they referred. Blank spaces were probably left on the rolls for the insertion of matter additional to what was first put upon them.—*Rev. A. Wheeler, D.D.*

It is highly probable that the whole of the five books of Moses, or of "the law," were in existence at this time. Moses was dead, and probably during his lengthened period of existence—one hundred and twenty years—he had had time to write these books, and leave them as a legacy for future generations.—*Rev. L. R. Dunn, D.D.*

The Pentateuch is probably meant, though special emphasis may rest on the Book of Deuteronomy—save the last three chapters, which were written by a later hand.—*Rev. J. C. W. Coze, D.D.*

3. To what extent was the promise of possession of Canaan, made to Joshua, fulfilled?

Not to the extent of expelling all the inhabitants of the land or breaking down all organized power opposed to Israel. Even Jerusalem was not taken till the time of David. But such had been the success of Joshua that a portion of all the allotments made to the

different tribes was occupied by those to whom they were given, but full conquest and possession were reserved for later times. Armed occupation was the condition of some of the tribes, with hostile bands still within their geographical limits.—*Rev. A. Wheeler, D.D.*

The promise in Josh. 1. 4 was, "From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea, toward the going down of the sun." This was not fully realized until the days of David and Solomon, when God's promise was fulfilled. It would have been fulfilled at a much earlier period had Israel been faithful to God. But their unbelief and disobedience cut them short of their full inheritance. So in the days of Joshua, Damascus was their northernmost boundary, and "the great sea" their westernmost. In Josh. 21. 43, it is written, "And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein."—*Rev. L. R. Dunn, D.D.*

The promise of possession was fulfilled in a degree equal to the faith and obedience of the people, to whom the promise was given through Joshua as their leader. It was not till the reign of David that Jerusalem, even, was taken from the Jebusites. The territory of the Philistines was not conquered till much later. In a literal sense, the promise was not fulfilled. Had it not been for man's faithlessness and sin this promise would have had a literal accomplishment. Fulfillment was to equal faith and achievement. God wanted developed a strength and courage equal to the task of holding the land, and of exterminating or keeping in subjection the idolatrous heathen.—*Rev. W. P. Thirkield.*

Two considerations should be kept in mind in answering this question: 1.) The language of the promise (ver. 4) is rhetorical, as it is in Gen. 15, 18; Exod. 23, 31; Deut. 11, 24, and indicates the limits within which the possessions of the Israelites were to lie. 2.) The unbelief, and consequent cowardice, of the people prevented the actual possession of some parts of the land unquestionably within the scope of the promise to Joshua. With these limitations in mind, the actual extent of the land of conquest (see Num. 24, 1-12; Josh. 13-19) may be fairly said to meet the terms of the promise.—*Rev. J. C. W. Coze, D.D.*

Cambridge Notes.

BY REV. JAMES HOPE MOULTON, M.A.

Moses was succeeded by one less than himself, but yet among the greatest of historic heroes. Joshua's calling, in the truest sense, but not his love, was the sword. The soldierly spirit of implicit obedience never left him, and his character presents the blending of strength and gentleness, fearless courage and child-like dependence on the unseen Captain which mark the highest type of leaders in a holy war. Excepting his descent from the great tribe of Ephraim (see 1 Chron. 7, 20-27) we know nothing of his ancestry, and of his descendants no history survives to tell us how they kept his vow, Chap. 24, 15. The deepest significance attaches to his name. It was originally Hoshua, "deliverance," a name borne afterward by king and prophet. 2 Kings 15, 30; Hos. 1, 1. But Moses feared lest he or the people should attribute their deliverance to mere human promise, and changed it to Jehoshua (Num. 13, 16), that he might be