

seventh time the procession winds about Jericho.

Hark!

One of those mutes—see!—listen!

He shouts!

It is Joshua, their great captain!

"Shout," he orders, "for the Lord hath given you the city!" He gives command, too, about Rahab and the silver and the gold in Jericho.

"Shout!" did he say?

O, what a shout!

O, what a deafening peal of horns!

O, what a swift, resistless advance behind Israel's captains! When all is over, lo, Jericho is ruins! Safe among the strangers, though, is the woman who tied a scarlet cord in her window. #

Orientalisms of the Lesson.

BY REV. J. T. GRACEY, D.D.

This making of the circuit of Jericho reminds one of the wide prevalence of customs which involved the circuit of holy places. It seems that the idea was pre-Mosaic, as, when Moses asked to go three days' journey into the wilderness to make a feast, the root idea was to make a series of circuits in religious festivities. Pharaoh must have understood the request, and that would indicate that the practice was not wholly foreign to the mind of the Egyptians. The pre-Islamic Arabs were accustomed to make the pilgrimage to Mecca, and Mohammed adopted the custom and made it obligatory on all Moslems who could command an ass to ride on and had health to go there. Besides this, he made it obligatory to "make the circuit" of Mecca, and the millions of pilgrims which have visited Mecca since have continued the custom. In the time of the temple the Jews who visited Jerusalem on the Feast of Tabernacles were wont to see the priests make the circuit of the altar seven times, or once each day during the festival. The Jews still observe the ceremony of "rejoicing in the law," when they carry a roll of the law and march seven times round the synagogue; and the Greek and Roman Catholic Christians preserve a remnant of the sevenfold circuit by passing round the holy sepulcher seven times in succession at Easter festival. Dr. Trumbull suggests that the "processional" of the Roman Catholic and English Churches is a survival of the ancient custom of the *Chap* of Moses and of the *Ilajj* of the Moslem. He also tells of the body of a deceased Israelite in Philadelphia being borne seven times round the synagogue. Personally the writer is familiar with the common practice among Hindoos in India of marching round and round certain temples and shrines for consecutive days and nights. The Mohammedans in Morocco, as, in fact, elsewhere, are given to this ceremonial of marching round the tombs of saints, and sometimes with a sort of

chant, which Talcott Williams said made it easy to fancy he might be listening to the rise and fall of the notes of the priest and Levite as they sounded out over the desert.

This custom, in some modification of ceremony, has been found so widely in distant and separated parts of the world, among tribes which have no traceable contact with each other, that one cannot but wonder what fundamental thought it represents, and how far it may all be connected originally with the Hebrews in the wilderness and with this very unusual and miraculous event, the destruction of Jericho. The prevalence of the number seven in the circuits to be described is also singularly marked. The Hindoo woman, for instance, in certain ceremonies in which she worships her husband, must go round him seven times. But the custom is found from Thibet to Mongolia and from Malaysia to Morocco. It is far more than merely curious, though the key to it may not yet be at hand. Certainly this event of the describing of Jericho has furnished foundation for a very widely dispersed impression on mankind.

Another remarkable thing in this Scripture is the reference to the "silver, and gold, and vessels of brass and iron" found in the promised land. The recent discoveries have thrown much light on the prevalence of silver and gold and other jewelry manufactured by the Phenicians, which would confirm the intimation here that these precious metals not only existed in large quantities in pre-Mosaic Palestine, but that the very ornamental treasures which would tempt this invading horde of men and women were extensive enough to demand special restrictions from indiscriminately appropriating this plunder of war.

By Way of Illustration.

BY JENNIE M. BINGHAM.

Verses 8-11. Faith and action. A Christian worker began talking to a young man about the plan of salvation, to which the young man replied: "You are telling me nothing new, for I have long known and admired the plan of salvation by the sacrifice of Christ." Alas! he was resting in the plan. What is the comfort of a plan of a house if you do not enter the house itself? A man sitting out in the rain gazing at the plans of a house will not be sheltered thereby. What is the good of a plan of clothing if you have not a rag to cover you? "Faith without works is dead." We must march as well as believe God's word.—*Spurgeon.*

Verses 12-16. Bushnell writes: "What is the progress of Christianity but one long procession around the walls of Jericho?" Bishop Foss says: "It is with Christian work as with all other work—the chief desirable thing is persistent application." Arago says in his autobiography that his