SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON III.

July 15, 1883.]

[Josh. 5: 10-15; 6: 1-5.

THE PLAINS OF JERICHO.

COMMIT TO MEMORY VS. 13-15.

10. And the children of Israel encamped, in iligal, and kept the passover on the fourteenth ay of the mouth at even in the plains of Jeri-

11. And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the self-same day.

12. And the manna ceased on the morrow after they had caten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

Canain that year.

13. And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his band; and Joshua

with his sword drawn in his hand; and Joshun went unto him, and said unto him, Art thou for us, or for our adversaries?

14. And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his ser-

15. And the captain of the Lord's host said unto Joshua. Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And

i. Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in.

2. And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor.

3. And ye shall compass the city, all ye men of war, and go round about the city once. Thus shall thou do six days.

smut thou do six days.

4. And seven priests shall bear before the ark seven trumpets of rams' horns; and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

5 And it shall come to pass, that when they make a long blast with the rams' horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the copic shall ascend up every man straight be

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

TOPIC.-Victory by Faith.

LESSON PLAN.—1. IN THE PROMISED LAND, VS 19-12. 2. THE CAPTAIN OF THE LORD'S HOST, VS. 13-15. 3. THE CAPTAIN'S ORDERS, Ch. 6:1-5.

Time.—B.C. 1451. Place.—Gilgal, in the plains of Jericho.

INTRODUCTORY.

UNTRODUCTORY.

When the people had pass it over the river, the priests brought up the an k from its channel. Twelve men preceded it, bearing from the river, bet twelve stones, which were placed upon the bank as a memorial of the miracle. Joshun also placed as similar memorial in the bed of the river. The waters returned to their accustomed channel. The people made their first encamp ment at a place afterward called Gilgal, near the Jordan, on the eastern extremity of the plain of Jericho. Circumcision and the passiver were the two signs and scats offood's coven in with the Israelites. Both had been neglected during the sojourn in the wilderness, and both were now renewed. The time for the performance of these duties and the safety of the people while attending to them were secured by the miracle wrought at the Jordan.

LESSON NOTES.

LESSON NOTES.

within attending to them were secured by the mirrod wongstatute ordans.

LESSON NOTES.

V. 10. KERT THE PASSON EXCESTOR the third thine after its institution; the first in 12gyl on the second at Stand the following year, and the second at Stand the following year, and the second at Stand the following year, and the standard of the second at Stand the following year, and the second at Stand the following year, and the second at Stand the following year, and the second at the second at Stand the following year, and the second at the second at Stand the following year, and the second at the second at

man in a straight line from his starting-place. Joshua strictly obeyed these marching-orders, and on the seventh day the city was destroyed and all the inhabitants slain excepting Rahab and her relatives.

TEACHINGS:

1. God expects us to work for our living.
2. Our first and constant prayer should be, What saith the Lord?

y int saith the Lord?
3. Christ was Leader and Captain in Old-Testament times as well as now.
4. God can bring about great results by apparently feeble causes.
5. Faith alone will strengthen us to overcome our spiritual enemics.

LESSON IV.

July 22, 1883.]

[Josh 7: 10-26-

ISRAEL DEFEATED AT AL.

COMMIT TO MEMORY VS. 10-12.

10. And the Lord said unto Joshua, Get thee up; wherefore lest thou thus upon thy face?

11. Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own starf

12. Therefore the children of Israel could no stand before their enemies, but turned their backs before their enemies, because they were accursed; neither will 1 be with you any more except ye destroy the accursed from among you.

13. Up, sanctify the people, and say, Sanctify yourselves against to-morrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemics, until ye take away the accursed thing from among you.

14. In the morning therefore ye shall be brought according to your tribes; and it shall be, that the tribe which the Lord taketh shall come according to the families thereof; and the family which the Lord shall take shall come by households; and the household which the Lord shall take shall come man by man.

15. And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he bath; because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel.

16. So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken.

17. And he brought the family of Judah; and he took the family of the Zarhites; and he brought the family of the Zarhites man by man; and Zabdi was taken;

18. And he brought his household man by man: and Achan, the son of Garmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

19. And Joshua said unto Achan, My some give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me.

20. And Achan answered Joshua, and said, Indeed I have sinned against the Lond God of tsrnel, and thus and thus have Laone

21. When I saw among the spoils a goodly babylonish garment, and two bundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.

22. So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it.

23. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the latter. fore the LORD.

fore the LORD.

21. And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garments, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

Whought folly—done a foolish and sinful deed that has brought shame upon the nation. V. 16. Joshua ham expon the nation. V. 16. Joshua ham expon the nation. V. 16. Joshua ham expon the nation. V. 16. Joshua ham exponed by experiment. V. 34. He read—cither Joshua himself, or the prest of the divine command. With unerring certainty the lot when east revealed the tribe, the family and the man. Achian was pointed out by the finger of God as the one who had taken the accursed thing, and thus made himself a curse. V. 19. Give glory to the Lord—tell the truth and confess your sin. V. 20. Have standed the propers of the polar form which we may hope that be found mercy for his soul, though the punishment was inflicted upon his body. V. 21. Babylonish garden was inflicted upon his body. V. 21. Babylonish garden to one hundred and twenty dollars. Wedges of Gold of Fifth the Babylon was situated. Two hundred and twenty dollars. Wedges of Gold of Fifth the plain in which Babylon was situated. Two hundred and twenty dollars. Wedges of Gold of Fifth the plain in which Babylon was situated. Two hundred and twenty dollars. Wedges of Gold of Fifth the plain in which the stolen articles where Achan had hid them. Vs. 24, 25. Thus God vindicated his law. There was but one course of dealing with one who had thus attempted to cheat God, hundled Israel and brought disgrace upon its arms. Both he and all that belonged to him were treated just as Jericho had been treated under the decree that devoted it to destruction. The living creatures were stoned, and when they were dead their bodies were burned. Figure 1. The living creatures were stoned, and when they were dead their bodies were burned.

TEACHINGS:

All sin has its beginning in the heart.
 Sin Injures others as well as the one who commits it.
 We cannot prosper unless God is with us.
 We cannot hide our sins from God.
 Sin is certain, sooner or later, to be exposed and punished.

LESSON V.

July 29, 1883.7

(Josh. 8:30-35.

THE READING OF THE LAW. COMMIT TO MEMORY VS. 33-35.

30. Then Joshua built an altar unto the Lord God of Israel in Mount Ebal,

31. As Moses the cervant of the Lord commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up any iron; and they offered thereon burnt offerings unto the Lord, and sacrificed pence offerings.

32. And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

33. And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the Lord, as well as the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount that; as Moses the servant of the Lord had commanded before, that they should bless the people of Israel.

34. And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.

35. There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.

GOLDEN TEXT.—"I have set before you life and death, blessing and cursing."—Deut. 30:19.

TOPIC .- The Renewal of the Covenant. LESSON PLAN.—1. THE ALTAR BUILT, VS. 30, 31, 2. THE LAW WRITTEN, V. 32, 3. THE BLESSING AND THE CURSING, VS. 33-35.

Time.—B.C. 1451. Place.—Mounts Ebal and Gerizin, near Shechem.

INTRODUCTORY.

INTRODUCTORY.

After the punishment of Achan the Lord commanded Joshua to renew the attack upon Ai, and the city was taken and destroyed. Joshua then took advantage of the terror which the success of his arms had occasioned to carry out the command of Moses (Deut. 27) to ratify the law at Ebal and Gerizim with solenn ceremonics. Some suppose that our lesson-passage is out of its proper place and should be put at the end of ch. II, and that the event that it records occurred after the conquest and just before the division of the land. Others think that the passage is in its proper place. The directions of Moses (Deut. 27:2.3) Imply that the observance should be as early as possible and before the conquest was completed. Joshua in this instance, as always, acted on the principle that religious duties should be first attended to, and at all hazards.

LESSON NOTES.

lies down in the dust and measures his length; rises to his feet and then measures his length again. He is pass-ing over hundreds of miles in this way. Why is he going through these austerities? In order to shorten the eight million four hundred thousand re-births, to cut off some portion of the long line of transmigrations through which men must go. The theory of the average Hindu is that he must be reborn, and that, if he has pre-eminent merit in this life, he will be born on a higher scale. Every man must go through millions of transmigrations, and eminent merit here will lessen the number of these and so bring Heaven nearer. Austerities of the most horrible kind you see practised at Benares, and you ask why men endure them; and the answer is: "To shorten the eighty-four." The two wheels on which the chariot of Hinduism in the ignorant populations moves are positive belief intransmigration and in caste. Whoever can break these wheels may smite Hinduism into fragments. - Joseph Cook.

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