Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

THIRD QUARTER.

Lesson IX. Sep. 1. Joshua 6: 8-20.

THE FALL OF JERICHO.

GOLDEN TEXT.

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

THE SECTION includes chapters 5 and 6.

EXPLANATORY.

1. RELIGIOUS SERVICES.—Josh. 5: 1-12. As soon as the Israelites had gained a foothold in the promised land, and were settled in their first camp at Gilgal, two institutions of religion were renewed with great solemnity. FIRST, the peculiar covenant with God was renewed by the sign of circumcision. This covenant seems to have been suspended during most of the forty years of wandering. It was the visible token that they were God's children and inheritors of the promises. It gave them a firmer assurance that the promises were now to be fulfilled.

THE SECOND religious institution to be renewed was the Passover, which had been omitted since they left Sinai. It recalled to mind the wonders God had done for them in delivering them from Egypt, the most powerful nation then existing.

Every new day, every new work should be begun with religious feelings and religious acts. The whole of life should be lived not so much for self as for God's cause. This transforms and transfigures daily living.

II. THE MANNA EXCHANGED FOR THE FRUITS OF THE LAND.—5: 11, 12. At the close of the Passover the miraculous manna ceased, and henceforth the people lived on the fruits which the land itself supplied. The special gift was withheld when their wants could be supplied through the ordinary laws of nature.

TEACHINGS. God gives special helps for special needs, but it is better that our daily support should come through the ordinary channels. Nature's fruits are as really God's gift as miraculous manna. "The bread of the land, although not manna, was still bread from heaven." "There is as much divine power in the maintenance of the soul in holiness and righteousness all its days as in the communication of unspeakable visions." "Do not fret if the rhapsodies, and outbursts, and exuberant manifestations of earlier days have ceased. It is better to live by the ordinary laws of human life than by the abnormal and miraculous."

People are too apt to look for special divine interference for the progress of the church, or our own development and progress, instead of the power of the Holy Spirit through means, through daily duty, through hard and patient toil.

III. THE CAPTAIN OF THE LORD'S HOST.—5: 13-15; 6: 1-5. Chapter 6 should begin with verse 13 of chapter 5. Verse 1 of chapter 6 is a parenthetical clause. Read verse 2 immediately after 5: 5 to obtain the connection.

LESSONS. (1) We, too, have a leader who is the captain of the Lord's host, who guides and directs the church in its warfare and its work. He, and no earthly leader, is still the one true head of the church. (2) He is to us, as He was to Joshua, the assurance of the divine presence with us; manifest, unmistakable, realized. (3) The earthly warfare is only one division of the divine warfare against the principalities and powers of sin. But all the hosts of heaven are interested in it, as all the nation is interested in the issues of a battle in some insignificant village. It is exalting, enlarging, inspiring to be a part of a great movement in a noble cause.

IV. THE CITY OF JERICHO was situated five or six miles west of the Jordan, and six or seven miles north of the Dead Sea. It was called the "City of Palms," "from a glorious palm forest which stretched along the vale about eight miles in length, and three in breadth, Jericho being situated on the west side, and Gilgal (it is believed) on the east of the forest."

V. THE STRANGE ATTACK.—Vs. 8-15. 8. "When Joshua had spoken." Giving the orders he had received from the captain of the Lord's hosts. "Trampets of rams' horns." The one I have is ten or twelve inches long and makes an exceedingly harsh, loud, discordant noise. "Passed on before the Lord," as represented by the ark.

9. "The armed men went before." The soldiers took the lead as a matter of defence against possible attack. "The rearward," those bringing up the rear, consisting probably of the unarmed citizens. The procession appears to have been as follows:—

(*a*) First, in solemn procession, were to advance armed soldiers.

(*b*) Then would follow seven priests blowing continually, not the customary silver trumpets, but large horns.

(*c*) Thus heralded, was to follow the ark of Jehovah borne by the priests.

(*d*) Then were to follow "the rearward" of Israel, all in perfect silence.

10. "Ye shall not shout, nor make any noise . . . until the day I bid you shout." The Orientals take a peculiar delight in noise. "When our people are in dead earnest, they are generally silent; but the more in earnest an Oriental is, the louder he shouts. Even Abab boatmen, when in great danger, and every man is doing his utmost in struggling with the waves, will waste a lot of strength and breath in shouting." No sign of triumph was to be raised, no words of rejoicing over the foe, nor of consciousness of strength. But in solemn, reverent silence, as if God alone were speaking to them, in meditation and silent prayer they were to move around the city, as if engaged in a religious service.

On the other hand, Kitto says, "We do not, with some, think the proceeding was likely to awaken the mirth of the inhabitants of Jericho,—more likely was it to make a solemn impression upon their minds."

15. "On the seventh day." The circuit was made seven times; an all day's service.

OBJECT OF THIS PLAN OF ATTACK. 1. To impress deeply upon the Israelites that it was the omnipotence and fidelity of Jehovah alone which could give into their hands this fortified city, the bastion of the whole land. 2. To exercise Israel in unconditional faith and patient trust in the power and assistance of God. 3. To show to the wicked inhabitants of Canaan that the victory was from the true God in behalf of His children and thus to be an invitation to them to become His children, and worship and obey Him. So great a deliverer, so powerful a helper, one so interested in the welfare of His people, would be indeed a God worthy of their acceptance. 4. The delay also afforded time for the news of this extraordinary proceeding to spread through all the country around. And thus this deliverance, together with what was already known of God's marvels in Egypt, would make the conquest much easier.

VI. THE FALL OF JERICHO.—Vs. 16-20. In verses 17 to 19 are interposed some directions in reference to the city to be captured, given or repeated just before the seventh circuit.

17. "The city shall be accursed," that is, "under a ban," "devoted to destruction." Nothing was to be used for themselves or the curse would come upon them. "Only Rahab the harlot shall live." However bad her previous conduct, she seems to have repented, and trusted in the true God, and lived a good life henceforth, or she would not have been married to a leading Israelite, an ancestor of Jesus, nor her name be one of the only three women named in his genealogy. A bad past life will not prevent future usefulness and blessing, always provided that the bad is forsaken and hated, and the soul turns to a higher life.

NOTE how she showed her faith by binding the scarlet cord in her window, as told to do by the spies. Whoever saw the scarlet cord spared that house. She was safe, as were those Israelites who forty years before put the blood stains on their door posts.

19. "The silver," etc., as being undefiled and not easily destroyed, was to be turned over to public use. It was forbidden also to rebuild the city, and a curse was laid upon whosoever should do it. The city was devoted (1) probably to show both to the Israelites and to the nations that the Israelites were not a horde of marauders, seeking for plunder, with "booty and beauty," for their war cry, but were fighting for a great cause, which really involved all humanity. (2) It was also a lesson in discipline and obedience. (3) There would be especial danger at this period that the Israelites would be contaminated by these city-bred people, with all the exciting temptations they could present.

20. "So the people shouted," at the close of the seventh circuit that day, or thirteenth in all. The people stood encircling the city. "The wall fell down flat." Of course the shouting and the blare of the trumpets had no power to overthrow the broad stone walls of the city; but it connected the people with the miracle in outward form to show that only as they were really connected with it by faith would the work be done for them. The secondary means, some think, to have been an earthquake, but even then it must have been miraculous in its timing, and in its limitation to the city, while the surrounding Israelites were untouched.

LESSONS. This overthrow is an illustration of certain great truths for our own day.

1. It well "illustrates" the victories which the gospel was to obtain over all the principalities and powers of earth and hell. No human force was to be used. Nothing but the simple announcement of the truth, and that by the instrumentality of weak and sinful men, was the means chosen for the destruction of idolatry and the establishment of the Redeemer's kingdom over the earth.

2. "All" the people shall shout in order that all may have their part in victory. So when all Christians utter with all their might the words of Jesus, the kingdom of Satan will soon fall. By the weak things of earth God confounds the mighty (1 Cor. 1: 17-24).

3. "The circumstances which led up to the fall of Jericho are an acted prophecy, as was that fall itself, which sets forth the overthrow of the powers opposed to Christ and His cause."

4. By "faith" the walls of Jericho fell down (Heb. 11: 30). All the acts of Joshua and of the people were the fruit of faith. So by faith only will Christians conquer the world, a faith manifested in obedience to the word of our Captain.

5. We should never be dismayed at any outward obstacle or hindrance in the way of God's kingdom; nor at the seeming feebleness of the means to be used.

THE MEDICINE FOR LIVER AND KIDNEY COMPLAINT.—Mr. Victor Auger, Ottawa, writes: "I take great pleasure in recommending to the general public Parmelee's Pills, as a cure for Liver and Kidney Complaint. I have doctored for the last three years with leading physicians, and have taken many medicines which were recommended to me without relief, but after taking eight of Parmelee's Pills I was quite relieved, and now I feel as free from the disease as before I was troubled."

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B. Y. P. U.

OUR OBJECT.

The unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in scriptural knowledge; their instruction in Baptist history and doctrine; their enlistment in missionary activity, through existing denominational institutions

OUR FELLOWSHIP.

All Young People's Societies of whatsoever name in Baptist churches, and Baptist churches having no organizations are entitled to representation. We depend for our unity not upon any young people's name or method. Our common bond is in the New Testament, in the full affirmation of whose teachings

WE ARE ONE PEOPLE WITH ONE MISSION.

Kindly address all communications for this column to Rev. G. O. Gates, St. John, N. B.

Bible Readers Course.

[By permission of B. Y. P. U.]

Monday Aug. 19.—"He that hateth his brother is in darkness," (vs. 11), 1 John 21: 11. Read 1 John 3: 14; 4: 20.

Tuesday Aug. 20.—"Love not the world," (vs. 15), 1 John 2: 12-29. Read 1 Peter 4: 2; Gal. 2: 20.

Wednesday Aug. 21.—"How great was the Father's love?" (vs. 1), 1 John 3: 1-13. Read John 1: 12; 3: 16.

Thursday Aug 22.—"Sign of the Spirit's indwelling," (vs. 24), 1 John 3: 19-24 Read Rom. 8: 9; 1 John 4: 13.

Friday Aug. 23.—"God is love," (vs. 8), 1 John 4: 1-9. Read 1 John 4: 16; 3: 24.

Saturday Aug. 24.—"We love Him because He first loved us," (vs. 8), 1 John 4: 10-21. Read Gal. 13-4; Rom. 5: 8.

Prayer Meeting Topics for Aug. 25.

B. Y. P. U. Topic.—"Encouragement to prayer," James 5: 16.

C. Endeavor Topic.—"Conquering difficulties with Christ's help," 2 Cor. 11: 24-28; 12: 7-10.

Our young peoples meeting to be held in connection with the annual meeting of the "Maritime Convention" during this week ought to be seasons of blessing to all attending. The Master will be present and ready to bless. The prayers of those unable to be present will be ascending to the throne asking for "showers of blessing"; and those who attend will surely come together with the determined purpose of heart not to go hence without the blessing. Let us earnestly hope and pray that none be disappointed.

We do not know what is in the mind of the Executive but we are thoroughly convinced that some change is an imperative necessity in regard to the time of meeting and representation of our Maritime Union. No church in our Convention can entertain the delegations that now are regarded as eligible to attend. To the Convention proper each church can send some 5 or 6 representatives—the W. B. M. U. has in part a different set of delegates; these come at the same time and then each of the Y. P. Unions can send one out of 20 of their membership, and these come at the same time as delegates to the Convention and W. B. M. U. They may be or may not be delegates to the "Mar. Convention. If "the Unions" will pay for the entertainment all well; but to expect churches, asking the Convention, to entertain delegates to other meetings at the same time is more than any church is able for. This is a serious problem that demands our best thought and attention now. Then we have not the time that is necessary to do practical work. Only by courtesy have we the Friday evening. Then the early meetings for "business" and conferences" are again cutting into committee work of Convention proper. We hope some one has a plan that may commend itself as better than our present. We shall not make of the "Maritime Union" a success as now meeting.

We give in this issue a "sketch" in re of our worthy President, Bro. Geo. A. McDonald. We are sorry that the brother sending this has not furnished us with the wherewith to present the genial face of our brother as well. While in our Unions we have a host of noble young men and women all worthy of a written history, none but will be pleased to have our President carry off the honor of being the only one for the year to have a 'sketch" read by thousands. We hope for Bro. McD. many, many years of good hard work and a long, long life to be identified with the *young* people in their history.

Delegates to the "Mar. Union" will meet in the vestry of the Germain St. church for enrolment before the hour of meeting on Friday evening. *Badges* will be given which are to be worn all through the sessions of the Union. It would be a good thing if each would wear the badge of the local society as well. This could be put on before leaving home.

Port Medway.

The B. Y. P. U. at Port Medway is a very promising organization. The membership is large, intelligent and devoted. When pastor C. B. Freeman has left, this will be one of the results he will leave behind as an abiding blessing to the church. To show their appreciation of him and his work, the Union met at the personage, as a surprise party, on the evening of Friday, Aug. 1st. A pleasant social time with refreshments, the reading of an address to the pastor on behalf of the Union by Mr. Bowlby, accompanied with a purse for the purchase of books, and a happy acknowledgement by Mr. Freeman made up a very pleasant evening.

X.

Queensbury, York Co., N. B.

On June 9th, the young people of the Upper Queensbury Baptist church, who have been holding a weekly prayer-meeting for the past two years, organized a B. Y. P. U. The following officers were elected: Pres., W. A. Clark; Vice.-Pres., Mary A. Hagerman; Sec.-Treas., Hattie R. Hazelton. We have now an active membership of twenty-seven, with a number of associate and honorary members. The meetings are well attended and there seems to be a steadily increasing interest. May God lead us and crown our efforts with success is our prayer.

E. C. JENKINS,
Aug. 8. Cor.-Sec.

Cherokee Vermifuge kills worms every time.

George A. McDonald, president of the Maritime (Canada) Baptist Young People's Union, was born in Halifax, N. S., in 1851, of earnest Baptist Scottish parents. His medium size, blonde complexion and activity he inherits from his mother; while his sturdiness and staying powers are seen more fully developed in the father. He came to my school in 1867 a pale thin boy of 16, fond of play and anxious to study, and ambitious to stand the grind without flinching, which at times I gave the pupils. With a good common schooling he at 17 went clerking and in 6 years was bookkeeper and manager for a wholesale merchant whose poor health compelled frequent and long absences. In 1883 Bro. McDonald was selected to be business manager for the Baptist Book Room and Tract Society, located at Halifax, then less than a year old, which position with the office of Secretary Treasurer he holds to-day. He was converted and baptised in 1869 and began to teach in the Sunday school. In 1873 he took charge of the primary class and has kept it to the present time. During these 22 years he has been constant and cheerful, every Sunday bringing something to enliven and instruct the little ones. Some 1400 children have felt his consecrated influence and age the better therefor to-day; twelve of the present teachers and officers in the school have been his primary scholars. Blessed with a fine tenor voice brother McDonald has been leader of the music in the Sunday school for some twenty years; and he has been assistant clerk of the North Baptist church for twelve years. He was one of the small band that organized a Christian Endeavor at the beginning of the movement, and he was one of the first of the B. Y. P. U. in 1891 with Dr. Wilkins at Bridgetown N. S., in constituting the Union for the Maritime Provinces of Canada. He went as a delegate from the North Baptist Union. Shortly afterwards the Halifax District Union was formed and he was made president. As Book Room manager he naturally had charge of the literature, the distribution of which with consequent study has encouraged so many of our young men and women and given them increased knowledge of the Scriptures. At the Maritime Union (annual) last August, brother G. A. McDonald was elected president. He is also president of the United S. S. Association for Halifax city and county. In 1874 he married Miss Maria Green and they are blessed with six lovely girls. He grips Baptist doctrines and Bible truth same as he holds to Sabbath school and church work.

J. PARSONS.

Halifax, July 12, 1895.

Program of the Annual Session of the Maritime B. Y. P. U. to be held in the German St. church August '95.

FRIDAY EVENING—Address of welcome, by a member of Germain street Society (5 minutes). Reply to address of welcome, by president, (3 minutes). Address by Rev. W. C. Goucher, subject: "Do the young Baptist's of the Maritime Provinces need the B. Y. P. U.?" (15 minutes). Address, by Rev. W. F. Parker, subject: "Junior work, its importance and how to conduct it," (15 minutes). Reports of Baltimore Convention by Rev. H. G. Estabrooks. Open conference—Half minute testimonies to the value of the B. Y. P. U. work, by those who believe in it.

SATURDAY MORNING—8 30-0, Social service. 9.10, Union meeting conducted by I. M. Schurman. Appointment of committee's. President's report. Sec.-Treasurer's report. Discussion of reports and routine business.

SUNDAY EVENING—Gospel sermon, by Rev. A. F. Parker. Evangelistic service conducted by Rev. J. A. Marple.

MONDAY MORNING—8 30-0 Social service. 9-10, Union meeting conducted by A. H. Chipman. Election of officers. Practical hints on organization, by Rev. A. T. Dykeman (8 minutes). Practical hints on committee work, by S. W. Cummings, (8 minutes). Open conference on methods of work or "how we do it."

TUESDAY MORNING. 8.30-9, Social service. 9-10, Union meeting conducted by president. Address, by Rev. G. R. White, subject: "What should be the attitude of our pastor's towards the B. Y. P. U.?" (10 minutes). Discussion and questions, (5 minutes). Address by Rev. J. H. McDonald, subject: "Educational plans of International Union's for next year," (10 minutes). Discussion and questions, (5 minutes). Reporting for B. Y. P. U. column, by editorial secretary, (10 minutes). Address by the president.

Nervous People

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The Anglo-African Writers' Club, recently formed in London, has for its membership authors who have laid the scenes of their stories in the Dark Continent. Rider Haggard is very properly the club's president.

It may be only a trifling cold, but neglect it and it will fasten its fangs in your lungs, and you will soon be carried to an untimely grave. In this country we have sudden changes and must expect to have coughs and colds. We cannot avoid them, but we can effect a cure by using Bickle's Anti-Consumptive Syrup, the medicine that has never been known to fail in curing coughs, colds, bronchitis, and all affections of the throat, lungs and chest.

I am naught but a little mayweed,
By the dusty road I grow;
And the people who pass o'erlook me
I am so small and low.

But God in His might and glory
High up in the heavens so blue,
He sees the little mayweed,
And gives it both sun and dew.

So, child, whom the dear Lord's wisdom
Has placed in a humble cot—
Toiling in common raiment,
O'erlooked in your weary lot,—

Grieve not, though men pass by you!
God sees you, and knows your load,—
As He sees the little mayweed,
That grows by the dusty road.

—*Julia Anna Wolcott, in Song Blossoms.*

There are few temptations more common to ardent spirits than that which leads them to repine at the lot in which they are cast, believing that in some other situation they could serve God better. If each such man had the spirit of self-surrender, the spirit of the cross, it would not matter to him whether he were doing the work of the mainspring, or one of the inferior parts. It is his duty to try and be himself—simply to try and do his own duty.—Frederick W. Robertson.

A. Lafler.

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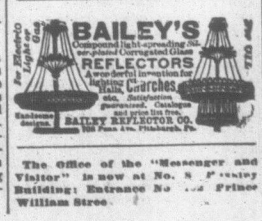

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