

through the spotless clouds like one who wades through the white drifts of winter. It is still in the valley, ^{where} where the tents of Israel are pitched. There is the sound of marching men. Again are the hosts of the Hebrews passing out to encircle Jericho. There are few on the walls. It is still early, and now round the city moves the silent host. Again they encircle Jericho. Round and round, as if weaving and twisting some fatal cord, move these dumb Hebrews. The people of Jericho have come out and have gathered to see the strange procession. Sanballat is there, hurling his scorn at the Hebrews.

"It is the seventh time they are going now!" cries somebody.

And hark! What a loud, long blast that is on the horns!

And hark again! The silent Hebrews are now shouting! O, what a shout! And they are running toward—but stand back, every body! Away from the wall! It is swaying! Stand back! It is falling! Yes, down, down, it plunges with a crash that jars the earth far up the valley! There in pride are the Hebrews, swiftly running, a column of storm and death, all aiming at Jericho! Ill-fated city! Prostrate in ruins before the victorious host, and Rahab is a victor with them!

LESSONS FOR NOVEMBER, 1888.

Nov. 4. Defeat at Ai. Josh. 7, 1-12.

Nov. 11. Caleb's Inheritance. Josh. 14, 5-15.

Nov. 18. Helping One Another. Josh. 21, 43-45, and 22, 1-9.

Nov. 25. The Covenant Renewed. Josh. 24, 19-28.

The Bible in the Sunday-School.

EXPERIENCE proves that the Bible, in its entirety as a volume, can be kept in the hands of the scholars in our Sabbath-schools, if the officers of the school, or the pastor, or the session, care to have it done. It is not a question of Bible or *Lesson Leaf*, save as those who manage the school care to have it so, or do not care enough to have it otherwise. In the schools in which any of the parties named above make the effort the Bible is used in the classes. The vast majority of those who purchase the *Lesson Leaf* desire the Bible-text printed upon it, and they have a full right to claim that it shall not be thrown out against their wish. Certainly those who will not do what is done by others—attend to the ordering of their schools as to what shall be in the hands of the scholars during the hour of Bible-study—have no right to demand that those who take the *Lesson Leaf* as it is, with the Bible-text, and wish to continue to receive it with the text, shall be refused this privilege. Far better is it that all who control the schools see to it that the *Leaf* is kept in its place, as a help to study, and that the scholars, aye, and the teachers too, use the sacred volume in the class.—*Westminster Teacher*.

Thankfulness an Assistance in Work.

SOLDIERS march best to battle when the trumpet and drum excite them with enlivening strains; the mariner brightens his toil by a cheery cry at every pull of the rope, and it is an excellent thing when

Christian men know how to sing as well as to work and mingle holy music with holy service. The best music of a Christian consists in thankfulness to God. Thanks should be rendered by the believer with all the acts common to men. Our eating, our drinking, our social meetings, our quiet conversings one with another, in all we should give thanks unto God and the Father. This we should do in the labors peculiar to our vocation. Whatever your trade and calling may be, if you cannot sing aloud you can sing in your hearts while your hands are busy; you can ring out the praises of God as well to the sound of the hammer on the anvil as to the peal of the organ; your feet at the sewing-machine may beat time to a sacred tune; you can as well praise God while you crack your whip as when you sing to a Psalm tune. Why not? If the heart be right you can mount up to the heavens from any place or labor.—*C. H. Spurgeon*.

Truth Triumphant Over Error.

JUST outside of the city of Geneva, in Switzerland, there are two rivers which come together at an acute angle; the one to the left is muddy and turbid, while that to the right is as clear as crystal; you can look 'way down through its liquid depths, clearly distinguishing that which lies at the bottom of the river. Standing there upon that narrow neck of land, as far as the eye can reach, these two rivers move along side by side, as though divided by an invisible partition of glass. But if you go down the river a mile or two you discover that the clear, limpid water is beginning to be filed by the waters of the muddy, turbid stream. If you go down the river a short distance further you find that the clear, crystal water is lost in the mingled presence of the muddy, turbid stream. You go down the river a few miles further, and you find that the mud and the filth and the dirt are beginning to settle down to their native earth—the river is filtering as it flows. If you go down to where it pours its great flood into the ocean, and as its flood rolls at your feet, you will find the entire stream clear as crystal. So it is with the stream of truth flowing from 'neath the throne of God, to be mixed and mingled in the early centuries with doubt and unbelief and error and sin, until multitudes of men all along the ages inquire, "Where is truth?" and "What is truth?" But as you come down the centuries you discover that error and unbelief and skepticism are settling down to their native earth and the stream of truth is growing clearer and purer, and when at last the generations of men shall stand where this great river pours its vast flood into the ocean of eternity it shall be clear as crystal—as when it flowed from 'neath the throne of God.—*From "Methods of Church Work," by Rev. Sylvanus Stall, A.M.*

"I NEVER," said Luther, "knew the meaning of God's word until I came into affliction. I have always found it one of my best school-masters."