

CATECHISM QUESTION.

10. Did God create you?

Yes; He made me, both body and soul.

Psalm c. 3. Know ye that the Lord he is God: it is he that hath made us.

Job x. 11; Numbers xvi. 22; Hebrews xii. 9.

ANALYTICAL AND BIBLICAL OUTLINE.

I. SENT INTO CANAAN.

1. *Moses sent them to spy out.* v. 17.

"The things which God hath prepared." 1 Cor. 2. 9.

2. *See the land, whither it is.* v. 18.

"Feed them in a good pasture." Ezek. 34. 14.

3. *Be ye of good courage.* v. 20.

"Fear not, neither be afraid." Deut. 31. 6.

II. PASSING THROUGH CANAAN.

1. *Went up and searched.* v. 21.

"The Spirit searcheth all things." 1 Cor. 2. 10.

2. *Brought... cluster of grapes.* v. 23.

"The earnest of our inheritance." Eph. 1. 14.

3. *Returned... after forty days.* v. 25.

"Received not the promise." Heb. 11. 39, 40.

III. REPORTING UPON CANAAN.

1. *Floweth with milk and honey.* v. 27.

"Godliness is profitable." 1 Tim. 4. 8.

2. *The people be strong.* v. 28.

"We wrestle... against principalities." Eph. 6. 12.

3. *They are stronger than we.* v. 31.

"Who is sufficient for these things?" 2 Cor. 2. 16.

IV. TURNING FROM CANAAN.

1. *Let us go up at once.* v. 50.

"We may boldly say." Heb. 13. 6.

2. *We be not able.* v. 31.

"Look not at the... seen." 2 Cor. 4. 18.

THOUGHTS FOR YOUNG PEOPLE.

Lessons from Kadesh.

1. We are like Israel in the wilderness on a pilgrimage to a land which we have never seen, and led by an invisible Guide, under a divine care.

2. God spreads out before us the land of Canaan, the land of holiness, the full enjoyment of the Gospel, the spiritual life on earth, akin to the life of the glorified in heaven. Had we but faith we might enter in and possess our inheritance!

3. God gives to us a few grapes of Eshcol here and there, rich experiences of grace, as tokens and foretastes of what he holds in reserve for us. We have a good report of salvation, its blessedness, its delights, and its privileges.

4. But there are obstacles in the way, foes to face, giants of temptation, walls of difficulty. We must fight with passion, selfishness, lust, worldliness, before we can rest in our Canaan.

5. Many people see the difficulties only, and to such they appear insurmountable. They tell us that it is impossible to overcome the evils in us and the evils around us. The reason is that they have not the eyes of faith opened. They look at the seen, without insight to behold the unseen. They are discouraged, and live in the wilderness all their days.

6. Here an^d there stands forth a Caleb, who sees all that others see, but sees more—the unseen God on our side. He fears no foe, for he is strong in faith. He enters in and takes his inheritance.

An English Teacher's Notes on the Lessons.

"I can do it" is the language of youthful spirit and enterprise; especially if the feat to be accom-

plished be something beyond the ordinary. If a fence be specially hard to climb, or the summit of a rock specially difficult to reach, it will be the ambition of most English boys (and some girls too) to climb that particular fence and reach the top of that particular rock. I suppose it is much the same with young people on the other side of the Atlantic; so that the words of Caleb in our Golden Text should awaken some sympathy in the class who repeat it.

What was the enterprise upon which Caleb was so ready to start, and which he so eagerly encouraged his nation to undertake? It was to drive out a powerful and warlike race from the country they had inhabited some hundreds of years. Seven nations, greater and mightier than they (Deut. 7. 16), held the ground which Israel was called to go forward and occupy. There were giants to be met and fortified cities to be overcome. The enterprise was sufficiently daring to satisfy the boldest and most adventurous spirit.

It does not always happen that the most difficult feats are those which best reward the parties who engage in them. The glory of having performed them is sometimes the sole advantage reaped. I remember hanging by the hands from a pole until all the other girls in the class—all older—had given way, simply for the sake of being the one to hold out longest, and being rewarded by aching shoulders. Very different was it with the enterprise that lay before Israel. It was no barren honor they had been bidden to seek. "Let us go up," said Caleb, "and possess it," for it was a land for possession. "A land that floweth with milk and honey" (the tokens of plenty) was the report of the spies, and magnificent was the visible proof of fertility which they displayed to the expectant people. The battle was worth fighting, for the land was worth having.

A call for daring and a rich prize to be won: that was the thing set before Israel. God sets before us the same thing. "So run that ye may obtain" (1 Cor. 9. 24); "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3. 14), says Paul. "He that overcometh shall inherit all things" (or "these things," R.V.). Rev. 21. Let it be impressed on young people that the call of God, primarily, is not to renunciation, but to possession. It is not merely that those who heed his call and obey his commandment shall receive a reward. His "law" was an "inheritance" for Israel (Deut. 33. 4), and his commandments are now not a burden to be borne, but a heritage to be possessed. Psa. 19. 11; 119. 111. But as there were enemies ready to confront the Israelites the moment they reached the threshold of the land, so it is now. The "world, the flesh, and the devil" are ready to withstand any one who sets forth to possess what God has set before him.

When the ten faithless spies said of the nations of the land, "They are stronger than we," they spoke the truth. The Israelites were unaccustomed to war. Their spirit had been broken by long bondage to Egypt, and they were no match for the warriors of Canaan. How then could Caleb say, "We are well