

ment to the people. They had to stand with the ark on their shoulders through many hours while the people crossed. Unbelief would constantly suggest that the returning flood might sweep them away, or at any rate cut them off from their brethren. But they "stood firm" until the order came. *In the midst.* Better "within," for they were on the edge of the flood. *Moses.* He had charged Joshua to lead the people over Jordan (Deut. 3. 28, etc.), though he had not revealed the manner of their passage. *Hasted.* Not from timidity, but because without haste the crossing could not have been effected within the day. VER. 11. The people waited for the ark, as it was now their leader instead of the pillar of the Presence. It was a further step in their spiritual education to recognize Jehovah's presence in his written word, no longer in a visible glory. VER. 12. See Num. 32. The tribe paid dearly in the end for their determination to choose for themselves instead of accepting their lot with their brethren. Their connection with Israel was always slight, and they melted more and more into the wild races surrounding them. VER. 13. The number represents a fighting contingent of picked men; a much larger number were left behind to guard the families and property of the warriors and to build cities. VER. 14. Comp. chap. 3. 7, and note. VER. 16. *Priests.* Usually Levites bore the ark, but on such an occasion the order was naturally changed. VER. 18. *Lifted.* The word is vivid, suggesting that they had sunk in the soft mud. VER. 19. The passover, four days later, was the fortieth anniversary of the Exodus. *Gilgal.* The place is named by anticipation. Chap. 5. 9. Its name ("rolling") was shared by other places, and was probably derived from the cromlech set up; the statement of ver. 9 is not intended to be an etymology, but an application. The Hebrew fondness for this fresh application of the meaning of names has been already noted. The site of Gilgal is only approximately known. It became now the first fortress of the Israelites, their base in the middle of the hostile country, whence they could divide and conquer the attacking tribes. VER. 21. Posterity, as it seemed, carried too far their interest in these mementos of the great deliverance of old. See Hos. 4. 15; 9. 15; 12. 11; Amos 4. 4; 5. 5, 8; Judg. 3. 19, 20 (margin). VER. 23. *Us.* The nation as one continuous whole. Joshua speaks, the words of the parents being in ver. 22. He and Caleb, with the part of the host whose ages lay between forty and sixty years, had experienced the first deliverance. VER. 24. The primary object was this to confound the enemy in Canaan, but there was also the purpose of spreading the fear of the wonder-working Jehovah throughout the world he made. *That they may fear.* The R. V. restores sense to the passage the connection of which was quite spoiled by the old reading.

Bible Methods.

Hints for the Teachers' Meeting and the Class.

Memorial stones in the Bible: Jacob's, Gen. 28. 18, 22. Joshua's, Josh. 24. 27. Samuel's, 1 Sam. 7. 12. . . Read the whole chapter and notice in this lesson: 1.) The memorial on the bank. 2.) The memorial in the river. . . What the stones commemorated: 1.) A fact—what fact? 2.) Certain truths concerning God—what truths? 3.) Certain traits of God's people—what traits? . . . See the Analytical and Biblical Outline for the meaning of the memorial stones. . . What are some of our memorial stones, and what do they commemorate? See Thoughts for Young People. . . What does this lesson teach us to

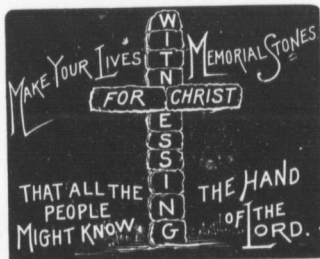
do? 1.) To recognize God's mercy. 2.) To remember God's mercy. 3.) To repeat God's mercy. 4.) To rely on God's mercy. . . How are we shown in this lesson the value of object-teaching with children? . . . A bishop in England while traveling stopped at a certain place and went aside for prayer. When asked the reason he said that while a poor boy, without shoes or stockings, he had once disturbed a cow at that spot that he might warm his feet on the place where she had lain. He could not pass that place without giving his thanks to God for his mercies.

References. FREEMAN. Ver. 20: Monumental stones, 49

When all thy mercies, O my God.
Wonderful words of life.
Grace, 'tis a charming sound.
Wondrous words, how rich in blessing!
Halleluiah, 'tis done.
Faithful Shepherd.
happy day.
Come, thou Fount of every blessing.
The solid Rock.
I will sing for Jesus.
I love to tell the story,
We praise thee, O God.
Jesus shall reign.
Blessed Land.

Blackboard.

BY J. B. PHIPPS, ESQ.



Great events in the time of our lesson were commemorated by monuments of stone. The stupendous miracle at the river Jordan is insignificant compared with the saving of a human soul; how much more then should every Christian make his life a monument that people may know what God hath done! What are the memorial stones of a Christian life? [Read: Witnessing for Christ.] Let your life stand out prominent for Jesus, even though it be a cross, and "when your children shall ask their fathers in time to come, saying, What mean these stones?" they will know that you so lived "that all the people of the earth might know the hand of the Lord."

Primary and Intermediate.

LESSON THOUGHT. Remembering God.

Review. Recall last lesson. Where were the Israelites? What land lay before them? What river rolled between? What did God tell them to do? Who made a path for them?

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