

2. **His Protection.** "Drive out.... before you." v. 10.
"Didst drive out the heathen." Psa. 44. 2.
"Toucheth you—apple of his eye." Zech. 2. 8.
3. **His Guidance.** "Passeth over before you." v. 11.
"Shepherd of Israel like a flock." Psa. 80. 1.
"Other sheep I have." John 10. 16.
4. **His Power.** "Stand on an heap." v. 13.
"Sea saw fled, Jordan driven back." Psa. 80. 3.
"Before all I will be glorified." Lev. 10. 3.

II. THE PEOPLE OF GOD.

1. **Holy.** "Sanctify yourselves." v. 5.
"Be ye holy, for I am holy." 1 Pet. 1. 16.
"God of peace sanctify you wholly." 1 Thess. 5. 23.
2. **Obedient.** "Removed from their tents." v. 14.
"I delight to do thy will." Psa. 40. 8.
"Willing and obedient.... eat the good." Isa. 1. 19.
3. **Believing.** "People passed over." v. 16.
"We walk by faith, not by sight." 2 Cor. 5. 7.
"Faith without works is dead." James 2. 20.

ADDITIONAL PRACTICAL LESSONS.

God's Wonders among his People.

1. God's wonders demand holiness on the part of those for whom they are wrought. v. 5.
2. God's wonders are wrought by his presence among his people. v. 6.
3. God's wonders are wrought to give honour to his chosen leaders and workers. v. 7.
4. God's wonders reveal his presence as a living power among his people. v. 10.
5. God's wonders are a foretaste of terror and destruction to his enemies. v. 10.
6. God's wonders bring encouragement of triumph to his people. v. 10.
7. God's wonders demand faith and obedience among those for whom they are wrought. v. 13. 14.
8. God's wonders reveal a power above all natural law. v. 16.

CATECHISM QUESTION.

11. Who is the devil?

The devil is the chief of the fallen angels, who, before the creation of man, sinned against God, and were cast out of heaven.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

THERE is no natural object which more readily suggests the idea of hindrance, of

separation, of an obstacle interposing in the path and barring progress, than water. The child on his rambles, when he meets with a wide, deep ditch, or a broad, running stream, must turn back; he can advance no farther. The traveller in unknown regions, coming to the banks of a large river, is stopped, and must search and consider how the difficulty is to be overcome. For weeks the Russian army lay on the shores of the Danube before they commenced hostilities on Turkish territory. England might at one time have seen her smiling fields overrun by the hosts of Napoleon had it not been for her rampart of waves. It has been surmised 'that the reason why, when the "new heavens and the new earth" are created, there shall be no more sea (Rev. 21. 1), is that separation will be done away; and we can imagine how such a vision as this must have come home to the exiled heart of the exile at Patmos, surrounded on every side by the waters which shut him out from his friends and his former scenes of labour.

Three times in the Bible we read of separating waters being miraculously crossed. The most striking of these three occasions is the one we have to consider to-day.

The hosts of Israel had reached the borders of the Promised Land, but

"Jordan rolled between,"

its ordinary banks submerged in the full, swift, powerful tide that came pouring down to empty itself in the Dead Sea. How was this obstacle to be set aside? Not now by the lifting up of the rod; not merely by the power of God displayed on behalf of his people. Forty years earlier the Israelites had stood on the southern borders of Canaan with nothing to bar their road. But they had rebelled, and after the forty years of their wandering they were led round another way, and found the river Jordan separating them from the land of their inheritance. Sin had brought them there. And the mercy of God must make a way for them through those raging waters.

So the priests were bidden to go forward with the ark. The mercy-seat over which the glory of God rested, and beneath which reposed the tables of the law—type of Him in whom the Father was well pleased, and who kept the law whole and inviolate—passed on before the people. But the waves did not flee at its appearance. On, on to the very brink it came, the waters rolling on as full as ever. Not till the feet of the priests who bore it were dipped in the waters was their headlong course arrested. With the ark in their midst their fury was stayed. On the south side they hasted forward, on the north side they recoiled, and, falling back, they "stood on an heap," so that a broad channel was left dry. The