Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

THIRD QUARTER.

Lesson X. Sep. 8. Joshua 14: 5-14.

CALEB'S REWARD.

GOLDEN TEXT.

"He wholly followed the Lord God of Israel."—Josh. 14: 14.

THE SECTION includes chapters 7 to 14.

EXPLANATORY.

THE CONQUEST.—Chaps. 9-12.

FIRST comes the story of the submission of the inhabitants of Gibeon, an important city about six miles northwest of Jerusalem, and six or seven south of Bethel. From this story we can gather two practical thoughts: (1) that in gaining the victory over our own souls, sometimes worldly things present themselves in disguise; and that the only way to utilize them is by making them "hewers of wood and drawers of water" for the kingdom of God in the soul. Many a thing, like fire, is useful as a servant, but dangerous and deadly as master. (2) The Israelites were deceived, because they were so confident in their own judgment, so clear seemed the facts, that they "did not inquire of the Lord" as to what they should have done.

SECOND. The conquest of Southern Palestine. The nations gathered in great force at Beth-horon, where the immense army was overthrown by great courage and by special twofold help from God. It must have been a cheering sight to Caleb and Joshua, when the great strongholds, so feared by the other spies forty years before, fell so easily one after another.

THIRD. The conquest in the North, where the assembled armies were defeated near the waters of Merom, north of the Sea of Galilee.

LESSONS. 1. We must take heed not to judge the Israelites by our circumstances, or by our light on moral questions. If we do, we shall either misrepresent them, or mislead ourselves.

2. "Whether we justify (Joshua) or not, there remains one permanent lesson,—the duty of keeping alive in the human heart the sense of burning indignation against moral evil,—against selfishness, against injustice, against untruth, in ourselves as well as in others." "To prevent this (petrification) only one specific is known to man, and that is to be constantly in campaign against the evils of the world. One of the great uses of the devil is to keep the church from the lethargy that ends in death."

3. We learn a lesson concerning the conquest of the promised land of our own souls. It is to be won, every inch of it, with marvellous divine help, but also by hard battles and persevering courage. Sin has no right there and we must drive it out in all its forms. "There are those who sign for holiness and beauty of character, but they are not willing to pay the price. They sing 'More holiness give me,' and dream of some lofty spiritual attainment, some transfiguration, but they are not willing to endure the toils, fight the battles, and make the self sacrifices necessary to win these celestial heights. They want a higher spiritual inheritance, but they have no thought of taking it in primeval forests which their own hands must cut down."

4. The whole world is to be conquered for Christ. Not an enemy is to be left. But it is to be conquered by spiritual, not carnal weapons, and by the wonderful power of the Holy Spirit. The victory does not destroy men, but sins, and crimes, and bad customs, and wicked feelings, transforming and blessing the people by the conquest.

"The life-long battle with all evil things
Is the war of giants and of kings."

THE DIVISION OF THE LAND.—Chaps. 13-and 14: 1-5. Finally at the close of six or seven years' war, the land was so far subdued that it could be divided among the nine and one half tribes who settled west of the Jordan, the other two and one half tribes having already received their portion on the east of Jordan. It was assigned by lot at a great assembly at Gilgal. Each family had its farm with an absolute title. It could be alienated for a time, but at the end of every fifty years there was to be a restoration to each family of the family portion. This did not include city property. Thus perpetual poverty was excluded from the family; yet each person suffered for neglect and idleness, and was rewarded for diligence.

CALEB'S INHERITANCE.—Chap. 14: 6-15. 6 "The children of Judah," representatives of Caleb's tribe, as friends to his claim, or to take part in the general distribution. "Gilgal," near Jericho, where was the first encampment in Canaan. "Caleb the son of Jephunneh the Kenizzite." That is, a descendant of Kenaz, the son of Esau. Hence his family were probably proselytes. "Their faith was preeminently the fruit of conviction, and not the accident of heredity. It had a firmer basis than that of most Israelites. It was woven more closely into the texture of their being, and swayed their lives more powerfully. It is pleasing to think that there may have been many such proselytes; that the promise to Abraham may have attracted souls from the east, and the west, and the north, and the south" (a foretaste of the glorious fulfilment yet to come.)

Caleb is one of those men we meet with seldom in Bible history, but wherever we do meet them we are better for the meeting. Bright and brave, strong, modest, and cheerful, there is honesty in his face, courage and decision in the very pose of his body, and the calm confidence of faith in his very look and attitude.

7. "Forty years old." Therefore he was now about eighty-five. "Kadeshbarnea," etc. (See Lesson V.) "I brought him word again as it was in mine heart." Under trying circumstances he spoke out sincerely and bravely, because his heart was sincere and courageous. "But I wholly followed the Lord": by being true to his convictions, by putting his trust in God, and remembering all the wonderful deeds he had done, and believing the promises he had made. Caleb was so strong and manly because "he wholly followed the Lord." What a charm there is in *manliness*, in its vigor, its honesty, in its fortitude and daring. We all need this quality, men and women. More manliness would mean less falseness, less failure, less wretchedness of apprehension, more enterprise, and grand success. And godliness begets it.

9. "Moses sware on that day, saying." This promise is recorded in Numbers 14: 24; Deuteronomy 1: 36 "Surely the land whereon thy feet have trodden shall be thine inheritance." Forty-five years before he had gone into this land, and it had been promised him. He had, as it were, taken the deed of the land, but not taken possession. Why was the fulfilment so long delayed? Because its fulfilment before this would have been of no use to him, or worse than useless. He could not have enjoyed the land till it was conquered by the Israelites. So the fulfilment of many a promise has been delayed, because we were not prepared to receive it, or it would have been no blessing had it come sooner. The delay also is a test of our faith; to prove whether we will wholly follow the Lord. Only to such can the best blessings come.

10. "The Lord hath kept me alive." As he promised. One promise fulfilled gave the assurance that the other would be.

11. "Yet I am as strong this day as I was." Spoken to give assurance that he could take possession of the land.

12. "Now therefore give me this mountain": not a particular mountain, but the mountainous region in which Hebron was situated. Hebron is the highest city of Southern Palestine, being six hundred feet higher than Jerusalem, and two thousand six hundred feet above the Mediterranean. "The Anakim (a race of giants) were there, and that the cities were great and fenced": fortified with strong walls. These things are mentioned because it shows how great his faith was that in the presence of the seemingly insurmountable difficulties he could believe the promise of God to overcome them. "If so be the Lord will be with me": not expressing doubt, but a statement of the only means by which he could succeed. "I shall be able to drive them out." His faith had not diminished. He believed forty-five years before, and he still believed in God's promise and help. His whole experience during those years tended to strengthen his faith.

"ANAKIM" IN OUR INHERITANCE. Some of the highest blessings are fenced about with the greatest difficulties. 1. No earthly inheritance is without its peculiar disadvantages. Some of the "Anakim" which resist us in our efforts to fulfil our mission are (*a*) the evil in our own heart, *e. g.*, indolence, fear, earthliness; (*b*) the temptations of the world, arising from bad examples, customs, distracting pleasures; (*c*) direct hindrance in persecution and opposition, growing out of the world's ignorance, prejudice, envy, etc. 2. Nevertheless it is best for us, as it was for Caleb, to have such an inheritance. Difficulties (*a*) try our faith and courage; (*b*) give scope for energy and devotion; (*c*) make the ultimate peace the more blessed. 3. Apply these truths (*a*) to private life; (*b*) to church work and the difficulties in evangelising the world; (*c*) to public interests, and the hindrances which stay the progress of liberty, civilization, and national prosperity.

13. "And Joshua blessed him": joined with his gratitude for the courageous declaration, an expression of his good wishes, and prayer for the success of his undertaking. "Hebron for an inheritance." Many historical associations clustered about this place, and gave added interest to its possession.

14. "Unto this day," when the book was written, or revised at some later date.

LESSONS. 1. A youth well spent usually leads to happy old age, while a youth spent in rebellion against God usually leads to premature death, or to an age full of pain and penury.

2. Faithfulness in early life reaps a large reward in later years. There is no greater mistake than to imagine that indolence, carelessness, "wild oats," in youth can lead to a successful life. "Whatsoever a man soweth THAT shall he also reap."

3. "Wholly following the Lord" is the way to noble character, large usefulness, and true success.

4. Only that can be ours "which our feet tread upon." There is much we wish, dream about, hope for, which never becomes ours to enjoy, because we do not take possession of it.

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A South African, Mr. Bromwich, of St. John's College, is senior wrangler at Cambridge, this year, and an Australian fifth wrangler. They were both fitted for the university at colonial schools. Only one woman, a Newnham girl, was on the wrangler list, and she was near the bottom.

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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.

"Devotional Calendar."
[By permission of B. Y. P. U.]

Monday Aug. 26.—"Eternal life in the Son," (vs. 11), 1 John 5: 1-11. Read John 1: 4; 5: 26

Tuesday Aug. 27.—"Our unrighteousness is sin," (vs. 17), 1 John 5: 13-21. Read 1 John 3: 4; 2 Cor. 5: 21.

Wednesday Aug. 28.—Look to yourselves" (vs. 8), 2 John. Read Matt. 13: 9-11; Heb. 10: 35.

Thursday Aug 29.—"Demetrius of good report," (vs. 12), 3 John. Read Acts 23: 12-13; 10: 22-23.

Friday Aug. 30.—"Praying in the Holy Ghost," (vs. 20) Jude. Read Zech. 12: 10; Rom 8: 26.

Saturday Aug. 31.—"I am the Alpha and the Omega." (vs. 8), Rev. 1. Read Isa. 41: 4; 48: 12.

Prayer Meeting Topics for Sept. 1.

B. Y. P. U. Topic.—"Systematic Beneficence"—"Why and How much," Malachi 3: 10.

Christian Endeavor Topic.—"Enthusiasm and what it will accomplish," 2 Chron 29: 1-11; 31: 20-21.

"Maritime Union."

The first of the sessions of the "Maritime Union" for 1895, was held in the Germain St. church on Friday evening, Aug 23. The church was beautifully decorated with flowers, and the motto "In all things—At all times, Loyalty to Christ," hung conspicuously in front of the large organ. The audience filled the church to its utmost capacity.

A choir of young people with organ and orchestra accompanying—grandly aided by the great congregation, singing spiritual songs,—made music that will not soon be forgotten.

In the absence of President McDonald, who was detained until near the close of the meeting, Rev. W. C. Vincent, A. B., by request, presided. After a service of song, prayer was offered by Rev. A. F. Baker. An address of welcome was given by Mr. W. C. Cross, of the Y. P. S. C. E. of the Germain St. church, hearty in its character, making specially prominent the fact that the young Baptists present were the sons of those who, through the past, have contended for the principles of "obedience to Christ," a "regenerated church membership" and "soul liberty." The chairman of the meeting, in behalf of the Union, made a fitting reply. Both addresses were kindly received by the large audience.

Rev. W. C. Goucher, of St. Stephen, was then introduced to speak on "Do the young Baptists of the Maritime Provinces need the B. Y. P. U?" His address had been carefully prepared and gave no uncertain sound as to the *pressing need* for such an organization. If there were present any who have not been giving this young people's movement their heartiest support, the logical arguments for the need of such organizations as we are now, happy to say, are found in many of our most wide-awake and aggressive churches, must have an effect of setting such to seriously considering, are we not standing in the way of a movement on which Heaven's seal, approving has been placed. Mr. Goucher has been a warm friend of the Union and those who know the young people of the St. Stephen church, know what can be done—in the church—for the church when the young forces of the church are properly harnessed.

Rev. W. F. Parker, of Truro, was the next speaker. Subject, 'Junior work, its importance and how to conduct it." Mr. Parker seemed fixed by the importance of his subject and in earnest words, delivered with telling effect, discussed his theme. For years he has been specially interested in work among children, and out of his own experience was able to give practical illustrations of what may be hoped for by every earnest worker who seeks to win the children for the Master.

Rev. H. G. Estabrooks, of Amherst, one of the few present who attended the Baltimore Convention, took the audience with him to Baltimore and gave impressions of the great meetings. Rev. I. A. McDonald one of the enthusiastic *Unioners* followed, presenting the "Banner" won for the third time by the "Maritime Union" in general and Amherst society in particular, to Miss Black, a member of that society. It is a cause for a feeling of honest pride, after the boasts made in different quarters in the great States and cities of the adjoining Republic in regard to their having the Banner for this year, that the coveted prize is still kept among us. What has been done can be done again; but let us remember that during the coming year a harder fight will be made by others and on our parts a more determined stand must be taken, if we, for the fourth time, shall keep the banner with us.

Just before the meeting closed president McDonald entered and was accorded a special welcome. The hour was now late and after announcements for special conferences to be held at various hours during the sessions of Convention, the meeting closed, Rev. G. O. Gates leading the audience in the "Mispah benediction." We hope in the next issue to announce the plans proposed for the coming year as well as other interesting facts in regard to the Union. This we are fully convinced of, that every pastor ought to organize his young people of his church—ought to put himself in the current with the onward spirit of the age—a prominent feature of which is, and especially to the work, growth and usefulness of the church, the important part the young christians are now being trained to perform.

Cherokee Vermifuge kills worms every time.

The County Union of Baptist Young People of Shelburne Co., held their regular quarterly session in connection with quarterly meeting in Wood's Harbor Baptist church, on the afternoon of Wednesday, Aug 14. Pres. Bower was in the chair, and after a half hour of prayer and song, called for reports from Unions. Delegates from Lockeport, Shelburne, Sable River, Osborne, Jordan Falls, Wood's Harbor, Forbes' Point, and Pubnico were present and brought with them heaven-blest tidings. The two last named are newly organized, and were, on motion, greeted into the County Union, with Bro. Shurben Murphy and Sister Alice Wyman as their respective vice-presidents. The temperance subject was then taken up, the discussion being opened by a paper on "Prohibition in Canada," by Bro. Trad Hardy. He was followed by others, who endorsed, as it well deserved, the sentiments and value of the essay. The next session will be held in conjunction with quarterly meeting to be held at Louis Head in November.

AUSTIN F. BILL, Co. Sec'y.

Lockeport, Aug. 18

A DUMB SUPERINTENDENT.

Hear is a neat little story, and with it a strong moral for a certain kind of Sunday-school superintendents, of which there are too many. No harm in all superintendents reading it.

The superintendent tapped the bell without uttering a word. The choister instantly rose and led the singing. Another tap of the bell brought another man to his feet, who read a portion of God's Word. At a third tap prayer was offered, and so all the exercises went on without the superintendent uttering a word.

After the session was ended the good doctor said to one of the teachers: "Things move along very quietly here. I notice that the school got to the study of the lesson very soon."

"That is what we come here for—to study the lesson out of God's Word," he replied.

"I noticed, also, that your superintendent did not say a word during the entire service."

"He can't," replied the teacher; "he is dumb! We elected him because he couldn't talk, and we have plenty of time now to study the lesson, which our school thinks is the most important thing. Tho last superintendent talked the school nearly to death."—Sunday School Review of Reviews.

USHERS.

One of the problems in many schools is to control a tendency to boisterous and mischievous conduct by some of the pupils. As a means of improvement, ushers have come into requisition. A few words regarding this service in the school may be timely:

1. Who should be ushers? Your best young men and women, with bright faces, cheering words of welcome, dignity of manner, and real Christian character.

2. What should the ushers do? Be in place promptly before the service, near the doors, equipped with singing books and ready to distribute them to those who come in or as they show them to their seats in a quiet, orderly way; to give kindly greeting to all strangers, and at a suitable time to present all strangers, whether children or adults, to the superintendent and pastor, thus introducing order and decorum into the school-room. The ushers will feel that their positions are so important that much of the success of the school depends on their work. It will take time and patience to introduce them into many schools, but it can be done.—Dr. Stone, in Baptist Superintendent.

Agassiz, when a boy, was one day skating with his little brother. They had a pleasant skate a little way from the shore until they came to a great crack in the ice. The elder brother was strong, and so he simply gave a leap and passed over it. On looking back he saw his little brother standing on the brink; he was not strong enough to make the venture. So the big brother came back, kneeled down on his knees, reached over the chasm, put his hands on the cold ice over yonder, and let the little fellow find a living bridge over his back. Then they went on in joy and serenity and peace. That is something like Jesus Christ. He could take care of himself; it was for our sakes he laid aside his glory. He could have had a share of happiness and satisfaction in the world of light, but so great was the portion of that divine love which leaped into his heart, that he was willing to make himself a freewill offering over the chasm which separates man's lower from his higher self, in order that you might cross to the land that God has prepared for every child of his; in order that your soul, your eternal, never-dying soul, might assume its spiritual proportions.—N. Boynton.

Deliverance from the power of sin is not the supreme attainment of the Christian life. It is incidental, though necessary to it. The mother longs to see her child delivered from the disease that scars its skin, or the fever that is burning up its life, but she would not be content for the child merely to be delivered. She longs to see it grow to perfect maturity. So deliverance from sin is but the stepping stone, the vestibule and threshold of the real life. God's energies are generally slight and gentle at the beginning. Do not miss them by expecting something overmastering and awful. Follow the Lamb whithersoever He goeth. But the silver thread will become a stream, the stream a river, the river pulsating with the throb and beat of the ocean tide; launch on the rill, and you will presently feel the tidal currents. Then agonize to get from them all they have to give.—*Rev. F. B. Meyer.*

When death comes we walk down in the valley of shadows, knowing that we shall find there the shining footprints of the Saviour, and confident that in due time the morning light of the resurrection will break upon the spirit and we shall be with God forever. —*T. B. Thayer.*

Nearly everyone needs a good tonic at this season. Hood's Sarsaparilla is the one true tonic and blood purifier.

SUNDAY SCHOOL BUILDINGS.

We are glad to see that the buildings originally intended for other purposes are no longer considered suitable for Sunday-schools, and that efforts are continually being made to erect buildings more in accordance with modern ideas and requirements. While the first thought of a congregation is the church in which they worship, when that requirement has been met the claims of the Sunday School should not be forgotten. Wise parents set apart one of the best rooms in the house for the nursery, knowing well the importance of suitable accommodation for their children. In like manner wise congregations will take care that the children of the church have all the advantages, which can only be obtained from the use of properly constructed schoolrooms. Happily, every week brings announcements of new schools being erected on the most modern plans, and everything seems to indicate brighter times for the Sunday-school teachers and scholars.—Sunday-school Chronicle

Few couples have journeyed through life so long together as did Mr. and Mrs. Kistner of Highland Prairie, Wash. The husband died recently at the authenticated age of 118 years, and the wife is still hale and hearty in her 103d year.

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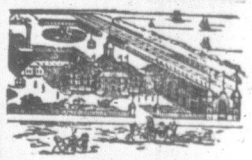

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