

of instruction. *Thou shalt meditate therein day and night*; so as to know well all its applications. *That thou mayest observe to do*; exercise care and diligence in observing the law fully. So Moses enjoined, Deut. 5: 29; 28: 14. *Then*; not before, but consequent upon and as a result of obedience, *good success* will come.

V. 9. *Have not I commanded thee?* Joshua is reminded again and again that it was not his work, but God's work, which he had been raised up to carry out. (Compare Deut. 31: 7, 8, 23.) *The Lord thy God is with thee.* This promise of divine companionship

was the best antidote to doubt and fear.

### III. A Leader Acting, 10, 11.

Vs. 10, 11. *The officers of the people*; Ex. 5: 6, 19; Num. 11: 16. The word denotes (1) literally a "writer" or "scribe"; then (2) an overseer; (3) generally, a leader of the people. *Pass through the host.* To advise the people of all the details of preparation. *Prepare you victuals*; as if the way were unobstructed. *Within three days.* God's timetable was made out and would be adhered to. *Pass over this Jordan*; then at flood tide and apparently impassable.

### APPLICATION

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*Moses my servant is dead,* v. 2. The loss to God's cause and church, due to the death of a great leader may be incalculable, but it is never irreparable. The fall of a standard-bearer always comes as a summons to the next in rank. God suffers no interregnum in the earthly leadership of His people. Moses the "servant of the Lord" may be dead; but God the Master is not; therefore Moses' minister becomes Moses' successor. Just because great men are gone from us, we must rise and strive to do the still unfinished work.

*Now therefore arise, go over this Jordan,* v. 2. After centuries of preparation comes the moment for action. Then to the voice of circumstance and the clamant need in the world about us, is sometimes added the voice of some servant of God pointing out the duty; and always the "one clear call" of conscience, God's voice within our soul, saying "Arise and onward!" This call once clearly heard should be accepted with absolute and unwavering confidence and should be immediately obeyed. Compliance may seem fearfully perilous or even physically impossible; but God says "Over!" and our preparation to obey reveals our faith in Him in whose strength all things are possible.

*Every place that the sole of your foot shall tread upon,* v. 3. God has given many kingdoms—material, educational, moral, religious. To all of us He offers dominion; but we must take possession—must enter in and possess the land. Only through our own

trust and energy can come the appropriation and enjoyment of the promised land. "The kingdom of heaven suffereth violence, and the violent (the earnest and determined) take it by force," Matt. 11: 12. In regard to moral and spiritual as well as material possessions, we have but what we conquer. Longfellow was right when he said:

"We rise by the things that are under  
our feet,  
By what we have mastered of good and  
gain,  
By the pride deposed and the passions  
slain,  
And the vanquished ills that we hourly  
meet."

*As I said unto Moses,* v. 3. Whatever God has promised to his people will surely become their inheritance. Our promised land is sure. A place of holiness, of knowledge, of service, of blessed companionship, of fullness of joy awaits us, and, though there are difficulties in the way, victories to be won over evil tendencies, over sinful habits, over selfishness and sin, and the Jordan of death to cross at last, yet we need fear no evil for it is our Father's good pleasure to give us the kingdom.

*There shall not any man be able to stand before thee,* v. 5. The servant, while doing his Master's work, would be invincible and irresistible. Nor need we fear that we shall not receive all the strength we require for any duty God appoints. To our Joshua all