

it is a review of more than the quarter's work. It is a review of God's dealings with Israel from the beginning up to the time when Joshua was speaking.

Such a review would be interesting and instructive, but it would be, it at all thorough, lengthy. We will give an outline of it for those teachers who may choose this as the review lesson. *Some may prefer reviewing the lessons of the quarter.*

V. 1 informs us of the place of meeting—Shechem—and of those who constituted the assembly, representative men, elders, &c., a large, august assembly.

The *first* proof of God's favor towards them was the calling of Abraham—their Father. *The flood*—River Euphrates. *Terah*. See Gen. 11: 24-26, 31, an idolater. Abraham's journeyings. His son Isaac. Jacob and Esau—their possessions.

The *second* proof of God's favor: Israel's deliverance out of Egypt—the chief incidents of which are briefly stated, (1) The sending of Moses and Aaron; (2) the infliction of the plagues on Pharaoh and his people, (Exodus 3-12 chapters); (3) the destruction of the Egyptians in the Red Sea. (Ex. 14).

The *third* proof of God's favor: Victory over the Amorites (Numb. 21: 23) and turning away of Balaam's proposed curse from Israel. (Numb. 22: 22-24).

The *fourth* proof of God's favor: the passage of the Jordan. Capture of Jericho and victory over the Canaanites.

V. 12.—*I sent the hornet, &c.* "Not to be understood literally nor of plagues generally, but in such figurative sense as to be compared with Deut. 2: 25, and Joshua 2: 11, where it is stated that Jehovah began on the day of victory over Sihon to spread among all people fear and trembling, and quaking and anguish on account of Israel."

Throughout the whole narrative the first personal pronoun is constantly occurring. God is the real speaker, Joshua is only his mouth piece.

The design of the review is this—that seeing the great things that God had done for them they might be led to consecrate themselves more devotedly to his service.

From the whole narrative we learn—

(1.) The sovereignty of God, in choosing Abraham and his seed in the line of Isaac.

(2.) The goodness of God continued, and continued in spite of their rebellion and ingratitude.

(3.) The power of God, how easily He gave the victory to His people over their enemies.

(4.) We should all choose the God of Israel as our God.

SATAN will seldom come to a Christian with a gross temptation; a green log and a candle may be safely left together; but bring a few shavings, then some small sticks, and then larger, and you may soon bring the green log to ashes.—*Rev. John Newton.*

### "Like Frogs in a Well."

The *Times* correspondent takes special note of the "Zenana Mission"—the work carried on by ladies who visit from home to home among the native females, endeavouring to instruct them in the Christian truth. He tells of a visit thus paid to a young married lady of singular beauty, who gave her teachers a most mournful account of the life which she led.

"Her eyes," says the writer, "above all, are beautiful—bright and liquid almost beyond description; but she cannot be seen by any one of the other sex, not even by her husband's brother or father. She chafes under the hardship, and told her visitor one day with native simplicity, that 'this sort of life was like frogs in a well—all around life and beauty, and she buried.' The young visitor said the figure was most appropriate. It was the undoubted truth. The lady often said, 'How fortunate you English ladies are—able to go everywhere, and do everything!' and her questions as to English life were interminable. Some of the ladies visited, my friend says, are as ugly as this one is pretty, but the ugly ones are as carefully secluded as the pretty ones—in fact, it is a living death. The teaching time ranges from an hour to an hour and a half in each case, and these good lady teachers go from one house to another from eleven in the morning to about half-past four or five in the afternoon. Then they also teach the children in zenanas—married ladies, it will be remembered, at five years of age, and in many painful instances widows. Some of your readers may know what an awful lot is that of an Indian widow who may become so in early infancy. She cannot marry again without disgrace, she can only eat one meal a day, and that of the coarsest rice, and her dress must be without ornament. An iron ring worn on the left wrist is taken away, and a red mark, which is put on day by day at the parting of the hair to denote married life, must be put there no more for ever. The woman or child is considered dead when her husband dies. Happily, there is a great revolt against this fearful and unnatural system, and some of the widows are finding employment as teachers and otherwise in Zenana schools. They are not, of course, allowed to go out of the house, and the Brahmins are doing excellent work by promoting widow marriage and giving it effect wherever their influence extends."

"The streams of religion run deeper shallower," says Calcott, "as the banks of the Sabbath are kept up or neglected." A preacher in Holland called the Sabbath "God's dyke, shutting out an ocean of evils."