

**FOR THE SABBATH SCHOOL.**

International S. S. Lesson.

LESSON X.—CALEB'S REWARD.—SEPT. 8.

(Josh. xiv. 5-14.)

GOLDEN TEXT.—"He wholly followed the Lord God of Israel."—JOS. xiv. 14.

CENTRAL TRUTH.—Faithfulness Rewarded.

ANALYSIS:—The CLAIM of Faithfulness, v. 5-8  
Faith, v. 9-12.  
Fulfilled, v. 13-14.

TIME AND PLACE.—About B.C. 1445, at Gilgal, near Jericho.

INTRODUCTORY.—Joshua continued the war of conquest with unbroken success, except the defeat at Ai, caused by Achan's sin. After Achan's punishment Ai was taken. At the end of seven years the country was so far subjugated that the land was divided among the tribes. The persons to superintend this division had been appointed by Jehovah himself. Num. xxxiv. 16-29. Caleb was one of them. When about to perform this duty, Caleb came to Joshua and claimed the inheritance which had been promised him. Num. xiv. 24-30.

CALEB'S FAITHFULNESS, v. 5-8.—The land had been divided according to God's command, and now, Caleb, who had assisted Joshua in making the division came to his leader with a claim. Apart from all other support it had the strong backing of a faithful life on which to build. Caleb was a descendant of Kenaz, the son of Esau, and was therefore probably a proselyte, as Blaikie says, "his faith was pre-eminently the fruit of conviction, and not the accident of heredity. It had a firmer basis than that of most Israelites." From that memorable day, some forty-five years before, when he made for himself a name not alone in Israel, but for all time and peoples to come, by speaking from his heart his honest, brave convictions concerning the Land of God's promise, down to the time of our lesson his life had been such that he himself could modestly say, challenging contradiction from all his comrades, "I wholly followed the Lord my God." His faithfulness had not been the result of easy circumstances, rather it had been in spite of ceaseless discouragement from many sources. When the people murmured, Caleb praised; when they would rebel he was found firm in a loyal minority. Together he and Joshua had upheld the hands of Moses, and when Moses was gone with allegiance unswerving he supported Joshua. Surely such a life was its own best reason for a noble reward.

FAITH'S CLAIM, v. 9-12.—But it was not his faithfulness that Caleb based his claim upon. He had a reason stronger even than that. Looking back to that day on which he had rendered his minority report, he recalled to Joshua how Moses had promised him that day on oath a special inheritance in the Land of Promise. And it was not the word of Moses only, but the word of the Lord spoken through the lips of His servant. Thus it was that Caleb could boldly make the claim, "Give me this mountain, whereof the Lord spake in that day." It was a claim that must be met, for the honor of God's word was at stake. Christian friend, have you ever thought that you have as strong claims upon God for specific blessings as Caleb ever had? Has He not in all His promises to you pledged His word, and put Himself as really in your power as he did to Caleb? Come, put in your claim, it cannot be refused.

The climax of Caleb's speech, if such it may be called, is grand in its courage and confidence in God. Eighty-five years of age, yet vigorous and strong, he sees before him cities great and fenced, inhabited by giants, and he says with simple trust, "If so be the Lord will be with me, then I shall be able to drive them out, as the Lord said." Surely this was the claim of faith.

THE CLAIM FULFILLED, v. 13, 14.—It was a joy to Joshua to meet his honored comrade's claim, and in the name of God fulfil it. With hands uplifted he blessed the brave old soldier, and sought in prayer the success of his undertaking. Hebron, the inheritance which Caleb and his descendants thus gained, was situated in the hill country of Judea; it was rich in historical associations, rivalling Damascus in point of age. In the neighborhood was the cave of Machpelah where Abraham and Sarah lay buried. This was the reward then which Caleb received, "Because that he wholly followed the Lord God of Israel."

**CHRISTIAN ENDEAVOR.**

Caleb.

First Day—A hero's report—Num. xiii. 1-33.

Second Day—A hero's urgings—Num. xiv. 1-9.

Third Day—A hero's danger—Num. xiv. 10-19.

Fourth Day—A hero commended—Num. xiv. 20-25.

Fifth Day—A hero separated—Num. xiv. 26-38.

Sixth Day—A hero rewarded—Josh. xiv. 6-14.

PRAYER MEETING TOPIC, SEPT. 8.—TEACHING'S OF CALEB'S LIFE. Num. xiii. 30-33; xiv. 20-24; JOS. xiv. 14.

**Save the Boys and Girls.**

PAPER TWO. How?

*Gain their Confidence.*—To possess the trust of a child is not only a great honor, but a great responsibility. The confidence of a child may be easily gained, but it is also easily shattered. The eyes of the boys and girls are ever wide awake for inconsistencies in parents, in teachers, and in their companions. They are quick to judge the sincerity of an elders conduct, and many a child has had its life embittered by finding some flaw in its ideal man or woman. "Woe to him by whom the cause of stumbling cometh" says the Master, and grown up folks need to feel the call there is upon them to live so that their lives may be an attraction and an encouragement to the little folks around them. Gain then their confidence by giving them yours. Let them into your heart, let them share some of your worries and troubles, let them rejoice with you in your pleasures, and you will find them opening up their little hearts to you, telling you their little sorrows, bringing you their childish joys, and making you their friend. It will be a surprise to some of you when you begin to see how much a child's heart contains, and how real to them are their troubles and their joys. It will be a glad surprise to you when you find what sweet companionship and sympathy the child nature can bestow. But it will be an epoch in your own spiritual experience when you first realize how naturally and simply the child heart goes out in love to the child's Saviour, and the child nature moulds itself into sweet harmony with the Divine will. Christian Endeavorer if you are not working among the boys and girls you are losing one of your grandest privileges and richest blessings.

*Take their Level.*—Some one has said that many people seem to read the command, "Feed my lambs," as "Feed my giraffes," from the habit they have of putting all the food so high above the children's heads. It is told of a certain minister that in speaking at a children's meeting he used the word "inn," and then by way of explanation remarked, "Children, the inn to which I refer was an ordinary caravansary in the form of a rectangular parallelogram." Such is but an exaggerated example of a very common mistake. There are some people who seem to imagine that it is beneath their dignity to talk to children, or to condescend from their own intellectual heights to the lower level of a child's mind. I should be sorry to think there were any such among my readers, but have you ever considered that the child mind and nature is an essential condition of entrance into the Kingdom? And that the nearer you can bring yourself to it, the nearer you are to the Master's ideal? Take then their level, by a patient effort to understand their difficulties and doubts, their hopes and aspirations. Talk to them from their own level, and lead them gently up. Do not try to force upon them doctrinal truths you hardly understand yourself, but lay hold of the little that they know and from that bring them patiently step by step up to the unknown. You need not drag in foreign material to work upon; you will find if you are wise all that you need in the child itself. Never reject a suggestion, an enquiry, or an answer no matter how irrelevant or incorrect it may appear; take it in all its crudity and work gently back to its origin; you will find something behind it, some false conception, some misunderstanding, that if you had passed it over might have gone uncorrected for years. Do not laugh at the childish mistakes that will be made in answering questions, and in other ways. Such a course will drive the child into itself, and persisted in will smother every desire to learn and to grow that may be present.

(To be Continued.)