

water bars further progress. Had Moses been alive, they might have trusted to his experience and wisdom; but this new leader— they know him not yet (see ver. 7) and if their hearts fail them, we cannot wonder at it.

Then see them watching Joshua as, with a readiness and decision that command confidence, he gives the orders he has received from God. The ark, borne solemnly by the appointed priests, moves forward, alone, in advance of the people, (verse 4;) can we not imagine the intense interest with which all eyes follow it? It is at the brink of the river; fearlessly the priests walk into the water; and then—! See, the stream has stopped short; the rushing torrent is held back on the right by an invisible Hand, as though it dashed against a solid wall; on it comes from the north, but only to be piled up in a continually rising heap. And the waters that had passed the spot—there they go to the left, unchecked, down toward the Dead Sea, leaving the channel dry behind them! Slowly the priests march into the very middle of the river-bed; and there they stand under the towering wall of water, while the whole host crosses dry shod. Do any tremble as they see the foaming, trembling mass threatening to engulf them? *But the ark is there*, the symbol of His presence in whom there is perfect safety.

This is the barest sketch of such a picture as is wanted, but it may give an idea or two to some, and at all events prevent the miracle being described as if it were the same as that at the Red Sea, when they marched between walls of water on both sides.

Now, what is the teaching of the subject?

It was observed in the last Note that Jordan is not properly a type of death.

"Sorrow vanquished, labor ended,
Jordan passed"—

says the favorite hymn; but the passing over Jordan did *not* end the labors or sorrows of Israel, but introduced them to sterner conflict.

And there are two other ways in which we can take the subject.

1. One is suggested by the Golden Text, in which the "*waters*" mean trial and affliction of all kinds. Not one of our Sunday scholars is without his or her special trials, and every teacher ought to know what the trials of his own scholars are. Now to those who have to bear sickness, pain, bereavement, poverty, dis-

appointment, ill-treatment, or persecution for Christ's sake, what does the narrative of the passage of Jordan say? It says just this: Waver not; move onward on the road to the heavenly Canaan; the waters of affliction shall not overwhelm you, *for Christ has gone before us*—He bore our griefs and carried our sorrows; and He, the true Ark, stands between us and the engulfing waves.

2. But it will be observed that all these trials come upon men quite independently of themselves; they must bear them, whether they will or no; but Israel *could* have refused to go over Jordan. The passage therefore may stand, still better, for those acts of decision to which we apply the term (derived from Roman history) "*crossing the Rubicon*." When Israel had passed over their position was most critical. Before them, deadly foes; behind them, an impassable stream—*for God offered no miracle to take them back again*. Yet the bold course was the safe one, *because in it God was with them*. How many of our young people are hesitating about that one great step which, once taken, they feel to be irrevocable, which brings them face to face with bitter opposition, but which marks them on the Lord's side, and secures the Lord on *their* side!

For Senior Scholars.

1. THEMES FOR BIBLE READINGS.

1. THE SOURCE OF SALVATION. Psa. 3. 8; 1 Thess. 5. 9; Psa. 37. 39; Jer. 3. 23.
2. THE SUBJECTS OF SALVATION. Isa. 35. 4; Rom. 11. 26; Isa. 45. 22; 52. 10; Rom. 11. 11.
3. THE CAPTAIN OF SALVATION. Heb. 2. 10; 5. 9; Isa. 49. 6; Luke 1. 69; 1 Tim. 1. 15.
4. THE WAY OF SALVATION. Mark 16. 16; Acts 16. 31; Rom. 10. 9; 1 Pet. 1. 5.
5. THE NATURE OF SALVATION. Matt. 1. 21; 1 John 3. 5; Heb. 2. 14, 15; Gal. 1. 4.
6. THE EVIDENCES OF SALVATION. Psa. 35. 3; 51. 12; Heb. 6. 9, 10; Luke 2. 30; Psalm 21. 5.
7. THE TIME FOR SALVATION. Isa. 49. 8; Lam. 3. 26; 2 Cor. 6. 2.

2. SEED-THOUGHTS.

1. What was the preparation of the people for this wonderful occurrence? (ver. 5.)
2. Does God work *miracles* in man's behalf without his co-operation?
3. Why is there so little rhetorical display in the narration of this *great* historical event?