

## The Sabbath School.

This lesson should have been in the Dec. RECORD, but it was overlooked. We trust it will still be in time for teachers.

### FIFTH SABBATH—JANUARY.

**SUBJECT:**—*Jericho taken*, Joshua 6: 12-20; *Golden Text*, Hebrews 11: 30.

In our last lesson we read of the preparation for conquest that the Israelites made. This lesson records their first conquest. But to get the full account of the taking of Jericho we must read the entire chapter. Verses 2, 3 and 4 record the Lord's message to Joshua, telling him first that the city of Jericho was delivered into his hand, then how he was to proceed in taking it. All the men of war were to go round about the city once a day for six successive days, the priests going in advance of them, but on the seventh day they were to compass the city seven times, &c. This command Joshua imparts to the priests with the people for immediate execution. (Vv. 6, 7.) And now our lesson for to-day records the execution of the Lord's command.

Vv. 12.—*The ark of the Lord.* (See Deut. 31: 25, 27.) When it is called the ark of the covenant of the Lord, it received this name because it contained two tables of the law. Whether it contained anything else or not is matter of dispute. (See Kings 8: 9, and Heb. 9: 4.) It was a sacred thing and when carried from place to place was carried under a canopy so that the people might not see it. Num. 4: 5, 7. It was borne by the priests, or rather by the Levites. (See Deut. 31: 25.)

Vv. 13.—*Trumpets of ram's horns*, made of ram's horns, were instruments of a rude age, giving forth a loud noise. Mark the number seven, seven priests, seven trumpets, seven days. The order of procession was (1) the armed men, (2) the seven priests with their seven trumpets, (3) the priests with the ark (4) the remaining warriors as a rear-guard.

Vv. 15.—They rise earlier on the seventh day for they have to compass the city 7 times. The circuit of Jericho cannot be exactly known. Probably it required an hour or more to make it. So the marching round its seven times would occupy nearly, if not quite the whole day, and the fall of the walls would be towards evening. The seventh day was the Sabbath.

Vv. 16.—Joshua and all the people obeyed the command of the Lord in every particular, and the Lord in every particular, and the Lord gave them the city as he had promised.

Vv. 17-20.—*And the city shall be accursed*, &c., i. e., devoted to the Lord. "A devoted thing was that which had been doomed to the Lord, which no man might employ to his own use, but was either put away and destroyed utterly to the honor of God as the men and beasts in this passage, a propitiation as it were to the divine justice that thus might be glorified, or it was consecrated to the special service of God." For the first

sense of the word see Deut. 7: 2, and 20: 17; for the second see Lev. 27: 21, 28.

Rahab only was to be spared, and the reason is given.

V. 18 contains a warning which Achan to his own and his family's destruction neglected.

#### LESSONS.

1. God's ways are not as man's ways. It seemed foolishness to compass Jericho's walls in the hope of levelling them, but the foolishness of God is wiser than men. So yet in overcoming the resistance of closed hearts. God's ways are the best. We must keep sounding the Gospel trumpet.

2. Obedience to God's commands insures success. Jerichos will yet fall if we are believing, faithful and obedient.

3. Power belongeth to the Lord. Men are but instruments in the Lord's hand; the Lord himself is the agent.

4. That which is devoted to the Lord is sacred. It is not to be used by us at all.

The teacher may also refer to what is said of Jericho in the Gospels. (See Luke 19: 3-9, Mark 10: 46-52; Matt. 20: 28, &c.)

### LESSONS FOR FEBRUARY.

#### FIRST SABBATH.

**SUBJECT:**—*Achan's sin*, Josh. 7, 19-25; *Golden Text*, Luke 12, 15. *Par. Passage*, 1st Tim. 6, 10, 1st Ep. 5, 3, Col. 3, 5.

Let us consider, 1st, *The sin itself.* From chapter 6, we learn that the Lord, by Joshua had forbidden the Israelites to take for themselves any of the spoils of Jericho. Everything that lived was to be killed, and the city was to be burned with all that it contained, except the silver and gold and other metals which were to be dedicated to the service of God. It was intimated to the people that the violation of this command would bring a curse on them and on their future undertakings. Achan, however, finding an opportunity to secrete several valuable articles without human eye was upon him, could not resist the temptation. He thus committed a gross act, first of disobedience, second, of sacrilege, because the stolen articles were have been dedicated to God's service—a thirdly of treason against his nation because it suffered on account of his crime.

2ndly. The consequence of his sin, (a) *It was troubled*,—the expedition against Ai we learn from the first part of the chapter disgracefully failed, and several innocent men punished. If expiation had not been made, other and more terrible reverses would have followed. Sin's most fearful characteristic is, that its attendant evils can never be confined to the sinner himself. Adam's sin ruined unnumbered millions. The drunkenness of a father plunges his children in degradation and misery. Who can calculate the amount of sin and suffering that may ensue, during the lapse of ages, from one transgression? This is true, indeed, not only of sin but of holiness. The first is an awful second a delightful thought, but both