

Why did he do this? In memory of what God had done.

What did Joshua want to have people know? The truth and power of God.

What pleases the Lord? To have his children remember his goodness.

What may our "memorial stones" do? Speak for God when we are silent.

Words with Little People.

Have you been in danger, and has God saved you? Have you been very ill, and has God raised you up? Have you been troubled, and has God comforted you?

WHERE ARE YOUR MEMORIAL STONES?

"They shall abundantly utter the memory of thy great goodness."

THE LESSON CATECHISM.

[For the entire school.]

1. How long did the priests stay with the ark in the dry river bed? **Till all had passed over.**

2. When only did they come forth? **When Joshua gave the command.**

3. What did Joshua do with the twelve stones carried by the twelve men? **Built a memorial pillar.**

4. What did he say this was for? **An object lesson for their children.**

5. What were they to tell the children it meant? **"Then ye shall let," etc.**

CATECHISM QUESTION

3. What is sin?

Sin is disobedience to the law of God in will or deed.

Romans vii. 7. The mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be.

1 John v. 17. All unrighteousness is sin.

James iv. 17. To him that knoweth to do good, and doeth it not, to him it is sin.

[1 John iii. 4; Isaiah lili. 6; James i. 14, 15.]

ANALYTICAL AND BIBLICAL OUTLINE.

"What Mean these Stones?"

I. A MEMORIAL OF GOD'S PEOPLE

1. **Obedience.** "Every thing.... *Anished.*" v. 10.

2. **Activity.** "The people hastened." v. 10.

3. **Courage.** "Do it with thy might." Eccl. 9. 10.

4. **Loyalty.** "They feared him." v. 14.

5. **Power.** "Put on the whole armor." Eph. 6. 11.

6. **Grace.** "They feared him." v. 14.

7. **Knowledge.** "Know them.... over you." 1 Thess. 5. 12, 13.

II. A MEMORIAL OF THE PEOPLE'S GOD.

1. **His protection.** "Jordan returned." v. 18.

2. **His care.** "Encamped in Gilgal." v. 19.

3. **His power.** "God dried up." v. 23.

4. **His grace.** "The eternal God is thy refuge." Deut. 33. 27.

5. **His love.** "From before you." v. 23.

6. **His power.** "Happy art thou, O Israel." Deut. 33. 29.

THOUGHTS FOR YOUNG PEOPLE.

Our Memorial Stones.

1. One of our memorial stones is the recollection of special days in our spiritual history as the day of conversion, the day of special experience of divine mercy, etc. We do well to keep such days in mind.

2. Another memorial stone is our experience in the fulfillment of special promises. You may remember some occasion of trouble, when you opened your Bible and came to some promise which gave you needed com-

fort. Mark that promise in your Bible with day and date as a memorial stone.

3. There are memorial stones in the great days of the years. What does Easter keep in mind? Why do we give presents at Christmas? Why do we observe Thanksgiving day? These days should stand as monuments to keep us reminded of our Saviour and his grace.

4. The institutions of the Church, particularly its sacraments, should serve as memorial stones. The bread and wine at the Lord's Supper, the water of baptism—these should keep in mind what Christ has done and what we should do.

English Teacher's Notes.

A MEMORIAL may be set up for various reasons.

Some, like the triumphal arches of the Roman emperors, have been erected as a sign of triumph and self-gratulation. Some, like the column in the Place de la Bastille at Paris, commemorate a national deliverance; some, like the "Monument" of London, place on record some great calamity. Others, such as the statues of public benefactors, have been raised as an expression of gratitude; others simply as expressions of respect and affection. The memorial of which we read in the passage for to-day was of a twofold character, both a record of deliverance and an expression of thanksgiving and praise.

A memorial should be (1) durable. In bestowing on a friend some parting remembrance we do not choose a perishable article. Temporary structures are often used to serve some passing purpose, but a building designed for a memorial must be stable and lasting. It should be (2) appropriate. I remember being asked to join in a musical scheme put forth by the pupils of a German composer as a tribute to his memory. The thing was appropriate enough to its purpose, but would have been out of place as a memorial to one of another calling. The many schemes which were proposed as a memorial to the heroic Gordon were all in some way connected with some achievement, work, or object of his life. It should be (3) such as will command attention. The memorial we want simply for ourselves we may keep under our own eye: the portrait may hang in our private chamber, unseen by the crowd. But if we desire that it should tell its story to others we must choose something that others shall see and that others will notice. I was lately shown a sketch of such a one—a lovely painted window to be placed by a lady in a little church in Scotland in memory of her husband.

The memorial raised at the divine command, by the Israelites at Gilgal, possessed all these qualities. The cairn, or heap of large stones, was the usual monument erected by the nations of antiquity in memory of any event they desired to perpetuate. It was sure to attract attention. The question in ver. 21, "What mean these stones?" was one certain to be asked by passers-by who might not already know their significance. And when the answer was given, how well did the appropriateness of the monument appear: "Israel came over Jordan."

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