

engines for war to batter down the strong walls or force open the well-guarded gate. The utmost they could have attempted would have been to encamp round it until they starved it into submission. And this again in a strange country, with enemies all around them, would have been impossible. This capture, which they had no power in themselves to achieve, the Lord yielded himself to effect for them. But had they no part in the matter? Certainly they had.

What was their part? Our passage for to-day describes it in detail. They were to march round the city, headed by the ark, once every day, for six days, in perfect silence, excepting the sound of the trumpets. On the seventh day the march was to be repeated seven times and closed by a shout from the whole army accompanying the blasts of the trumpets. This was all, and the assurance was given them that at that shout the walls of the city should fall and the way be open for them to enter.

We can imagine the surprise, changing into decision, with which the men of Israel watched this strange proceeding. Any on-looker who was not in the secret would have said, "They will never take the city that way; the means used are utterly inadequate; nay, they are absurd!" But the Israelites knew what God had said; knew his power and his faithfulness, for they had just made experience of it in crossing the river, and, believing, they obeyed. Our Golden Text gives their part of the matter in two words, "By faith."

Were these strong walls moved from their foundations by the tread of the passing host? Was it by the sound of that shout they were made to fall to the ground? No, but by the power of God. Yet the believing action of Israel's host had its place in the matter. Without that the power of God would not have been put forth on their behalf.

And this transaction was a pattern for those who desire to be Christ's soldiers and servants in all ages.

"I know I can be good if I only put enough will into it," said a little girl. Alas! she soon found out her mistake. Her will might bridle the lips for a time and restrain the outward manifestation of temper, but it could not curb the turbulent spirit within; it would not do what Solomon tells us is better than taking a city. Prov. 16.32. A daughter wrote to her Christian mother to ask if she might attend a ball. The mother might answer in the negative, but she could not take the desire for this pleasure out of the girl's heart; her word had no power to effect this. But faith in the promises of God brought his power to work, and the end she longed for was attained.

The Lesson Council.

8. Can the destruction of Jericho be accounted for otherwise than as a direct miracle?

It cannot. The means employed for its destruction to all human reason was inadequate. The walls were so strong that the inhabitants felt secure behind them.

There was no seeming adequate connection between the noise made by blowing on the rams' horns and the crumbling of the walls. The event can only be explained on the ground of divine interference.—*Rev. A. Wheeler, D.D.*

Fidelity to all the points of the narrative demands that it be regarded as a miracle. Other explanations of the event are inadequate.—*Rev. W. P. Thirkield.*

Not without doing violence to the narrative, and to the New Testament reference (Heb. 11. 30) thereto. It may be that some secondary natural agency—an earthquake or a volcanic eruption—occurred in the overthrow of the walls, but the real agency was divine power extraordinarily exercised to confirm and reward the obedient faith of the people.—*Rev. J. C. W. Coxe, D.D.*

9. Why was such a miraculous event necessary?

To encourage and strengthen the hearts of the children of Israel, and strike terror into the hearts of the Canaanites. The one needed to realize that still the Angel of the divine Presence was going before them, the other that the God of these fugitives from Egypt was more than a match for their gods.—*Rev. A. Wheeler, D.D.*

Because, 1. The Israelites were unprepared to capture the city by force; and to reduce it by siege would have required many months, had they been un hindered by attacks from without. 2. The sudden, unexpected, miraculous overthrow of the city gave to Israel great prestige, while it carried dismay to the hearts of their enemies.—*Rev. J. C. W. Coxe, D.D.*

It was necessary first to strengthen and encourage their faith in God. How could they doubt any more? It was also necessary to confound their enemies. All the inhabitants of Canaan heard of this wonderful work. And they were all alarmed beyond measure on account of it. When, therefore, they heard this—and also of the taking of Ai—no tribe dared, single-handed, to attack Israel. There was, consequently, a mustering of their forces. Hence we read, Josh. 10. 3. Adonizadek, Hoham, Piram, Japhia and Debir, were all summoned to the conflict, and they were all confounded and slain, and their cities captured and destroyed.—*Rev. L. R. Dunn, D.D.*

10. Can the extermination of the people of Jericho be justified on moral grounds?

Why not? It corresponds with all our moral notions that transgressors should receive the punishment due to their sins. For some crimes death is the only adequate penalty. Whole communities may so corrupt their ways as to be justly liable to such a punishment. The moral safety of surrounding peoples, the demand for developing a high morality and purity, in connection with a chosen race, through which they are to descend to future generations, may demand it. It is no more indefensible that God should destroy by the hands of men than by flood, or famine, or cyclone, or pestilence, or take life, at least, by the slow process of exhausting years. At all events, no advocate of the survival of the fittest can object to the disappearance of the unfittest.—*Rev. A. Wheeler, D.D.*

The destruction of the Canaanites was justified by their crimes, by their utter depravity, that placed them beyond hope of redemption, and by the character of the age. It involved not only Israel, but the destiny of all peoples under the sun to this day. Intercourse meant moral death to the only people through whom there was hope of conditions rendering Christ and re-