

How much of the law was read? Who heard it? What in this lesson teaches us— (1.) That the Lord would have us remember his commands? (2.) The reward of obedience and the danger of disobedience?

Commands observed. Obscured altar. Copy of law written. Ursings and blessings repeated. Congregation all hear.

LESSON VIII.

FEB. 21.] CALEB'S INHERITANCE.—Josh. xiv. 6-15. About 1443 B. C. COMMIT TO MEMORY VS. 9, 13.

6. Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenazite said unto him, Thou knowest the thing that the Lord said unto Moses the man of God concerning me and thee in Kadesh-barnea.

7. Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea to spy out the land; and I brought him word again as it was in mine heart.

8. Nevertheless my brethren that went up with me made the heart of the people melt; but I wholly followed the Lord my God.

9. And Moses swore on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord my God.

10. And now, behold, the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old.

11. As yet I am as strong this day as I was in the day that Moses sent me; as my strength was then, even so is my strength now, for war, both to go out, and to come in.

12. Now, therefore, give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced; if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said.

13. And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

14. Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenazite unto this day because that he wholly followed the Lord God of Israel.

15. And the name of Hebron before was Kirjath-arba, which is to say, the city of four men, because of the four sons of Anak, which giants were.

GOLDEN TEXT.—If any man serve me, him will my Father honor.—John xii. 26.

CENTRAL TRUTH.—He is faithful who hath promised.

DAILY READINGS. M. Num. xiii. 17-33. T. Deut. i. 22-46. W. Heb. iv. 1-16. Th. Ps. xcv. 1-11. F. Num. xiv. 6-25. Sa. Ps. lxxviii. 38-50. S. Josh. xiv. 6-15.

TO THE SCHOLAR.—Do not fail to notice the important events connecting this with former lessons, as given in the Order of Events. Then turn to Num. xiv. and Deut. i. 1-16, read the promises to Caleb and others, and then study the points noted under "Topics and Questions."

ORDER OF EVENTS.—(16.) The Gibeonites' fraud. (17.) Victory at Gibeon. (18.) Conquest of the land. (19.) Division of the land east of the Jordan. (20.) Caleb's inheritance.

NOTES.—Caleb, one of the twelve spies who gave a good report, Num. xiii. 30. Anakim, a race of giants, children of Arba and sons of Anak, Deut. i. 28. Hebron, chief city of the Anakim, given to Caleb, was among the mountains twenty Roman miles south of Jerusalem, one of the oldest of cities. There Sarah died and Abraham was buried; Isaac and Jacob lived there also. It now has about five thousand inhabitants.

EXPLANATION.—(6.) children of Judah, friends, perhaps relatives of Caleb; the thing (Num. xiv. 30); in Kadesh, after the spies reported. (7.) in my heart, spake sincerely—i. e. true honest report. (8.) heart... melt, with fear (Num. xiii. 31); wholly followed, perfect obedience; now he can claim the blessing. (10.) kept me alive, as he said, (For this promise, see Num. xiv. 24.) (11.) I am as strong, serving God preserves his strength (so Moses, Deut. xxxiv. 7.) (12.) this mountain, or mountainous region about Hebron; Anakim, he takes the land of those whom Israel feared (see Num. xiii. 33); as the Lord said, he trusts God (see the promise, Deut. ix. 2, 3.) (13.) Hebron, (see Notes). (15.) a great man, or the great man—that is, the father of the Anakim; rest from war, (see also Josh. xi. 23).

ILLUSTRATION.—Following perfectly. Two persons were walking together one very dark night. One said to the other, who knew the road well, "I shall follow you, so as to go right." He soon fell into a ditch, and accused the other of causing his fall. "Then you did not follow me exactly, for I have kept out of the ditch." There is like danger in not following Christ wholly.—Foster.

TOPICS AND QUESTIONS

(I.) THE FOLLOWER OF THE LORD. (II.) THE PROMISE TO HIM. (III.) THE INHERITANCE ASKED. (IV.) THE PROMISE FULFILLED.

I. To what work did Moses appoint Caleb? v. 7.

What report did he return? Num. xiii. 30. Why did he give a good report? v. 8. (last clause).

II. What promise was then made to Caleb? v. 9.

Where is this found? Deut. i. 36. Why was it made to him? What report did other spies bring? How were they punished?

III. For what did Caleb now ask? How much of the promise had been kept? v. 10.

Who held the land Caleb asked for? How would he drive the Anakims out? IV. What city did Joshua give Caleb? What else did Joshua do to him? v. 13.

Why did Caleb gain Hebron as an inheritance? v. 14.

What in this lesson teaches us—

(1.) That the Lord is faithful to those who are faithful to him.

(2.) That in obedience to him there is safety?

LESSON IX.

FEB. 28.] THE LAND DIVIDED.—Josh. 18. 1-10. About 1443 B. C. COMMIT TO MEMORY VS. 8, 10.

And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.

2. And there remained among the children of Israel seven tribes which had not yet received their inheritance.

3. And Joshua said unto the children of Israel, How long are ye slack to go to possess the land, which the Lord God of your fathers hath given you?

4. Give out from among you three men for each tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come again to me.

5. And they shall divide it into seven parts: Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coast on the north.

6. Ye shall therefore describe the land into seven parts, and bring the description hither to me, that I may cast lots for you here before the Lord our God.

7. But the Levites have no part among you; for the priesthood of the Lord is their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond the Jordan on the east, which Moses the servant of the Lord gave them.

8. And Joshua charged them that went to describe the land, saying, Go and walk through the land and describe it, and come again to me, that I may here cast lots for you before the Lord in Shiloh.

9. And the men went and passed through the land, and described it by cities into seven parts in a book, and came again to Joshua at the host at Shiloh.

10. And Joshua cast lots for them in Shiloh before the Lord; and there Joshua divided the land unto the children of Israel according to their divisions.

GOLDEN TEXT.—The lines are fallen to me in pleasant places; yea, I have a goodly heritage.—Ps. xvi. 6. CENTRAL TRUTH.—The Lord determines the bounds of our habitation.

DAILY READINGS. M. Deut. xii. 1-12. T. Jer. vii. 12-28. W. Heb. vi. 10-20. Th. Deut. xxxiii. 1-29. F. 1 Pet. i. 3-23. Sa. Ps. cxxxvii. 1-28. S. Josh. xviii. 1-10.

TO THE SCHOLAR.—Notice that this is the division to the seven tribes only. Two and a half tribes had received lands east of Jordan and two and a half west of it before this. See how this division was made "before the Lord," and hence without strife.

ORDER OF EVENTS.—(21.) Division of the land west of Jordan.

NOTES.—Shiloh (rest, peace), the religious "capital" of Israel until the time of David, who removed it to Jerusalem. It is probably the modern Seilan, rather more than halfway from Jerusalem to Nabious (Shechem).

EXPLANATION.—(1.) at Shiloh, more central than Gilgal (see Notes); set up the tabernacle, bringing it from Gilgal; it was afterwards taken to Nob, and finally to Jerusalem. (3.) ye slack, a rebuke to the seven tribes. (4.) Give out—i. e. select, appoint; three men, from each of the seven

tribes—twenty-one men in all; describe it (see v. 9), (5.) Judah... south, Judah had the region from Jerusalem south-east; Joseph... north, that is, northward of Shiloh. (6.) before the Lord, before the ark of the Lord. (7.) Levites have no part, so the Lord directed (see Num. xvii. 20); beyond Jordan, east of Jordan, Num. xxii. 33. (9.) described it... in a book, laid it down on a map; by cities, noting the important towns; host, the people. (10.) cast lots, to see what portion each tribe should have (see v. 11).

TOPICS AND QUESTIONS.

(I.) THE TABERNACLE AT SHILOH. (II.) THE LAND SURVEYED. (III.) THE LAND DIVIDED.

I. Where did the Israelites gather? What did they set up? Where had the tabernacle been? (See Lesson 4.)

What is said of the land? How long had they been conquering the people? [About seven years.]

II. How did Joshua reprove the seven tribes? v. 3.

How many men were they to select? For what purpose? Into how many parts were they to divide the land?

What tribes already had their inheritance in Canaan? III. How did Joshua propose to divide the land?

Where were the lots to be cast? Who had given them this land? In what respect are all our possessions the gift of God?

Assembly at Shiloh. The land divided. Inheritance of twenty-one men. Division. Shiloh. at up. uded. seven tribes. sent forth. etiled.

REVIVALS.

Many desires are often expressed for a revival. As we thus express ourselves, do we labor and pray for one as we ought? When Zion travails, glorious results appear; we ought not to expect them in the ordinary course of events.

God has promised to hear prayer, and He has never refused, so far as we know, when it has been offered in faith. "Ask and ye shall receive, seek and ye shall find," not may, "find."

How Abraham prayed, and with what success! How Moses wrestled, and he was not discomfited. Elijah prayed, and the heavens were shut up; again he prayed, and what torrents of rain came! Hezekiah prayed, and God heard. How the apostles and disciples prayed in and around the prison at the day of Pentecost, and what blessings followed! Imporunate prayer preceded every notable blessing of which mention is made in the Bible. It is not to say that it has preceded all, and undoubtedly every genuine conversion. The unjust judge could not resist the importunity of the woman. So God will not resist the importunities of his children.

Is it not safe then to conclude that many churches are unblest with revivals, because the members are not given to prayer, as they ought to be? One member cannot answer for another, nor do the duty of another.

Reader, are you given to prayer for the conversion of sinners as you ought to be? If not, is it too much to say that sinners are perishing because you are deficient in duty—do not wrestle in prayer for them, as Jacob wrestled? It may be your own children will rise up in judgment and accuse you of unfaithfulness. How terrible such an event! Go then to the throne of grace, wrestle night and day till the blessing comes. God cannot deny himself, nor fail of his promise.—Monitor.

"BIBLE FIRST."—The Rev. Peter Stryker, D.D., tells the following story in the Sunday School Times: About forty years ago, a Christian man sat at his fireside in Philadelphia. Near by him, playing on the floor, was his only child, a beautiful little boy. It was early in the morning. The day's work had not yet begun; and waiting for his breakfast, it may be the father took up the daily paper to read. The boy at once climbing up into his lap, snatched away the paper, exclaiming, "No, no, papa! Bible first! Bible first, papa!" That lesson, taught by a little child, was probably a turning-point in the life of that man. Death soon came and rudely tore away the sweet little preacher; but his morning sermon was never forgotten. The business man, in his loneliness and sorrow, went forth to do his work for Christ. "Bible first, papa," was ever ringing in his ears. It became the motto of his life. He was exceedingly prosperous in his business. Wealth accumulated. Business increased. Friends multiplied. But uppermost in that man's mind was the precious Word of God. He read and studied it. As teacher and superintendent in the Sabbath-school, he taught it. He did more than this—he practised its precepts.

FOR CONSIDERATION.

It is often said in regard to the advocates of any cause that their powder and shot is almost invariably used upon their friends. This seems to have some truth in it, for when a clergyman bewails the absence of numbers of his congregation, it is those who are present who receive the reproof; when a temperance advocate pictures in burning terms the danger of pursuing the path which almost inevitably leads to drunkenness and the drunkard's grave, ten chances to one, his audience is composed of abstainers; and when a publisher asks his friends to assist him in his enterprise, in most cases those who read his invitations to labor are those whose sympathies have already induced them to render that assistance. But, notwithstanding all this, the minister continues his preaching, the temperance lecturer his advocacy, and the publisher his invitations, they all being convinced that, by frequent iteration and perseverance, they will impress more deeply their views on their audiences and probably induce them to further exertions for the benefit of those who do not feel as they on the subjects of the advocacy, while, by accident or through friendly labors, they may gain increased audiences. At this time we would wish to catch the ears or rather the eyes of every subscriber to the MESSENGER who has not gained one more subscriber to it this year. We would remind each one of them that if they had obtained one subscription more we would now have 30,000, and, if we had that number, would be enabled to greatly improve the paper, and the greatest advantage of their efforts would have been to themselves. Canada is now being overrun by literature of a most pernicious character, whose evil effect on the minds of the young can hardly be overestimated. There are others in the less settled districts of the country to whom a newspaper is a novelty, and a book a treasure. To pre-occupy the place of the former, and endeavor to bring a literature whose effect can be only for good to every part of Canada where a settler has set his foot, is the object of the MESSENGER. By the assistance of all our friends this can be done. Subscriptions may date from any time. A few back numbers are on hand. Sample copies will be sent to any person at the request of any one of our subscribers. The number of MESSENGERS that have been issued is 25,000, and we are anxious to do so that the 30,000 will be reached ere long.

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