

The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Fourth Quarter, 1902.

OCTOBER TO DECEMBER.

Lesson III. October 19. Joshua 6: 12-20.

THE FALL OF JERICHO.

Study Joshua 6: 8-20. Read John 5: 13-11: 23.

GOLDEN TEXT.

By faith the walls of Jericho fell down.—Heb. 11: 30.

EXPLANATORY.

I. PREPARATIONS FOR TAKING POSSESSION OF THE LAND.—First. The renewal of the Covenant.—Josh. 5: 1-9. The Israelites were now actually in the Promised Land, without the possibility of retreat. It was "victory or death," and victory could only come through divine help, and even if they could gain possession, it would be of little value to them unless, and only so far as, they worshipped sincerely the true God, and were his peculiar people in training to understand and promulgate the true religion. Hence they began their new life in their new home by observing their religious duties, in honor and obedience to God, by whose power alone they could have a prosperous national existence. Religion lay at the foundation of the nation. Besides, it made all their warfare and work religious. It was not for themselves chiefly, but for the Cause, the cause of God for all time, that they fought and suffered.

Today, religion lies at the foundation of our national hopes and of our individual character. As Carlyle says, the most important thing in any person or nation is his religion. Every new day, every new work, should be begun with religious feelings and religious acts. The whole of life should be lived not so much for self as for God's Cause. This transforms and transfigures daily living.

II. JERICHO, THE FIRST CITY TO BE POSSESSED.—About three miles a little to the northwest of Gilgal, where the Israelites were encamped, was the walled city of Jericho, amid its groves of palms, on the western border of the Jordan plain at the foot of the hills. It was called the "City of Palms," from a glorious palm forest which stretched along the vale, about eight miles in length and three in breadth, Jericho being situated on the west side, and Gilgal (it is believed) on the east of the forest. "The city was beautifully situated at the foot of a lofty limestone range, close by a number of copious fountains, that still spread beauty and fertility as far as the eye can reach. Trickling through glades of tangled forest shrub, these streams even yet nourish a luxuriant herbage, and nothing is needed but the hand of cultivation to make the spot one of the richest and most beautiful on earth." Jericho was the gateway of a province, the emporium of a large trade, the mistress of a great palm forest, woods of balsam, and very rich gardens. . . . Her year is one long summer.

III. THE STRANGE ATTACK.—Vs 1-16 20. The plan of the attack was for the people to march around the city once a day for six days, and on the seventh day to march around it seven times, the last time with a long blast of the trumpets and a great shout from all the people, when the walls were to fall flat.

12. EARLY IN THE MORNING. In warm

TRUE FOOD

Always Cures Dyspepsia.

Wrong food brings penalties.

A lady in Lone Tree, Okla. found this out. After suffering for years, with dyspepsia, she says:—

"Many times I could not eat anything; sometimes I drank a little hot milk, at other times the lightest food distressed me so that death would have been gladly welcomed as a relief. I was weak and listless and unable to work for want of strength.

Two years ago a dear friend earnestly recommended me to try Grape-Nuts as she found it a most valuable food. I commenced to use it immediately and the benefit I received in an incredibly short time was almost marvelous.

Words cannot express the joy and thankfulness I felt when I found I was relieved of that dreadful distress that I experienced after each meal.

After continued use, health and strength returned; I began to enjoy life and go among my friends again so much improved that remarks were made about my good health. I sleep well now, sit all day with perfect ease and comfort and sew and work as I like. I wish I could induce every sufferer from dyspepsia to use Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

climates the early morning is the best time for travel and work.

13. TRUMPETS OF RAMS' HORNS. These "horns as a rule were straightened and flattened by heat. The horns of any animals may be shaped either by heat or by boiling in oil." THE REKWARD. Those bringing up the rear. The rear guard.

14. SO THEY DID SIX DAYS. Doubtless these inhabitants of Jericho made themselves merry with this sight. Wicked men think God in jest when he is preparing for their judgment.

15. ON THE SEVENTH DAY. The circuit was made seven times; 'an all day's service.

16. AT THE SEVENTH TIME, while the people were surrounding the city, WHEN THE PRIESTS BLEW WITH THE TRUMPETS, the long blast announced in vs 5 to be the signal. JOSHUA SAID . . . SHOUT. The Orientals take a peculiar delight in noise. "When our people are in dead earnest, they are generally silent; but the more in earnest an Oriental is, the louder he shouts. FOR THE LORD HATH GIVEN YOU THE CITY. The result is given in vs. 20. THE WALL FELL DOWN FLAT.

It is not at all likely that the explanation some have given is true,—that the key-note of the wall was struck by the tramping of the soldiers, the shouts of the people, and the blare of the trumpets, and that this caused the mud walls to fall. Such a thing has never been done. At the same time there are some interesting facts closely allied to it.

"All structures, large or small, simple or complex, have a definite rate of vibration, depending on their material, size, and shape, as fixed as the fundamental note of a musical chord. When the bridge at Colebrook Dale (the first iron bridge in the world) was building, a fiddler came along and said he could fiddle it down. The workmen laughed in scorn, and told him to fiddle away to his heart's content. He played until he struck the keynote of the bridge, and it swayed so violently that the astonished workmen commanded him to stop. At one time considerable annoyance was experienced in one of the mills in Lowell. Some days the building was so shaken that a pail of water would be nearly emptied, while on other days all was quiet. Experiment proved it was only when the machinery was running at a certain rate that the building was disturbed. The simple remedy was in running it slower or faster, so as to put it out of time with the building. We have here the reason of the rule observed by marching armies when they cross a bridge, viz.: Stop the music, break step, and open column, lest the measured cadence of a condensed mass of men should urge the bridge to vibrate beyond its sphere of cohesion. Neglect of this has led to fearful accidents. Tyndall tells us that "while away up amid the Alpine solitudes of Switzerland a few years ago, I noticed the muleteers tied up the bells of their mules, and was told that the protracted combined tinkling would start an avalanche."

IV. THE DESTRUCTION OF JERICHO.—Vs 17-29 17. AND THE CITY SHALL BE ACCURSED, "devoted," Hebrew, *harem*. "That is *harem* which is devoted to God beyond redemption or exchange." "If destructible, that which is *harem* is to be utterly destroyed, thus putting it beyond the reach of every being but God. If not destructible, it is to be put to permanent religious use. The Canaanites and Amalekites were to be made *harem*, that is, utterly destroyed, as a religious act." ONLY RAHAB THE HARLOT SHALL LIVE, because of her aid to the spies, which may have arisen from her longing for a better life and a true religion.

18. KEEP YOURSELVES FROM THE ACCURSED THING. "The Old English Version is here simple, but in part misleading. The R. V. is confused, and the phrase 'when ye have devoted it' is erroneous. Transferring the Hebrew word, the clauses come out as follows, 'Keep ye from the *harem*.' In this and in every case a man ought to keep his hands off from that which is religiously devoted to God. 'Lest ye cause *harem*.' Here we have the verb, of the same stem. If you interfere with what has been religiously devoted to destruction, you will bring the same ban upon yourselves and those whom you represent.

19. ALL THE SILVER, AND GOLD, that could not be destroyed, but could be purified, was used for religious purposes. This massacre seems terrible. But several things are to be remembered in addition to the suggestions in the last lesson. 1. It was in an untrained, semi-civilized age, and not the best thing absolutely, but the best thing possible under the circumstances. 2. It was a question which should be destroyed, the Israelites or the Canaanites. It was something like a modern self-defense against robbers. It is an awful thing to shoot a man, and yet their are times when the best Christian nations sometimes feel justified in doing it. It is

an awful thing to imprison a man, and yet the police duty that requires it is sustained by the best Christian sentiment.

3. God cares for wild animals and all his creatures.

But if we lived in India, where a current report of the Government "shows that during the year 1899 the number of deaths among human beings attributed to wild animals was 2,966—tigers caused the death of 899, wolves 338, and leopards of 327 human beings, while bears, elephants, hyenas, jackals, and crocodiles were accountable for a large proportion of the remainder; and the loss of human life from snakes reached the high total of 24,621"—we would not hesitate to destroy the wild animals and the snakes to save the 27,587 human beings.

The very fact that you have troubles is a proof of his faithfulness; for you have got one-half of his legacy and you will have the other half. You know that Christ's last will and testament has two portions in it. "In this world ye shall have tribulation"; you have got that. The next clause is, "In me ye shall have peace." You have that, too. "Be of good cheer; I have overcome the world." That is yours also.—C. H. Spurgeon.

The Mackenzie scholarship for economics and political science at McGill University, value \$125, was won by A. D. McKenzie, Hartaville, P. E. I. G. E. Macmillan, New Haven, P. E. I., won a "second year exhibition," \$75, and W. E. Curtis, Milton, P. E. I., won a "second year exhibition," \$25.50.

WASTING AWAY.

THE SAD CONDITION OF MANY YOUNG GIRLS.

Mothers Should be very Careful When Their Daughters Complain of Head-ache, Fickle Appetite, Dizziness or Heart Palpitation.

Many mothers neglect the health of their growing daughters. Not wilfully, of course, but because they think the occasional headaches from which they suffer, fickleness of appetite, and pale cheeks, are the natural result of the merging of girlhood into womanhood. This is a serious question. There is no period in a girl's life when she needs more attention, and unless the little troubles are successfully treated, more serious ones—perhaps decline and consumption—are sure to follow. What every young girl needs at this period is a tonic medicine that will give her a rich, red blood, strong nerves, and bring her safely through a critical period in her life. For this purpose there is no other medicine in the world can equal Dr. Williams' Pink Pills. Thousands of girls throughout Canada owe their present health and happiness to this medicine, and thousands of others would soon be strong if they would give Dr. Williams' Pink Pills a fair trial. Among the many young ladies who have proved the great worth of this medicine is Miss Jennie Beamer, of Boyle, Ont. Miss Beamer says:—"Some years ago I became very ill, and my friends feared I was going into a decline. I was pale; suffered from terrible headaches; my appetite was poor and I grew very thin. I became so weak that I could hardly walk. I remained in this condition for several months, during which time I tried several medicines, but none helped me in the least. Then my mother got me some of Dr. Williams' Pink Pills, and almost from the outset they helped me. As I continued the use of the pills, the severe headaches left me; my appetite returned and I gained in weight. In fact, I was soon enjoying perfect health, and have since continued to do so. I attribute this entirely to the use of Dr. Williams' Pink Pills, and will be glad if some other weak and ailing girl will profit by my experience."

Pale and hollow cheeks, dizziness, heart-aches, palpitation of the heart, and the feeling of weariness that afflicts so many young girls will soon disappear if Dr. Williams' Pink Pills are used. These pills also cure rheumatism, dyspepsia, kidney ailments, St. Vitus' dance, and the other troubles that come from poor blood and weak nerves. Sold by all dealers in medicine or sent post paid, at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

A FINE EXAMPLE.

A teacher at the Hampton school in Virginia tells of a Cherokee boy, a student at the school, who recently died, and among whose papers was found one on which was written:

"My reason for coming to Hampton:

"1. To develop all my powers.

"2. To help my people.

"3. To learn the idea of self-control."

Likely enough there was in this a tincture of boyish sentimentalism or a touch of that egotism which leads to the outpouring of crude intensities on the pages of diaries. Yet a boy would be better so than dull and soggy—and a good deal better so when he has thought deeply enough to elevate the idea of learning self-mastery as one of the important purposes of his school life. It occurs to us that this young Indian suggests the desirability of a department of self-control in all our institutions of learning. Putting his ideal in contrast with the deplorable exhibitions of a lack of self-control made by some of the men who are among the most conspicuous—generals, statesmen and captains of industry, for example—the necessity of adding exercise in self-control to the curricula imposed upon American youth becomes obviously desirable. If sundry eminent citizens of this country had enjoyed such training, how much happier life would have been and how much less disconcerting for some of the rest of us! Seriously, the Indian boy in his aspiration for himself set a fine example for the masterful Anglo-Saxon.—Harper's Weekly.

Lady Henry Somerset is announced for an address in Tremont Temple, Boston, on Oct. 26. Aside from her participation in the convention of the National W. C. T. U. at Portland, Me., Oct. 17-22, Lady Henry will speak but three or four times, as her visit is intended for rest rather than for work.

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