

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. 8.]

FEBRUARY, 1875.

[NO. 2.]

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THE SUNDAY-SCHOOL BANNER

It is designed to afford aid to Sunday-School Teachers and Heads of Families in the religious training of the young, and to excite throughout the country a deeper interest in Sunday-School work.

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SUNDAY SCHOOL BANNER

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VOLUME VIII.]

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The Sabbath School Teacher's Reward.

LABOR ON, ye faithful teachers,
Sow with an unsparing hand ;
Precious seeds of truth ye scatter,
Cast them freely o'er the land.

In the earth the grain abideth,
Long before the fruits appear ;
And the husbandman hath waited,
Ere the harvest crowns the year.

So in many youthful bosoms
Germs of truth, though hidden, lie ;
Which shall yet bear fruit abundant,
To the praise of God most high.

Sow with prayer that showers of blessing
May refresh you from above ;
Plead the promise of the Father,
Purchased by redeeming love.

Sow in faith ; the Word assures you
That you cannot toil in vain ;
He that goeth forth, and weepeth,
Shall return with sheaves again.

Sow in hope ; e'en now to cheer you
Light is coming from afar,
O'er the mountain tops it beameth
From the "Bright and Morning Star."

He who bought these souls immortal
Smiles upon you from His throne,
Sees your self-denying efforts,
And your work of love will own.

Looking unto Jesus ever,
Strive to win the priceless gem ;
Place another and another
In His glorious diadem.

Labor on, though men despise you,
And you gain no laurels here ;
Crowns of life and joy await you
In yon brighter, happier sphere.

M. W.

—o—o—

Teachers as Evangelists.

THE Church has espoused the cause of the children, and proposes for their benefit that every effort shall be made to bring them, as Philip brought Nathaniel, to the Lord Jesus. The conviction forces itself upon us, that the children are not safe in going out in the great thoroughfares of life armed with the modern Sunday-school philosophy ; superficial teaching like this is by no means the demand of the present day. The Sunday school ought, in fact, to be the *children's church*, and the work of the teachers the work of evangelists, thus making a personal knowledge of the Saviour in the conversion of the soul a specialty in all their instructions. Love should warm and inspire the teacher's heart. A teacher that does not love the souls of his scholars is not qualified to teach. For as a cold sunshine would never bring us golden harvests, so will a cold heart neither win the affections of the young nor lead immortal souls to Christ.—*Selected.*

Jesus as a Child.

BY THE DEAN OF WESTMINSTER.

WHAT we read from the Gospel of St. Luke is almost the only thing which we know about our Saviour's childhood. He tells us that when He was twelve years old—that is, when He had reached the age at which amongst the Jews children were first taught to learn some trade, and first became subject to what the law required, His parents took Him with them on their yearly journey to the great feast of the passover. It was the bright season of spring. The ground was covered with flowers. The bright green leaves of the fig tree were coming out; the voice of the turtle-dove was heard amongst the trees, and thousands of people were going up from hill and valley to the great service in the temple in the holy city of Jerusalem—some on horses, some on asses, some on camels, and among these thousands were Joseph and Mary, and the little boy Jesus. They stayed for some days in the holy city, and there it was for the first time He saw the splendid temple, just as you see this beautiful abbey to-day. When the time of their stay was over, again the great caravans or companies began to move towards their distant homes. They advanced on their first day's march, and at evening they reached their halting-place. It is thought to have been a village on the wild hills about fifteen miles from Jerusalem, where there are some wells cut in the rock, a place called from that the well of Beira. Tents were pitched, horses, camels, and mules were fastened around for the evening, when Joseph and Mary found that the child came not as usual back to His mother's arms at the close of the day. They had imagined, as might well be the case, that He was with some of their kinsfolk or acquaintances, with His mother's friends, or the uncle Cleopas, or with the many who would be glad to befriend the child of such a house. He came not, and they sought Him from tent to tent and found Him not, and returned to Jerusalem, and for three days to and from house to house, from inn to inn, they sought Him in great distress, till at last

they found Him in the cloisters of the temple, with the great teachers of Jerusalem gathered around Him, the little boy sitting in the midst of them.

Sometimes it has been thought that He went there to teach the teachers in the temple. There is a sense in which this is true. All parents know that even in the case of their own children they can hardly hear them learn without learning something from them in return. The simplicity of their questions and answers, the innocence of their eager and inquiring faces, are full of instruction.

The chief lesson of the story is what it teaches us; what it teaches children, and learners, and scholars everywhere, as to the way in which they ought to learn. First, you see that He was determined to get the knowledge which might the better enable Him to fulfil the great purpose which His heavenly Father had placed before Him. "How is it," he says, "that ye sought for Me? do you not know that I must be about My Father's business in My Father's house?" He knew that His Father's business—His heavenly Father's business—began thus early; that it was as truly His Father's business to try to get knowledge when He was a child as it would be His Father's business when He grew up to heal the sick and teach the ignorant, as it would be His Father's business at last to die for man upon the cross. And so it should be with us, as soon as our reason begins to open. Yes, even at twelve years old and before, so soon must we remember we are about our Father's business. You who have the advantage of good schools and careful teachers, make the best use of them whilst they are yours. The lessons which you now learn at school or at home, the hymns which you repeat, the good stories which you are taught to read, all these are your heavenly Father's business. Don't neglect them or leave them on one side. See that they are properly learnt now, and they will help you to do your duty wherever you go hereafter.

Our Lord shows us what was the particular way in which He went about His Father's business, and prepared Himself for after life. He was in the temple, but He had not been content simply with the

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knowledge which came just in His way ; He had gone out of His way to find it, and had remained behind on the road, even on the way to the temple court, where there was something to be seen, heard, and learnt. And there he sat, we are told, both hearing and asking questions. He not only heard what was said, but if anything was said which was too hard for Him, He asked to have it explained. Both hearing and asking questions—attend to these two words—the two things together are the very model of a good scholar. First you must listen ; you must hear, you must be silent, you must be attentive. Without this you can learn nothing. Without this we shall not be able to tell what we know and what we don't know. We shall only have learnt words and not things. We shall have learnt like parrots, and not like the children of a wise and loving Father. This was the beginning of the teaching and the learning of our blessed Saviour. He went home afterwards with His parents to Nazareth, and was subject or obedient to them ; that is, He was quite content to be with them, and to hear what they had to tell Him, and to see Joseph working in the carpenter's shop, and to help him, and every year to increase in wisdom and stature. As He grew older, and stronger, and taller, He learnt to know more and to say more. He observed the birds of the air, and the sowing of the corn, and the laborers at their work, and all the many things which He afterwards brought out like treasures which He had stored up in His excellent parables. He increased in favor with God and man. Every one loved Him that saw Him, and God saw Him, and was pleased with Him. His mother watched and guarded all His little sayings, for there was something wise and good in all of them, and so pondered them in her heart. So ended the childhood of Jesus. We cannot be as wise and as good as He was, but we may all do something to make our homes happy, like His home. All parents, brothers, and sisters can try to make the little children, the boys and the girls, in their homes, like the boy Jesus, when He was twelve years old.

May He who commanded the children

to be brought unto Him, who, by his outward gesture, and His speech, declared His good-will towards them, may He embrace all children with the arms of mercy ; may He defend them with His heavenly grace, that they may daily increase in the spirit of wisdom and of goodness more and more, till they come to His everlasting kingdom, through faith in Jesus Christ our Lord.

—o—o—

Rocks Ahead !

BY THE REV. C. CLEMENCE, B.A.

AN evil in some Sunday-schools is the offering up of unsuitable prayers, and the frequent singing of weak and insipid and even trashy spiritual songs. How many prayers have we heard in our Sunday-schools, ill-ordered, unarranged, unadapted, either to time or place. We know that all prayers, indeed, are imperfect, but that is no reason for allowing the imperfection, through sheer carelessness or want of preparation, to be greater than it need be. How often is "to engage in prayer" thought to be the minor part of a service. But it is not so. It is the reverse. And for any teacher to be the mouth-piece of his scholars to God, yea, of a whole school, and to seek to bring down from heaven the blessings which they most need, is a task so great, that were he adequately to estimate it, it would be a burden his spirit could scarcely bear !

Whether unsuitable songs are more or less of an evil than unsuitable prayers, we will not attempt to decide. One thing is certain. Not unfrequently when asked to take part in some Sunday-school celebration, we have read over some of the printed hymns (?) with grief and almost with shame. One of the most common faults in these compositions is that they rehearse the charms of some imaginary land far away, with crowns, harps, and fountains, and rivers, and palms, and so on ; while no hint is dropped throughout the entire hymn of sin or redemption : of sin as bringing the sorrow of earth, or of redemption of the individual from it as securing bliss hereafter. The whole tenor of these hymns would leave the impression that there was some better place than

this, without even suggesting that "without holiness, no man shall see the Lord;" as if men were hastening, naturally, to some happier land, which would be a kind of compensation for their misery here.

Take a specimen:

"One by one we cross the river,
One by one we're ferried o'er;
One by one the crowns are given
On the bright, celestial shore;
And the *white-robed angel boatman* (1)
Is the dying Christian's guide;
And the *white-robed angel boatman* (1)
Bears them o'er the rolling tide."

Will any one undertake to tell us how much either of religion, or of the Gospel, or of theology, could be gained from a million such hymns? We make bold to say, none, except the pernicious notion that there is a happy land, somewhere, to which everybody is going.

Another point we had intended to note at length, but for the present we do little more than name it. Our views may be unusual respecting the work of the superintendent and secretary of a Sunday-school; but, any way, we hold that both these officers ought to be the spiritual lever-powers of a school. But instead of their being free to be this, how often do we see them burdened with a load of mechanical details, which younger and less experienced men could do under their direction. If they could be set free to do spiritual work, and to *train the teachers that they may train the scholars*; if they were to be sufficiently at leisure to watch the incipient spiritual earnestness of this scholar and of that,—to be, in fact, the kindlers of the school fire,—how much more might they be, how much more might they do? As it is, they are often over-weighted with mechanical details, which draw off the energy that is wanted in a higher sphere.

We have almost unbounded faith in the possibilities for good which are latent in our Sunday-school organization, and we deem it matter for lament, if, by lowering the tone of their religious work, by feeble theology, by ill-framed prayers or unmeaning song, or by over-weighting the chief officers with routine work, their power is nullified or repressed. But all these evils may be remedied. Earnestness, faith, prayer, and wise counsel, will lead to the

application of the remedy. Diligence and timely zeal may re-create any faded or fading spiritual force. But let us up and be doing, for the foe is astir, the Evil One is watchful. Be it our noble task and end to impart a training that shall set our youth free from every human yoke, and that shall lead them implicitly to submit their hearts and lives to the sway of the Lord Jesus Christ!



Blind Nelly, the little Missionary.

PART II.

MANY were the times that I saw Nellie passing along the lane in which my cottage stood, hastening to do the work she had undertaken. On one of these occasions, I thought I would follow her, and see what was her mode of treating those with whom she read. She entered into a poor cottage, where lived a poor labourer, who had been struck down in the midst of life and health, by a fall of earth when he was working. He was known as a great drunkard, and also as a swearer, and Sabbath breaker, and he was so fierce, that every one was afraid to speak to him, and it was a bold person who would enter his cabin alone. This poor fellow suffered much; his huge, stalwart frame was fearfully wasted, and from the well-known character of the man, I was not quite pleased that my little friend should encounter his rough manners, and perhaps worse than all, his bad language, without some one with her as a protector. Dear Nellie! such thoughts as these were quite unneeded, and were dispelled from my mind with a shame that I should have them, for I felt sure that she needed none other protector than her Father in heaven, who would keep her from harm in her self-imposed and holy mission. "Out of the mouths of babes and sucklings thou hast perfected praise." These words came into my mind as I saw Nelly, after a few gentle words of greeting to poor Thomas, take her seat at the bed-side and ask him if he had passed a better night.

"Yes, Miss, a little better, but not much. It's very hard," continued he "to be here so helpless like, and I cannot earn a bit of bread for wife or children."

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"And yet," said Nelly, "how much worse it might have been, for it is a great mercy that your accident did not cost you your life."

"Oh, I do not know but that it might have been better!" he said.

"Hush, I pray you," said Nelly, "it's very wicked to talk so; we are all God's creatures, for him to do with us as he sees fit, and we must ask his help in prayer to bear that which he sends. God is very kind, even when he afflicts us! and you must trust your wife and children to him. It seems to me, that your neighbors have been very good to you in helping your wife, for I think that you have never wanted anything."

"That's true enow, Miss; but you don't mean to tell me that it's God who has sent the neighbors with them things for me."

"Indeed then I do," said Nelly earnestly; "'tis God who put it into the hearts of your friends to do those kind actions. He it is who can ease your pains, and what is more, give you patience to bear with resignation the sufferings of your sick bed; so that after all it may prove a blessing to you."

"Well," said Thomas, "them's droll words, suffering being a blessing to me; who likes to suffer, I should like to know!"

Nelly passed over this speech without any argument, but asked Thomas if he would like to hear about one who had suffered, even Jesus Christ, who had borne the sins of the whole world.

The sick man said he did not mind, and Nelly repeated that wondrous history of tender love and mercy, the sweet story of old. When she had done he remained silent for a few moments, and then, like a bashful child he said:

"Would you mind asking God to help me bear this pain, Miss Nelly, for I do not know how?"

"Certainly, Thomas," and then kneeling down, she repeated a simple prayer, asking in conclusion that God would, for Christ's sake, give the sufferer patience to bear his pain. Afterwards Nelly asked him if he knew the Lord's Prayer.

"Why, I used to," said Thomas, passing one hand over his brow as if to recall something, and then in a dreamy subdued voice, he added: "Yes, I remember the

last time I said it, it was when my poor mother died, and she told me never to forget to say it; but I have, I have."

"Well, try and say it now," said Nelly. "Our Father which art in heaven." The holy words seemed to soften and subdue the fierce spirit to the quietness of the child. Before she had finished, the big tears were flowing down the cheeks of the sick man, and the "Amen" with which he closed was in itself a prayer.

Nelly rose from her knees, and when she put out her hand to take that of Thomas, she felt his tears falling. With an inward prayer, she added, "Good-bye, Thomas, I hope you will have a better night, and to-morrow, if all be well, I will bring a lady to see you."

"Oh, I should much sooner you should come alone!" said he, "for I do not like people looking at my affairs and seeing all my poverty. I do not know what wife will say to it," seeing her enter.

"What is it?" said the woman as she approached.

"Why, Nelly says she will bring a lady to see us, but I think it is better that we do not show our poverty too much; eh, wife?"

"Certainly, Thomas, but Miss Nelly would not bring a lady of that sort."

"True, Martha, the lady whom I shall bring, if you let me, will sympathise with you, and most probably help you, for she is a true Christian, I know, and wishes to be of service to you. So good-bye. I shall hope to find you better when I see you again."

Nelly felt her way out of the cottage, and I came and met her, for I had remained motionless by the window, not liking to disturb her by my presence. In the evening I paid my usual visit to the Rector, and to him I recounted the scene at the cottage.

"You astonish me," he said, "for I endeavoured to make that man come to church, but all to no avail; indeed he as good as told me not to come again, and yet this little girl has reached his rugged heart. Well, 'tis God's work, and I must give her her little lessons as I have been used to do, and she will be better able to speak to him and others."

"Come unto me, and I will give you rest."

These cheering and beautiful words of our Saviour, I heard repeated by Nelly, as I entered Thomas' cabin a few days later. She was seated by his bedside, and was doing her best to calm the state of irritation into which he had fallen for want of sleep, for he had evidently suffered much the previous night. Poor Thomas! he was learning his lesson from the lips of a child! Insensibly calmed by the holy words which he had heard, he began to experience the quickening influence of God's truth, and to feel how blessed it is to have a Father in heaven! Nelly spoke amid the silence of all, for the wife and a neighbor had entered the room, and were listening in deep attention. As I advanced and greeted the sick man, I was much astonished to see the great difference there was in him, for a certain calmness seemed to have taken possession of him; all fierceness was gone, and in its place there was a reverent fear that he should not bear with proper fortitude the cross put upon him.

"Well, Thomas," said I, "how are you to-day?"

"Thanks be to God, I am a little better, both in body and mind; but Oh, ma'am, do you think that Jesus Christ is really willing to save me, for I have been such a swearing bad man, always in the public-house, never at home, never at church, how is it possible that I can be forgiven?"

"Though your sins be as scarlet, they shall be white as snow."

The sick man lay as I said these words with the big tears coursing down his bronzed face. In that moment Divine mercy sent the message to his soul, and like the Pharisee of old, he exclaimed, "Lord be merciful to me a sinner!"

Nelly sat by, her sightless eyes raised in grateful thanks to heaven that her prayers had been heard, and that the sickness, which had so prostrated him, had been blessed to his soul. Thus the time passed on for another fortnight; the daily reading of the Scriptures, the hymns sung in the quiet summer evening, were truly enjoyed by Thomas; and now he could sit up for a short time each day, for the unusual quietude of his mind had done much towards his cure.

"How could I have lived so long with-

out a Saviour?" said he, one evening, to the Rev. Mr. M—— the minister; "for to look back, sir, on my late life, before it pleased God to put me in that bed, is dreadful; and I can truly say that I do not regret one pain, for it has been the means of my salvation. Had it not been for that, Nelly would never have come to read to me, and although at first I was wanting very bad to send her away, still I could not, and, dear blessed child as she is, she first taught me, by God's blessing, to bear my pain as sent from God?"

"Yes, friend," said the Rev. Mr. M——, "God in his mercy chooses his instrument, where we in our feeble judgment would not look for it; but remember that Jesus took a little child and set him in the midst of his disciples, and said, 'Except ye be converted and become as little children ye shall not enter the kingdom of heaven.' But I am afraid that I have talked too much to you for your present strength. Before I say good-night, let us offer our word of thanksgiving to Almighty God, and ask his blessing on the future. Let us pray."

Then the wife, the children, Nelly and I, joined in thanking God, who had through much affliction called this precious soul to know the riches of his grace; and the minister prayed that God would bless each member of that humble household, and also her who, though blind, had seen the glory of God, and leaned her faith on the crucified Son of God, even Jesus!

Next day was Saturday, Nelly's chief day for work with her Sunday-school scholars; so in the afternoon she came as I had desired her, that I might go with her as usual to the field to meet her pupils. There was alive with the sound that is always very dear to me—children's glad voices; but at our appearance, all was quiet, and Nelly took her place on the mound where I first saw her. It was marvellous to me how this girl gave to each scholar her lesson out of the words she had to repeat; truly God had blessed her missionary spirit, and given her knowledge from above, for every word seemed to go home to those addressed. After each lesson had been repeated, I read a short prayer of dismissal, and each head was bowed in humble thanksgiving.

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"And now, dear Nelly, where are you going?" said I.

"To the two old women in the almshouse, for they will expect me to read to them."

I saw that her heart was in her work, so I said nothing but to bid her not to stop too long and tire herself for the morrow.

Thomas gradually improved in strength, and now the house, or cottage, which was once the dirtiest and worst kept in the village, became the cleanest. Hope seemed born with religion in that poor home, and instead of a dirty, slatternly woman and two ill-kept children, there was cleanliness and sobriety. Thomas saw this in his rapid convalescence, and blessed God for having sent the blind girl to their roof; "for," said he, "wife, if Nelly hadn't read to me about Jesus, I should have died for want of hope and happiness; but now," drawing his wife to him, "please God I shall soon be well, and then the public won't have no more of me."

And he was true to his word, for now each Sabbath morning sees him and his wife and their children, neatly dressed and clean, wending their way to the village church. Among the worshippers, there is none more reverent and grateful than Thomas, who has good cause to remember "Nelly the blind girl."



Sabbath School Music.

A WRITER in the *Presbyterian* speaks sensibly and well of this important subject, as follows: "If you will teach the children of the church the music of the church, you will have leaders for the choir, and a host of singers for the congregation. And if any one should say, 'But the children do not like the music of the church, and will not sing it'—we should first enquire where that man obtained his knowledge of music, and of children, and how much he has of either. No greater mistake could well be made. Children can and are taught to sing the hymns of the church, and to sing them well, and to love them. Teaching them would of course not exclude some of the really excellent modern children's hymns and music, but it would shut out some of the nonsensical stuff with which our schools are flooded."

Children's Service.

My idea of a children's service, at least in ordinary cases, may be more simple than that of many others. The model appended is simply a brief of an actual service. I think it might be improved by the offering of the Lord's prayer by all present in concert, and perhaps by a short responsive reading. But I give it in its actual and almost extreme simplicity in order to show that a useful children's service can be held in any church, even where the scholars are very imperfectly trained.

The *objects* of this service, which ought to be held at least once in three months at the usual hour of morning service, may be thus stated: (1) To give children a special share in public worship—their portion in due season. (2) To interest them in public worship, and counteract the deplorable custom of non-attendance of children. It is a growing and crying evil. The Sabbath-school is hardly a blessing where it is made a substitute for Church services, so that children do not attend them. (3) Incidentally, to interest and draw grown people, and train the preacher to a simple, conspicuous style of preaching.

It is *essential to success* that teachers sit with their classes, and interest themselves to secure their attendance; that the school sit together, in the front part of the house; that such hymns and songs be sung as the school has previously practised; that an instrument—if only a melodeon—be near the school, and a leader in front of them; and that the preacher prepare a brief sermon, at least tolerably adapted to the comprehension of children. It is desirable to break this sermon into two or three divisions, with a verse or two sung by the school (rising) between. This will prevent fatigue. It is also desirable, if possible, that part of the regular Sunday-school singing, and so of the singing on these occasions, should be of hymns, with their own tunes, out of the Church Hymn-Book; and that the whole congregation should be invited to join in the singing—the children and youth of the school superseding (for the occasion) the choir.

A children's service, in a word, should simply be honest worship and instruction,

particularly adapted to children; and intended for the benefit of the whole congregation, while specially designed for the children of the congregation. Everything like clap-trap, exhibition, or show, should be sedulously avoided.

I am persuaded that any man fit to be the pastor of a Church can, with sufficient thought and labor, especially on the sermon, conduct a children's service once a quarter, however simple it may be, with profit to all concerned. Of course there are different degrees of talent in the speaker, and of discipline in the school; but this service need be denied the children of no congregation.—*Rev. J. W. Willmarth.*

Sunday-school Gleanings.

THE *Christian at Work* thinks that there is a wonderful difference in churches. "Some seem as if no children had been born in the neighbourhood for twenty years. Others are alive with interested young people." Another exchange, the *Sunday-school Journal*, urges that the children be brought by "homefuls" into the church, until their numbers and regular attendance will lead the pastor to provide something for them. But, as the *Independent* well remarks, "a child is willing to draw blanks once in a while as a sermon-hearer—for all of us do that—but he is not willing to draw blanks fifty-two Sundays in a year." The trouble is to keep those "homefuls" in the church for the length of time necessary to make an impression on the minister. Some of us have far outgrown childhood in the attempt.—The *Sunday-school World* has a correspondent who says that a friend of his while visiting in Chicago last winter heard so much of the Sunday-school lessons at the noon-day and evening prayer-meetings, and in conversation at the fireside, that he exclaimed: "It seems to me Chicago people have gone mad over the Old Testament!" It's the New now.—Never was a wiser caution given to Sunday-school teachers than that uttered by Prof. Stowe: "Never think that you thoroughly understand any portion of the Word of God."—A little girl once asked her mother if she did not think that Mr. Crafts was "very motherly." The title

became permanent, and his full address now is: "Rev. W. F. Crafts, V.M." Many a D.D. counts for less.—W. H. Jordan, in the *Sunday-school Times*, pertinently says: "Sunday-schools cannot be carried on without money any more than a cotton factory. Books, papers, light, fuel, maps, blackboards, etc., etc., do not come into the schools by a miracle, but by money. A piety that begets parsimony is a fraud. Shouting hallelujah over Sunday-schools will not buy Bibles and other requisites." The place for providing for all these necessities is in the calm deliberations of the committee on church expenses.—The *Baptist Teacher* thinks that the church does not do enough for its child-converts,—“its solicitude for them ceasing just as soon as they are gathered in, as if it had put into their hands a paid-up life insurance policy.” It insists that the church should “not only labour and pray to bring young people in, but after it has got them in to be no less solicitous to bring them out.”—It is Dr. Van Doren, we believe, who has called attention to the fact that the third command to Peter was: “Feed my little sheep.” Certainly that is the literal translation, so that the series, literally, would be: “Feed my lambs; tend my sheep; feed my little sheep,”—or, as Dr. Van Doren says, two sermons to one for the lambs.—“I ain't a-comin' no more after to-day,—I ain't a-goin' to be turned over to any fellow as turns up,—I like to have a teacher as belongs to you,” were the remarks of a scholar whose teacher could not stand Sunday dust, and heat, and rain, and mud, half so well as on week days.—A favorite motto of Mr. Caughey, the revivalist, was: “Knee work! Knee work!” and he used often to say: “Go to all the men who have brought blessings upon the world, and you will find that they have done their work largely on their knees. It is not us who do the work, but God working in us, with us, and through us.” So Spurgeon says: “If, my brethren, you want to break human hearts, learn from the old stone-breaker on the road, who, when he would break hard flint, kneels down to do it.”—The *Christian Intelligencer* believes that “getting the lesson by heart is next to getting

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it into the heart."——Dr. Curry made mention of a capital incident in his address at Chautauqua. He said that when an eminent and highly successful pastor was written for a copy of the constitution of his Sunday-school, he replied: "*I am too busy to come.*" Now if there were only more pastors to act as "constitutions" to Sabbath-schools we might have more organizations with life in them.——In enforcing the necessity of seeing that scholars understand all the words of a lesson, an old-time pupil says that for years he read a very well known sentence as: "It is not *meat* to take the children's bread and cast it to the dogs." He knew bread was not meat, and the puzzle to his childish mind was that anybody could think that they could so impose on the dogs. When some minister more thoughtful than others substituted, "It is not proper," then, for the first time, he discovered his error.——The Massachusetts *Teacher* says: "Teachers too often lose sight of the noteworthy fact that dull scholars are not to blame for their dullness any more than they are for the colour of their hair," and is rightly severe on those "who show a marked partiality for good scholars and a noticeable dislike and neglect toward those who are dull."——It is the *Journal and Messenger* that says some pastors visit their scholars so seldom that the superintendent feels the necessity of introducing them every time they come, by saying: "This is our pastor, who will now say a few words."



The Other Side of the Blackboard.

YONAHAM.

It is customary to speak of the bright and dark sides of things, but in reference to the blackboard its brightest side is very dark. However, it is here proposed to examine, in brief, that "other side."

1. On it the true order is often reversed, and Scripture is used to blackboard with, instead of using the board to illustrate truth. God's word is prostituted to serve the purposes of art. To such an extent is this true that Sunday-school chalkists

have complained of the New Testament lessons, as not being favourable for eye teaching.

2. On this "other side" you find an unimportant word, phrase, or even an allusion, made prominent and conspicuous, not because it serves as a hook to hang up a chart of truth, but because a tree, or a house, or a snake would look so well on the board. If creation had been the prerogative of these Knights of the Crayon, they would never have allowed existence to aught but *things*—tangible objects that might have their pictures taken. The whole realm of generalized thought, abstract truth and moral maxims would not have a place even among the possibilities.

3. Blackboarding every Sabbath by a mixture of crosses, and crowns, and cups—running-over, and snakes labelled Satan, and other devices of men, supposing that the lesson is thereby impressed upon the minds of the scholars. This is based on a shallow knowledge of mind, aside from the waste of time and distraction of thought produced.

In general, all blackboard efforts that draw attention to themselves instead of the lessons or truths they illustrate, are on this "other side." If any acrostic is clear and pointed, it may make a marked impression; but if followed by another next Sabbath, and still another the next, and so on to the end of the artist's genius, it were better that unimportant thought had been plainly written in the plainest letters.

It might be a question what to put on the favorable side, if all the above belong on "the other." The numbers of hymns, Scripture references, some announcements, statistics, etc., are always in place; and any word, phrase, sentence, mark or picture that explain illustrate, or fix the main point or points to be taught.

While the stomach may be the shortest route to some people's hearts, the hand to others, the eye is perhaps the easiest and most available avenue, and should be employed in many ways; one of which is the blackboard.

It is needless to say that the above board is not reversible, and that "the other side" should face wall-wards.—*Sunday-school Helper.*

Working For Jesus.

ALL the bright summer afternoon Mary sat busily sewing. Her companions were were playing upon the lawn. Why did she not join them? She was making a dressing gown for papa, and wished to have it finished up on his return home. It was almost dark when the last stitch was taken, and Mary carried her work to papa's room, and placed it on a chair by his bedside, with a little slip of paper pinned upon it, on which was written, "For my dear papa, with the love of Mary."

"Mary, Mary!" called the girls.

"Yes, I am all ready," she answered; and away she ran to join them.

"How happy you look, after sewing all the afternoon, too! Do you like to sew for so long a time?"

"No, but I have been working to-day for papa, and it has seemed very pleasant. I love him so much that nothing seems hard that I can do for him."

"That is what Miss Alice, our Sunday-school teacher, told us," replied Annie. "She said love made labour light."

"And she also said that it was just so in working for Jesus," added Fanny.

"Working for Jesus! what do you mean?" asked Carrie.

"That if we love Jesus we shall seek to please Him. If we are kind and loving, and try to do good to others, this will be working for Him."

"Will Jesus be pleased with us if we do so?"

"Yes," said Mary; "more pleased than papa will be when he sees the gown that I have made for him."

"I wish that I loved Jesus," said Carrie.

"You cannot help loving Him if you will only think how much He loves you. He died for you," said Fanny.

"I think the more we do for those we love the better we love them," said Mary. "And if we will try every day to work for Jesus in every way that we can, we need not fear but we shall love Him."

"Let us begin now," said Fanny; "and let us ask Jesus to teach us the way that that we can please Him best."

Yes, let us all try, you and I, to live every day working for Jesus.

Feed My Lambs.

BY ISA KER.

CHRIST unto Peter said, If thou wouldst prove Me,

How deep thy love may be;
My lambs, the little ones loved of My Father,
Take thou in charge for me.

'Twas not some task of wondrous risk and daring,
He gave His truth to prove,
Some deadly warfare, trial of mighty prowess,
The ordeal of his love,—

Love only learned through tender close communion

With him who is its source;
Love which in single-hearted self-forgetting
Counts earthly gain but loss.

Agonies have passed since Judah's silent mountains
Echoed these words of love;
Yet still in calm authority they're shining
All earthly laws above.

Through the long centuries His words are sounding,—

Glad-hearted we obey,
Making our own the sacred work our Saviour
To Peter gave that day.



Stamp the Wax while Soft.

WAIT until it is cold and you apply the seal in vain. Hard and rigid, it refuses to receive impression. This fact invests with thrilling interest the early religious training of the young ere sin palsies all sensibility to sacred things. Commence in time, and how easily can Christ's image be stamped on the heart of a child. As naturally as mother-love will Christ-love grow and produce its rich fruits. Hold up his life-picture to be seen and accepted by the young. The spirit of a child is not unlike the artist's sensitive picture-plate that stands ready to be daguerretyped upon its polished surface whatever comes within its view. With what intense solicitude, then, should every parent see that the dear little ones have Christ stamped upon their souls as early as possible. Have His character as the central figure in each one's photograph life-album, and you may rest assured that an unseen but irresistible charm will follow such a child's footsteps through life, and at its close open to him the blessedness of the sun-bright clime. Re-

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member that early religious training is no sickly sentiment, but the highest philosophy. Not only revelation, but nature, abundantly attests its wisdom. Does not the skilled hand bud the tender twig with the fruit it should bear? Is it not common sense to go to the fountain head and guide the current of the stream? Is it not true that we lay hold upon the young tendrils of the shooting vine to train them as we would have them go? May we not, then, whether parents or guardians, teachers or preachers, redouble our efforts in leading the young to accept the pearl of great price?

The Teachers' Meeting in a Country Sunday-School.

MANY superintendents of country Sunday-schools, who wish they could have a weekly teachers' meeting, think it quite impossible to get their scattered teachers together at any central point on a weekday evening; so they count such a meeting out of the question in their fields of labour. Now if the teachers cannot *all* assemble at one point, they can at least gather in smaller groups, as for neighborhood prayer meetings, in different portions of their school field, and thus help one another in the prayerful preparation of their lessons. This plan is practicable in almost every circuit. It is followed successfully where nothing else seems likely to succeed.

Where this is the method for the weekday evening teachers' meetings, it may be well to bring all the teachers together at some convenient hour on Sunday, at the Sunday-school, before the school session, that they may compare notes and be brought to see eye to eye in their common work. Many schools have their teachers' meeting on Sunday. In some country circuits, where the school meets in the afternoon, the teachers' meeting is held for an hour before the forenoon service, the teachers leaving their homes the earlier to secure this privilege of conference with their co-workers before going to their classes.

If the teachers' preparation meeting is rightly valued it will be secured, in one way or another, in city and country.

When superintendents and teachers feel that they must have it, they will find a way to bring it about, however widely scattered may be their homes.

The Name of Jesus.

I HAVE a word of five letters, but no sheet is white enough on which to write it, and no pen good enough with which to inscribe it. Give me the fairest leaf from the heavenly records; give me the pencil with which the angel records his victory, and then, with my hand strung to supernatural ecstasy, and my pen dipped in the light of the morning, I will write it out in capitals of love: "J-E-S-U-S." It is this One, infinitely fair, to whom you, oh sinner, are invited. Christ is waiting for you, waiting as a banquetter waits for the delayed guests; the meats smoking, the beakers brimming, the minstrels with fingers on the stiff string waiting for the clash of the hoofs at the gateway. Waiting for you, oh sinner, as the mother waits for her boy who went off ten years ago, dragging her bleeding heart along with him. Waiting. Oh, give me a comparison intense enough, hot enough, importunate enough to express my meaning; something high as heaven, and deep as hell, and long as eternity. Not hoping that you can help me with such a comparison, I will say, He is waiting as only the all-sympathetic Christ can wait for the coming back of a lost soul.

—Talmage.

Mothers with their Boys.

KEEP home bright, mothers! A lady was at the sea-shore last summer, whose four boys, aged from eight to sixteen years, were the theme of even the busiest tongues. Such manly boys, so obedient, so thoughtful of mother and sister, such perfect gentlemen without a tinge of *manishness*. Boys who could act like men in the parlour but were full of fun and play in the field; who seemed innocent of late hours, rich dishes, and champagne, and yet could be thoroughly at ease while they walked and talked with the girls of their

age, or conversed with their elders. The secret leaked out one day. Mrs. S— spent many of her evenings at home with her boys in the parlour, and while she played "young lady," they made calls upon her. She did not tell us so, but we do not doubt for an instant that sweet lessons of politeness, purity, and that highest gentlemanliness, religion, were interspersed with the "little nothings" talked during these "calls."—*Sunday-school Times.*

The Sunday School Banner.

TORONTO, FEBRUARY, 1875.

Sunday School Libraries.

THE importance of these great educating agencies is not duly realized. They furnish, in many places, not only almost the entire reading of the juvenile population, but a very large proportion of that of the adult population. In many parts of the country there would be an absolute dearth of books but for the Sunday-school libraries. There are probably not less than half a million of Sunday-school books in circulation, and these are read, on an average, at least once a month, thus raising their practical efficiency to that of 6,000,000 volumes in the homes of the people. And they circulate in the remotest hamlets in the country. They are welcome visitors to the log house of the backwoods settler, and to the humble cottage of the toiling artisan, and everywhere they bring gladness, awaken intelligence, and cultivate both mind and heart.

We can scarcely conceive of any moral or intellectual agency carrying on its operations at so slight a cost. Our Sunday-school literature, it is true, may not be all of the high class character that is desirable. It is impossible but that in such a number of books some may be

inferior in style, or even objectionable in teaching. The utmost vigilance should be exercised to prevent the intrusion of such. In order to assist Sunday-schools in the selection of suitable books, the Sunday-school Committee have prepared a list of books that have been carefully read by some one or other of the Ministers, and personally guaranteed as unobjectionable in tone and teaching. This list of "winnowed Sunday-school books" at present includes about two hundred and thirty volumes, and additions to the number will soon be made. It will shortly be printed, and a copy sent to each Sunday-school, as far as its address is known. If any teachers or superintendents are acquainted with any really good Sunday-school book not on the list, they will confer a favor by sending its name, with that of the publisher, to the Secretary of the Sunday-school Committee, the Rev. A. Andrews, Tilsonburg, Ont.

The Committee is anxious that only first class books should be found in our Sunday-school Libraries. It is above all desirable that the scholars should acquire a taste for something better than the weak and often silly story books that form so large a proportion of some libraries. A persistence in such reading will weaken instead of strengthening the mind, and will give a life-long disgust for all sound and solid studies. There are multitudes of books teeming from the press, of absorbing interest, of useful information, that will enrich both the head and heart of the reader. They may cost a little more than the poor and cheap, which sometimes finds its way into Sunday-schools, but it is false economy to starve the children's souls and minds when abundance of wholesome, intellectual and spiritual food is to be obtained. It is always cheapest to "get the best."

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WE are glad to find that the BANNER and BEREAN LEAVES are increasingly popular. We shall endeavour to make them thoroughly worthy of the support of our friends. The large amount of additional matter makes the BANNER of permanent value to Sunday school workers. It is now one-fourth larger than the New York SUNDAY SCHOOL JOURNAL, is one of the largest, and we will try to make it one of the best Sunday-school papers published on the continent.

We shall be glad to receive short contributions for the Department of Sunday school Work, or any hints or suggestions to Sunday school workers.

Literary Notices.

WE have received the announcement of the INTERNATIONAL REVIEW, to be published by A. S. BARNES & Co., New York and Chicago. Price \$5 a year, or \$1 per number. The January number contains an article by Dr. McCosh, on "Ideas on Nature overlooked by Dr. Tyndall," which will be worth the price of the number. Other important contributions by distinguished American and foreign authors are promised.

THE NEW ENGLAND JOURNAL OF EDUCATION (Boston, Mass., \$3 a year) represents four previously existing Teachers' papers consolidated into one. It seems to be vigorously edited, and would be of undoubted service to the teaching fraternity.

ILLUSTRATED BIBLE STUDIES. C. H. HOWARD & Co., 151, 153 Fifth Avenue, Chicago, offers a new feature in a large quarto Engraving of one of Dore's marvellous scripture pictures. It is intended for teachers and older scholars. Price \$1, or, with 15 cents for mailing, two fine chromos additional.

Scripture Lessons.

International Lesson Department, 1875

FIRST QUARTER—LESSONS ABOUT JOSHUA.

SUNDAY, FEBRUARY 7, 1875.

LESSON VI.—ACHAN'S SIN.—Josh. 7. 19-26.

Berean Notes on the Lessons.

I. GENERAL STATEMENT.

Alas that the victory of Israel should be so short-lived! From Jericho to Ai is but about ten miles; but what a distance between the conquering army in chapter six and the repulsed army in chapter seven. The TITLE of the lesson points to the sinner, the TOPIC to the sin: "*The Sin of Covetousness and its Consequences.*" The GOLDEN TEXT gives faithful warning to us: "*Take heed and beware of covetousness.*" In the OUTLINE we notice, 1. THE SIN CONFESSED; 2. THE SIN PUNISHED; the whole subject indicating the DOCTRINE of *The General Judgment*, when all sins shall be brought to light, and all sinners not repentant sorely and finally and forever punished. How will it be with you, dear teacher, and with your class?

II. NOTES, ILLUSTRATIONS, AND LESSONS.

ACHAN, ver. 19, called in 1 Chron. 2. 7, "ACHAN, the troubler of Israel, who transgressed in the thing accused." MY SON. Joshua speaks tenderly and pityingly. (1) *God is love. Our sorrows come from our own sins, and not from his desire to afflict.* CONFESSION. 1. To God; 2. To man. Thus give GLORY to God that His justice may appear. INDEED, I HAVE SINNED, ver. 20. Mournful words—not of self-relenting and true repenting, but enforced by the certainty of exposure and of punishment. Remorse burns in every letter. O, the cry of the doomed soul—"I have sinned," when all hope is gone! (2) *The sinner must sooner or later confess—if not now, certainly at the judgment.* I SAW . . . COVETED . . . TOOK . . . HID, ver. 21 (3) *See the gradual development of sin*—the look, the longing, the having, the hiding. Beware, teacher, and bid your pupils beware, of the look that

leads to sin. (4) *The life of faith "looks not at the things which are seen."* See for what Achan bartered his soul's peace, his family's life, his nation's prosperity—1. A GARMENT; 2. SILVER; 3. GOLD.

A rich cloak wrought in Babylon. These were very elegant, as pictures now remaining testify. "The figure of a Babylonish king, of a period three hundred years later than Achan, engraved on a large black stone in the British Museum, represents him clad in a large outer robe embroidered in a very elaborate and delicate pattern."—*Dr. Crosby.*

(5) *Many a soul has been ruined by excessive love of dress.*

The silver was worth probably less than \$200. One authority says £33 sterling, another 120 silver dollars, "at that day worth probably twenty times what it is worth to-day." The gold was a tongue or bar of gold worth less than \$300. What a sacrifice!

(6) *How many souls sell their birthright in time and eternity for a little money.*

"Covetousness is called 'the lust of the eye,' and by this window much wickedness windeth itself into the heart."—*Trapp.*

MESSENGERS . . . RAN. The confession to be corroborated. The treasure to be exhibited, the whole sin to be brought into the light. (7) *Every secret sin shall be made manifest. Nothing can be perpetually hidden.* Your sins, dear pupils, must come into the broad daylight some time! BEFORE THE LORD at the tabernacle. How worthless and accursed did these things seem in contrast with the purity and glory and beauty and divine power of the tabernacle! (8) *The divine holiness in the presence of which our sins shall stand at the last day will show them in their true character.* UNTO . . . VALLEY OF ACHAR. A place of trouble. 1. To all Israel; 2. To Achan; 3. To his family. Achan in Achar—the troubler in trouble. (9) *God will punish sin;* (10) *Our sins bring trouble to all who are connected with us.*

When a man commits any sin by which he is disgraced his whole family suffers. A defaulter, a murderer, an adulterer, etc.

"As a question of fact it is difficult to conceive that Achan's family would have been ignorant of his guilt."—*Groser.*

O Lord, for the sake of thy dear Son, awaken us to a sense of our sin and danger, and may we seek in thee pardon and holiness!

An English Teacher's Notes on the Lessons.

Here we have one of the subjects which so greatly try a teacher's ingenuity—the story being so familiar and the moral so obvious, that before the lesson begins the scholars know all about it. But there is one advantage about such a familiar subject. Scarcely any time has to be devoted to the explanation of the passage, and the application can be of the fullest and most detailed character. In the present lesson the teacher's task will be to illustrate in the most practical way, according to the age and circumstances of his scholars, first, the character of sin, and then its consequences.

I. Two features in sin's character are shown in the story of Achan.

First, there is the insidious growth of sin. See the four words in ver. 21: "saw," "coveted," "took," "hid." Each is significant.

"Saw." The eye an inlet of temptation. (This may be illustrated by "Eye-gate," in Bunyan's *Holy War*.) Here the teacher should dwell upon the actual evil things on which the eyes of his scholars are likely to rest, and exemplify the dangers of them. And note David's prayer, "Turn away mine eyes from beholding vanity," (Psa. 119. 37,) and Christ's counsel, "If thine eye offend thee, pluck it out," (Matt. 5. 29, which means, Be as if you were blind.

"Coveted." Children generally see no harm in merely wishing for something not their own, provided it goes no further. But, first, Achan's case shows that we cannot insure its going no further; and, secondly, supposing it does go no further, still it is a sin, for the command is, "Thou shalt not covet."

"Took." No doubt Achan agreed with himself that as the owner of the booty was killed, there was no theft in taking it; besides that the victors might fairly claim the spoil. There always are excuses for sin. But the testing question is, "Would you like others to see you doing this?" which introduces the next word:

"Hid." Ah! Achan might make excuses to himself, but he was ashamed to let others know what he had done. How exactly like boys and girls who sin in secret!

Thus we see how one sin leads to another. It is like sliding down the side of a mountain; once let yourself go and there is no stopping. The only sure course is *not to start*. "Keep back thy servant from presumptuous sins." Psa. 19. 13.

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The second feature of sin's character is that it is so *complex*. What was Achan's sin? The Golden Text suggests to us to call it covetousness; and even if we confine our thoughts to that sin we shall find plenty to say about it. Every boy who has envied another his pocket knife, and every girl who has longed for as bright a ribbon as her companion, has been betrayed into it. But we see in Achan's case how many sins are really involved in the committal of what seems one. Disobedience—dishonesty—deception: here are three that lie on the surface. Sacrilege also he was guilty of; for the riches of Jericho were to "come into the treasury of the Lord," (6. 19,) so that he "robbed God." And so it is with every sin we commit, it is sure to be the breach of more than one commandment.

II. The consequences of sin as shown in this narrative are threefold:

1. It paralyzes our spiritual warfare. There could be no more successful fighting against the Canaanites till Achan's sin was put away from Israel. And so it is with us. Yield to one sin, and you cannot fight against another. Every teacher, with a little reflection, will be able to illustrate this.

2. It brings trouble on others. See how Israel suffered through Achan's sin. Does this seem strange or unfair? Anyhow, it is the fact; look at a drunkard's children, for example. The fact is, we are all bound together with so many ties that we are like a vast and complex piece of machinery. Touch one spring, or move one wheel, and you set in action a series of causes and effects of which you never dreamed. And what is more, *You can't stop it.*

3. It incurs certain punishment. What punishment? Misery of mind—think of Achan's! Disgrace—think of Achan's! Death—think of Achan's! An accursed name when you are gone—think of Achan's!

But let not this gloomy subject end gloomily. If the lesson is successful all must acknowledge that, in one way or another, they are Achans. What then?

First, as to the past: "The blood of Jesus Christ, his Son, cleanseth us from all sin." 1 John 1. 7.

Secondly, as to the future: "He is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." Jude 24.

For Senior Scholars.

I.—THEMES FOR BIBLE READINGS.

1. *The Sin of Covetousness.* Psa. 10. 3; 1 Tim. 6. 10; Eph. 5. 5; Col. 3. 5.
2. *The Sin of Covetousness.* Eph. 5. 3; 1 Tim. 3. 3; Ezek. 33. 31; 2 Pet. 2. 14.
3. *The Source of Covetousness.* Prov. 21. 26; Rom. 1. 29; Mark 7. 22. 23; Psa. 39. 6; Eccles. 4. 8.
4. *The Emblems of Covetousness.* Prov. 30. 15. sa. 56. 11; Ezek. 22. 27; Prov. 1. 19; 28. 22; Hab. 2. 5.
5. *Ehortations Against Covetousness.* Luke 12. 15; Matt. 19. 22; Prov. 28. 16; Hab. 2. 9; Heb. 13. 5.
6. *The Punishment of Covetousness.* Job. 20. 15; Isa. 57. 17; Jer. 22. 17-19; Micah 2. 2, 3; Isa. 5. 8.
7. *Examples of Covetousness.* Josh. 7. 21; 1 Sam. 2. 12-14; 2 Kings 5. 20-24; Matt. 26. 14, 15; Jude 11.

II.—SEED-THOUGHTS.

1. Was Joshua probably aware of this great sin when he sent men to Ai with a view to prosecute the war?
2. Did God intend to reprove Joshua for his prostration and humiliation, or for a reflection upon Providence?
3. In God's covenant did he apprise the people what would follow if they took spoils?
4. When defeat came what should Joshua have done?
5. What was the sin *in the heart* that caused this outward crime?
6. Can you name *any* sin that does not originate in the *heart* sin which caused this?
7. Does God bring on us *public* and *private* calamities for our *secret sins*?
8. If so, what should we do when these calamities occur?
9. Is it possible Achan would have been forgiven had he *owned* his guilt before detected by lot?
10. What may occasion spiritual barrenness in many Churches?
11. What view is here given us of *sin* and its results?

III.—DOCTRINE.

"*The General Judgment:*" Gen. 18. 25; Eccl. 11, 9; Acts 24. 25; Matt. 25. 31; John 11. 24.

The Primary Class.

Call up the events of the last lesson, especially the command of God as given in chapter 6. 18, 19. All the spoils they took from the conquered city of Jericho were to be given into the Lord's treasury. But there was one man that disobeyed. He was a soldier. Can any of you tell his name? *Achan*. He took something that ought to have been given up to God. This was displeasing to the Lord, and it was not very long before some of the fighting people of the land overcame God's people in battle, because God would not be with his people while this wickedness was among them. [Here briefly describe the mode by which Achan was detected. This will bring the class to the lesson for the day.]

The teacher may notice, *First*, Achan's Confession. It would have been better for him if he had confessed before he was found out. He was probably more sorry for being found out than for having sinned. It is often so with children. [Give illustrations of this.] In his confession we may see the growth of his sin; for sin grows just as plants grow. 1. He *saw* the valuable things. There was nothing wrong in this, for he could not help seeing them. Wrong doing and right doing sometimes begin at the same place, like the forks of two roads. 2. He *coveted* them. That is, he wanted them for himself. Just here he took the wrong road. If he had wanted them for God, he would have taken the right road. 3. He *took* them. That is, he took them for himself, when it was his duty to take them for God. Thus he went further yet in the wrong road. 4. He *hid* them. He did not want to be found out. What a foolish man to forget that God saw him all the time. *Secondly*, The Recovery of the Goods. Joshua had them all brought out in the presence of the people. How ashamed Achan must have felt when he saw them. After all his trouble in hiding them, here they were, where everybody could see them. There is a day coming when every sin will be seen, just as these stolen goods were seen. *Thirdly*, His Punishment. It was a terrible one. Where was he taken? What was done to him? What kind of a monument was put over his grave?

Several points may be illustrated by this history. 1. Sin grows in the heart. [Here drill the class in the four stages of growth in the case of Achan, as already pointed out in the lesson. To help their memory put this on the blackboard :

SIN 1. As they respond, [write opposite,
2. (1) *Saw* ; (2) *Coveted* ; (3) *Took* ; (4)
3. *Hid*.] 2. Sin will surely be found
4. out. Even if you hide it from
everybody else you cannot hide it from God.
3. Sin brings sorrow. It may for a while give
pleasure, but the sorrow is sure to come sooner
or later. 4. Sin ought to be shunned. Get
out of its way, as you would get out of the
way of a snake or a wild beast. [Here let the
class repeat the Golden Text.]

It will be found a good exercise now to go back to the starting point of Achan's sin, where he came to "the parting of the ways" where he "saw" the valuable articles, and show, by questioning or otherwise, what he ought to have done with them, and what would have been the results to him if he had pursued this better course.

BY LUCY J. RIDER.

I only need to speak the word "Jericho," and you all remember about the rich city with high walls around it, and how those walls fell down at the shout of the Israelites, after they had marched around them in silence so many times. And you remember how very wicked the people in Jericho were. Now, on account of their great wickedness God told Joshua that Jericho and everything in it was accursed—all the people were to be put to death, and all the grand houses and furniture and clothes should be burned; while the gold and silver was to be given to the Lord; that is, it was to be put with the holy ark and carefully kept. No man was to keep anything for himself; if he did, the curse that the Lord had pronounced against Jericho would come on him. Joshua told all the people, and I suppose they all meant to obey the Lord; but one man—his name was Achan—happened to see a lump, or wedge, of gold, with some silver and a beautiful garment, and the wicked thought came into his mind that he would not give them to the Lord, but would keep them for himself. "It won't do any harm," thought he, "for I will hide them, and no one will know it." So he carried them home, dug a hole in the ground under his tent, and hid them there. He thought he was safe, for no one saw him do it but his own family, and they would not tell; but he forgot about God—God saw him. Everything went on as usual for a while, but ah! punishment always comes after sin, and Achan's punishment was coming.

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Not long afterward the army of the Israelites was terribly beaten in a battle with the Canaanites. Thirty-six men were killed, and the rest came rushing back to the camp in great dismay. Joshua fell on his face before the ark of the Lord and cried, "Alas! alas!" Now, why were the Israelites conquered in battle? Because the Lord did not help them. But why did he not help them? Because there was sin in the camp. That one man, Achan, had brought all this trouble upon the people. It was on account of his sin that those thirty-six men were killed. Wasn't he a murderer as well as a thief?

The Lord told Joshua that this trouble had come because some one had sinned, and he told him how to find out who was the guilty man. So Achan was found out, and brought up before Joshua and all the people. "Tell me now what thou hast done," said Joshua. Then Achan confessed what he had done, and told where the things were. Joshua sent messengers, who ran to Achan's tent and dug up the floor, and there were the things, just where Achan had hid them. Then Joshua said to him, "Why hast thou troubled us? The Lord shall trouble thee this day." So they took him and the wedge of gold and the silver and the garment that he had stolen, and all his other property, and all the people who had known about the theft, and brought them to a valley outside the camp, and there they burned all his things with fire, and then threw great stones on him till he died! Afterward they raised a great heap of stones over him to mark the spot, and to make the people remember that God will surely punish sin. Poor wicked Achan! He did not think that his one sin would bring all that trouble on him. And it is just so now; no one knows how much trouble a single sin will make. But can it be possible that when we do wrong we are anything like Achan? Yes, all Achan did was to touch something that God had cursed, and we know that God has cursed all sin.

Achan's punishment did not come right off, but it came after a while. God did not forget; and it is just so now. Wicked men and boys and girls may be punished very soon, or they may live years, and even all their life-time, and seem to get along just as well as good folks. But God never forgets. By and by, after they die, their souls will all be called before God—as Achan was before Joshua—and then he will judge them and punish them for their sins.

But we have all sinned—we have all done something wrong—is there no way to be saved? O, yes, we all know what it is—go to Jesus and ask him to forgive all our sins; then we shall be happy while we live, and safe when we die. Are there any little children here who want to ask Jesus, now, with me, to take away all our sins, and make us his own loving, happy children? Prayer.

WHISPER SONG.

Keep thy heart from sin,
Little child,
Little child,
Pure and clean within,
Undefiled.

Lord, we bring to thee
Heart and voice,
Heart and voice
We will sing to thee,
And rejoice.

SUNDAY, FEBRUARY 14, 1875.

LESSON VII.—EBAL AND GERIZIM.—Josh.
8. 30-35.

Berean Notes.

I. GENERAL STATEMENT.

After Achan suffered at Achor, Israel moved on Ai and captured it. From Ai the people passed northwardly about twenty miles (*air-line*) to the lovely valley between the two mountains—Ebal and Gerizim. Now in the heart of the land a choice is to be made. To be "in the land" was not enough. To be "in the Lord" was necessary. To possess territory is one thing; to possess moral strength and dominion altogether another. Circumstances will not make man happy. Personal, deliberate choice is indispensable. So now the people are required to make (as the TOPIC states it) *Solemn Choice between Life and Death*. To enable them to do this God said through his servant, (in the GOLDEN TEXT) "*I have set before you life and death, blessing and cursing.*" Standing between the two mountains, Ebal and Gerizim, the people give in striking and impressive symbol an illustration of the DOCTRINE, *The free agency of man*. The scene between the mountains is divided by our OUTLINE into two points: 1. THE ALTAR; 2. THE SERVICE. [Consult LESSON COMPEND. Also FREEMAN: Inscriptions on Monuments, 211, 414. FOSTER: 5004, 1857, 654, 1392, 5080.]

II. NOTES, ILLUSTRATIONS, AND LESSONS.

(1) Place described : Deut. 11. 29, 30 ; 27. 4 ; Josh. 8. 30.

(2) Altar described : Deut. 27. 5, 6 ; Josh. 8. 30, 31.

(3) Writing described : Deut. 27. 2, 3, 8 ; Josh. 8. 32.

(4) Offerings described : Deut. 27. 6, 7 ; Josh. 8. 31.

(5) Position described : Deut. 27. 12, 13 ; Josh. 8. 33.

(6) Service described : Deut. 11. 29 ; 27. 14-26 ; Josh. 8. 34.

(7) Congregation described : Josh. 8. 35.

2. THE PLACE OF THIS INCIDENT.

In the heart of Palestine, seventy-five miles south-west from Dan, and sixth-hundred north-west from Beersheba, twenty-five from the Mediterranean Sea on the west and twenty from the Jordan on the east. A narrow but verdant, fertile, and lovely valley among the mountains of Ephraim—the valley itself one thousand six hundred and seventy feet above the Mediterranean Sea, with Ebal, a rugged mountain on the north, rising nine hundred and eighty feet above it, and Gerizim on the south, rising one thousand and thirty feet. Here Jacob came and bought land and lived for a time. "Now Jacob's well was there." John 4. 6. And JESUS was also there !

3. THE SCENE AT THE TIME OF OUR LESSON. The immense multitude—a sort of triumphal excursion into the new-won land. "Eat there, and rejoice" (Deut. 27. 7—but it was to be a religious feast)—"before the Lord." The people with their elders, judges, and altar officers crowded into the valley—dividing themselves, six tribes toward Ebal and six toward Gerizim. Deut. 27, 12, 13. In the centre the altar, and the Levites with the priests. Joshua read (Josh. 8. 34), and the Levites to all he people reiterated, (Deut. 27. 14.) and to the cursings all the people answered and said "Amen." Blessings also were read, (Josh. 8. 33, 34,) but where were the amens sounding from Mount Gerizim? Scripture is silent. It records not one responsive "So be it" to blessings earned by the obedience of fallen man. (Read Deut. 27.) Man may justly assent to "all the judgments" (Exod. 24. 3) of God's law, but they who remain under the law remain under its curse. (Gal. 3. 10.)

Dr. Thomson, author of "The Land and

the Book," says : "I never stand in the narrow plain, with Ebal and Gerizim rising on either hand to the sky, without involuntarily recalling and reproducing the scene. I have shouted to hear the echoes, and then fancied how it must have been when the loud-voiced Levites proclaimed from the naked cliffs of Ebal 'Curse !,' etc., and then the tremendous 'Amen' tenfold louder from the mighty congregation, rising and swelling, and reaching from Ebal to Gerizim, and from Gerizim to Ebal."

4. LESSONS AND OTHER SUGGESTIONS.

(1) This scene a pleasant memorial of the departed lawgiver ; (2) A beautiful scene of consecration ; (3) A most effective *object-lesson*—the mountains—the altar—the law—the writing—the responses ; (4) A true *preparation-class* for old and young ; (5) A "Bible-reading ;" (6) A good time for renewal of consecration—just after a victory and just before a series of terrific battles ; (7) The value of *God's word* to a nation ; (8) Every Christian should be an altar covered with the word of God ; (9) The Jewish altar on Ebal, ours on Gerizim—cursings by the law—blessings by the Gospel ; (10) The terrible necessity of choice which no human soul can escape ; (11) The strong incentives to a wise choice furnished by our heavenly Father ; (12) We should early lead our children to the place of Decision.

English Teacher's Notes.

Geographical illustration, though useful in its way in a Sunday-school lesson, may be overdone. For instance, the exact route of the Israelites from Rameses to the Red Sea, or the true site of Kadesh, are points of great interest to the Bible student ; but no teacher should spend precious time in discussing them in class unless he have exceptionally intelligent senior scholars who enjoy the study of a map. But occasionally we come across a passage of Scripture the exposition of which is greatly assisted by a vivid geographical description ; as, for instance, the account of the death of Moses in Deut. 34, and the parable of the Good Samaritan's benevolence on the wild road "down" from Jerusalem to Jericho.

Now the passage appointed for to-day's lesson is really unintelligible without some knowledge of the localities it refers to ; so that here is a case in which the teacher cannot be too careful in getting up that knowledge, or too particular in communicating it even to younger children. In two respects the geography is important :—

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1. Mounts Ebal and Gerizim are in the very heart of the country. How came the Israelites there when they had only conquered two cities, and had as yet scarcely any footing in Canaan at all? The geographical answer is that from the deep Jordan valley where they were encamped several steep passes run up into the hill country; and that the capture of Ai laid open to them the very pass leading up toward the plain of El Mukhna, (Moreh,) from which the two mountains rise. But this is of little consequence. The important point is, that the moment Joshua could get up to Ebal and Gerizim, he did, *at any risk*. Why? Because God had commanded the people to go there when he had brought them into the land, and there solemnly proclaim the blessings and curses of his holy law. Deut. 11. 29. To obey this command was Joshua's first thought; and disregarding the powerful enemies on either side, who might easily cut off his retreat, he fearlessly thrust himself and his army—yes, and the women and children too, (ver, 35)—like a wedge, between them in order to reach the appointed spot. Joshua was a good general; he knew the risk he ran; he made no attempt to stay up there, but went back again to Gilgal in the valley as soon as the solemn service was over, and then proceeded to conquer the country in regular military fashion; but obey God *he would*, at all costs; and it is very likely that the reason of his attacking Ai next after Jericho was that he might open the way to accomplish his purpose.

Now here is a most striking example of faith and courage, which we entirely miss without a knowledge of the geography. The application to our every-day life is obvious. A course lies open before us which is manifestly the path of duty, but it is one from which flesh and blood shrink. Conscience whispers, "*This is the way; walk ye in it;*" and the real peril is not in going on, but in standing still, because only by going on can we insure God's presence and protection.

2. Here are two great mountains. Six tribes crowd the slopes of Gerizim, and six tribes those of Ebal, (see Deut. 27. 12, 13,) the two mighty masses of people confronting each other across the valley of Shechem, with the well of their father, Jacob, in sight. But what voice can make itself heard over that vast natural amphitheatre? Surely here is an undoubted error in that Bible you boast so much of! So

sneered the infidel formerly; but traveller after traveller in recent years has tried the experiment, and found the remarkable phenomenon that the quietest reading on one side of the valley can be distinctly heard on the other. In the very last book on Palestine published in England, *Those Holy Fields*, by Dr. S. Manning, of the Religious Tract Society, we read:

"We tried the experiment under the most unfavorable circumstances. A very high wind was blowing down the valley, carrying away the sounds from us. Neither of the readers had powerful voices. And yet, not only could we who remained in the valley hear them, but they heard one another with sufficient distinctness to read alternate verses, each beginning where the other left off."

Such a description as this read or told to the children will greatly increase their interest in this lesson.

Then will come the question, "As the people listened, what did they hear?" Let some of the blessings and curses be read and explained, adapting them to the circumstances of child-life in the present day. And then an impressive application may be worked out to close with by referring to the still vaster multitude that will be divided into two portions and set on opposite sides of Christ's judgment-seat at the great day, when to one side will be addressed the words, "Come, ye blessed," and to the other, "Depart, ye cursed."

For Senior Scholars.

1. THEMES FOR BIBLE READINGS.

1. *The Valley of Shechem.* Gen. 12. 6, 7; 33. 18 19; 37. 12; Josh. 24. 32.
2. *The Assembled Multitudes.* Deut. 27. 11; Josh. 24. 1; Jud. 9. 7, 31; John 4. 5, 40.
3. *The Line of Division.* Eccles. 8. 12, 13; Mal. 3. 18; Matt. 3. 12; 25. 32, 46.
4. *The Blessings of the Law.* Deut. 28. 1-8; Psa. 1. 1-3; Matt. 5. 3-12; Rev. 19. 9; 22. 14.
5. *The Cursings of the Law.* Deut. 27. 14-25; Psa. 1. 4, 5; Gal. 3. 10; 1 Cor. 15. 22; Matt. 25. 41.
6. *The Place of the "Little Ones."* Exod. 12. 26, 27; 13. 14; Deut. 31. 12; 2 Tim. 3. 14, 15; Matt. 19. 14.
7. *The Important Choice.* Exod. 22. 26; Josh. 24. 15; Prov. 1. 29; Luke 10. 42.

II.—SEED-THOUGHTS.

1. In the first attack, what was the cause of Israel's defeat before Ai?

2. How was that stain blotted out?
3. Who ordered and who executed the second and the successful assault?
4. If God promised to deliver Ai to Joshua, why were necessary so much wisdom and strategy?
5. What followed the unsuccessful and the successful attacks?
6. Was this altar built on account of this victory, or in consideration of their arrival in the land? (See Deut. 27.)
7. What Law was here rehearsed? (See Deut. 27. 14, 15, 16.)
8. For whose special benefit was it engraven?
9. What renders this event so very impressive and solemn?
10. To what were all the people to say, *Amen!* (Deut. 27. 16, 18.)
11. What does this *curse* and *blessing* represent in God's whole economy?
12. How should God be recognized in the issue of all great events, both *good* and *bad*?

III.—DOCTRINE.

"*The Free Agency of Man.*" Gen. 2. 16, 17; Ezek. 18. 23, 31, 32; Isa. 55. 1; John 5. 40; 3. 19.

The Primary Class.

There were two mountains in the Promised Land by the names of Ebal and Gerizim. [Show their location on the map, especially in relation to the place where the Israelites crossed the Jordan.] Moses before he died had commanded three things in reference to these mountains: 1. The people were to set up great stones, plastered over, and having written on them the words of God's law. [The teacher may read Deut. 27. 2-4, 8.] 2. They were to build on the same mountain a stone altar, and offer sacrifices upon it to the Lord. [Read Deut. 27. 5-7.] 3. Six of the twelve tribes were to stand on Ebal, and the six others on Gerizim, opposite each other; those on Ebal to say curses against wickedness, and those on Gerizim to say blessings on right-doing. [Read Deut. 11. 29; 27. 12, 13.] Moses, you remember, died, and Joshua took his place. He did not forget what Moses had commanded, and now that the people had safely got into the Promised Land, he gathered the tribes upon these two mountains, built the altar, wrote on the plastered stones, and had the curses and the blessings said. How awful it must have sounded when the curses were said and all the people on

Mount Ebal said, "Amen." [Read two or three of these curses, as found in Deut. 27. The one in the 16th verse may be especially dwelt upon for a moment or two.] Then how pleasant to think of God's blessing resting on those who should keep His holy law. [Read Deut. 28. 1-6.]

After all this was done Joshua himself read the law in the presence of all the people. [Here let the Golden Text be repeated by the class.]

The people at that time had not as much of God's word as we now have, but they had the Ten Commandments [do you all know these?] and other laws which told them what to do and what not to do. They were expected to know these laws and to keep them. We ought to learn all about God's laws, and try, by His help, to keep them. The Israelites would not soon forget the solemn scene on the two mountains and in the valley between. The children who were there could not forget it; and besides, God's people were commanded to teach these laws unto their children. [Read Deut. 6. 6, 7.] Let us now recite the great law of God, as contained in the Ten Commandments. [Let the class rise and repeat the Ten Commandments after the teacher, and at the close all reverently bow their heads and say, "Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee, and incline our hearts to keep them."] But suppose we break these laws, what then? Shall we be cursed? How can we escape the curses that were said against all who break God's law? Did you ever hear of any one who was "made a curse for us?" Who is he? [Let the class recite Gal. 3. 13.] How can we be saved through Christ? Can little children believe in him?

WHISPER-SONG.

Teach me, gracious Lord,
All thy way,
And thy blessed word
To obey.

SUNDAY, FEBRUARY 21, 1875.

LESSON VIII.—CALEB'S INHERITANCE.—Josh.
14. 6-15.

Berean Notes.

1. GENERAL STATEMENT.

After the choice at Ebal and Gerizim, Israel finds more fighting to be done. Read Joshua,

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See Acts 23.

chapters 9, 10, 11, 12 and 13, to find how the Canaanites opposed Israel, and how Joshua defeated them, both in the south country and in the north. The sword of the conqueror went glittering and smiting through the land. Now the people of God begin to take possession of Canaan. They have conquered and now they occupy it. Among the rest comes good, faithful Caleb—an old saint—who had given “saintly service,” and who having chosen aright is now blessed. Our TOPIC therefore calls us to study “*saintly service and its reward*,” while our GOLDEN TEXT gives the promise of Jesus Christ to us: “*If any man serve me, him will my Father honour.*” This opens the lesson in a simple OUTLINE: 1. SERVICE; 2. PROMISE; 3. HONOUR; and suggests very naturally as a DOCTRINE: *Entire consecration.*

II.—NOTES, ILLUSTRATIONS, AND LESSONS, CHILDREN OF JUDAH accompanying Caleb to indorse his request because, (1) As an official appointed to divide the land he did not wish to hold private conference with Joshua for his own welfare; (2) As he was probably of Edomitish origin and not an original Israelite, he wanted the people's recognition; (3) They all honoured Caleb, and therefore seconded his proper request. GILGAL. Not the Gilgal by Jordan, but the one among the mountains. Now probably *Jijitieh*, fifteen miles north of Jerusalem, seven north and west of Ai, and fourteen south of Gerizim. Commanding a magnificent and extended prospect. Possibly the head-quarters of the ark till removed to Shiloh. THOU KNOWEST, 5. 6. Two old men with a pleasant memory of a mission forty-five years before—a memory that had grown sweeter with every passing year. (1) *True service and a true spirit remain in the soul a perpetual delight.* Happy old man who can look back on such a past as Caleb's! FORTY. Caleb was about thirty-eight at the Exodus, forty at the sending of the spies, seventy-eight at the entrance into Canaan, and at this time eighty-five. IN MINE HEART. He went to ESPY, and brought back the view his faith had given. (2) *We see with our hearts.* The heart of unbelief saw peril. The heart of faith in Caleb and Joshua saw victory and possession. I WHOLLY FOLLOWED THE LORD. This declaration not improper in Caleb. He did. The Lord said so. He knew it. He acknowledged it to God's glory. See Acts 23. 1.

“‘Wholly followed.’ Hebrew, ‘I fulfilled after the Lord.’ A metaphor taken from a ship under sail carried strongly with the wind, as if it feared neither rocks nor sands.”—*Trapp.*

Caleb did not “halt between two opinions.” He did not try to “serve two masters.” He decided and acted. He “conferred not with flesh and blood.” This spirit was the secret of his whole life. (3) *Entire devotion destroys fear and gives patience and industry.* (4) *Entire devotion keeps a man young and strong*, v. 11. *Holy men never grow old.* (5) *Entire devotion gives force and value to God's promises*, v. 9. (6) *Entire devotion does not seek release from struggle and toil.* Caleb asked for Hebron because it was a hard place. Its “cities great and fenced,” and he believed that, under God, he could “drive the army out.” v. 12. (7) *Entire devotion gives faith for the future*, v. 12. HEBRON. A beautiful city in the plain of Mamre. Precious associations. Consult Gen. 23. 2, 19; Judges 1. 10. It is now called *El-Khali* (the friend.) Population nearly 8,000. A delightful place, old, oriental, fertile

English Teacher's Notes.

The words of Prov. 16. 31, “The hoary head is a crown of glory, if it be found in the way of righteousness,” will always meet with ready assent among children. Put before a boy a picture of an old man, full of grace and wisdom, “ready to depart and be with Christ,” and he will appreciate it unreservedly. There are few young folk who are ever touched by the claims of religion at all who do not sometimes imagine that this picture represents what *they* will be in their old age. They wish to enjoy life for the present, and have their fill of its pleasures; but they have no idea of dying without first repenting, and (of course) there's plenty of time for that. They would not, indeed, *say* anything so foolish; they scarcely realize that they even think it; but it is the unconscious governing sentiment nevertheless.

Now in this narrative we see a *godly old man's reward*. It is a touching picture. There are but two old men in the whole Hebrew nation; not one who was of age when they left Egypt except these two. They are the leaders Joshua and Caleb; and here we see the one giving to the other the very city which, forty-five years ago, they two had reconnoitered with the other ten spies, when they two alone believed in the power

of God to give it to Israel. And many a Sunday scholar who gets interested in the picture will have a momentary impulse in his heart that will make him say within himself, "I, too, will be a Caleb. In my old age what a happy Christian I will be!"

Ah! but when did Caleb begin to serve God? We are not told exactly, but we know that forty-five years before this, when he was yet a young man in Oriental estimation, he was not afraid to stand all but alone amid faithless companions and an enraged crowd ready to stone him. And what we must make this lesson say to our scholars is—Caleb's reward was not for a godly old age, but for a godly long life, or rather, for a godly life as long as it pleased God to continue it; for however short it might be, the question was, Did he employ the time he had in God's service? Even if we admit that *our last days* should be particularly devoted to him, *when are our last days?* Perhaps *now!* It may be that the boy of ten or twelve may be *old* in relation to the allotted space of his earthly life: that is, he may have lived through four-fifths or five-sixths of it; his "eleventh hour" may be now passing.

Looking at Caleb's history in another light, we may say that the length of his life, his reward in the gift to him of Hebron, and his good name which has been handed down from generation to generation, were all the result of *one day's faithfulness*. Had he joined the faithless spies—nay, had he held his peace and said nothing—he would have died in the wilderness, have never possessed a foot of Canaan, have been as little to us as Shammua, or Igal, or Palti, his comrades in the searching of the land. (See Num. 13.) In like manner, when a sudden temptation comes upon us—say to fall in with other men's deprecatory remarks on the prospects of a religious life, (and this is a common temptation, in various forms, to piously disposed boys and girls)—then let us reflect, *This* may be the turning point of my destiny: on my words or acts now depend the whole course of my future life, yes, and my place in eternity! As Doddridge sings:—

"Since on this winged hour
Eternity is hung,
Waken by Thy almighty power
The aged and the young!"

There is another fact about Caleb which may give us a further application. It is probable that he was *not an Israelite*. (a) He is called

"the Kenezite," or "son of Kenaz." (Num. 32. 12; Josh. 14, 6, 14.) (b) His relative, Othniel, is also called "son of Kenaz." (Josh. 15. 17.) [Of course "son" may, and often does mean "descendant."] (c) Observe the expression in Josh. 15. 13: "Unto Caleb he gave a part among the children of Judah," (as though he were not actually one of them.) (d) Observe also that in Josh. 14. 14 it is significantly mentioned that he "followed the Lord God of Israel." Probably he was a foreigner by birth, but a proselyte incorporated into the tribe of Judah, and, perhaps, united with it by marriage. It is not possible here to notice all the arguments *pro* and *con*, but if the view be a correct one, how striking the analogy to ourselves! We are by nature "children of wrath," aliens from the commonwealth of Israel, and strangers from the covenants of promise." (Eph. 2, 3, 12.) But God has adopted us into his family; we are "no more strangers and foreigners." What a motive then, like Caleb, to "follow the Lord fully!"

For Senior Scholars.

I. SEED-THOUGHTS.

1. What was the scope and spirit of the promise here referred to? (See Num. 14. 24.)
2. How did Caleb understand that promise?
3. What does he mean by saying, *I wholly followed the Lord my God?*
4. Does this record which he makes of himself agree with God's record of him? (See as above.)
5. In what particulars does Caleb recognize God in his personal affairs?
6. What does he mean in saying, *Even so is my strength now for war?* etc.
7. What was the promised and final reward (on earth) of Caleb as a faithful spy?
8. On what ground is he vindicated against official fraud as one of the commissioners to divide the land?
9. What human means had Joshua of knowing the justice of Caleb's claim to Hebron?
10. If, as is supposed, the sons of Anak were still in *this mountain, unconquered*, what does that show of Caleb?
11. What is the lesson here taught of marked and singular—though unappreciated—piety?
12. What may those expect in the end, who for the right endure slander, envy, jealousy, and, like him, personal violence? (See Num. 14. 10.)

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2. DOCTRINE.

Entire Consecration: Rom. 12 1, 2; Col. 3. 2; Matt. 5. 8, 48; 1 Cor. 15. 58; 10. 31; Psa. 119. 1.

The Primary Class.

More than forty years before the time of this lesson Moses—do you remember who he was—had come with the people of God across the desert to the very edge of the land of Promise. He sent twelve men to spy out the land. They went, and came back bringing figs and grapes. Ten of the twelve were afraid because of the giants who lived there, but two were not afraid. Do you know their names? One was Joshua, and the other was Caleb. You have heard about Joshua in several of these lessons. Now you have the other one mentioned. Here are two old friends meeting. What is this one's name? What was his father's name? How old was he when Moses sent him to spy out the land? How old, when he had this talk with Joshua? How many years do you make in a score? How many in fourscore? How many do you add to these to make out his age? Then he was eighty-five years old—a good old age. Do you know any one as old as that? Such old people are usually very feeble, but this old man was strong. What does he say about his strength? [Repeat the first part of the eleventh verse.] What does he say that Moses had promised him? Now that the land is to be divided among the people, he wants this for his share. What do you know about the "mountain" which Caleb chose? Here let the teacher give a brief description of Hebron, pointing it out on the map; oldest town in Palestine; among the mountains; 2,800 feet higher than the Mediterranean Sea; giants used to live there; beautiful place; Caleb had no doubt often thought about it since his first visit many years before.]

There are several things about Caleb that we ought to remember: 1. He was *obedient*. That is, he minded what Moses told him to do. He went where he was sent. He was a good soldier. 2. He was *persevering*. [Explain the meaning of this.] He kept on trying until he got into the Promised Land. 3. He was *trustful*. He believed that the giants could be conquered, and the land taken for God's people. "He wholly followed the Lord God of Israel." 4. He was

rewarded by having a beautiful part of the land of Promise given to him.

Here is a text that you may all repeat: "If ye be willing and obedient ye shall eat the good of the land." Now all repeat the Golden Text.

Caleb was honoured because he served God; so will God honour us if we serve him. The reward may sometimes seem to be a long while in coming. [Illustrate by some of God's children who live for many years in poverty and suffering.] But it is *sure*; it will come at last.

The whole of Caleb's life may be put into one word, but as it is rather a long one we must spell it. [Here let six boys and six girls stand up and pronounce in turn the twelve letters of CONSECRATION. Then pronounce the whole word. Or, if you can have the letters printed in very large capitals, about six or eight inches high, on pasteboard of different colors, it will attract the eye and help the memory. It is well to have in the class several entire alphabets of this sort to be used for purposes similar to the above.] Now that we have spelled it we must tell what it means. Caleb was consecrated to God in that he followed him "fully," that is, he did whatever God wanted him to do, and went wherever God told him to go. This is the way we are to do.

WHISPER-SONG.

Blessed is the lot
Of the just,
He who wavers not
In his trust.

SUNDAY, FEBRUARY 28.

LESSON IX.—THE LAND DIVIDED.—Josh.
18. 1-10.

Berean Notes.

I. GENERAL STATEMENT.

What Caleb won through valor God gives through grace to all his people, an inheritance. According to his own appointment we find a great committee employed (as the *Topic* puts it) in "Surveying the heritage of God's people." We do not wonder that David in his

day in that "glory of all lands," or that the Christian to-day, surveying his heritage, should say in our GOLDEN TEXT: "*The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.*" Psa. 6. 16. Our OUTLINE ingeniously selects its points from the Golden Text: 1. THE PLEASANT PLACE; 2. THE LINES OF DIVISION; 3. THE GOODLY HERITAGE. The gradual occupancy of Canaan suggests the DOCTRINE of *Christian progress*.

II. NOTES, ILLUSTRATIONS, AND LESSONS.

The inheritance for the tribes of Judah, Ephraim, Manassah, having been assigned, the work of division goes on. It is urged by Joshua, who expostulates with the people because of their slackness.

The first verse presents a beautiful picture—1. The place—SHILOH, now *Seilun*, midway between Jerusalem and Shechem, in the very heart of Canaan, near the site of Bethel, were God appeared to Jacob. "Shiloh" means REST. Jesus called SHILOH. Gen. 49. 10. 2. The multitude—THE WHOLE CONGREGATION. A grand convocation of the multitudes of Israel. An occasion of festivity and sacrifice. 3. THE TABERNACLE. The tent, the altars, the wonderful ark of the covenant SET UP, established, to remain three hundred years or more in that place. 4. The state of the country—THE LAND SUBDUED. Not all the Canaanites extirpated. Not all the land occupied by the Israelites—but war over, the enemies subjugated, the victors jubilant. Glad day for Israel and for Canaan, their home. They are, in one sense, at "rest." Learn, (1) *True national prosperity impossible without religious worship*; (2) *The whole people should accept and approve true religion*; (3) *The secret of peace and prosperity and victory is in the Divine presence*. God-abiding, resting in Shiloh, in the heart of the nation. SEVEN TRIBES. (Benjamin, Simeon, Zebulon, Issachar, Asher, Naphtali, and Dan) not yet settled. The land had been given, but they had not appropriated. SLACK, slow, dilatory, indifferent, satisfied with general benefits and enjoyments. Hoping and procrastinating. (4) *It is possible to live under Gospel light and yet not be truly enlightened*.

"Alas, how many a Christian, even while knowing that there are described in God's counsels great and glorious things, contents himself with unreality of soul, is

satisfied with passing much of his life without truly living in the power of the blessings wherewith he is blessed in the heavenly places in Christ. How hard is it to so master the spirit as unweariedly 'to go to possess.' The inertness of our nature, its utter inaptitude to divine things, its contrariety of tastes and desires, its positive hatred to them, besides the exterior world which continually pours its attractions at the gates of our senses, are used by the adversary to dwarf our growth 'in grace, and in the knowledge of our Lord and Saviour Jesus Christ,' and all conduce to our 'slackness.' As a soldier may invigorate his companions, so may the Christian help his comrades; and we are told to exhort one another daily, and so much the more as we see the day approaching. May none be content with the assurance, 'all things are yours,' but rise up in the energy of God's Spirit to the present dwelling in their power. 'How long are ye slack to go to possess the land which the Lord God of your fathers hath given you?'"

THREE MEN, ver. 4. Probably for each of the seven tribes. Some think for the ten western tribes. Out of the mouth of two or three witnesses shall every word be established. SEVEN PARTS. Orderly adjustment. Sacred geography not valueless. LOTS. The divine decision to be made and to be final. BY CITIES. The value of cities. They determine the strength and quality of a nation. (5) *Let us observe a true system in our work*. If the five thousand are to be fed let them be eaten in companies. True order promotes peace. The tribes did not quarrel over their boundary lines. (6) *God gives us proprietorship in this world*—our share, lot, portion, that we may learn to be stewards. Division of responsibility and labor secured. (7) *What a land of delights we have as Christians to possess!* Fairer far than Canaan; more fragrant flowers, richer harvests, nobler heights, lovelier valleys. THE LEVITES' inheritance really larger than all the rest, although no tribal territory was assigned them. They enjoyed all. (8) *The Christian is possessor of all things*. Art, nature, science, civil government—all minister to his comfort. He is a king and prince unto God.

Dear Teacher, possess the land. Find thy lot and occupy it. Rejoice in the "rest" that SHILOH bring. Feed on the fruits of the heavenly Canaan.

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English Teacher's Notes.

The distribution of a treasure is an unailing source of interest to children. Indeed, of adults too—considering the eagerness with which men watch (for example) the allotment of offices when a new administration comes into power. But for the purpose of a Sunday-school lesson, the dividing among a company of children of a cake, or a basket of fruit, or a box of toys, is the kind of illustration to use by way of introducing to-day's subject.

Three points in the passage for reading are especially noteworthy, and will lead up well to a good application :

1. The care Joshua took that the division should be a fair one. Five tribes, indeed, were already provided for. Reuben, Gad, and half of Manasseh had surrendered their claims to a share of Canaan, in order to take the rich pasturages of Gilead and Bashan. Judah, Ephraim, and the other half of Manasseh, being the great leading tribes—(Judah and Joseph were specially blessed by both Jacob and Moses in their dying words) had received separate allotments first. But now the rest of the land was to be carefully surveyed, and divided into seven equal parts by men who, not knowing to whom each part would go, had no temptation to partiality. Not that the parts were equal *in size*, but equal after throwing into the scales the situation, fertility, etc., of each. And then the parts were distributed by lot—thus avoiding jealousy, heart-burning, and suspicion.

2. But though the distribution was by lot, it was not by chance. See Prov. 16. 33—the "whole disposing" was "of the Lord." And his unerring wisdom "doeth all things well." Issachar might have wished for Asher's coastline, and Asher might have coveted Issachar's fertile plain, (Esdraelon.) Benjamin might have been willing to exchange their mountain fastnesses for Simeon's wide rolling "south country," and Simeon might have preferred the safety of Benjamin in the centre of the land to the risk of the Midianite and Amalekite incursions on the borders. But as it was each could feel, "It is God's choice that we should have this position; let us accept it thankfully and enjoy it contentedly."

3. Yet the striking words of Joshua in ver. 3 show that a good deal depended on the peo-

ple themselves. They had conquered the greater part of the country, but many strong cities and some extensive districts remained in the hands of the Canaanites, and the division could not be complete until all had been subdued. God said to a tribe, Here is your position; but if that tribe had not courage enough to take possession, whose fault was it if it fared badly? The tribe of Dan is a notable instance of this. For centuries after the Philistines occupied almost all Dan's portion; even the prowess of Samson, the one hero of this tribe, did not succeed in wholly expelling them; the Danites in despair migrated to the far north, (Judges 18,) and it was not till David's time that the Philistines were really subdued. But even Judah, in all her proud supremacy, failed to occupy all her position. The very city destined by and by to be the capital of the kingdom remained a heathen city until David took it. Compare Josh. 15. 63, with 2 Sam. 5. 6-10.

Now what has all this to do with us?

First look at the subject in connection with our temporal concerns. We habitually call our earthly position our "lot;" and the word is often used to express the idea of mere chance or blind fate. "It's my lot to have this;" "It's my lot never to get that;" and so on. But mark—this feeling by no means stops murmuring; on the contrary, "a hard lot" (or what is thought to be so—often very unjustly) is a constant cause of discontent. What is the remedy? Faith in God; a child-like reliance on a Father's unailing and unerring love. "It is the Lord: let him do what seemeth to him good." "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." "Not my will, but thine be done." The secret of happiness is to see the best and to make the best of every thing; to use the Golden Text—"Yea, I have a goodly heritage"—whatever our circumstances; like the poor old woman in Manchester, who was found dying alone in a garret, and said, "I'm so happy; the Lord's so good to me!"

And observe: much, after all, depends on ourselves. God gives us opportunities of "getting on in life," and it's our fault if we neglect them. Even in temporal things men are often "too slack" to take what God puts in their way—not, indeed, "slack" to get money—very few are *that*—but to take the best means of securing earthly happiness.

Then, secondly, as to spiritual concerns. We have our "lots;" we have not all exactly equal

portions of grace and blessing; but here emphatically is it true that we might all have much more. God *wants* to be gracious. Why are we so "slack?" "Open thy mouth wide, and I will fill it."

Contentedness with our earthly blessings—insatiable covetousness for spiritual blessings—these are the two things to urge upon our scholars.

For Senior Scholars.

I. THEMES FOR BIBLE READINGS.

1. *The Land of Canaan.* Gen. 11. 31; 12. 5; 17. 8; 31. 18; Num. 14. 6-8; Josh. 5. 12.
2. *The Names of Canaan.* Gen. 11. 31; Exod. 16. 14; Matt. 2. 20-21; Gen. 40. 15; Isa. 26. 1; Zech. 2. 12.
3. *The Products of Canaan.* Deut. 8. 7-9; 11. 10; Exod. 3. 8. Num. 13. 23, 27.
4. *The Praises of Canaan.* Deut. 11. 11, 12; Num. 14. 7; Isa. 8. 8; Dan. 8. 9; 11. 16; Hosea 9. 3.
5. *The Conquest of Canaan.* Gen. 15. 18; Exod. 23. 23; Lev. 18. 25; Deut. 18. 12; Josh. 18. 1.
6. *Longings for Canaan.* Deut. 3. 25; Heb. 11. 14-16. 13. 14; Gal. 4. 24-26.
7. *The Heavenly Canaan.* Heb. 12. 22; Rev. 21. 10; 14. 5; 1 Pet. 1-4; 2 Pet. 3. 13-14.

2. SEED-THOUGHTS.

1. After the removal from Gilgal to Shiloh, what was *first* done?
2. For what *reasons* should *devotion* precede *business*?
3. How was the land *subdued* before them?
4. What *habits* of the people for forty or fifty years made them *reluctant* to take up and possess the land?
5. What superinduces *slackness* with us to take possession of our proffered inheritance?
6. Why was it proper that the Levites should have no *land* possessions?
7. What inheritance had they in place of land?
8. Why was the division made according to *lot*?
9. How far may we consider our situations in life *providential* allotments?
10. How far may we interpret such allotments?
11. Does Providence provide homes and lands for us without *religious* facilities?
12. Is it God's order to confer either temporal

or spiritual good on us without some *sacrifice* on our part?

13. What is the *grand condition* of our possessing all the *goodly land* God has promised us? (Num. 14. 7, 8.)

3. DOCTRINE.

"*Christian progress.*" Job. 17. 9; Prov. 4. 8; 2 Cor. 3. 18; 1 Thess. 4. 1; 2 Pet. 1. 5-8.

The Primary Class.

There are many things about this lesson beyond the comprehension of a class of little children; still they may obtain a general idea of the subject. Have a map of Palestine, or prepare an outline map on the blackboard, and fill in with the places to which you wish to refer. Begin by noticing the journey of Abraham from Haran to Canaan, many years before the time of this lesson, and the promise which God then gave to him that his seed should one day possess this land. See Gen. 12. 7. Hence it was called the "Land of Promise." Give a brief general description of it, as a beautiful and fruitful land. Briefly refer to the history of Abraham and his descendants from the time of the promise until the conquest of the land, getting as much as you can on the subject from the class by questioning them.

Next refer to the occupation of the land by the people after they crossed the river and conquered some of the Canaanites. Ask what the tabernacle was, and show Shiloh on the map. This, then, became the central place of the whole land. Some of the twelve tribes had already received their part of the land, but seven tribes had not yet been located. This is the subject of the present lesson. Explain the meaning of casting lots. As this was done by God's command the result was taken as in accordance with his will. Tell who the Levites were, and why they had no special dwelling-place in the land.

So much for the facts of the lesson. Now for the application: Have Christians any Land of Promise? [Read Heb. 11. 13-16]. Who has promised it to them? What is it called? Can we get there without trouble? Must we fight in order to get there, just as these Israelites fought in order to get to Canaan! [Be careful lest some child give too literal an interpretation to this fighting. Hence the next question, which may be amplified according to circumstances.] What must we fight? Who will

help us? What do following questions week to week to ferent so much to after an tations h pared by merely t room.]

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help us if we try to get to this Promised Land? What does the Bible say about it? [Let the following quotations be given in answer to this question. If you have opportunity during the week to write them out and give them to different scholars to be learned, it will add very much to the interest of the recitation. Let one after another rise and recite until all the quotations have been given. Others may be prepared by the teacher if thought best. We give merely the Scripture reference in order to leave room.]

(1) John 14. 2; (2) John 14. 3; (3) Psa. 16. 7; (4) Luke 12. 32; (5) Matt. 6. 20; (6) 2 Cor. 5. 1; (7) Heb. 4. 9; (8) Col. 3. 4; (9) 1 John 3. 2; (10) 2 Pet. 3. 13; (11) Rom. 8. 18; (12) Rev. 7. 14. Close by singing the hymn beginning,

"There is a land of pure delight."

BY LUCY J. RIDER.

Note. It may be well to have a somewhat accurate outline map prepared beforehand on the board, unless the teacher is an adept in drawing.

I. Review. Call from class the facts of Caleb's history. Strong old man—had been faithful when others failed—inheritance.

II. The Situation. The twelve divisions in Israel. People in this country are divided according to the Provinces they live in. These people were divided into tribes, called after the men from whom they were descended. (Illustrate by means of a large well-known family in your vicinity, if possible.) All these brother-tribes made the great nation of Israelites, the same as all our Provinces make the great Dominion of Canada.

It was eight years since the Israelites first crossed the river Jordan *here*, (locate by a chalk-mark across the river,) and encamped at Gilgal, (locate.) What does Gilgal mean? How many years before was it? Almost all these eight years Gilgal had been their head-quarters. (Explain.) Ark was there—army started out from that place on its excursions against the wicked Canaanites. Land and people subdued—walled cities almost all taken, and five of the tribes had gone to live in five different parts of the land—three over here on this side of the river, (locate on board,) another north of Gilgal, and another just south. How many were left? These seven tribes had stayed at Gilgal, and been kept and helped by the Lord so long

that they dreaded to start out to make homes for themselves. Had grown careless and lazy, perhaps. But the Lord only helps those who help themselves. He had helped the Israelites to conquer the land, and now he wanted them to scatter over it and get their own living.

III. The Surveyors. Joshua called the people together in a new place—Shiloh. (Locate—class repeat the name.) Told the people to select three men from each tribe—how many in all? Sent them out to go through the land, look it all over, and divide it into seven parts, one for each tribe.

IV. The Goodly Heritage. Each tribe had its own land—every family its own home—every man, woman and child was provided for: No more wandering in the wilderness, no more fighting Canaanites, no more living in poor worn-out tents—home.

V. Application. Who are the Lord's people now? "Christians." (Write or print on board, if your class can read, "Israelites—Christians.") Any children among Israelites? Among Christians? Name of their beautiful land? Name of ours? (Write "Canaan—Heaven.") What did they fight to gain their land? What must we fight? (Write "Canaanites—sins.")

Room and home for all after they had conquered—room for all, even smallest child, in heaven. Home—peace—happiness—safety. How many of you are fighting against sin—trying to obtain that land?

WHISPER-SONG.

Hark! the glad refrain
"Home at last,"
Wandering, toil, and pain,
All are past,

Second Monthly Review.

1. *Persons:* J. A. L-G. I. Z. M. E. O. Ju. L. Ju. Ju. Ar. G. R. M.
2. *Places:* B. A. E. G. K-b. H. K-a. Sh. Jo.
3. *Date:* 1451; 1444.
4. *Titles:* (1) A. S. (2) E. G. (3) C. I. (4) L. D.
5. *Topics:* **S**in of covetousness, etc.
Solemn choice between, etc.
Sainly service and, etc.
Surveying the heritage, etc.
6. *Golden Texts:* (1) "Take heed;" (2) "Life and death;" (3) "Serve me;" (4) "The lines."
7. *Outlines:* Con. Pun | Alt. Serv. | S. P. H. | Pl. Li. Good.
8. *Doctrines:* (1) Judgment; (2) Free agency; (3) Consecration; (4) Progress.

Berean Lesson Leaf.

INTERNATIONAL BIBLE LESSONS.

THIRD YEAR—1875—FEBRUARY.

FIRST QUARTER: LESSONS IN OLD TESTAMENT HISTORY.

SABBATH, February 7th—LESSON VI: Achan's Sin.—Joshua vii. 19-26.

Leader. 19 And Joshua said unto Achan. My son, give, I pray thee, Glory to the Lord God of Israel, and make confession unto him.

School. And tell me now what thou hast done: hide it not from me.

L. 20 And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done: **S.** 21 When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and behold, they are hid in the earth in the midst of the tent, and the silver under it.

L. 22 So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it.

S. 23 And they took them out of the midst of the tent and brought them unto Joshua, and

unto all the children of Israel, and laid them out before the Lord.

L. 24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

S. 25 And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

L. 26 And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of his anger.

S. Wherefore the name of that place was called, The valley of Achor unto this day.

HOME READINGS.—*M.* Josh. vii. 1-15. *Tu.* Josh. vii. 16-26. *W.* Josh. viii. 1-29. *Th.* Num. xiv. 11-25. *F.* Acts v. 1-11. *S.* 1 Sam. xv. 10-23. *S.* Psa. 139.

TOPIC: SIN OF COVETOUSNESS AND ITS CONSEQUENCES.

GOLDEN TEXT: TAKE HEED, AND BEWARE OF COVETOUSNESS. Luke xii. 15.

OUTLINE: 1. THE SIN CONFESSED, v. 19-23; Ezra, x. 11; Isa. lix. 2.

2. THE SIN PUNISHED, v. 24-26; Num. xxxii. 23; Exod. xxxiv. 7.

QUESTIONS, etc.

Give some account of Israel's defeat at Ai. v. 2-5.

Also of Joshua's appeal to the Lord, v. 6-9; and of the Lord's answer to Joshua, v. 10-15.

Who was the guilty man, and how was he found out? v. 16-18.

Repeat the TITLE, TOPIC, GOLDEN TEXT, and OUTLINE.

1. *The sin confessed*, v. 19-23.

What fatherly appeal did Joshua make to Achan? v. 19.

Against whom did Achan confess he had sinned? v. 20.

What had he done? v. 21.

What sin did Achan commit in his heart before he actually took the goods?

How did Joshua prove his confession to be true? v. 22, 23.

For what reasons did Achan hide these treasures?

(Recite LUKE xii. 2.)

2. *The sin punished*, v. 24-26.

How was Achan punished? v. 15, 24, 25.

What other persons suffered for his sin?

Does every sin do injury to others besides the sinner?

Why should God punish sin so terribly?

Why did they raise a heap of stones over

Achan's body? v. 26.

Why did the Lord then turn from "the fierceness of his anger"?

By whose death is the Lord's anger now turned from us?

[Recite 2 Cor. v. 18; 1 PET. ii. 24.]

Where do we learn in this lesson—

1. That sin begins in the heart?

2. That sin damages the sinner and all about him?

3. That God hates and punishes all sin?

4. That covetousness leads into fearful sinning?

DOCTRINE: *The general judgment.*

LESSON HYMN.

My soul, be on thy guard;
 Ten thousand foes arise;
 The hosts of sin are pressing hard
 To draw thee from the skies.
 O watch, and fight, and pray;
 The battle ne'er give o'er;
 Renew it boldly every day,
 And help divine implore.

QUESTION AND ANSWER.

22. *What does the Bible say concerning the conduct of parents and children?*

Ephesians vi. 4. Fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.

Ephesians vi. 1. Children, obey your parents in the Lord, for this is right.

What concerning the conduct of masters and servants?

1 Peter ii. 18. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. [See *Colossians iv. 1.*]

SABBATH, *February 14th.*—LESSON VII: Ebal and Gerizim—Joshua viii. 30-35.

Leader. 30 Then Joshua built an altar unto the Lord God of Israel in Mount Ebal.

School. 31 As Moses the servant of the Lord commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lifted up any iron;

L. And they offered thereon burnt-offerings unto the Lord, and sacrificed peace-offerings.

S. 32 And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

L. 33 And all Israel, and their elders, and officers, and their judges, stood on that side

the ark and on that side before the priests the Levites, which bare the ark of the covenant of the Lord, as well the stranger as he that was born among them;

S. Half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the Lord had commanded before, that they should bless the people of Israel.

L. 34 And afterwards he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.

S. 35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.

HOME READINGS.—*M.* Josh. viii. 30-35. *Tu.* Deut. xxvii. 1-13. *W.* Deut. xxviii. 58-68. *Th.* Acts viii. 26-40. *F.* Luke iv. 16-32. *S.* John iv. 5-26. *S.* John iv. 27-42.

TOPIC: SOLEMN CHOICE BETWEEN LIFE AND DEATH.

GOLDEN TEXT: I HAVE SET BEFORE YOU LIFE AND DEATH, BLESSING AND CURSING. Deut. xxx. 19.

OUTLINE: 1. THE ALTAR ERECTED THERE, v. 30-32; Exod. xx. 25; Deut. xxvii. 5, 6. 2. THE SERVICE OBSERVED THERE, v. 33-35; Deut. xxxi. 12; Neh. viii. 3.

QUESTIONS, etc.

Repeat the TITLE.

What were Ebal and Gerizim?

[*Ans.* They are mountains in the province of Samaria. The valley between them is narrow, Ebal being on its north side, and Gerizim on its south.]

Recite OUTLINE, GOLDEN TEXT, and TOPIC.

1. *The altar built there, v. 30-32.*

By whom, and to whom was the altar built? v. 30, 31.

Compare v. 30-32 with Deut. xxvii. 1-8, and name seven points in which Moses was obeyed.

2. *The service observed there, v. 33-35.*

Give some account of the service of "burnt-offerings" and "peace-offerings" named in v. 31.

In the special service named in v. 33-35 what persons were present?

Compare these verses with Deut. xxvii. 11-13, and give an exact account of how the people stood.

Of what exercises did this service consist?

Read Deut. xxvii. 14, 15, etc., and give an exact account of how the service went on.

What reason for this service is given in our GOLDEN TEXT?

What solemn choice is set before each of us?

[Recite JOHN iii. 36.]

Where in this lesson do we learn—

1. Who should come to Sunday-school?

2. What services should be held there?

3. That every body must choose between life and death.

DOCTRINE: *The free agency of man.*

LESSON HYMN.

Just as I am, without one plea,
 But that thy blood was shed for me,
 And that thou biddest me come to thee,
 O Lamb of God, I come! I come!

Just as I am, and waiting not
 To rid my soul of one dark blot,
 To thee whose blood can cleanse each spot,
 O Lamb of God, I come! I come!

QUESTION AND ANSWER.

22. *What does the Bible say concerning our obedience to magistrates and governors?*

Romans xiii. 1. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

1 Peter ii. 17. Honor all men; love the brotherhood; Fear God; honor the king.

It contains precepts as to our conduct to ministers of the Gospel.

Hebrews xiii. 17. Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account.

SABBATH, February 21st.—LESSON VIII: Caleb's Inheritance.—Josh. xiv. 6-15.

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

School. 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.

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

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

L. 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.

S. 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.

L. 12 Now therefore give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how the Anakim 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.

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

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

S. 15 And the name of Hebron before was Kirjath-arba; which Arba was a great man among the Anakim. And the land had rest from war.

HOME READINGS: *M.* Josh. xiv. 6-15. *Tu.* Josh. xv. 1-20. *W.* Deut. i. 22-26. *Th.* Heb. xi. 8-16. *F.* Psa. cxi. *S.* Rev. iii. 4-13. *S.* Heb. x. 19-39.

TOPIC: SAINTLY SERVICE AND ITS REWARD.

GOLDEN TEXT: IF ANY MAN SERVE ME, HIM WILL MY FATHER HONOUR. John xii. 26.

OUTLINE: 1. SERVICE, v. 6-8; 1 Cor. xv. 58; Gal. vi. 9.

2. PROMISE, v. 9; Num. xiv. 24; Heb. vi. 12.

3. HONOUR, v. 10-15; 1 Sam. ii. 30; John v. 23.

QUESTIONS, etc.

1. *Service*, v. 6-8.

Give **TITLE** and **TOPIC**.

What *persons, places, dates, and deeds* are mentioned in verses 6-8?

What is Moses here called?

What declaration concerning himself was Caleb able to make? v. 8.

2. *Promise*, v. 9.

What? By whom? To whom?

What reason did Moses give for his promise?

3. *Honor*, v. 10-15.

What bit of arithmetic in v. 10?

What *statement, request, and hope* are expressed in verses 11 and 12?

What honor and reward did Joshua confer on Caleb?

What honor does Jesus promise those who serve him? [GOLDEN TEXT.]

Where do we learn in this lesson—

1. That God's rewards, though long delayed, are nevertheless sure?

2. The glory, beauty, and power of a life fully consecrated to God?

DOCTRINE: Entire consecration.

LESSON HYMN—Tune "Arlington."—C.M.

A stranger in the world below,
I calmly sojourn here;
Nor can its happiness or woe
Provoke my happiness or fear.
Its evils in a moment end;
Its joys as soon are past:
But O, the bliss to which I tend
Eternally shall last.

To that Jerusalem above,
With singing I repair;
While in the flesh, my hope and love,
My heart and soul are there.
There my exalted Saviour stands,
My merciful High-priest;
And still extends his wounded hands,
To take me to his breast.

QUESTION AND ANSWER.

23. *To what end serveth the law of God?*

The law of God serveth, in the first place, as the rule of our conduct; and in the second, to convince us of sin, for "by the law is the knowledge of sin." (Romans iii. 20.)

Romans iii. 23. All have sinned, and come short of the glory of God.

Psalm xii. 12. Who can understand his errors?

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SABBATH, February 28th.—LESSON IX: The Land Divided.—Josh. xviii. 1-10.

Leader. 1 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.

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

L. 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?

S. 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.

L. 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 coasts on the north.

S. 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.

L. 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 Jordan on the east, which Moses the servant of the Lord gave them.

S. 8 And the men arose, and went away: 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.

L. 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.

S. 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.

HOME READINGS: *M.* Josh. xviii. 1-10. *Tu.* Num. xxxiii. 50-56. *W.* Acts i. 15-26. *Th.* Heb. vi. *F.* Phil. i. 1-14. *S.* Rev. xxi. 9-27. **S.** 1 Cor. 12.

TOPIC: SURVEYING THE HERITAGE OF GOD'S PEOPLE.

GOLDEN TEXT: THE LINES ARE FALLEN UNTO ME IN PLEASANT PLACES; YEA, I HAVE A GOODLY HERITAGE. Psa. vi. 16.

OUTLINE: 1. THE "PLEASANT PLACES" OF CANAAN, v. 1-3; Joel iii. 18; Rev. xxii. 1, 2.
2. THE "LINES" OF DIVISION, v. 4-9; Eph. ii. 14, 19.
3. THE "GOODLY HERITAGE," v. 10; Heb. xi. 16.

QUESTIONS, etc.

Recite TITLE.

To what land does it refer?

Recite GOLDEN TEXT, TOPIC, and OUTLINE.

1. The "pleasant places" of Canaan, v. 1-3.
What fact about "the land" is stated in v. 1, and what question in v. 3?
Which tribes had not yet received their inheritance? [See v. 11; and chap. xix. 1, 10, 17, 24, 32, 40.]
Why were the "places" of Canaan "pleasant" to the people?
Of what pleasant places does Jesus speak in John xiv. 2, 3?
2. The "lines" of division, v. 4-9.
From verses 4-9 give an account of Joshua's plan for dividing the land.
What "lines" does God now make among his people? [See 1 Cor. xii. 8-11.]
3. The "goodly heritage," v. 10.
What is meant by "heritage" and "goodly?"
What was the part given each tribe in Canaan a "goodly heritage?"
What is the "goodly heritage" of Christians?
Who gives it, and how is it gained?

Where in this lesson do we learn—

1. That God cares for all his children?
2. That all do not get the same blessing?

DOCTRINE: *Christian progress.*

LESSON HYMN.

God is our refuge and defence;
In trouble our unfailing aid;
Secure in his omnipotence,
What foe can make our souls afraid?
Yea, though the earth's foundations rock,
And mountains down the gulf be hur'd,
His people smile amid the shock:
They look beyond this transient world.

QUESTION AND ANSWER.

24. Are all transgressions of the law equally great?

All transgressions of the law are not equally great; for some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

John xix. 11. He that delivered me unto thee hath the greater sin.

RESTING AT THE CROSS.

Wm. J. SIMPKIN, RICK.

1 To the cross of Christ my Sa - viour I had brought my weary soul, Burden'd, faint, and

CHORUS

brok - en heart - ed, Pray - ing "Je - sus make me whole." Glo - ry, glo - ry be to Je - sus,

I am count - ing all but dross : I have found a full sal - va - tion, I am rest - ing

I'm rest - ing, I'm rest - ing I'm rest - ing, etc.

at the cross ; I'm rest - ing at the cross ; I'm rest - ing at the cross ; I'm rest - ing at the cross.

2 At the cross, while meekly bowing,
Jesus, smiling, bade me live :
"I have died for your transgressions,
And I freely all forgive."

Chorus.

3 At the cross, while prostrate lying,
Jesus' blood flowed o'er my soul,
All my guilt and sin were covered,
And He whisper'd, "Child be whole."

Chorus.

4 At the cross, I'm calmly trusting,
Every moment now is sweet ;
I am tasting of His glory,
I am resting at His feet. *Chorus.*

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