

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 29.]

SEPTEMBER, 1895.

No. 9.

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SUNDAY SCHOOL BARRER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. XXIX.]

SEPTEMBER, 1895.

[No 9.]

Is Jesus in the House ?

"It was noised that he was in the house—and straight-
way many were gathered together."—Mark ii. 1, 2.

Who cared to mark the furnishing
Of that Capernaum dwelling place,
Where once, in days of long ago,
The Saviour came in lowly grace?
What matter if the walls were rough?
The inner-court both rude and bare?
Behold! within, a guest divine!
'Twas noised abroad that *Christ was there.*

From lip to lip the tidings spread,
His presence could not be concealed,
And, lo! the gathered multitude
Their need of help and cure revealed;
For "straightway" all about the door
They pressed in thronging crowds, to hear
The "word of life" which Jesus preached,
The tender gospel of good cheer.

Is Jesus in the house to-day,
In all His sweet, attractive grace?
'Twill speedily be noised abroad,
And burdened souls will fill the place.
Is Jesus in His "house of prayer"?
Does Jesus in *thy* house abide?
Then "He will draw all men to Him,"
With pleas that will not be denied.

Sweet music swells upon the air,
Ah! say, is Jesus in the song?
Do Scripture-lesson, hymn and prayer
Present *Him* to the gathered throng?
Then all will closer, closer press,
And friends will haste their sick to bring,
Nor bear to miss the sacred place
Which knows the presence of the King!

—Julia H. Johnston.

How to Preserve Order.

KEEPING order in the class is the *last* thing to occupy the attention of the teacher. If you are called to teach, *teach*, and the order of your class will take care of itself. If the class is disorderly, take a large dose of self-examination. In many cases the class is disorderly because the teacher has failed to observe one or more of the following rules: 1. Be prayerful. 2. Be prompt. 3. Be persevering. 4. Be patient.

One of the mottoes on the walls of a certain Sunday-school room is: "Feed me with food convenient for me." It may be a perversion of the text, but there is a great truth in these words when applied by a class to the teacher. The secret of preserving order is in this text. Children are not machines, which can be wound up and regulated as watches; they are not mere animals, to be reined in like horses. But they are real, living, thoughtful facts. Do you realize that the most troublesome boy in your class may become a great power for good?

Pupils must be *fed*. They are always ready to be fed with food convenient for them. Go to the poultry yard and call the chickens. How quickly they flock around you, expecting food! Suppose you should call them for several days in succession, and disappoint them; they would soon become disgusted, and wholly indifferent to your calling. Our pupils are no more willing to be disappointed than are the fowls. If we come before our classes and call for their attention, let us be sure that we have something to give them.

Do not forget the ones for whom you are preparing the lesson. "For me" is to be the thought in the mind of the teacher as the name of each member of the class is lovingly dwelt upon. The more you know about the lesson, and the more interesting your method of teaching it, the less will be your difficulty in holding the attention of your class; for an attentive and interested class is an orderly one.—Robert F. Y. Pierce in *S. S. Magazine*.

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Sunday School Banner.

W. H. WITHROW, D.D., EDITOR.

TORONTO, SEPTEMBER, 1895.

Sunday-school Management.

I. THE OFFICERS AND TEACHERS.

SUCCESS or failure depends upon the school's leadership. The best business man (or woman) in the church should be put at the head, and the utmost care taken in selecting the other officers and the teachers. The officers and teachers ought to be persons: (1) Of unquestioned piety; (2) of special fitness, as far as available, for the work in hand; (3) of willingness to spend and be spent in making the school a success. Better an entire school managed and taught by one such person than a full corps of lazy or careless or perfunctory workers. The selection of Sunday school officers and teachers is not a matter of Church compliment or "policy," but of the most sacred and far-reaching responsibility. If the church has not the best, let it use the very best it has, and set itself steadfastly to raising the standard of its Sunday school work.

II. THE ATTENDANCE.

A well-managed school emphasizes the *punctual and regular attendance* of its officers, teachers, and scholars.

1. Every officer, especially the superintendent,

should be at his post fully fifteen minutes before the opening moment to set in order the work of the day, to get ready and in place all books, papers, "helps," etc.; to provide for absent teachers, to greet and seat incoming scholars, to look after the condition and comfort of the rooms—in short to have every detail in readiness to begin at the moment set for beginning. The day's victory over all opposing influences will be won or lost in these fifteen minutes of advance preparation.

2. The punctual and regular attendance of teachers is indispensable to success. The roll call of teachers should be maintained in every school. The teachers should be trained to come in advance of the scholars, or to give timely notice to the superintendent of intended absence. *Before the school begins* every teacher should be in place with his class; should see that all books, Bibles, and needed supplies are in hand; should take up the day's offering from the scholars; should note attendance in the class book; should see to the proper seating of the class; and should engage them at once in work or conversation leading up to the lesson.

3. The punctual and regular attendance of scholars may be secured in three ways: 1. By setting them a good example of invariable punctuality as officer and teacher. 2. By keeping a class record of tardiness and absence, and having a standard of honourable recognition before the school for those who attend punctually and regularly—such as "rolls of honour," public mention or bulletin from the superintendent's desk, etc. 3. By *looking up every absent scholar before the next Sunday*, either by personal visit or letter or inquiry, so that no member of the school shall be absent two successive Sabbaths without a personal visit from a teacher or officer of the school. There are many schools in the land in which this method is persistently and invariably used. The superintendent, for his own good, should make note every Sabbath of the absentees and follow them up, as far as it can be done.

III. THE HOME STUDY.

A well-managed school will especially foster and develop the home study of its scholars, knowing that thirty minutes a week of class study will profit little unless supplemented by study in the home. To this end:

1. The superintendent should review every lesson at its close by questioning the scholars upon the chief points of study. The questions should be addressed to *individual scholars*, and not answered in concert by class or school.

2. The teacher should assign a week it advance to every scholar something to learn or to do in connection with next Sunday's lesson, some simple and easy requirement. He should then take time to see if the work has been done.

3. The teacher should also keep record of the good and bad lessons of each scholar during the quarter; and the school, by some fixed standard and system, should publicly honour all

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who study at home and come with lessons prepared.

4. The superintendent (together with the pastor) should urge upon the parents the need and value of the scholar's home study and the use of the Sunday school lesson in family worship, etc.

5. The quarterly review should be given in a suitable place and importance as a true and proper test of whether the scholars are really learning and retaining a knowledge of God's word. The entire school should be used as one class, and the ground of the quarter's lessons covered once a quarter by judicious questioning.

IV. THE ORDER OF THE SCHOOL.

The good order of a Sunday school is the chief mark of good management. The standard of Sunday school order ought to be even better than that of the best secular schools.

1. The superintendent should train the scholars to come quietly to their own places on arrival, and to remain throughout the entire session.

2. To begin and continue through the opening exercises with the utmost reverence. There should not be permitted a movement or sound that would distract the attention during these opening exercises of the school's worship.

3. He should train them, further, to take part in all general exercises, such as singing, prayer, reading the lesson, reviews, etc. To secure this general responsiveness by scholars is the joint work of superintendent and teachers; but however hard to do, it is the sure test of good management.

4. He should especially see that the teachers during the class study are freed from all disturbance and interruption by officers, visitors, or even by himself.

5. He should dismiss the school quietly and reverently, mindful that all permitted disorder in the school will inevitably grow into greater in the church.—*Sunday-school Magazine*.

THE interest in the Nestorian tablet is perennial. Dr. Wells Williams said in his day: "This truly oriental writing is the most ancient Christian inscription yet found in Asia and shows plainly that Christianity had made great progress among the Chinese." This monument speaks of Christianity as "the illustrious religion." But there ought to be immediate steps taken to secure photographic copies of it, and also "squeezes," as it is reported to be tampered with by malicious hands. The Chinese Government some years ago ordered its protection from the weather, but not a trace of that covering is said to remain. Rev. Moir Duncan appeals through a Shanghai paper that steps be taken to "reproduce and interpret the graven testimony the stone has speechlessly uttered during centuries."

Opening and Closing Services.

THIRD QUARTER.

OPENING SERVICE.

I. Silence.

II. Responsive Sentences. [Psalm 107. 1-8.]

Supt. O give thanks unto the Lord, for he is good; for his mercy endureth forever.

School. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy;

Supt. And gathered them out of the lands, from the east, and from the west, and from the north, and from the south.

School. They wandered in the wilderness in a solitary way; they found no city to dwell in.

Supt. Hungry and thirsty, their soul fainted in them.

School. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses.

Supt. And he led them forth by the right way, that they might go to a city of habitation.

School. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

III. Singing.

IV. The Ten Commandments, or the Apostles' Creed.

V. Prayer, followed by the Lord's Prayer in concert.

VI. Scripture Lesson.

VII. Singing.

LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

III. Recitation of Title, Golden Text, Outline and Doctrinal Suggestion by the school in concert.

IV. Review and Application of the Lesson by Pastor or Superintendent.

V. Supplemental Lesson. [Special lessons in the Church Catechism may here be introduced.]

VI. Announcements (especially of the Church service and week-evening prayer-meeting).

CLOSING SERVICE.

I. Singing.

II. Responsive Sentences.

Supt. O taste and see that the Lord is good; *School.* Blessed is the man that trusteth in him.

Supt. O fear the Lord, ye his saints.

School. For there is no want to them that fear him.

III. Dismissal.

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN JEWISH HISTORY.

B. C. 1451.]

LESSON IX. THE FALL OF JERICHO.

[Sept. 1.]

GOLDEN TEXT. By faith the walls of Jericho fell down, after they were compassed about seven days. Heb. 11. 30.

Authorized Version.

Josh. 6. 8-20. [Commit to memory verses 15, 16.]
[Study connection in 5. 10 to 6. 27].

8 And it came to pass, when Josh'u-a had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the Lord, and blew with the trumpets; and the ark of the covenant of the Lord followed them.

9 And the armed men went before the priests that blew with the trumpets, and the rearward came after the ark, *the priests* going on, and blowing with the trumpets.

10 And Josh'u-a had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid ye shout; then shall ye shout.

11 So the ark of the Lord compassed the city, going about it once; and they came into the camp, and lodged in the camp.

12 And Josh'u-a rose early in the morning, and the priests took up the ark of the Lord.

13 And seven priests bearing seven trumpets of rams' horns before the ark of the Lord went on continually, and blew with the trumpets; and the armed men went before them; but the rearward came after the ark of the Lord, *the priests* going on, and blowing with the trumpets.

14 And the second day they compassed the city once, and returned into the camp. So they did six days.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Josh'u-a said unto the people, Shout; for the Lord hath given you the city.

17 And the city shall be accursed, *even* it, and all that *are* therein, to the Lord: only Ra'hab the harlot shall live, she and all that *are* with her in her house, because she hid the messengers that we sent.

18 And ye, in any wise keep *yourselves* from the accursed thing, lest ye make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Is'ra-el a curse, and trouble it.

19 But all the silver, and gold, and vessels of brass and iron, *are* consecrated unto the Lord: they shall come into the treasury of the Lord.

20 So the people shouted when *the priests* blew

Revised Version.

8 And it was so, that when Josh'u-a had spoken unto the people, the seven priests bearing the seven trumpets of rams' horns before the Lord passed on, and blew with the trumpets; and the ark of the covenant of the Lord followed them. And the armed men went before the priests that blew the trumpets, and the rearward went after the ark, *the priests* blowing with the trumpets as they went. And Josh'u-a commanded the people, saying, Ye shall not shout, nor let your voice be heard, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout. So he caused the ark of the Lord to compass the city, going about it once; and they came into the camp, and lodged in the camp.

12 And Josh'u-a rose early in the morning, and the priests took up the ark of the Lord. And the seven priests bearing the seven trumpets of rams' horns before the ark of the Lord went on continually, and blew with the trumpets; and the armed men went before them; and the rearward came after the ark of the Lord, *the priests* blowing with the trumpets as they went.

14 And the second day they compassed the city once, and returned into the camp: so they did six days. And it came to pass on the seventh day, that they rose early at the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Josh'u-a said unto the people, Shout; for the Lord hath given you the city. And the city shall be devoted, even it and all that is therein, to the Lord: only Ra'hab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent. And ye, in any wise keep yourselves from the devoted thing, lest when ye have devoted it, ye take of the devoted thing; so should ye make the camp of Is'ra-el accursed, and trouble it. But all the silver, and gold, and vessels of brass and iron, are holy unto the Lord: they shall come into the treasury of the Lord. So the people shouted, and *the priests* blew with the trumpets: and it came to pass, when the people

16 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Josh'u-a said unto the people, Shout; for the Lord hath given you the city. And the city shall be devoted, even it and all that is therein, to the Lord: only Ra'hab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent. And ye, in any wise keep yourselves from the devoted thing, lest when ye have devoted it, ye take of the devoted thing; so should ye make the camp of Is'ra-el accursed, and trouble it. But all the silver, and gold, and vessels of brass and iron, are holy unto the Lord: they shall come into the treasury of the Lord. So the people shouted, and *the priests* blew with the trumpets: and it came to pass, when the people

with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

heard the sound of the trumpet, that the people shouted with a great shout, and the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

TIME.—April, B. C. 1451. **PLACES.**—Gilgal, Jericho. **INTRODUCTORY.**—This miracle followed directly the miraculous crossing of the river. Two spies had been sent across the Jordan. They went to Jericho and lodged with Rahab, whose house was built on the city wall. They were tracked by the soldiers of Jericho, but Rahab successfully hid them under stalks of flax on her roof and got them safely out of the town. Explicit directions were given to Joshua by God, and these orders he passed over to the people. Read especially verses 2-7 of this chapter. **DOCTRINAL SUGGESTION.**—The victory of faith.

HOME READINGS.

- M.* The fall of Jericho. Josh. 6. 1-11.
Tu. The fall of Jericho. Josh. 6. 12-20.
W. Judgment on Jericho. Josh. 6. 21-27.
Th. Joshua encouraged. Josh. 5. 10-15.
F. Judgment on sinful nations. Deut. 7. 1-6.
S. The battle is the Lord's. 2 Chron. 20. 14-25.
S. Power of living faith. Heb. 11. 24-31.

LESSON HYMNS.

No. 190, New Canadian Hymnal.

Soldiers of Christ, arise.
 And put your armour on.

No. 192, New Canadian Hymnal.

Sound the battle-cry!
 See! the foe is nigh.

No. 196, New Canadian Hymnal.

Brightly gleams our banner.
 Pointing to the sky.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Conquering Host, v. 8-15.**
 Who was the real leader of the host? (See Josh. 5. 13-15.)
 What directions did he give to Joshua? (Verses 2-5.)
 What command did Joshua give? (Verses 6, 7.)
 What was the order of marching?
 What had Joshua forbidden the people to do?
 What only was done on the first day?
 What was the order on the second day?
 For how many days was this repeated?

When did the march begin on the seventh day?
 How many times did they go about the city?

2. The Doomed City, v. 16-20.

- What order was given at the seventh circuit?
 What doom was pronounced on the city?
 What mercy was proclaimed?
 From what were the people to refrain?
 Where were the silver and gold to go, and why?
 Who disobeyed this command, and with what result? (See Josh. 7.)
 What result followed the shout of the people?
 What movement then followed?
 What was the reason for this victory? (GOLDEN TEXT.)
 What fate came on the people of the city? (Verse 21.)
 Who only were saved, and how? (Verses 22, 23.)
 What doom came to the city? (Verse 24.)
 What curse was pronounced? (Verse 26.)
 Upon whom did this curse fall? (See 1 Kings 16. 34.)

Practical Teachings.

Where does this lesson teach—

1. That God tries his people's faith?
2. That we must work while we trust?
3. That those who trust in God can afford to persevere in spite of all adverse appearances?
4. That faith is sure of its reward if it does not falter?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Conquering Host, v. 8-15.**
 Who was the real leader of the host? (See Josh. 5. 13-15.)
 What directions did he give to Joshua? (Verses 2-5.)
 What command did Joshua give? (Verses 6, 7.)
 What was the order of marching?
 What had Joshua forbidden the people to do?
 What only was done on the first day?
 What was the order on the second day?
 For how many days was this repeated?
 When did the march begin on the seventh day?
 How many times did they go about the city?
- 2. The Doomed City, v. 16-20.**
 What order was given at the seventh circuit?
 What doom was pronounced on the city?
 What mercy was proclaimed?
 From what were the people to refrain?
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What movement then followed?

What was the reason for this victory? (GOLDEN

TEXT.)

What fate came on the people of the city? (Verse 21.)

Who only were saved, and how? (Verses 22, 23.)

What doom came to the city? (Verse 24.)

What curse was pronounced? (Verse 25.)

Upon whom did this curse fall? (See 1 Kings 16. 34.)

Teachings of the Lesson.

Where in this lesson may we find—

1. A test of faith?
2. A proof of faith?
3. The reward of faith?

QUESTIONS FOR YOUNGER SCHOLARS.

Where were the children of Israel now?

Who were their enemies?

What had the Lord promised?

What will the Lord do for us if we trust him?

Conquer our enemies.

What did the people of Jericho do?

What did the Lord tell Joshua? (See Josh. 6. 1-7.)

Whose way did the people follow to take the city? **The Lord's way.**

What did they do the first day?

The second day?

How many days did they do this?

What did they do the seventh day?

When did Joshua tell them to shout?

What for?

What happened when they shouted?

What did they do then?

Remember—

That when they began to shout the walls were still standing straight and strong.

That God wants us to believe before we see.

EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT R. DOHERTY, PH.D.

General Statement.

After the crossing of the Jordan the headquarters of Israel's armies was established at a place afterward known as Gilgal. This place was doubtless strongly intrenched and fortified, for here during the war of conquest dwelt the women and children, while from it and to it, between battles, marched the able-bodied warriors. Here the covenant of circumcision was renewed and the reproach of bondage forever taken away. Here the passover lamb was slain and the memorial feast celebrated, possibly for the first time in thirty-nine years. Here, too, Joshua had a vision which greatly encouraged him. A man suddenly stood before him with a naked sword in his hand. Joshua must have wondered how such a figure could have passed the guardsmen unchallenged. Striding up to the stranger, he demanded, "Are you for us or for Jericho?" The newcomer announced himself to be the "captain of the host of the Lord." Joshua, who was himself such a captain, bowed to this being as to an outranking officer and asked for orders. Full direction was given to him concerning the capture of Jericho, whose walls frowned defiance at Israel's armies. In obedience to these orders, a few days later the host of Israel marched in solemn procession around Jericho's walls, led by the priests with the ark, and all keeping step to the music of the sacred cornets. At night they returned to the camp. For six days this strange march was repeated. On the seventh the camp was astir at daybreak, for the host was to march around Jericho not once, but seven times. They marched; and when the last circuit had been made, there was dead silence; then a loud, ringing command; then a tremendous shout from the soldiery. Before the circling hills could echo back that shout, the battlemented walls had reeled and fallen. Deafening noise, blinding dust, a steady march of Israel's warriors over the ruined defenses, "every man straight before him," and all the treasures of the richest city of Palestine were in the grasp of the conquerors. The silver and gold and brass and iron were quickly gathered for the treasury of the house of the Lord, and all else that was in the city—alive and inanimate—was utterly destroyed. The only exception was that of the family of Rahab, who had been kind to the spies of Israel. The houses were burned, and a smoking heap was soon the only memorial of the place where Jericho had stood. Reasons for this wholesale destruction are given in our notes.

Verses 8, 9. And it came to pass. These verses relate the fulfillment of God's plan. **Spoken unto the people.** Given his orders. **Seven priests.** The whole ceremony was emblematic, and fuller of spiritual truth than a year of sermons; therefore *seven*, a number which to the popular mind typified perfection, was chosen.

Before the Lord. That is, before the ark, which represented God's presence. **The ark of the covenant.** The sacred chest which contained the tables on which God's covenant with his people had been written. **The rearward came.** Better, "the rearguard went." First in this strange procession was a troop of chosen warriors;

then seven priests with cornets; then the ark, followed by the rearguard, also of chosen warriors. We are not to imagine every Israelite—young and old, male and female—as thus marching around the city; only "the army."

10. Ye shall not shout. The absolute silence of this march overawed all who took part in it and all who watched it. Every reverent Israelite's mind was full of trust and prayer, while absolute terror must have trodden fast on the heels of the scorn and laughter with which the besieged Canaanites first observed it. **Until the day I bid you.** Notice the complete subordination, order, and discipline of the Israelites under Joshua. They had profited by their training in the wilderness, and in the art of war were in advance of the nations they fought.

11-14. The ark of the Lord compassed the city. Was carried around it, according to the divine orders. Doubtless the procession moved at a sufficient distance from the walls to be out of the reach of the enemy's arrows and out of the hearing of their scoffs. **They came into the camp.** At the close of the first day's circuit, which is thus mentioned as a specimen day of a unique week. **Joshua rose early.** The energy and promptness of Joshua are everywhere noticeable, and formed an important factor in his success. **Six days.** One circuit for each day of the six. Too much can hardly be made of the influence of all this strange procedure upon the Israelite warriors and upon their friends who at a distance watched them. If they had not with faith and patience taken up this wearisome and apparently useless march six days in succession, and had not on the seventh day marched seven times, the walls of Jericho would not have fallen. So the Lord now frequently passes his people through tedious discipline so as to develop noble efficiency.

15. On the seventh day. This was a Sabbath, according to the Jewish tradition. **Rose early.** As they had seven times as much marching to do, they rose with the dawn and promptly began their march. This must have been nearly continuous from daybreak to sunset, when the Hebrew Sabbath closed.

16. The seventh time. Since the Hebrews could march seven times around Jericho in one day, the city could not have been very large. **Shout.** Up to this moment the soldiers may not have known what part they were to perform. But they obeyed their commander as they had obeyed him before. They shouted not as they saw the walls fall, but before the walls fell, and with living faith that in some way God would give them the city. **The Lord hath given you the city.** The whole event was recognized as "God's doing." The walls fell, save at one spot where a scarlet cord floated in the wind, showing the house of the woman who had protected the spies, and Jericho

was destroyed; not conquered nor looted, but absolutely annihilated, as an offering by fire. Its site was afterward occupied (Judg. 3. 13), and five centuries later its walls were rebuilt (1 Kings 16. 34). It became the home of the prophet Elisha, and was visited by Christ in the Gospel period, though, indeed, the two Jerichos were not on exactly the same site.

17. The city shall be accursed. Rather, "shall be devoted," or "consecrated." We miss the whole meaning of the event if we ignore its symbolism. A host of cowardly slaves had in forty years been turned into a brave and splendidly disciplined army; but this was the least important phase of their training. They had been turned in the same time from Egypt's idols to Jehovah. They belonged no longer to themselves, but to the God of Abraham, Isaac, and Jacob. The battles they fought were Jehovah's battles; the land they were to conquer was the "Lord's land." The well-organized nation into which these tribes were to develop was to exist for no other purpose than as custodian and exemplar of divine law. Constant reminders of these truths were embodied in their law, which required the consecration of all the firstborn and the first fruits to God. And on this occasion, when they were about to capture their first city in Canaan proper, they must acknowledge Jehovah's sovereignty, acknowledge that the land had been given them by him, and not conquered by their own prowess. This could be most intelligibly done in that age by giving the whole city as a sacrifice to Jehovah, its silver and gold to be put into the treasury of the sanctuary, its buildings to be burned, and its inhabitants and all living things to be put to death. It was this view of the slaughter, doubtless, which Joshua and the Israelites had, and it was quite sufficient for them. But nineteen hundred years have already passed since the Messiah came, the incidents of whose coming were symbolized by the strange procedure of these Hebrew conquerors. These nineteen centuries have bequeathed us tender hearts and made unspeakably revolting such slaughter as we study to-day. But they have also secured to us pure ideals; and from our exalted point of view we can see reasons for the severity of God's judgment against the Canaanites, of which those who executed it could never have thought. "The Israelites," as Arnold has said, "fought not for themselves only, but for us." The licentiousness of the Canaanites—their unnatural wickedness—had in many cases corrupted their very houses, so that for the burning of certain cities there were good hygienic reasons, to say nothing of the infamous carvings and paintings which would have taught immorality to all who dwelt within their walls. There are not lacking evidences that these races were degraded beyond redemption—physically and mentally, as well as morally, degraded—and their extermination was a mercy to the world.

Rahab the harlot. A woman whose kind-heartedness had saved the lives of the spies sent out by Joshua. Her story is so interwoven with the fall of Jericho that it should be kept clearly in the mind of every teacher and scholar. It is found in Josh. 2.

18. Keep yourselves from the accursed thing. That is, from the "consecrated" thing, the "devoted" thing, the thing already given over to Jehovah. The sin which Achan afterward fell into was sacrilege; it was the taking that which had already been given to God. **Lest ye make yourselves accursed.** He who steals a sacrifice must be sacrificed to the wrath of God.

Make the camp of Israel a curse. The whole camp would bear the responsibility till the individual was discovered.

20. The wall fell down flat. It is idle to attempt to tell why or how. Possibly an earthquake was so timed as to correspond with the shout of the people. It would not detract at all from the spiritual lessons of the story if natural means had been used unknown to the inhabitants of Jericho, but the plain story as we have it here implies that the walls fell by miraculous power. **Every man straight before him.** And as the army of the Israelites surrounded the city, there was no means for its inhabitants to escape.

CRITICAL NOTES.

BY PROFESSOR W. W. DAVIES, D.D.

Jericho, the chief city of that section, the first place taken by the invading Hebrews, famous for its wealth and power, was situated in a beautiful grove of palm trees (Deut. 34. 3) about six miles west of the Jordan and about eighteen from Jerusalem. Commentators have called attention to the strategy shown by Joshua in leading his hosts by the way of Jericho, and thus attacking the land in its very center, rather than marching directly north to Beersheba and Hebron. Jericho, being on a caravan route from southern Arabia to western Palestine and the seacoast, held the key to the most important strongholds of Canaan. The word Jericho, from the verb "to smell," means "fragrance," and not "City of Palms," much less, as Geikie, following Hitzig, maintains, "City of the Moon," because the place was famous for the worship of Ashtoreth.

Verse 8. And it was so. The exact time is not given, but probably two or three weeks after the events of the last lesson. Four days after crossing the Jordan the passover was celebrated. Immediately before the passover the rite of circumcision, which had been neglected in the wilderness, was performed on all those born during the wandering (Josh. 5. 5). The feast continued seven days; the healing of those circumcised might have required a little longer. **Joshua had spoken unto the people.** His words are recorded in the preceding verses. **Seven priests.** Seven is a sacred number; hence seven priests, seven trumpets, seven days, seven times on the seventh day (verse 4). Then we have seven days for the passover and other sacred feasts. Seven lambs were offered daily; then the seventh month and the seventh year. Seven was a sacred number not only among the Hebrews and Semitic peoples, but also among the East Indians, Persians, Greeks, Romans, ancient Germans, and other nations. The fact that seven is one of the two numerals (the other is six) which the Semitic tongues have in common with Indo-European languages is quite

significant. The moon, with its four quarters, probably suggested the sacred character of this number. **Trumpets of rams' horns.** The word rendered "rams' horns" usually denotes noise, alarm, or blast. It is the same word as jubilee. In ancient times these trumpets might have been made from the horns of animals.

9. And the armed men went before the priests. This was a matter of precaution, so that the ark, in charge of the unarmed priests, might march the more safely. We are not to think that the entire people went around the city, but rather a small detachment of the warriors. **The rearward.** "The rearward," or rear-guard, is a participial form. Literally, the one or part bringing up the rear. During the exodus Dan occupied the rear (Num. 10. 25).

10. Ye shall not shout. The oriental, being naturally noisy, especially in the performance of a religious or military duty, would find it difficult to maintain silence. This solemn, noiseless procession would at first appear ridiculous to the inhabitants of fortified Jericho, but the repetition of the march at regular intervals of twenty-four hours and the recollection of the miraculous crossing of the Jordan and the late conquests in Bashan and Gilead would fill the besieged citizens with dismay.

11. So he caused the ark . . . going about it once. How near the walls the Hebrews marched is not said, but evidently far enough to be without the reach of missiles which might have been hurled out of Jericho. **And lodged in the camp.** The camp was at Gilgal, (5. 10) which is identified by some with Tel-Gelgal, on the north side of Wady Kelt. Josephus states that Gilgal was ten stadia (about one mile and a quarter) from Jericho and five times as far from the Jordan.

12. And Joshua rose early. He was thoroughly in earnest and obeyed the Lord promptly, without hesitation. Herein is the secret of all reformers' success.

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14. So they did six days. They fulfilled God's command to the letter.

15. On the seventh day. There is no reason for thinking that this was a Sabbath day, but every reason for believing that it was not. **Only on that day they compassed the city seven times.** The distance around the city can only be a matter of conjecture. The fact, however, "that they encompassed it seven times on the seventh day" would indicate that the city proper was not very large, and that those marching around were comparatively few in number.

16. Joshua said unto the people, Shout. They obeyed, and the result was miraculous. Obedience to God and faith in his commands can never be in vain.

17. And the city shall be devoted. The Hebrew word *cherem*, translated "devoted" in this verse, is from a verb meaning either to set apart from ordinary use or to consecrate to God without the possibility of redemption. Here it means to utterly destroy, to exterminate (see Lev. 27. 28, ff., and comp. Deut. 13. 15, ff.). The Greek word *anathema* is equivalent to the Hebrew *cherem*. **Even it and all that is therein.** With the exception of one family, every living thing was to be put to death. This seemed terrible, but were not the Canaanites utterly corrupt and corrupting in their influence? Had they not enjoyed every opportunity for repentance? Had God been able to save them in any way, he would have done so. "The Israelites' sword," says Dr. Arnold, "in its bloodiest executions, wrought a work of mercy for all the countries of the earth to the very end of the world." For had the Canaanites been allowed to live on in their sins, they would have infected all around them. Why do we in civilized America confine criminals in the penitentiary, or even execute them? **Only Rahab the harlot shall live.** It is in vain to try making the word harlot mean innkeeper. She was a courtesan, but not lost to all goodness and kindness of heart. Canaanitish morality would look with great allowance upon both lewdness and lying. A fallen woman of Jericho of the fifteenth or sixteenth century B. C. must not be judged in the Gospel light of the nineteenth century of the Christian era. She had shown kindness to the spies; Joshua desired that the pledges made by them to her should be kept. She must have been a woman of faith, and, though once a sinner, her repentance must have preceded her adoption into the family of God.

19. All the silver, and gold, and vessels of brass and iron. This verse clearly shows that the people of Jericho were well advanced in civilization, just as Egypt, Babylon, and other countries were at that time.

20. The wall fell down flat. Not by the mere effect produced by the shouting, but by the omnipotent and invisible hand of God. The waters

of the Jordan had been stopped in their course; so now the strong and towering walls of Jericho fall in obedience to God's command and the faith of the people. Some commentators try to explain that the crossing of the Jordan took place just at the time of a great landslide which dammed the river; and that the falling of the walls at Jericho was caused either by an earthquake or even by the peculiar vibrations occasioned by the noise of trumpets and shouting. But would it be any less miraculous to have the Israelites on the right spot just at the very moment when such natural events would take place? This wonderful manifestation of divine power, under Joshua, the new leader, at the very outset, must have terrified the Canaanites and proportionately encouraged the Hebrews.

Analytical and Biblical Outline.

A Lesson in Faith.

- I. A TESTIFYING FAITH.
Blew with the trumpets. v. 8, 9.
Confess me before men. Matt. 10. 32.
Ye are my witnesses. Isa. 43. 10.
- II. AN OBEDIENT FAITH.
Joshua had commanded. v. 10.
To obey is better. 1 Sam. 15. 22.
Do his will, shall know. John 7. 17.
- III. A WAITING FAITH.
Not shout. . . until the day. v. 10.
Hope and quietly wait. Lam. 3. 26.
Need of patience. Heb. 10. 36.
- IV. A PERSEVERING FAITH.
Compassed. . . six days. v. 11-14.
Not be weary in well-doing. Gal. 6. 9.
- V. A SELF-DENYING FAITH.
Keep. . . from the accursed. v. 18.
Touch not the unclean. 2 Cor. 6. 17.
Mortify. . . your members. Col. 3. 5, 6.
- VI. AN AGGRESSIVE FAITH.
Shouted. . . went up. v. 20.
Do it with thy might. Eccles. 9. 10.
Fight the good fight. 1 Tim. 6. 12.
- VII. A SAVING FAITH.
Only Rahab. . . shall live. v. 17.
By faith. . . perished not. Heb. 11. 31.
Saved through faith. Eph. 2. 8.

Thoughts for Young People.

• The Meaning of Jericho.

1. Jericho is a symbol of many difficulties which beset us in life. Every man has fortified cities before him which he must patiently beleague, or his life will be a failure. God's providence promises every man that divine guidance which will make victory a certainty, though often we are compelled to take means that seem contemptible and almost silly. The patient following out of God's plans will always insure victory.

2. *Jericho represents our youthful faculties*—our “minds” and “spirits.” “He that ruleth his spirit is greater than he that taketh a city.” Some unconverted youth has been accustomed to approve or condemn according to earthly maxims. He desires henceforth to be just according to God’s standards; but this is not easy, for his judgment is a strong fortress, a Jericho, which he has yet to capture. His imagination likewise presents constant dangers to him; so he must take that too (2 Cor. 10. 5). His affections must be conquered (Col. 3. 2; Gal. 5. 24). His will has seemed an impregnable tower, but he must learn to say, “Not my will, but thine be done.” Each of the faculties of his nature is a Jericho, “walled and very great,” to be captured for God.

3. *Jericho stands for all besetting sins which are to be overcome*: vanity, selfishness, idleness, irritability, sensuality, frivolity, covetousness, discontent, overanxiety about earthly things.

4. “*By faith the walls of Jericho fell down.*” In all spiritual warfare we must learn our own nothingness, and trust in God only. “When I am weak then am I strong;” “Hangs my helpless soul on thee.” “The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds” (2 Cor. 10. 4). He who obeys the commands of the “Captain of the host of the Lord” will find that he has no longer to struggle in desperation with besetting sins or un-governed faculties or external difficulties. All hostile walls have fallen down flat.

Lesson Word-Pictures.

BY REV. E. A. RAND.

Rahab is looking off from Jericho upon a vast host that has crossed the Jordan and is now in camp near the city. Many of the people of Jericho are looking off with Rahab. All the land is in fear of this great host. It has come up like a wave out of the southland, and as it rolls on it breaks down all opposition. The most skillful generals are powerless in organizing their strongest columns successfully against this wave of invasion. Will it break against the walls of Jericho? What is purposed by the strangers?

Jericho is looking off anxiously. Soon there is a movement in the camp of the strangers.

A procession is formed.

Armed men tramp ahead.

Then come men in white, and Jericho says they must be priests. They carry rams’ horns.

In the midst of this company of priests is a mysterious something that, carefully covered with a cloth of blue, is cautiously carried. Behind the priests is another column of armed men. As the procession moves steadily forward, the priests lift their rams’ horns and long, far-echoing peals

sweep across the plain of Jericho. Will this prove to be an attacking column and rush upon Jericho’s gates? No, it persistently avoids the gates; but, unwinding farther and farther, the lengthening folds of this demonstration are drawn all about the walls until the entire distance around Jericho has been traversed. Then the procession breaks up, harmlessly falling in pieces, to the relief of Jericho.

It would not be strange if this parade were a matter of amusement to some of the people, saying, “They have gone round our walls, they have inspected our gates, they have seen how strong we are, and they will leave us and pass on.”

Would the great wave from the southland not break against Jericho’s walls after all?

Just like some of Jericho’s cowards to put on a brave air and go away from their outlook sneering and laughing.

Rahab does not sneer. Rahab does not laugh. She goes to her home and looks at a line of scarlet thread hanging out of a window. Strangers, people belonging to this same great host, men whose lives she had saved, told her to hang this scarlet cord out of her window, and when their people came it would save her family. Yes, they were coming; they are here!

The second day the same procession is formed, and while the notes of the rams’ horns echo about Jericho, the soldiers and the priests go again over yesterday’s route.

Through the week this same thing is done, the rams’ horns hoarsely pealing, though the armed men lift not a single shout.

The procession is the object of much sport to some of the inhabitants of the city. Their remarks about the “old rams’ horns” are anything but complimentary, and they wonder if those dumb warriors ever did make a note in their lives.

Rahab says nothing. She looks at the scarlet thread in the window, trembles, and is glad it hangs there.

The seventh day has come. The day is breaking over the eastern hills when the watchmen on Jericho’s walls notice signs of a movement in the camp of the strangers. Again file out the armed men and the white-robed priests, while all around the carefully draped mystery that is borne along echoes the wild blare of the uncouth trumpets. But why does not this wave flowing about Jericho break up and roll harmlessly away, as on other days? It sweeps round the city again, the trumpets sounding, but never a man shouting. The people of Jericho curiously stare at the spectacle, and some laugh and sneer at the rams’ horns and the men that are mutes.

Rahab, though, in silence looks at the scarlet thread in the window, so glad that it hangs there!

The city is compassed six times, and then the

seventh time the procession winds about Jericho.

Hark!

One of those mutes—see!—listen!

He shouts!

It is Joshua, their great captain!

"Shout," he orders, "for the Lord hath given you the city!" He gives command, too, about Rahab and the silver and the gold in Jericho.

"Shout!" did he say?

O, what a shout!

O, what a deafening peal of horns!

O, what a swift, resistless advance behind Israel's captains! When all is over, lo, Jericho is in ruins! Safe among the strangers, though, is the woman who tied a scarlet cord in her window. #

Orientalisms of the Lesson.

BY REV. J. T. GRACEY, D.D.

This making of the circuit of Jericho reminds one of the wide prevalence of customs which involved the circuit of holy places. It seems that the idea was pre-Mosaic, as, when Moses asked to go three days' journey into the wilderness to make a feast, the root idea was to make a series of circuits in religious festivities. Pharaoh must have understood the request, and that would indicate that the practice was not wholly foreign to the mind of the Egyptians. The pre-Islamic Arabs were accustomed to make the pilgrimage to Mecca, and Mohammed adopted the custom and made it obligatory on all Moslems who could command an ass to ride on and had health to go there. Besides this, he made it obligatory to "make the circuit" of Mecca, and the millions of pilgrims which have visited Mecca since have continued the custom. In the time of the temple the Jews who visited Jerusalem on the Feast of Tabernacles were wont to see the priests make the circuit of the altar seven times, or once each day during the festival. The Jews still observe the ceremony of "rejoicing in the law," when they carry a roll of the law and march seven times round the synagogue; and the Greek and Roman Catholic Christians preserve a remnant of the sevenfold circuit by passing round the holy sepulcher seven times in succession at Easter festival. Dr. Trumbull suggests that the "processional" of the Roman Catholic and English Churches is a survival of the ancient custom of the *Chap* of Moses and of the *Hajj* of the Moslem. He also tells of the body of a deceased Israelite in Philadelphia being borne seven times round the synagogue. Personally the writer is familiar with the common practice among Hindus in India of marching round and round certain temples and shrines for consecutive days and nights. The Mohammedans in Morocco, as, in fact, elsewhere, are given to this ceremonial of marching round the tombs of saints, and sometimes with a sort of

chant, which Talcott Williams said made it easy to fancy he might be listening to the rise and fall of the notes of the priest and Levite as they sounded out over the desert.

This custom, in some modification of ceremony, has been found so widely in distant and separated parts of the world, among tribes which have no traceable contact with each other, that one cannot but wonder what fundamental thought it represents, and how far it may all be connected originally with the Hebrews in the wilderness and with this very unusual and miraculous event, the destruction of Jericho. The prevalence of the number seven in the circuits to be described is also singularly marked. The Hindoo woman, for instance, in certain ceremonies in which she worships her husband, must go round him seven times. But the custom is found from Thibet to Mongolia and from Malaysia to Morocco. It is far more than merely curious, though the key to it may not yet be at hand. Certainly this event of the circuit-riding of Jericho has furnished foundation for a very widely dispersed impression on mankind.

Another remarkable thing in this Scripture is the reference to the "silver, and gold, and vessels of brass and iron" found in the promised land. The recent discoveries have thrown much light on the prevalence of silver and gold and other jewelry manufactured by the Phenicians, which would confirm the intimation here that these precious metals not only existed in large quantities in pre-Mosaic Palestine, but that the very ornamental treasures which would tempt this invading horde of men and women were extensive enough to demand special restrictions from indiscriminately appropriating this plunder of war.

By Way of Illustration.

BY JENNIE M. BINGHAM.

Verses 8-11. Faith and action. A Christian worker began talking to a young man about the plan of salvation, to which the young man replied: "You are telling me nothing new, for I have long known and admired the plan of salvation by the sacrifice of Christ." Alas! he was resting in the plan. What is the comfort of a plan of a house if you do not enter the house itself? A man sitting out in the rain gazing at the plans of a house will not be sheltered thereby. What is the good of a plan of clothing if you have not a rag to cover you? "Faith without works is dead." We must march as well as believe God's word.—*Spurgeon.*

Verses 12-16. Bushnell writes: "What is the progress of Christianity but one long procession around the walls of Jericho?" Bishop Foss says: "It is with Christian work as with all other work—the chief desirable thing is persistent application." Arago says in his autobiography that his

greatest master in mathematics was a word or two of advice which he found in the binding of one of his text-books, the words of D'Albert to a discouraged student: "Go on, sir; go on." Those two little words made Arago the greatest astronomical mathematician of his age. And those two words have made many a life a poem which shall sing forever. Christ abbreviated them into one, and his almighty "Go!" drove Paul restlessly around Asia and Europe with the message of mercy, and has been sounding in the ear of the Church ever since, as its unrepealed and unrepeatable marching order.

Verses 12-16. Waiting. The six days of delay were a test of their faith and their faithfulness. "They who trust in God can both work and wait," says one. It was harder for Napoleon's Old Guard to wait patiently for the order than to rush into battle, but it was a surer test of faith in their commander.

Verses 16. "The Lord hath given you the city." Faith in God's promises may be compared to a bank note. When one has full and felt possession of the blessings promised, it is like current coin. The man who has bank notes to any given value looks upon himself as possessed of so much money, though in reality it is only so much paper. Thus faith is as satisfied and rests with as great complacency in the promises of Jehovah as if it had all the blessings of grace and glory in hand. In faith's estimate God's note is current coin.—*Salter.*

Verses 20. "By faith." Mark how faith conquers. It does so by bringing the might of God into the field. Faith is not the battering ram which beats down the walls, but only the hand which swings the ram. God's power is, if we may say so, set loose to work through our faith, and that faith is mighty because it opens the door for the entrance of his omnipotence. The slow marches round and round the doomed city and the war cry at last did not effect the capture, but they were the tokens of the faith which brought into play the power which did.—*Butler's Work.*

The Teachers' Meeting.

Begin with a word-picture, aided by a diagram of the scene: (1) The river; (2) The camp; (3) The city; (4) The mountains and Canaan beyond. . . . Show how necessary was the capture of Jericho to the conquest of Canaan. . . . In chapter 5 find the preparations for conquest: (1) Encampment—taking possession; (2) Consecration—renewing the covenant; (3) Supply of food and strength given; (4) Manifestation of the great Captain's presence. . . . Show the plan of the siege of Jericho and the part for priests, warriors, and people. . . . Why was such a miracle necessary? . . . Why was the destruction of Jericho right? . . . How

this lesson shows faith: (1) The command of faith; (2) The test of faith; (3) The shout of faith; (4) The victory of faith. . . . Events in history like the march of Israel around Jericho—the twelve apostles going out to conquer the world, Luther standing alone for God, the early Methodists and their preaching, etc.

Blackboard.

BY J. T. HARTNAGEL, ESQ.



BY GEORGE W. PEASE, ESQ.

THE VICTORY OF FAITH.

FAITH'S

TEST. TRUST. TRIUMPH.

TEST
OF
FAITH
IN

SILENT OBEDIENCE. | SHOUT OF VICTORY.

"All things are possible to him that believeth."

DEFEAT OF EVIL.

THE OLD JERICHO | PRESENT JERICHO'S

TAKEN BY

JOSHUA | CHRISTIANS

THROUGH FAITH.

"Only be strong and very courageous."

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References.

FREEMAN'S HANDBOOK. (Connecting verses.)
Chap. 5. 15; Shoes removed, 107. Chap. 6. 5; The
horn, 365, 447.

OPTIONAL HYMNS.

No. 1.

Marching to Zion.
Soldiers of the cross, arise!
Sound the battle cry.
Stand up, stand up, for Jesus.
Arise, go forth to conquer.

No. 2.

Breast the wave, Christian.
O, we are volunteers.
Forth to the fight.
Go forward, Christian soldier.
Marching on to Zion.

The Lesson Catechism.

[For the entire school.]

1. Who marched in silence around the hostile city of Jericho for six days? **The priests, with the ark of God, and armed men.**
2. How many times did they march around it on the seventh day? **Seven times.**
3. At the end of the last march what was the entire army ordered to do? **"Shout; for the Lord hath given you the city."**
4. What was the result? **Jericho was overthrown by the power of God.**
5. What is the GOLDEN TEXT? **"By faith the walls of Jericho,"** etc.

CATECHISM QUESTION.

47. Why ought we to partake of the Lord's Supper regularly and frequently?
In token of obedience to our Master and Lord.
1 Corinthians xi. 23. For I received of the Lord that which also I delivered unto you.

B. C. 1445 or 1444.] LESSON X. CALEB'S REWARD. [Sept. 8.

GOLDEN TEXT. He wholly followed the Lord God of Israel. Josh. 14. 14.

Authorized Version.

Josh. 14. 5-14. [Commit to memory verses 7-9.]
[Study connection in chap. 14.]

5 As the LORD commanded Mo'ses, so the children of Is'-ra-el did, and they divided the land.

6 Then the children of Ju'dah came unto Josh'u-a in Gil'gal: and Ca'leb the son of Je-phun'neh the Ken'e-zite said unto him, Thou knowest the thing that the LORD said unto Mo'ses the man of God concerning me and thee in Ka'desh-bar-ne-a.

7 Forty years old was I when Mo'ses the servant of the LORD sent me from Ka'desh-bar-ne-a to esp'y out the land; and I brought him word again as it was in mine heart.

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

9 And Mo'ses 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.

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 Mo'ses, while the children of Is'-ra-el wandered in the wilderness; and now, lo, I am this day fourscore and five years old.

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

12 Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the An'a-kim were there, and that the cities were great and fenced: if so be the LORD

Revised Version.

5 As the LORD commanded Mo'ses, so the children of Is'-ra-el did, and they divided the land.

6 Then the children of Ju'dah drew nigh unto Josh'u-a in Gil'gal: and Ca'leb the son of Je-phun'neh the Ken'iz-zite said unto him, Thou knowest the thing that the LORD spake unto Mo'ses the man of God concerning me and con-

7 cerning thee in Ka'desh-bar-ne-a. Forty years old was I when Mo'ses the servant of the LORD sent me from Ka'desh-bar-ne-a to spy out the land; and I brought him word again as it was 8 in mine heart. Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God.

9 And Mo'ses sware on that day, saying, Surely the land whereon thy foot hath trodden shall be an inheritance to thee and to thy children forever, because thou hast wholly followed the 10 LORD my God. And now, behold, the LORD

hath kept me alive, as he spake, these forty and five years, from the time that the LORD spake this word unto Mo'ses, while Is'-ra-el walked in the wilderness: and now, lo, I am this day

11 fourscore and five years old. As yet I am as strong this day as I was in the day that Mo'ses sent me: as my strength was then, even so is my strength now, for war, and to go out and to

12 come in. Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the An'a-kim were there, and cities great and fenced: it may

will be with me, then I shall be able to drive them out, as the LORD said.

13 And Josh'u-a blessed him, and gave unto Ca'leb the son of Je-phun'neh He'bron for an inheritance.

14 He'bron therefore became the inheritance of Ca'leb the son of Je-phun'neh the Ken'e-zite unto this day, because that he wholly followed the LORD God of Is'ra-el.

be that the LORD will be with me, and I shall drive them out, as the LORD spake. And Josh'u-a blessed him; and he gave He'bron unto Ca'leb the son of Je-phun'neh for an inheritance. 14 Therefore He'bron became the inheritance of Ca'leb the son of Je-phun'neh the Ken'iz-zite, unto this day; because that he wholly followed the LORD, the God of Is'ra-el.

TIME.—B. C. 1445 or 1444; about seven years after the fall of Jericho. **PLACES.**—1. Gilgal; but not the old camp ground. This place was about fifteen miles north of Jerusalem. 2. Hebron; the place from which the grapes of Eshecol came; one of the oldest cities in the world. **CONNECTING LINKS.**—The defeat of Ai; the stoning of Achan; the capture and destruction of Ai; public blessings and curses at Ebal and Gerizim; the trick of the Gibeonites; the battle of Beth-horon; the conquest of the north; the division of the land. **DOCTRINAL SUGGESTION.** God's fulfillment of promise.

HOME READINGS.

- M. Caleb's reward. Josh. 14. 5-14.
 Tu. The promise. Deut. 1. 22-36.
 W. Wholehearted trust. Prov. 3. 1-10.
 Th. Trust mastering fear. Psalm 112.
 F. Trust in the Lord. Psalm 37. 1-11.
 S. Reward of the upright. Psalm 37. 27-40.
 S. Reward of following fully. Mark 10. 23-31.

LESSON HYMNS.

No. 195, New Canadian Hymnal.

Stand up! stand up for Jesus!
 Ye soldiers of the cross.

No. 191, New Canadian Hymnal.

Soldiers of the cross, arise!
 Lo! your Leader from the skies.

No. 188, New Canadian Hymnal.

Am I a soldier of the cross?
 A follower of the Lamb.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Lord's Follower**, v. 5-8.

To what command of the Lord is reference made in verse 5? (Num. 35. 2.)

Why did the children of Judah come to Joshua in Gilgal?

How many years have passed since the overthrow of Judah?

To what historical fact does Caleb allude in his speech?

What was Caleb's character?

Who had first promised Caleb his inheritance?

Why did Moses make this promise?

What had Caleb said concerning the land when he spoke for the spies? (Num. 13. 30.)

2. **The Lord's Reward**, v. 9-14.

How old was Caleb when he made the request of this lesson?

What kind of a request did he make?

Locate the inheritance which Caleb claimed.

Find all the passages that you can which refer to Hebron. (Gen. 13. 18; 23. 2; Num. 13. 22; Josh. 10. 36; 2 Sam. 2. 1, etc.)

Had this part of Canaan been left unconquered? (Josh. 10. 36.)

How can you explain the reference here and Caleb's action?

Did Caleb succeed in his enterprise? (Josh. 15. 13, 14.)

Where have we heard before of the three men here mentioned? (Search Numbers.)

In what respect was Caleb's inheritance a symbol of our heavenly inheritance?

Practical Teachings.

Notice Caleb was *patriotic*: for all the years of conquest he fought for others. He was *patient*: he waited his time till everything else was settled. He was *humble*: if "the Lord will be with me," was his plea. He was *intrepid*: at eighty-five years he asked the hardest work which had yet been done. He was *pious*: "The Lord hath kept me alive."

Notice he sought no easy gift from the partiality of his leader. He wanted no sinecure. He was willing to work for what he was to have. He appeared with perfect confidence to his record.

Learn from Caleb fearlessness, uprightness, and godliness.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Lord's Follower**, v. 5-8.

How was Canaan divided among the tribes? (Verse 2.)

Who had already received an inheritance? (Verse 3.)

Who received no inheritance, and why? (Verses 3, 4.)

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By whose command was the land divided?
 What gathering occurred at Gilgal?
 What notable leader spoke?
 What promise did he recall, and to whom made?
 How old was Caleb when sent as a spy?
 What report did he bring back?
 What effect had the report of his brethren?
 Whose leadership did Caleb follow?
 What did the Lord say about his follower? (See Num. 14. 24.)

2. The Lord's Reward, v. 9-14.

What solemn promise of Moses did Caleb cite?
 How long since that promise was made?
 What was Caleb's age at this time?
 What did he say of his strength?
 What request did he make?
 By whose help did he hope to gain permission?
 What answer was made to his request?
 Why did he receive this inheritance? (GOLDEN TEXT.) [15.]
 What was the former name of Hebron? (Verse)
 Why was it so called?
 What great blessing came to the land?

Teachings of the Lesson.

Where in this lesson are we taught—

1. To follow God's commands?
2. To plead God's promises?
3. To expect God's rewards?

QUESTIONS FOR YOUNGER SCHOLARS.

Who sent the spies into Canaan? **Moses.**
 How many did he send?
 Who brought back a good report?
 What made them brave and hopeful? **Faith in God.**
 Can the Lord be pleased with unbelief?
 What did he say of the unbelieving spies?
 What did he say of Caleb?
 Who led Israel into Canaan? **Joshua.**
 How old was Caleb now?
 Where were the unfaithful spies?
 What was Joshua dividing?
 Of what did Caleb remind him?
 What did he ask Joshua to give him?
 What did Joshua do?
 What did he give Caleb?
 What have you learned about Hebron?

Three Ways.

Some follow self, and not the Lord.
 Some follow him with a half heart, and half-way.
 Some follow him wholly, and all the way.

WHAT DO YOU DO?

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

The conquest of Canaan was accomplished in three swift campaigns, each in one section of the land. The first campaign was wisely planned to seize the center of Palestine, and thus divide the enemy. By way of Jericho, Ai, and Beth-el Joshua marched upon Shechem, which fell without a struggle, and became the scene of a formal consecration of the land to the God of Israel in an erection of an altar and the reading of the law. Next Joshua turned his arms against the south. The decisive battle of the conquest was fought at Beth-horon. If ever the sun and the moon might well stand still, it was on that day, for that was the most important battle in all the world's history, a battle beside which Marathon, Hastings, Waterloo, and Gettysburg sink into insignificance, for upon it was at stake the religion of the whole world. From Beth-horon Joshua led his army in a rapid march through all the strategic points of southern Palestine. Then he turned northward, and at Lake Merom won the third great victory of the war, and gained the country from Carmel to Lebanon at one blow. Thus in three campaigns, each marked by a signal victory—at Jericho, at Beth-horon, at Merom—the land was won. Two of the tribes soon entered into possession of their inheritance, Ephraim in the center and Judah in the south. When the men of Judah came to receive their portion, among them stood the venerable Caleb, at eighty-five still erect and strong for war. He it was who at Kadesh-barnea, a generation before, had brought a good report of the land, and in the face of his fellow-spies and of all Israel had urged an immediate march upon the Canaanites. He now reminded Joshua of the promise then made to him by the Lord, that he should possess a portion in the land. He claimed a fulfillment of the promise for which he had patiently waited forty years. There was a noble courage in his faith, for, old as he was, he chose for his possession Hebron, the city of the lofty walls, the city of the giants, the city which his fellow-spies had dreaded most. He did not ask that others should fight for it, but proposed to take it for himself. His request was granted. The old warrior led an assaulting force; he conquered the city, and sat down in peace within its walls, an example of that faith which seeks only the privilege of toil and chooses for itself the hardest tasks in the service of God.

Verse 5. As the Lord commanded Moses. While Moses was living, and before the land was conquered, full directions were given for

the division of the territory. (1) See how faith is the evidence of things not seen. **They divided the land.** The division was made by lot, but not

by chance, for it was under the special direction of God through the high priest. The lot had reference to location, and not to boundaries, which were afterward arranged with great definiteness by Joshua and the "princes," or heads of the tribes.

6. Then. This was about six years after the crossing of the Jordan, when the conquest had been well completed. **The children of Judah.** The heads of the tribe, who accompanied Caleb to give their sanction to his request. **In Gilgal.** This was a locality in the Jordan valley, just north of the Dead Sea; and it was the headquarters of the Israelites during the entire period of the conquest of Canaan. The camp remained there for about seven years. **Caleb.** We have already seen Caleb in the story of the wandering in the wilderness, forty-five years before the event of this lesson. He was one of the twelve spies sent out by Moses from Kadesh-barnea to view the land of Canaan. **The son of Jephunneh.** In 1 Cor. 2. 5, 19, 42, the family relations of Caleb are given, and he is there named as the descendant of Hebron, the grandson of Judah. But he may have been, as some think, a foreigner, who was adopted into the tribe of Judah. **The Kenazite.** This name, meaning "descendant of Kenaz," would point to an Edomite extraction (Gen. 15. 19). Notice also the peculiar way in which Caleb is mentioned as following the Lord God of Israel, that is, as if he were not an Israelite; and in which it is said he obtained an inheritance among the children of Judah, as if he were not one of them. These and other indications have led to the view, held by many scholars, that Caleb was a Gentile, and the first on record who became one of the chosen people. (2) *Hence we have an interest in this story, for we too are Gentile believers. The thing that the Lord said.* See the promise in Num. 14. 24, as repeated in verse 9 of the lesson. **Moses the man of God.** What a noble title for the noblest of men! (3) *To be a man of God is a higher honor than to be a prince in the world. In Kadesh-barnea.* This was the first visit of the Israelites to this place, which was on the southern border of the land of Canaan.

7. Forty years old. Hence he must have been between thirty-eight and thirty-nine years old when the Israelites came out of Egypt. **To spy out the land.** The twelve spies were sent to see what was the nature of the land and who were its inhabitants. **Word again as it was in mine heart.** His report was not influenced by fear of his fellow-spies nor of popular opinion. He consulted truth and duty, not interest. He saw in the land what was in his heart to see, for his was the heart of a conqueror, while theirs were the hearts of cravens; and as his heart so was his message. (4) *How many people there are who dare not speak what is in their hearts!*

8. My brethren that went up with me. The other spies, Joshua, to whom he was speaking, being the only one excepted. **Made the heart of the people melt.** By their report of the dangers and difficulties in the way from the strength of the inhabitants in the land, they utterly discouraged the Israelites and put back the conquest for a generation. **I wholly followed the Lord.** He had chosen his side, and he was pronounced upon it, regardless of other men, their opinions and their threats. (5) *Be a Caleb, decided for God and the right.*

9. And Moses swore on that day. The promise is given in Num. 14. 24; Deut. 1. 36. It was God's promise, but made through Moses. Its utterance showed Moses's faith, and its acceptance Caleb's faith, for at that time the Israelites possessed not an inch in the land. **The land whereon thy feet have trodden.** See here how literally and closely Caleb appropriated the promise of God. A less definite faith would have taken the promise generally, but Caleb saw in it a pledge that that very Hebron decreed by the spies should yet be his own. **Thine inheritance, and thy children's forever.** We find a descendant of Caleb, though an unworthy one, in that region nearly four hundred years afterward, in the time of David (1 Sam. 25. 3). **Because thou.** Caleb's descendants received the benefit of his fidelity and his faith. So now the religion of parents brings blessings of health, long life, good associations, and good character upon their children.

10. The Lord hath kept me alive. With true faith he does not declare that his long life is the result of his own care or of his own constitution, but gives the glory to God. (6) *Righteousness tends to length of days, sinfulness to premature decay. These forty and five years.* This shows that Caleb's request was made seven years after the crossing of the Jordan, and hence at the conclusion of the conquest. Caleb helped the rest of the nation to win their inheritance before he claimed his own. **Wandered in the wilderness.** How illustrious Caleb's faith becomes as he marches through the desert thirty-eight years with the promise still in sight! How it strengthened his heart in the long journey around the land of Edom and Moab; and how it nerved his arm during the war of conquest! **Fourscore and five years old.** Caleb and Joshua were the oldest men among the Israelites, and twenty years older than any others, for all that were over twenty at Kadesh-barnea had died in the wilderness.

11. I am as strong this day. Here is another reward which God often gives to his faithful servants—strength even to old age. Not all Christians live to be old, and not all aged disciples are strong and hearty. But comparing good men with bad, temperate men with drunkards, honest men

with thieves, it is found that one course of life preserves strength and vitality, while the other wastes it. **For war.** He was as able to plan out a campaign and fight it out as younger men. **To go out, and to come in.** A phrase comprehending all duties of life. (7) *Which old age would you choose, that of the man of pleasure or the man of God?*

12. Give me this mountain. Not any one peak or hill, but the mountainous region in which Hebron is situated, the highest in all southern Palestine. This choice gives us the key to Caleb's character. With the whole land before him he chose that which was the hardest of all to win. He sought not ease but service, and would rather work than rest. So is it with noble souls. His was the choice of Moses in Egypt, and again at the bush; the choice of Elisha, of Paul, and of the apostles. It was the choice of Luther and of Wesley, of missionaries and of frontier preachers. (8) *There is something in every soul which leaps up at the thought of danger and of difficulty.* Witness a Franklin, a Kane, and a De Long in the north; a Livingstone and a Stanley in Africa; a Garibaldi and a Robert Bruce among patriots. **Thou heardest in that day.** From the white lips of the terror-stricken spies. **The Anakim.** The giants; one of the earliest races on the soil of Palestine. They were merged among the Canaanites and Amorites who came after them, and after the conquest they retired to the seacoast plain,

where families of their descendants continued to exist among the Philistines until the time of David, when they were extirpated (see Deut. 2. 20-23; 2 Sam. 21. 15-22). **Cities were great.** Because the giants were there and because the cities were fortified, Caleb chose this region, for he would not enjoy what was not worth earning. **If so be the Lord will be with me.** Caleb's courage was no boasting nor self-confidence. He trusted in God, and faith made him strong. For nearly fifty years he had leaned on God and looked to God, and his experience gave him confidence in God. **As the Lord said.** Notice once more how Caleb rests his hope on God's promise, and not on his own strength. (9) *He who stands on ground of promises has the everlasting rock beneath his feet.*

13. Joshua blessed him. As the representative of God and the head of the nation, Joshua gave his sanction to Caleb's purpose and his prayers for his success. **Hebron.** One of the oldest cities in the world, and still standing, with five thousand inhabitants. Under its mosque is the cave of Machpelah, where Abraham, Isaac, and Jacob were buried.

14. Unto this day. Pointing to a time later than that of Joshua as that when the book was written. **Because that he wholly followed.** His decision for God and fidelity to God gave him this reward. (10) *God never leaves his servants to work without wages.*

CRITICAL NOTES.

Verse 5. As the Lord commanded Moses. Moses had been given special directions concerning the portions of the Levites (Num. 35. 2, ff.), and he had been told that the entire land should be divided by lot (Num. 26. 52, ff.). He had also given territory to Gad, Reuben, and the half tribe of Manasseh on the other side of the Jordan. **And they divided the land.** This was after six or seven years of hard fighting in the land of Canaan. The people, through their representatives, had gathered at Gilgal and requested Joshua, as he was getting old, that the land should be divided by lot. This was done under the direction of Eleazar, the high priest, in the presence of Joshua, the commander in chief, and the representatives of the tribes (see verses 1, 2).

6. Then the children of Judah. A delegation of the children of Judah came to urge Caleb's claims. **Gilgal.** There were several places of this name. It is not likely that this was the Gilgal near Jericho, where the Hebrews first encamped, but rather a place about midway in a direct line between Jerusalem and Shechem. **Caleb.** He was one of the spies (Num. 13. 6). **The Kenizzite.** A descendant of Kenaz. One of the dukes of Edom was called Kenaz (Gen. 36. 11-

15); from this it has been inferred that Caleb was of Edomitic origin. People so closely related as the Hebrews and Edomites, speaking the same language, would probably have many names in common. It is not at all probable that the great tribe of Judah would have selected a foreigner as its representative among the spies, or that Hebron should be given to any but a Hebrew. **The thing that the Lord spake unto Moses.** The Lord promised to bring Caleb and Joshua to the promised land (Num. 14. 24). If any other promises had been made, they are not recorded, but would be well known to Joshua. **In Kadesh-barnea.** A very fertile spot, not far from the southern border of Palestine, around which the Israelites wandered for nearly thirty-nine years. It has been fully identified with Ain-Kadis by Dr. H. C. Trumbull.

7. Forty years old was I. Forty years' additional wandering in the wilderness after the return of the spies and six or seven years' fighting in Canaan would make Caleb about eighty-five years of age at this time (see verse 10). **I brought him word again as it was in mine heart.** He spoke his convictions intelligently, without regard to the opinions of the other spies.

He is truly great who dares to stand alone, if need be, for the truth! The word "heart" in Hebrew refers to the intellect as often as it does to the emotions.

8. Made the heart of the people melt. They made the people timid and discouraged (Num. 14. 1-4). Had the rest of the spies spoken as Caleb and Joshua, the Israelites might have been in Canaan before the close of that year. Cowards not only retard reforms, but they bring suffering and misery to their fellow-men, especially to reformers. **I wholly followed the Lord my God.** This is not self-praise, but a repetition of what the Lord had said concerning Caleb (Num. 14. 24; Deut. 1. 36). What joy comes to that one who fully follows God, and what a blessing to all those who are privileged to associate with such a life of consecration!

9. And Moses swore on that day. According to Deut. 1. 34-36, it was Jehovah himself who swore and communicated his will to Moses (see also Num. 14. 24). Though the promise was made to Caleb forty-five years before it was fulfilled, we have no evidence for believing that he for one moment lost faith in Jehovah. **The land whereon thy foot hath trodden.** Not the entire country, but some portion of it. We have no record that Hebron was promised to Caleb, except the inference which may be drawn from this passage. **And to thy children forever.** What a blessed thing it is to have courageous, God-fearing, godly parents! No other heritage can compare to it.

10. The Lord hath kept me alive. The ten other spies perished in the wilderness. They died "by the plague" in consequence of their unbelief (Num. 14. 37). Caleb ascribes the merciful extension of his life directly to God, who is ever faithful to keep all his promises. What monuments of faith on the part of man and of goodness and fidelity on the part of God!

11. I am as strong this day as I was. Wonderful language for a man of more than fourscore years! The fear of Jehovah and the keeping of his law make men strong and vigorous in more than one way, not only spiritually and mentally, but also physically. Godliness has the promise of the life which now is, as well as of that which is to come; consequently, virtuous, temperate men live longer than those who disregard the laws of God and nature. **For war.** As able now as at any time in my life to take possession of the land which will fall to my lot. It seems that, though Joshua had taken Hebron (10. 36, ff.), it had been retaken by the Canaanites (see 15. 14). **To go out and to come in.** This is a Hebraism, and signifies to attend to one's duties as a leader, to be at the head of a movement (see Num. 27. 17; Deut. 31. 2).

12. Give me this mountain. An ambigu-

ous translation for the word rendered "mountain" here, as in many passages, denotes also hilly country. What Caleb wanted was the hilly district in which Hebron was situated. The very ancient city of Hebron stands on an eminence six hundred feet higher than Jerusalem, or nearly three thousand feet above the level of the Mediterranean Sea. It still has seven thousand inhabitants. **The Anakim.** A large and powerful people, descendants of Arba (15. 13), who had struck the spies with terror (Num. 13. 28). **And cities great and fenced.** Caleb's courage appears once more. He desires Hebron not simply on account of its fertility and favorite location, but because it will be a difficult place to recapture (see notes on the preceding verse) and subdue. The old hero was anxious to undertake the hardest task. **It may be.** The Hebrew particle used here is one expressing hope, as in Gen. 16. 2 and Amos 5. 15, though often used of doubt and fear.

13. Joshua blessed him. The exact formula is not given. He prayed for his success and formally granted his request. **And he gave Hebron.** Gave all he asked for. He had faith to ask for hard work, as well as courage to keep and defend what Jehovah had given unto him.

14. Unto this day. Until the time when the book was written, or, indeed, such an expression might have been added by a later reviser.

Analytical and Biblical Outline.

The Character of Caleb.

I. THE MAN OF FAITH.

Word . . . in mine heart. v. 7.

Evidence of things not seen. Heb. 11. 1.

Through faith . . . promises. Heb. 11. 33.

II. THE MAN OF DECISION.

I wholly followed the Lord. v. 8.

Choose . . . ye will serve. Josh. 24. 15.

No man . . . two masters. Matt. 6. 24.

III. THE MAN OF FIDELITY.

I hath kept me alive. v. 10.

Faithful unto death. Rev. 2. 10.

Endureth to the end. Matt. 10. 22.

IV. THE MAN OF COURAGE.

Even as is my strength now. v. 11.

Righteous . . . bold as a lion. Prov. 28. 1.

Be strong in the Lord. Eph. 6. 10.

V. THE MAN OF SELF-DENIAL.

Give me this mountain. v. 12.

Let this mind be in you. Phil. 2. 5-7.

Endure hardness. 2 Tim. 2. 4.

Thoughts for Young People.

The Man of Faith.

1. Faith in God makes a man independent of the world's opinion. Caleb was not afraid to stand alone, because he had God on his side. "If God

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be for us, who can be against us?" "This is the victory that overcometh the world, even our faith."

2. *Faith in God obtains God's promises.* God honored Caleb's faith by giving him a promise of inheritance in Canaan. So is it still. Faith writes over every promise of God, "It is mine." Let us be of those "who through faith obtained promises."

3. *Faith in God brings men to a ripe and vigorous old age.* Not that every believer will live to be old, but that, on general principles, religion tends to strength and vigor of body, and sin tends to premature decay. Look at the faces of old Christians, and compare them with the faces of old men who lived a life of sin.

4. *Faith in God awakens the spirit of self-denial.* Caleb did not choose the easy lot nor the inheritance of pleasure. He chose the city hardest to win, and then went forth and won it. So Paul sought out fields where struggle and persecution were to be endured. So men go to hard mission fields to labor for Christ. Faith inspires men to choose toil for Christ. "Give me this mountain" is the secret of Caleb's character.

5. *Faith in God gains its abundant reward.* Caleb waited long for the fulfillment of the promise, and showed "the patience of faith;" but his triumph came at last. He sat down a conqueror in the very city which his fellow-spies had dreaded most. We too may have the rest that remaineth for the people of God.

Lesson Word-Pictures.

The people flock about Joshua as their leader and ruler, and who is this one coming? It is a white-headed man, and his beard, long and flowing, is white also. He stands before Joshua and goes over the story of an interesting past.

As the old man talks on, Joshua's thoughts run swiftly back—O, so far back—forty years away.

What does Joshua see as memory, that cunning painter, traces her pictures before him?

He sees Israel in tents on the border of this very Land of Promise, and out of the encampment go those long since famous as the men that went to "spy out the land." They are in their strength, men brown-bearded, supple of limb, and quick of gait. They slyly enter the promised land. They ford the rivers. They cross the mountains. They steal about the towns, yet notice the height of the walls and strength of the gates. They come to a nook that is a garden, fragrant with grapes, ripe and sweet and pulpy, and they bear home the purple fruit.

Something else is lugged home by all but two of the spies, even a lie, that there are people, O such giants, and towns so walled, and—and—the land cannot be conquered. Joshua, you remember it

all, and what white faces and staring eyes and trembling knees there were in Israel's tents on account of that lie. And do you remember that you were one of the two spies loyal to God's promises and longing to go forward?

Yes, Joshua remembers.

The white-haired old man was the other faithful spy.

He has something else to say, that God has kept him, and he feels as strong to-day as when Moses sent him out.

He is erect. He is sturdy. He can see and hear and go long marches. What is so good a preservative of the body as the obedience of the Spirit, loyalty to Jehovah, and love for his Church? The old spy's companions in that journey of inspection are dead. Murmuring, disloyal Israel is dead. What so sure as disobedience to sap the physical strength? He, the old spy, through obedience to God is well and strong. But Moses made a promise to him when younger that the land whereon his feet had trodden should be the old spy's inheritance and his children's forever. To-day he asks Joshua for his inheritance.

What land is it?

What does the old man want? Some level, garden-like vale, where the land is rich, where the crops are early and abundant, a land between the hills and easily traversed, not on the hills and painfully to be climbed?

No, no!

How the old man's eyes light up! Fire is there, youth beneath the white hairs, the volcano under the snow, and he wants "this mountain!"

But, veteran, the Anakim are there—descendants of the giants once so frightening the Israelites—and cities too, "great and fenced." What matter? God is greater.

The old spy is resolute and confident.

And now what a tender, impressive scene follows!

Joshua blesses the old comrade, who by day kept him company in the old-time journey into the promised land and slept at his side by night, who on the way halted in the shadow of the same rock, ate honey out of the same hive in the cliffs, slaked his hot thirst with the same cooling grapes of Esheol, and came back to stand with him in loyalty to the God of the promises. The blessing of Israel's leader, your old comrade Joshua, is yours, Caleb! The mountain is yours. Go to your reward, an old age where the fruits of obedience hang thick in the sunshine of God's blessing.

Orientalisms of the Lesson.

Caleb's name illustrates the oriental custom of giving a title which shows some characteristic either hoped for or realized in the person. It is possible that Caleb's name was a characterizing

title, given at the time of his return from acting as spy. It means "Great Heart," and may have substituted the name of his childhood. He also illustrates another oriental custom far more real in the East than is easy for us to appreciate—that of adoption. He was not a Hebrew by birth, and hence not the "son of Judah" by birth line. But being adopted, he came into all the rights and privileges of the family which adopted him. Hence he claimed that his "portion" be assigned him, though he was "the Kenezite," or the "son of Kenaz," by birth. One cannot know what might have been the result had Joshua not assigned him any "portion." We do know that all the horrors of the Cawnpore massacre in the terrible Indian mutiny grew out of the fact that the British Government refused to recognize this same sort of claim of Nana Sahib to the succession to rulership as an adopted son. Four hundred Europeans were hurled, the living with the dead, into a well in an indiscriminate mass in vengeance for this failure of the British to concede that the oriental custom of full inheritance should be applied in the case of "sons" made such by "adoption." Nana Sahib had made a journey to London to explain the force of this custom, and therefore of his right to inherit the throne the same as if he had been in the blood line of inheritance.

There was another point. God never promised the whole land to Israel, and there were parts of it they never possessed, such as the Phœnician shore strip on the Mediterranean. What was promised was that they should have such portions as they "put their foot on." Caleb (verse 9) said that Hebron was his because he had trod on it, and if that meant "conquer" he was ready to do that. Hebron was, and still is, the greatest grape country of the land. Wine presses cut in the rocks are still found, relics of the ancient populations who gathered grapes here from the days before Caleb till now.

In the matter of Caleb's age, the remarkable thing was that God had preserved him and Joshua because they had believed his promise that he would give them the land. But it is not otherwise very remarkable that a man in the East should boast of his age. Arab poets have been known to write with vigor at an advanced age, and one Arab chief is recorded to have composed a poem when dying at the age of more than one hundred. While the orientals, as a rule, exhibit a low average of life, yet the ambition is always to show that one is older than he is. The Chinese, for instance, always delight in speaking of their advanced years, and it is no compliment to an aged Chinese to congratulate him on appearing young. He wishes the reverence which comes to age in a land where wisdom is supposed to come with years. Caleb declared himself to have vigor enough for war, and this against people who dwelt in cities "great and

fenced." This distinguished them from villages which were merely guarded by watchmen from watchtowers. These were apt to be built on high places, and as the walls were looked up to from the valley below they would often appear to be "built up to heaven."

Joshua "blessed" Caleb. From the time of Abraham it was customary for the father to "bless" his children when dying, and a sort of prophecy was understood to be implied, as at that hour he was supposed to be divinely illuminated. Thus Jacob blessed his sons, and Moses the children of Israel. But it has come to mean little more than a prayer or even a wishing well. What is known as the Hebrew benediction is a prayer for welfare. But Joshua was endowed still with the prophetic insight, and it was rather a prophecy of Caleb's success. It may have been pronounced standing, in a loud voice, as the Hebrew usage has always been in uttering the "benediction."

By Way of Illustration.

Verses 8, 9, and 14. "Wholly followed." Caleb's reward illustrates the immense difference between a full and partial following of God. It is the difference between the river and the sea. Both are water, and the river is all well enough in its way and useful to man and beast in small services. The sea is something more than mere water, for it is infinite; and as we gaze upon it, a sense of its immeasurableness comes over us as never when we behold a river. You cannot measure a wholly following servant of the living God, and you can too easily take the dimensions of a half-and-half Christian. You can easily estimate how much time and money and effort he will give to the Lord's work. But take a Caleb, and you cannot tell what divine energies are locked up within him to come forth when needed. He will do the great thing, the unexpected thing, and God will do the great thing for him. Millions perish in the wilderness, two enter Canaan.—*Dr. E. N. Rickard.*

A famous ruby was offered to the English government. The report of the crown jeweler was that it was the finest he had ever seen or heard of, but that one of the "faces" was slightly fractured. That little fracture reduced its value many thousands of dollars, and it was rejected from the crown of England. The highest reward, a place in our King's crown, will come only to the wholehearted Christian. He is the man whom the King delighteth to honor.

Verses 9 and 10. The patience of faith. "Sister Dora," the English deaconess, said to us: "During a period of great discouragement I received inexpressible comfort from a verse in Lamentations," "Lamentations?" we exclaimed. "Yes, the

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third chapter and twenty-sixth verse: 'It is good that a man should both hope and quietly wait for the salvation of the Lord.' This is a remarkable verse—"hope and wait." St. John from Patmos signed himself, "Your companion in the kingdom and patience of Jesus Christ." It is thought that John waited fifty years after his Lord ascended before going to him. Caleb hoped while he waited. Perhaps he wondered if the promise made to him would ever be fulfilled, as he marched back and forth in the wilderness year after year. At last the reward came. We need to seek not only for the kingdom, but also for the patience, of Jesus Christ.

Verse 13, 14. *Reward.* Caleb no doubt comforted himself while in the wilderness with the thought of the Hebron he was to inherit. An unbeliever said to a Christian whose life was full of tribulation, "It seems to me that you Christians have a harder time than anybody else, rather than an easier time;" to which the old man replied, "Couple heaven with it, and what then? Couple heaven with it."

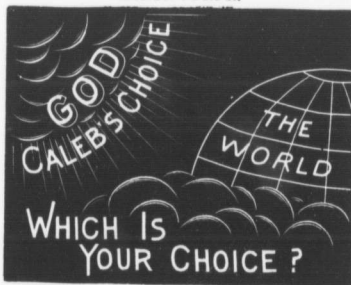
The Teachers' Meeting.

Draw a map showing Canaan, Kadesh-barnea, the northern part of the wilderness, Edom, etc. ... Show the Israelites at Kadesh-barnea on their first visit, going back in the history more than forty years. ... Let some scholar tell the story of the spies, their report, and the terror of the people. ... Show Caleb's conduct on that occasion and the promise made to him. ... Then trace on the map the journeys of Israel around the wilderness of Paran, down to the Gulf of Elath, to Mount Hor, around Edom, etc., and show how all this time Caleb was waiting for the fulfillment of the promise. ... Caleb's part in the war of conquest, how he helped in the gaining of the land, and waited until all had been conquered before putting in his plea. ... A word-picture of the interview between Caleb and Joshua, two old men, yet strong and courageous. ... Recalling the promises of God—an example for us. ... The spirit of self-denial shown by Caleb in his demand, "Give me this mountain." He chose the hard task, not the easy one, like Paul and Luther and Wesley and Judson and many missionaries. ... The traits of character shown by Caleb. ... Show how all these traits grew out of faith, the foundation of his character. ... Call attention to some noble utterances of Caleb: "I brought him word again as it was in mine heart;" "I wholly followed the Lord God;" "The Lord hath kept me alive;" "Give me this mountain." ... How may we be like Caleb? (1) By telling the truth; (2) By choosing for God and not for popularity; (3) By seeking work for God and not ease in his service, etc.

References.

FREEMAN. Ver. 2: The lot, 463.

Blackboard.



REWARD OF FAITH.

CALEB in CANAAN RECEIVES THE PROMISED PORTION

FOR HIS

FAITHFUL FOLLOWING.

GOD'S PROMISE SURE.
REWARD

"Hold the beginning of our confidence steadfast unto the end."

THE LORD'S REWARD.

"WELL DONE"

FOR ALL WHO

DAILY LOOK TO EARN OF GOD.
LIVE FOR

BEGIN NOW.

"Wholly follow the Lord God of Israel."

OPTIONAL HYMNS.

No. 1.

All unseen the Master walketh.
Though troubles assail.
Precious promise.
Since Jesus is my friend.
He leadeth me.
The Lord will provide.

No. 2.

God's promises.
In heavenly love abiding.
Bringing in the sheaves.
All the way.

The Lesson Catechism.

[For the entire school.]

1. Who came to Joshua with a request for an inheritance? **Caleb, one of the spies.**
2. On what did he base his request? **On the promise made by Moses.**
3. Why did Moses promise Caleb an inheritance? **GOLDEN TEXT: "He wholly followed the Lord God of Israel."**

4. What was the nature of the work which his request involved? **Difficult and dangerous.**
5. What was the only help he said he needed? **That the Lord would be with him.**

CATECHISM QUESTION.

48. What is the benefit of this communion?

We thereby renew our covenant with God in Christ, offering ourselves to Him in return for that precious sacrifice for us which we then thankfully commemorate.

Luke xxii. 19, 20.

B. C. 1444.] LESSON XI. THE CITIES OF REFUGE.

[Sept. 15.]

GOLDEN TEXT. Who have fled for refuge to lay hold upon the hope set before us. Heb. 6. 18.

Authorized Version.

Josh. 20. 1-9. [Commit to memory verse 9.]

[Compare Deut. 19.]

- 1 The Lord also spake unto Josh'u-a, saying,
- 2 Speak to the children of Is'ra-el, saying, Ap-point out for you cities of refuge, whereof I spake unto you by the hand of Mo'ses:
- 3 That the slayer that killeth *any* person unawares *and* unwittingly may flee thither: and they shall be your refuge from the avenger of blood.
- 4 And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.
- 5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbor unwittingly, and hated him not beforetime.
- 6 And he shall dwell in that city, until he stand before the congregation for judgment, *and* until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.
- 7 And they appointed Ke'desh in Gal'i-lee in mount Nap'h-ta-li, and She'chem in mount E'phraim, and Kir'iath-ar'ba which is He'bron in the mountain of Ju'dah.
- 8 And on the other side Jordan by Jer-i-cho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reu'ben, and Ra'moth in Gil'e-ad out of the tribe of Gad, and Go'lan in Ba'shan out of the tribe of Ma-nas'seh.
- 9 These were the cities appointed for all the children of Is'ra-el, and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

Revised Version.

- 1 And the Lord spake unto Josh'u-a, saying,
- 2 Speak to the children of Is'ra-el, saying, Assign you the cities of refuge, whereof I
- 3 spake unto you by the hand of Mo'ses: that the manslayer that killeth any person unwittingly *and* unawares may flee thither: and they shall be unto you for a refuge from the avenger of
- 4 blood. And he shall flee unto one of those cities, and shall stand at the entering of the gate of the city, and declare his cause in the ears of the elders of that city; and they shall take him into the city unto them, and give him
- 5 a place, that he may dwell among them. And if the avenger of blood pursue after him, then they shall not deliver up the manslayer into his hand; because he smote his neighbor unawares, and hated him not beforetime. And he shall dwell in that city, until he stand before the congregation for judgment, until the death of the high priest that shall be in those days: then shall the manslayer return, and come unto his own city, and unto his own house, unto the
- 7 city from whence he fled. And they set apart Ke'desh in Gal'i-lee in the hill country of Nap'h-ta-li, and She'chem in the hill country of E'phraim, and Kir'iath-ar'ba (the same is He'bron)
- 8 in the hill country of Ju'dah. And beyond the Jordan at Jer-i-cho eastward, they assigned Bezer in the wilderness in the plain out of the tribe of Reu'ben, and Ra'moth in Gil'e-ad out of the tribe of Gad, and Go'lan in Ba'shan out
- 9 of the tribe of Ma-nas'seh. These were the appointed cities for all the children of Is'ra-el, and for the stranger that sojourneth among them, that whosoever killeth any person unwittingly might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

TIME.—B. C. 1444, at the close of the conquest.
PLACE.—The Israelites were now at Shiloh, the place of the tabernacle. **DOCTRINAL SUGGESTION.**—The mercy of God.

HOME READINGS.

M. The cities of refuge. Josh. 20.
Tu. Purpose explained. Deut. 19. 1-13.
W. The law of refuge. Num. 35. 9-15.
Th. God our refuge. Psalm 91.
F. A safe refuge. 2 Sam. 22. 1-20.
S. True rest. Matt. 11. 25-30.
S. Sure and steadfast. Heb. 6. 13-20.

LESSON HYMNS.**No. 45, New Canadian Hymnal.**

Jesus, Lover of my soul,
 Let me to thy bosom fly.

No. 51, New Canadian Hymnal.

How firm a foundation, ye saints of the Lord,
 Is laid for your faith in his excellent word.

No. 44, New Canadian Hymnal.

Rock of Ages, cleft for me,
 Let me hide myself in thee.

QUESTIONS FOR SENIOR STUDENTS.**1. The Avenger of Blood, v. 1-6.**

What penalty had God pronounced against man-slaying? (Gen. 9. 6.)

What persons were to be exempt from this penalty? (Exod. 21. 13.)

What provision was now made for the safety of such persons?

From whom did danger threaten the fugitive?

Who were to be judges of his admission?

Before whom was he to be tried?

On what condition was his safety assured?

What event restored the fugitive to perfect safety?

What event gives hope of safety to the sinner?

What refuge is there from the penalty of sin?

2. The Place of Safety, v. 7-9.

What three cities west of the Jordan were made cities of refuge?

Name the three cities of the east.

To what tribes had these cities been assigned?

Who besides Israelites were admitted to these cities?

Before what great congregation will all men be judged?

What is the **GOLDEN TEXT**?

Practical Teachings.

Where in this lesson do we learn—

1. That men shall be held accountable for their doings?
2. That God tempers judgment with mercy?
3. That men have a refuge in the hope set before them?

QUESTIONS FOR INTERMEDIATE SCHOLARS.**1. The Avenger of Blood, v. 1-6.**

Who told Joshua to appoint cities of refuge?

Who had before been thus commanded?

For whose safety were they appointed?

From whom would they afford a refuge?

What example of innocent slaying does Moses state? (See Deut. 19. 5.)

To whom must a fugitive state his case?

What were the elders required to do?

To whom should they not give up the fugitive? Why not?

How long must the slayer dwell there?

Where then could he go?

What were the elders to do with a willful murderer? (Deut. 19. 11-13.)

2. The Place of Safety, v. 7-9.

What three cities west of the Jordan were chosen?

In the territory of what tribes were these cities?

What cities were selected east of the Jordan?

Within what tribes were these located?

For whose benefit were these cities appointed?

Where is our only place of refuge? (Acts 4. 12.)

How only can we find safety? (**GOLDEN TEXT.**)

Teachings of the Lesson.

What does this lesson teach us about—

1. The value of human life?
2. The duty of protecting the innocent?
3. The need that we have of a place of safety?

QUESTIONS FOR YOUNGER SCHOLARS.

Who told Joshua what to do?

What did he tell the children of Israel to appoint?

What is a city of refuge?

Why were such places needed?

What had God said of the man who killed another? **That he should be put to death.**

Who was the "avenger of blood?"

What sometimes happened?

When is killing another murder?

How many cities of refuge were appointed?

What could the innocent slayer do for safety?

Who would hear his cause?

From whom would they save him?

What are the names of the six cities?

Remember—

That we deserve to die for our sins.

That if we run to Jesus we shall be safe.

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

Seven years have passed away since the Israelites crossed the Jordan, and now all the land of Canaan, though not occupied, is conquered. At Beth-horon and Merom Joshua has overcome the enemies upon the battlefield; at Makeddiah he has placed his feet upon the necks of their prostrate kings; over Hebron the aged Caleb has raised his flag of conquest. The mountain region has been possessed, save here and there a village where the Amorites are lurking. The land has been portioned out among the tribes, Judah on the south, Ephraim in the central highlands, Naphtali in the north, and the other tribes between. But before Israel enters upon the possession of cities which her enemies have builded and vineyards which they have sown, the command of the Lord concerning the cities of refuge is to be fulfilled. The passion of revenge for bloodshed needs to be curbed, and the rude people are to be taught self-control and submission to law. Six places are set apart in the land, to which the slayer of his fellow-man may escape from the hand of the avenger. At the gate of the city he is to be tried, and, if guilty, given over to death, even though he were clinging to the horns of God's altar. But if innocent of evil purpose, he is to be assigned a place in the city where he may live free from the sword of his foe. There he must remain until the high priest's death, by which is symbolized his own. Then, in the eye of the law no longer living, he may return to his own home. In all this we can see a foreshadowing of Him who is our refuge from the storms of wrath, who saves us from the just penalty of sin.

Verses 1, 2. The Lord also spake. At the close of the war of conquest, when the land was ready to be possessed. **Unto Joshua.** Either through the high priest or by a direct impression on the mind of Joshua. **Speak to the children of Israel.** Joshua was directed to confer with the people through their representatives, the elders. This is one indication among many that the theocratic government was not despotic in form, but admitted the people to a share in the rule. **Appoint out.** The Israelites were to make the selection of cities on the west of Jordan, as those on the east had been appointed during the lifetime of Moses. **Cities of refuge.** Literally, "cities of reception." Their purpose will be explained under the next verse. **Spake . . . by the hand of Moses.** "By the instrumentality of Moses;" the hand being the organ for executing most purposes. The command is given in various places, in Exodus, Numbers, and Deuteronomy, and the reference to it here shows the truthfulness and genuineness of the Pentateuch, here cited as a work well known.

3. That the slayer. Among all Asiatic races is found the custom of blood revenge, by which the nearest relative of a murdered person is recognized as his avenger, having the right to slay the murderer wherever found. Such is the universal usage among the Arabs at the present time. The ancient custom made no distinction between accidental killing and willful murder, so that the institution of the cities of refuge was a great alleviation of a custom too deeply fixed to be entirely removed. **Killeth any person unawares.** The city of refuge was not to screen criminals from justice, and thereby breed crime, but to save the innocent from wrong and to check sudden passion. Hence the guilty person might

be taken out of the city, or even from the altar itself, and handed over to the avenger for execution. The similar places called "asylums" by the Greeks gave shelter to all criminals, and hence became nests of abomination, like Ephesus in Asia Minor and the precincts of certain cathedrals in the Middle Ages. **The avenger of blood.** The nearest relative of the slain person, who considered it a sacred duty to slay the manslayer, and was looked upon as the officer of the law. (1) *The violated law of God is an avenging fury, pursuing every sinner who fails to find the only true refuge.*

4. He that doth flee. In later Jewish times the law was made more explicit, requiring a road of definite width and free from obstructions to be built to the city of refuge, and signboards inscribed "Refuge" to be placed at its intersection with other roads. **Stand at . . . the gate.** The gate of the city, being a shaded place arched over by the wall, is often the place of business and for the meeting of courts in the East. Here the slayer was to stand for a preliminary hearing of his case before he could enter the city. **Elders.** The heads of the family lines, corresponding to chiefs of clans in Scotland, from earliest times a ruling body among the Israelites. **They shall take him.** Provided he could make his innocence appear plain. (2) *Their refuge was for the innocent only, but what would be the fate of the world if God had not provided a refuge for the guilty?*

5. If the avenger . . . pursue. It was almost certain that the avenger would pursue the unfortunate manslayer, for such was the custom. **They shall not deliver.** The slayer, if found guilty, was surrendered, not directly to the avenger, but to the elders of the village where the murder had

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taken place, and by them to the avenger; so that every precaution was taken to insure justice to both parties.

6. He shall dwell in that city. He was allowed to go one thousand cubits outside the wall, but beyond it could be slain by the avenger. **Until he stand before the congregation.** That is, for a further trial on appeal of the case, if it were necessary. The congregation was probably the general assemblage of the elders who represented all Israel. **Until the death of the high priest.** On the human side this was a provision to alleviate the hardship of the innocent slayer's life; on the divine side, a prefigurement of Christ, our high priest, who by his death sets men free from the penalty of their sins. (3) *The reality is larger than the type, as the Gospel is more gracious than the law; for Christ is a refuge for the sinful.* **Then shall the slayer return.** The high priest's death was thus regarded as representative, setting the man free from penalty. (4) *We are looked upon as dead when our substitute dies.* The Jews state that, in order that the exiles in the city of refuge might not pray or hope for the high priest's death, they were presented with many gifts by his family.

7. Kedesh. A city in the north of Palestine, now called Kades, north of Lake Merom. The name means "holy." **In Galilee.** The word, meaning "ring," was then applied to a small circle of villages among the mountains of Naphtali, but

in after ages it became the name of the northern province. **Shechem.** "Shoulder," the ancient city, now called Nablus, situated in the center of Palestine, between Mounts Ebal and Gerizim. **Mount Ephraim** was the designation of the hill country in the central section, largely occupied by the tribe of Ephraim. **Kirjath-arba.** The ancient name, from the ancestor of its early inhabitants. **Hebron.** One of the most ancient cities in the world, the burial place of the patriarchs, and situated west of the Dead Sea.

8. On the other side. East of the Jordan. **Bezer.** A town about twelve miles northeast of Heshbon. **Ramoth in Gilead.** An important place, often the scene of war in Israel's after history. Here King Ahab was slain and his son was wounded. It is now known as Es-Salt. **Golan.** A city not certainly located, but northeast of the Sea of Galilee. **Bashan** was the name given to the region east of the Sea of Galilee.

9. These were the cities. It is to be noticed that these cities were all on mountains, or near them, and in prominent positions, and were so located as to be accessible from all parts of the land. **The stranger.** The foreigner sojourning in the land was to enjoy the same privileges as the Israelites; in this respect a great advancement upon ancient customs, which treated all foreigners as enemies. (5) *See how God was educating his chosen people up to the knowledge of salvation for the Gentile world.*

CRITICAL NOTES.

Verse 1. And the Lord spake unto Joshua. This was soon after the events recorded in the last lesson, or about 1444 B. C.

2. Assign you the cities of refuge. Places whither any who had killed a person accidentally might flee so as to avoid sudden death. Custom made it lawful, indeed required, that the next of kin should avenge the blood of a slain relative. The purpose of this law of Moses was to secure any innocent man a fair trial, and to mitigate as far as possible evils arising from such an unjust custom. Moses had already appointed three cities of refuge on the east side of the Jordan (see Deut. 4, 41, ff.). It has been inferred from Exod. 21, 14 that during the wandering in the wilderness the tabernacle served as an asylum for unfortunate manslaughterers. In this connection we might read the stories of Adonijah and Joab (1 Kings 1, 50, ff., and 2, 28, ff.). Among certain ancient nations many groves, altars, and temples were regarded as places of shelter for all fugitives. According to Tacitus this encouraged criminals and fostered crime. The temple of Diana was a famous asylum for lawbreakers. This very ancient custom "passed very early into Christianity," and continued in many places throughout the Middle Ages. Blood revenge

is still practiced in Arabia, Persia, Abyssinia, and in a modified form, in Sardinia and Sicily, and something very similar in some portions of the United States of America. **Whereof I spake unto you by the hand of Moses.** In Num. 35, 6 we read that out of the forty-eight cities given to the Levites six were to be cities of refuge (see also Exod. 21, 13; Deut. 19, 2). Levitical, or priestly, cities were selected for places of refuge because greater fairness and justice could be expected from the rulers of a city under the direct control of the priests of Jehovah.

3. That the manslayer that killeth any person unwittingly. These cities were not intended to protect criminals, willful murderers, or desperate outlaws, but simply to afford those who had taken life unintentionally a fair trial before unprejudiced judges. The penalty for willful murder, under the Mosaic law, was death (Num. 35, 31, ff.). **Avenger of blood.** *Goel*, rendered "avenger," is the word usually translated "redeemer." The duties of a *goel* were fourfold: (1) To redeem forfeited property (Lev. 25, 25); (2) to ransom a relative from slavery (25, 48, f.); (3) to revenge the blood of a slain relative, as here; and (4) to marry the widow, if childless, of a deceased

brother. The first and fourth of these duties were performed by Boaz (Ruth 4. 4, 5). The redeemer, or avenger, was generally the nearest relative. His duties coincided, to some extent, with those of a guardian in our country.

4. Shall stand at the entering of the gate. On the inside, until his case could be investigated. The term "gate," like the Greek *agora*, or Roman forum, is equivalent to our court of justice. "Sublime porte" means sublime, or high-gate, that is, the gate of the sultan's palace, where justice was administered. Business of various kinds was transacted at the gate (see Deut. 16. 18; Job 5. 4; Ruth 4. 1, 2). **And declare his cause in the ears of the elders of that city.** The elders were at first the oldest men in the several families or clans—the chiefs. In the course of time the idea of age did not enter into the meaning of the word, for elder simply means a representative, like our words alderman, senator, and presbyter. **And they shall take him into the city.** After due investigation, and convinced of the unintentional nature of his offense, they may permit him to reside under their legal protection.

5. They shall not deliver up the manslayer into his hand. In case, however, he was found guilty, he was delivered to the authorities of the district from which he was a fugitive.

6. He shall dwell in that city. Must not go out of the prescribed limits, else the avenger could kill him (see Num. 35. 26, *ff.*, and Deut. 19. 1-6). **Until he stand before the congregation.** The word "congregation" probably denotes the elders collectively, something like our town or city council. Before this body he was to be tried impartially, and retried in case additional evidence against him might be obtained. **Until the death of the high priest.** This, in most cases, would allow sufficient time for passion to die out and for reason to return to the irate avenger. The origin of this custom is to be sought in the practice of liberating certain criminals at the death of a king or ruler, especially when a new dynasty assumed control. In a certain sense the high priest was the chief ruler in Israel during the theocracy.

7. They set apart. They sanctified or set apart for a sacred purpose. **Kedesh.** This was in the extreme north, four miles almost directly west of Lake Merom, and about twenty miles from Tyre. The word "Kedesh," like "Kadesh," signifies a sanctuary. The place is still known as Kades. **Shechem.** In Samaria between Mounts Gerizim and Ebal. This city was very central and one of commanding influence. Its present name is Nablus, that is, Neapolis or New City. **Ephraim.** This was the name of the hilly district around Shechem. **Kiriath-arba.** That is, city of Arba, the father of the Anakim. **He-**

bron. This was near the southern border of Canaan. See last lesson.

8. And beyond the Jordan at Jericho eastward. In the original there is no preposition before the word Jericho. The probable meaning is: On the east side of the Jordan, over against, or opposite, Jericho. **Bezer in the wilderness.** Wilderness is used in the sense of sparsely inhabited country. Bezer was in the tribe of Reuben, a little north of the river Arnon, some ten miles east of the Dead Sea. **Ramoth.** Ramoth denotes heights. It was a well-fortified place and played an important part in Jewish history (see 1 Kings 4. 13; 22. 1-37; 2 Kings 8. 28; 9. 1-6). It is now called Es-Salt. **Gilead** was the name given to that portion of the Holy Land, on the east of the Jordan, extending from the Dead Sea to the Sea of Galilee. **Golan** was in the tribe of Manasseh. Its exact location, however, is not known. **Bashan.** Rather a vague designation for some territory east of the Jordan. From the connection here it is evident that it was immediately north of Gilead.

9. And for the stranger that sojourneth among them. The word "stranger" refers to non-Israelites of all kinds, such as the slaves, the remnant of the tribes which were not utterly destroyed by the Hebrews on entering Canaan, and the mixed multitudes who went out of Egypt with them, as well as all those who joined them on the march. There were no less than one hundred and fifty-three thousand six hundred such people in the time of Solomon (see 2 Chron. 2. 17). This ordinance regarding the rights of strangers shows the Mosaic legislation in a very favorable light.

Cities of refuge, according to post-biblical Jewish authorities, were easy of access. The roads leading to them were always in good repair; they had to be about fifty feet wide, and suitable bridges were to be built over the streams. Finger posts with the word "Refuge" written upon them were erected on all crossroads, so that the fugitive should waste no time in inquiry about the way.

Analytical and Biblical Outline.

Christ our Refuge.

I. A DIVINELY APPOINTED REFUGE.

Whereof I speak. v. 1, 2.

Before the foundation. 1 Peter 1. 20.

The eternal purpose. Eph. 3. 11.

II. A REFUGE FOR SINNERS.

That killeth unawares. v. 3.

Christ... for the ungodly. Rom. 5. 6.

Loved us... dead in sins. Eph. 2. 4, 5.

III. THE ONLY REFUGE.

Flee unto one. v. 4.

None other name. Acts 4. 12.

One mediator. 1 Tim. 2. 5.

IV. A SECURE REFUGE.

Not deliver the slayer. v. 5.

Secret place. . . . refuge. Psalm 91. 1, 2.

No evil befall thee. Psalm 91. 9, 10.

V. AN ENDURING REFUGE.

Until the death. . . . high priest. v. 6.

He ever liveth. Heb. 7. 25.

A priest forever. Heb. 7. 17.

VI. AN ACCESSIBLE REFUGE.

These were the cities. v. 9.

Not far from every one. Acts 17. 27.

The word is nigh thee. Rom. 10. 8.

VII. THE UNIVERSAL REFUGE.

Children of Israel. . . . stranger. v. 9.

No difference between. Rom. 10. 12.

Whosoever will. Rev. 22. 17.

Thoughts for Young People.

The Divine Plan of Salvation.

1. God provides a plan of salvation before the need of it has transpired. (Verse 1.)

2. The plan of salvation is divine in its origin, coming from God and not from men. (Verses 1, 2.)

3. God's plan of salvation recognizes man's danger, and requires man to realize it. (Verses 2, 3.)

4. God's plan of salvation requires man to act for his escape from danger, and to act before it shall be too late. (Verses 3, 4.)

5. God's plan of salvation requires that man in danger from the offended law shall, in escaping, pursue a certain fixed and unvarying course if he would be saved. (Verse 4.)

6. God's plan of salvation requires that man, to be saved, must not only look toward the refuge provided, but enter it. (Verses 4, 5.)

7. God's plan of salvation requires not only that man shall enter the refuge provided, but remain in it. (Verse 6.)

Lesson Word-Pictures.

Ho, a man is running!

He is in trouble.

He is leaving his pleasant fields, his vineyard, the old olive trees his ancestors planted.

He runs harder and harder.

Will he not first take leave of his wife, his children, if he is in trouble?

Home is our first place of refuge when in trouble. The man, though, runs faster. Once he turns round, and what an anxious face he turns!

Anyone chasing this runaway?

Yes, the avenger of blood.

This fugitive slew a man. He did it not deliberately, not willfully, but he did it, and now he flees for his life.

Faster, faster!

The avenger of blood is on his track.

On, on, in fear, in agony!

He stays not in the plain, but runs for yonder hill; and yet he hides not in cave or hollow, but gains the summit to cross it, and then, away!

He waits not for the morrow's sun, but after scanty sleep in the protecting shadow of the night hurries on over the rocks, across the open fields, along lonely bypaths, on and on. Long before daybreak he is fleeing away. When the sun rises, its first beams light up that solitary, anxious fugitive.

Faster, faster!

What does he see before him?

O how he welcomes the view of a city—of sturdy walls and rising towers—and how glad the sight of that open gate!

It is a city of refuge.

It may be Kedesh in Galilee, or Shechem in Mount Ephraim, or Kirjath-arba in the mountain of Judah, or Bezer in the wilderness, or Ramoth in Gilead, or Golan in Bashan. No matter what; it is a city of refuge.

Once within the open gate, and he is safe.

But, chancing to turn, he sees the avenger of blood!

What wrath in that face!

The avenger brandishes his spear.

He throws it. It smites the earth at the fugitive's feet, and, making one more frantic effort, he springs for the open gate and falls beyond the threshold, safe, safe! The avenger turns away disappointed, baffled, and slowly retreats beyond the hills.

The elders of the city are there at the open gate. They hear the fugitive's story. They receive him. They grant him a dwelling place among their homes. Day after day goes by, month after month, perhaps year after year. The fugitive sojourns there till he "stand before the congregation for judgment," until "the death of the high priest."

Then he is a free man!

Again he is at liberty to go where he pleases, and none can harm him. Once more he is outside the city. This time he goes from it. He hurries in his joy, but he does not ever run in fear. He smiles. He is going home.

At last he spies the old homestead. There are the beautiful fields of green. There are the vines and the olive trees. And look! His wife and his children have seen him coming, and they fly down the road to meet him. He is home, home again, and no avenger of blood can harm him.

Orientalisms of the Lesson.

The Greeks and Romans recognized the *ius asyli*, or right of shelter, for all criminals, even, perhaps, state criminals. These were sacred groves, tem-

ples, and altars. Reaching these or their precincts for considerable space around, the person had immunity from his pursuer. The temple of "Diana of the Ephesians" was one of these; the city of Daphne, near Antioch, another. These sanctuaries were greatly multiplied, until justice was well-nigh entirely defeated, and Tiberius reformed the usage. Moses only established seven such places, and for a single crime, and that only for temporary arrest till investigation was had, when, if the person was free from intentional murder, he was protected so long as he stayed in the city or its precincts, which extended to a thousand yards round the walls. He was provided with quarters and put in a way to make his own living, some one being assigned to teach him a trade if he had none. From some unaccountable, but probably symbolic, reason this protection extended only during the lifetime of the high priest who was the incumbent when the manslayer arrived. After the death of that official the right of the avenger to take life ceased, all claim against him ended, and he was free to go where he pleased. It is easy to see, thus, that the death of the high priest might be a desirable occurrence to the manslayer, thus protected but imprisoned. He might be tempted to pray for or secretly induce his death. Whether from this cause or some other, it was incumbent on the mother of the high priest to feed and clothe the manslayer after he once was declared innocent of intentional crime. If he died, his bones were handed over to relatives after the death of the high priest, to be buried in his father's sepulcher. In later Jewish history this right of asylum was informally recognized when any criminal seized the horns of the altar in the tabernacle or temple, just as the early Christian Church came to afford asylum under Constantine and succeeding emperors, until it was so abused that it prevented the operations of justice. It was not till 1487, in England, that it was declared that if thieves, robbers, and murderers who had taken refuge in sanctuaries should sally forth from them to commit fresh offences, shelter and protection should not again be afforded them, and it was not till 1697 that this system of shelter was ultimately abolished in England. In papal countries shelter was extended to houses, gardens, and other places under the jurisdiction of churches. This tendency to transfer power from the magistrate to the priesthood ultimately broke the whole thing down.

We find one peculiar usage of the Hebrews. The rabbinical writings say it was obligatory to keep the roads leading to these cities of refuge in excellent order, so that not so much as an obstacle against which one might strike a foot while running should be on them. All streams were to be bridged, and the bridges kept in the best condition. These roads must be thirty-two cubits, or about fifty feet, in width; there was not to be a rise of so

much as a hillock, and at every doubtful place directions were posted in the form of a great sign marked "Refuge."

Another marked difference between Moses's law and other customs is that the murder, whether from accident or of purpose, could never be compounded for money, as is customary with Arabs still and allowed by the Koran. If money were received and the criminal released on that account, whether he were a malicious or an ignorant murderer, it made the whole land unclean. Again, the law of Moses limited revenge to the person of the murderer. Thus it differed widely from the fierce lawlessness of the modern Arabs. The Bedouin has for ages made murder the case of the whole tribe, every member of the family and tribe of the murdered man being bound to avenge his death. Thus bloody and long-continued feuds on a large scale have been perpetuated from generation to generation.

Dr. Thomson says there is to-day neither city nor shrine among Arabs whose sanctity affords a refuge to one fleeing for dear life, and yet the law of retaliation remains in all its vigor and is executed with energy. As a sort of substitute for this provision, there is the family compact, or treaty of alliance, offensive and defensive. When a man fleeing for his life reaches any of these allies, he is safe. These compacts are extended over all the land. The parties to the compact are bound to stand by each other in all cases of need, join in all quarrels, afford shelter to all who flee to them, especially to render aid in cases of manslaughter, pass the person on from hiding to hiding, or secure, if possible, a money compound for the wrong of the slayer. If the real murderer cannot be reached, they claim the right to murder any member of the family, then any relative, and finally any member of the blood confederation.

By Way of Illustration.

The sacredness of life. Alone among the nations stood Israel in the value set upon human life. Its sacred book enjoined its worth. From the earliest martyr the precept was given, "Thou shalt not kill." One of the chief truths included in the sacrifice of Isaac was the fact that even the father had no right to take the life of his child. For the first time it dawned upon the father of the faithful that to sacrifice does not mean to slay. The value of life increases in ratio with the belief in God and immortality. Greece with all her learning was far behind. Aristotle and Plato both advised putting to death the young and sickly among children. Seneca advised the drowning of disabled children—a course that Cicero commended. Heathenism gives but a dark history. On all sides God guards the soul in its struggle to live.—*Dr. D. O. Mears.*

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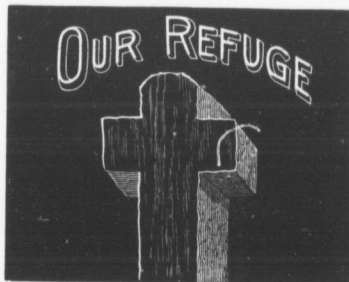
Verse 5. God looks at the thoughts and intents of the heart. Divine law recognizes the intention, and Christian civil law, founded on divine law, gives penalty in proportion to the "intent to kill." He that hateth his brother is a murderer. The heart is the real man, and God looks at that, as the bacteriologist would examine the spring if water was found to be poisoned, or as the jeweler would examine the mainspring if a watch was disordered.

Golden Text. I saw the other day a remarkable picture. An offender had committed a crime for which he must die, but it was in the olden time, when churches were considered to be sanctuaries in which criminals might hide themselves, and so escape from death. See the transgressor! He rushes toward the church; the guards pursue him with their drawn swords athirst for his blood! They follow him even to the church door. He rushes up the steps, and just as they are about to overtake him and hew him in pieces on the threshold of the church, out comes the bishop, and, holding up the cross, he cries, "Back, back! Stain not the precincts of God's house with blood." The fierce soldiers at once respect the emblem and retire, while the poor fugitive hides himself behind the robes of the bishop. It is even so with Christ. The guilty sinner flies straight away to Jesus, and, though Justice pursues him, Christ lifts up his wounded hands and cries to Justice, "Stand back! I shelter this sinner; in the secret place of my tabernacle do I hide him; I will not suffer him to perish, for he puts his trust in me."—*Spurgeon.*

It has been found that when adjoining countries were at enmity a trembling fugitive would sometimes mistake the fortress for a prison and refuse to enter in. A single soldier in an enemy's country was crossing a plain and hastily making toward a castle whose battlements appeared on the distant sky. A native joined him from a bypath and asked his destination. "To yonder fortress," says the soldier, "where my king's army lies in strength." The stranger, under pretense of friendship, endeavored to persuade him that it was a prison. He was really an emissary of the enemy sent to detain the fugitive and turn him back from the place of refuge. So say God's enemies to those who think they will be Christians. "You are going into a prison. There is no freedom nor enjoyment in a Christian life." And so many, listening to the words of their enemies, are turned back from their blessed Refuge.—*Arnol.*

Prince Albert, who had highest honor and glory and defense of arms, sang when dying,
 "Rock of Ages, cleft for me,
 Let me hide myself in thee."

Blackboard.



REFUGE.

ISRAEL'S | . . MY . .
 REFUGE
 IN
 CERTAIN | CHRIST
 CITIES, | CRUCIFIED,
 A REFUGE FOR ALL.
 "COME."

"The Lord also will be a refuge . . .
 in times of trouble."

SALVATION.

WAGES OF SIN. | GIFT OF GOD.
 DEATH. | LIFE.
 ESCAPE
 FROM
 DEATH UNTO LIFE
 BY
 REALIZING THE DANGER.
 RECOGNIZING THE DELIVERER.

"Lay hold on the hope set before us."

The Teachers' Meeting.

Sketch briefly the events of the conquest of Canaan, and refer to the division of the land. . . . Draw the map, and show the location of the cities of refuge. . . . Explain the system of blood revenge,

and how this institution was a relief and improvement.... Show the requirements of the plan of refuge; what it demanded of the manslayer.... Show its privileges and their limitations.... Wherein was the city of refuge an illustration of Christ? (See "Analytical and Biblical Outline.").... Wherein was the refuge of the city different from that of Christ?

References.

FREEMAN, Ver. 4: The gate a place of justice, 199.

OPTIONAL HYMNS.

No. 1.

Come, ye sinners.
Come to Jesus.
Come to the fountain.
Come unto me.
From every stormy wind.

No. 2.

Art thou weary?
I bring my sins to thee.
Yes, Jesus is mighty to save.
O what amazing words of grace.
I am sheltered in thee.

B. C. 1427.] LESSON XII. JOSHUA RENEWING THE COVENANT. [Sept. 22.]
GOLDEN TEXT. The Lord our God will we serve, and his voice will we obey. Josh. 24. 24.

Authorized Version.

Josh. 24. 14-25. [*Commit to memory verses 22-24.*]

[Study connection in chap. 24.]

14 Now therefore fear the LORD, and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Am'orites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods:

17 For the LORD our God, he *is* that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

18 And the LORD drave out from before us all the people, even the Am'orites which dwell in the land: therefore will we also serve the LORD; for he *is* our God.

19 And Josh'u-a said unto the people, Ye cannot serve the LORD: for he *is* a holy God; he *is* a

The Lesson Catechism.

[For the entire school.]

1. For whom were the cities of refuge appointed? **For the innocent slayer of a man.**
2. From whom was the innocent manslayer to find refuge? **From the avenger of blood.**
3. How long was he to remain in the city? **Until the death of the high priest.**
4. How many cities of refuge were chosen? **Six; three each side of the Jordan.**
5. Who is our refuge? **Christ.**
6. What is the GOLDEN TEXT? **"Who have fled for refuge to lay hold upon the hope set before us."**

CATECHISM QUESTIONS.

49. What further end is answered thereby?
We renew our covenant of union with our fellow-Christians as well as with God.
50. Have we any other object in view?
We declare before the world our faith in the death of Christ as the only atonement for sin.

Revised Version.

- 14 Now therefore fear the LORD, and serve him in sincerity and in truth; and put away the gods which your fathers served beyond the River, and in Egypt; and serve ye the LORD. And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the River, or the gods of the Am'orites, in whose land ye dwell: but as for me and my house, we will serve the LORD. And the people answered and said, God forbid that we should forsake the LORD, to serve other gods;
- 17 for the LORD our God, he *is* that brought us and our fathers up out of the land of Egypt, from the house of bondage, and that did those great signs in our sight, and preserved us in all the way wherein we went, and among all the peoples through the midst of whom we passed;
- 18 and the LORD drave out from before us all the peoples, even the Am'orites which dwell in the land: therefore we also will serve the LORD;
- 19 for he *is* our God. And Josh'u-a said unto the people, Ye cannot serve the LORD; for he *is* an holy God; he *is* a jealous God; he will not forgive your transgression nor your sins. If ye

jealous God; he will not forgive your transgressions nor your sins.

20 If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

21 And the people said unto Josh'u-a, Nay; but we will serve the Lord.

22 And Josh'u-a said unto the people, Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said, We are witnesses.

23 Now therefore put away, *said he*, the strange gods which are among you, and incline your heart unto the Lord God of Is'ra-el.

24 And the people said unto Josh'u-a, The Lord our God will we serve, and his voice will we obey.

25 So Josh'u-a made a covenant with the people that day, and set them a statute and an ordinance in She'chem.

forsake the Lord, and serve strange gods, then he will turn and do you evil, and consume you, after that he hath done you good. And the people said unto Josh'u-a, Nay; but we will serve the Lord. And Josh'u-a said unto the people, Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said, We are witnesses. Now therefore put away, *said he*, the strange gods which are among you, and incline your heart unto the Lord, the God of Is'ra-el. And the people said unto Josh'u-a, The Lord our God will we serve, and unto his voice will we hearken. So Josh'u-a made a covenant with the people that day, and set them a statute and an ordinance in She'chem.

TIME.—B. C. 1427. **PLACE.**—Shechem, between Mounts Ebal and Gerizim. **DOCTRINAL SUGGESTION.**—The holiness of God.

HOME READINGS.

M. Joshua renewing the covenant. Josh. 24. 14-25.

Tu. The stone of witness. Josh. 24. 26-31.

W. Occasion of the covenant. Josh. 24. 1-13.

Th. Joshua's exhortation. Josh. 23. 1-10.

F. Warning against disobedience. Josh. 23. 11-16.

S. Persuasion to faithfulness. 1 Sam. 12. 20-25.

S. The better covenant. Heb. 8. 7-13.

LESSON HYMNS.

No. 213, New Canadian Hymnal.

Be it my only wisdom here,
To serve the Lord with filial fear.

No. 216, New Canadian Hymnal.

Nearer, my God, to thee,
Nearer to thee.

No. 218, New Canadian Hymnal.

Come, thou Fount of every blessing,
Tune my heart to sing thy grace.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Appeal**, v. 14, 15.

Prepare in writing, if possible, a brief story (a tiny sketch) of Joshua's life.

Read the whole twenty-fourth chapter of Joshua.

What kind of service was urged upon the Israelites?

What duty was enjoined upon them?

Find allusions to "strange gods" in connection

with the early history of the Israelites and their ancestors. (Deut. 32. 17; Josh. 24. 14; Gen. 35. 2; Psalm 106. 37.)

Between what false gods did Joshua give them choice?

What was his own determination?

What is your choice?

2. **The Promise**, v. 16-21.

What decision did the people make? (GOLDEN TEXT.)

What reasons for this choice were given?

Against what kind of service did Joshua warn the people? (Matt. 6. 24.)

Of what particular sin had they been guilty at Sinai? (Exod. 32. 8.)

What character does Joshua ascribe to the Lord?

What would be the consequence of departure from his service?

What was the decision after this warning?

3. **The Testimony**, v. 22-25.

What act of consecration was required by Joshua?

In what words did the people renew their covenant?

How was a remembrance of it secured?

Compare this covenant of Joshua with the covenant of Moses, and with the acts of Samuel in 1 Sam. 7.

Compare it with such pledges of renewed loyalty as all Christians are expected to make in consecration meetings, watch-night services, and especially at the Lord's Supper.

Practical Teachings.

Where in this lesson are we shown—

1. That the service of God means complete surrender?

2. That the service of God secures his favor?

3. That the memories of past mercies should impel to present service?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Appeal, v. 14, 15.

Where did Joshua gather the Israelites? (Verse 1.)

What history did he recite to them? (Verses 2-13.)

Who made this appeal, and to whom was it made?

To whose service were the people called?

What were they asked to put away?

What were they called upon to decide?

Between whom must the choice be made?

What was Joshua's decision?

What patriarch had won praise for doing this? (See Gen. 18, 19.)

2. The Promise, v. 16-21.

What promise of fidelity did the people make?

What four great things had God done for them?

To what service did they pledge themselves?

What service did Joshua say was impossible?

What reason did he give?

What penalty would fall on such as forsook God?

What reply did the people make?

How many times did they make this promise?

3. The Testimony, v. 22-25.

Whom did Joshua call as witnesses?

What two demands did he make?

What renewed promise did the people make? (GOLDEN TEXT.)

How did Joshua bind them to this promise?

Where was the covenant made?

Where did Joshua record the covenant? (Verse 26.)

What memorial did he set up?

Teachings of the Lesson.

Where in this lesson are we taught—

1. That we must choose some service?

2. That we ought to choose God's service?

3. That we should be faithful in his service?

QUESTIONS FOR YOUNGER SCHOLARS.

Who called the children of Israel to Shechem?

Why did he want to speak to them?

What did he tell them first?

Why did he say they ought to serve the Lord?

What did he tell them to put away?

What did he say they must choose?

When?

Whom did Joshua choose to serve?

What did the people say?

Are there idols which are not wood and stone?

What did Joshua tell the people?

Why does God want the whole heart? **He only is holy.**

What did Joshua make with the people? (Josh. 24, 26, 27.)

Remember—

If you side with God, you shall be strong. (Josh. 23, 10.)

If you forsake God, trouble and sorrow will follow you. (Josh. 24, 20.)

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

The war of conquest is now a recollection of the past, and the children of Israel are scattered to their homes in the land. Joshua is now an old man, soon to ascend from the scenes of his triumphs to the companionship of his great leader in heaven. But his eager eyes perceive the gathering dangers which will break all too soon upon his people after his departure and the hidden evils which poison their national life. He knows that concealed among the people are hereditary tendencies to idol worship, cherished secretly through all the centuries of their history, and now, from the contact of the native tribes yet dwelling in Israel, soon to break forth into open sin. He knows how prone is the heart of man to forget the mercies of God, and how necessary are all influences which shall keep God ever before their eyes. Therefore, as his last public act, the aged general now calls all Israel to an assembly, where he reviews God's dealings with his people during all the centuries of their history. He renews their vows of fidelity to their God, and, as a visible token, plants a monumental stone under the very oak where Abraham built his first altar on entering the land, and where Jacob had renewed the covenant long afterward. Upon that sacred spot the oaths of faithfulness are repeated, and the venerable chieftain lays down the authority which he received from Moses so long before. Followed by the love of the people, he goes to his own home on the hills of Ephraim, there to remain a few honored years, and then to enter the goodly fellowship above.

Verse 14. Now therefore. Joshua has been enumerating the grounds for their gratitude to God. **Fear the Lord.** No one word expresses precisely the Bible meaning of this term. It does not mean terror nor awe on the one hand, nor regard

and respect on the other, but a feeling of reverence leading to obedience. **Serve him in sincerity.** Professedly the Israelites were servants of God, but their service was mixed with superstition or weakened by neglect. Joshua urges them to be

whole hearted and loyal. **Put away the gods.** Idolatry still lurked among the Israelites, as might have been expected, since they came of idol-worshipping ancestors and were surrounded by heathen peoples. **Your fathers served.** From Gen. 31, 19 it appears that Jacob's favorite wife carried away the "household gods of her father Laban." **Other side of the flood.** The great river Euphrates, on the east of which had lived their ancestors. **In Egypt.** The stay of the Israelites in Egypt during several generations had resulted in their adoption of Egyptian objects of worship, as the idolatry of the golden calf showed. **The Lord.** In Hebrew, "Jehovah," the great name by which God revealed himself to his people. (1) *How deeply lurks the poison of sin in God's people!* (2) *How strange that a people who have God should turn after idols!*

15. Seem evil. Undesirable. **Choose you.** (3) *God accepts only a free service of the will of man.* **Amorites.** One of the principal races in Palestine before the conquest, here named as representing all. They lived in the mountains on both sides of the Jordan, while the Canaanites occupied the lowlands. **In whose land.** A hint that if the gods of the Amorites could not save their people they were unworthy of Israel. **Me and my house.** Joshua, in behalf of his own family, speaks as its head. (4) *How much a father can do to influence his family toward God!*

16-18. The people. Assembled with their elders. **God forbid.** An expression of utter abhorrence. **Forsake the Lord.** They recognize themselves as belonging to the Lord and under obligation to serve him. **Brought us up.** Every step of the pilgrimage showed God's power exerted in behalf of Israel. **Great signs.** The rending of the sea and the river, the fiery cloud, the waters supplied, etc. **Preserved us.** From Egyptians, Amalekites, and Edomites in their journey. **Drove out.** It is evident from various texts that the native races had suffered some calamities before the arrival of the Israelites, which had greatly weakened them. **He is our God.** Since God has done such great things for Israel, Israel should greatly serve God.

19. Joshua said. His aim was not to discourage the people, but to awaken their strongest will, by showing the difficulties of the service. **Ye cannot.** Cannot by your own power only,

or in any half-hearted state of the will. **Holy God.** He is pure and hates sin; hence none can serve God while loving evil. **Jenalous God.** Everywhere the Scriptures represent the relation between God and his people as that of a husband and wife, with the strongest obligations to constancy. (5) *God demands the undivided affection.* **Will not forgive.** Rather, "will not overlook," or "tolerate." (6) *It is a great mistake to imagine that God cares but little for the individual acts of men.*

20. Strange gods. Hebrew, "gods of the stranger or foreigner"—the idols worshiped by other nations. **He will turn.** Not that God's character is fickle, but that he is ever the same in hate of sin and love of righteousness. Therefore, when man turns, God will turn from gentleness to severity. **Consume you.** Punish you. **After . . . done you good.** Notwithstanding all his past mercies, God will punish those who reject them. (7) *It is dangerous to tamper with religious privileges.*

21, 22. We will serve. They pledged themselves to be faithful to God, notwithstanding all the difficulties in his service. **Witnesses against yourselves.** "This promise will stand on record as a testimony against you if you prove unfaithful."

23. Put away . . . the strange gods. Through all the years of the wandering and the conquest idolatry was maintained in secret. Once, indeed, it rose to power when the golden calf was erected, and though then put down relentlessly, its elements were still in existence. Now that peace and rest had come, especially in a land full of idolatrous reminiscences, and with many of its people remaining among the Israelites, there was danger of its arising to new strength. **Incline your heart.** (8) *The heart, rather than the mind, has the secret of power.*

24, 25. The people said. For the third time repeating the vow. **Will we obey.** They promised that the Lord should be their God and his word their law. **Made a covenant.** An agreement, solemnly ratified by all the people, containing a vow of consecration to God's service. **In Shechem.** The place where the law had been read at the beginning of the campaign, and now chosen as well on account of its hallowed recollections as of its central location.

CRITICAL NOTES.

Let every scholar read carefully the first part of this chapter.

Verse 14. Now therefore. Joshua had gathered the representatives of the people at Shechem, and in his final speech recalled God's goodness toward them and their fathers even back to the time when Terah dwelt beyond the

River (see verse 3). **Fear the Lord.** Not with slavish dread, but with filial reverence. Consider his greatness, the infinite distance between him and you. Honor and respect him in such a way that you cannot disobey. "The fear of the Lord is the beginning of wisdom." **Serve him in sincerity.** Rather, "in integrity," or "with

an undivided heart." Sincerity is derived from two Latin words, meaning "without" and "wax;" sincere therefore means "pure honey." **Put away the gods which your fathers served beyond the River.** The River, without question, is the Euphrates, as in Gen. 31. 21. Though the ancestors of Abraham were polytheists, it is not known what gods they worshipped. Laban paid adoration to some idol forms, called teraphim which Rachel stole (Gen. 31. 19), and carried with her, as Æneas, when in search of a new home, took his *penates*. It is impossible to say how extensive such idolatrous worship was among the Hebrews, though it crops out at various periods in their history (see Lev. 17. 7; Judg. 17. 5; 18. 20; 1. Sam. 15. 23; 19. 13; 2 Kings 23. 24; Hosea 8. 4). **In Egypt.** The Hebrews carried their religion with them into Egypt, but probably while in that country adopted some Egyptian practices. In the main, however, their worship would be Semitic rather than Egyptian. And yet we read in Ezek. 20. 7, "Defile not yourselves with the idols of Egypt." (See Amos 5. 26.) It is not probable that the people were at this time deeply sunk in idolatry. Joshua, nevertheless, wanted them to worship Jehovah and Jehovah alone. How easy it is to divide our affection between God, mammon, lusts of the flesh, and worldliness of various kinds!

15. Choose you this day. God will not accept forced worship. Every one must decide and choose for himself. No one can serve God against his will. It must be a voluntary service. Compare Elijah's words on Carmel (1 Kings 18. 21). **Whether the gods.** Man is religious by nature; he will serve either the true God or some object of worship. **Gods of the Amorites.** The Amorites were perhaps the most influential tribe of Canaan, though the term is used here for the Canaanites in general. Compare Gen. 48. 22; Deut. 1. 20. They worshiped Baal, Astarte, and some other gods. **As for me and my house.** How happy the parent who can include his family and household! This language of Joshua shows clearly that he believed fully in Jehovah, and tried to induce all others to act as he did.

16. God forbid. More literally, "Be it a profane thing unto us;" or, "Be it far from us to act in such a profane manner." **That we should forsake the Lord.** The people did not for a second construe the language of Joshua as implying that it was a matter of indifference whom they worshipped.

17. The Lord our God. Jehovah, the self-existent, the only true God, is worthy of, and shall have, our undivided hearts. **He it is that brought us . . . out of the land of Egypt.** Jehovah, by his omnipotent arm, brought us from the power of Pharaoh. We did not escape his formidable armies in our own might. **And that did those great signs.** This refers to the

manifold miracles recorded in the first part of the Book of Exodus, and beautifully recalled to their memory by Joshua in this speech (see verses 3-8). **And preserved us in all the way.** Through all the vicissitudes during the forty years' wandering in the wilderness.

19. Ye cannot serve the Lord. Something must be understood here, such as, "You cannot serve Jehovah if you do not fully forsake your idols," or "unless you derive help from above for this purpose." **For he is an holy God.** His nature is purity, his essence is holiness. Nothing impure can dwell in his presence; unclean hearts cannot commune with him. **He is a jealous God.** And demands our undivided affection, just as a faithful wife has a right to claim the entire heart of her husband. **He will not forgive.** The same conditions are still implied. God cannot forgive sin unless penitence and change of heart precede. Throughout the entire Bible God is represented as ready and anxious to forgive iniquity, transgression, and sin (see Exod. 34. 7). The verb from which "transgression" is derived in the original denotes "to rebel," and is used almost invariably of rebellion against God. The word rendered "sin" is from a verb meaning "to miss the mark," or "to err in a moral sense."

20. If ye forsake. This implies the possibility of backsliding. The fact that God has been good to you and your fathers does not prove that he will continue so to be, unless you continue to serve him. He that is faithful to death will receive the crown of life. It is not enough to have experienced God's favor some time in the past; we must continue in grace. "Wherefore let him that thinketh he standeth take heed lest he fall." **Then he will turn.** God's nature is unchangeable. Nevertheless, his attitude toward man will depend upon the latter's conduct. **Consume you.** Literally, "utterly destroy you." How fearfully true this was in the history of Israel as a nation! How hard it must be for God to be compelled to bring evil upon those whom he once has loved!

21. Nay; but we will serve the Lord. The people, as if shocked, renew their covenant and pledge themselves once more to the service of Jehovah, the God of Israel. They will not worship the idols or gods of the surrounding nations.

22. Ye are witnesses. Your own promises, in case you do forsake Jehovah, will testify against you, not only of your disloyalty, but of your rashness on this occasion.

23. Put away, said he, the strange gods. The gods originally worshipped by your fathers, and to some extent by you. There may also be a reference to the gods of the tribes of Canaan or the nations around. It is probable that all Semitic peoples worshipped the same gods, and that often their God would not be essentially different from Jehovah, the God of Israel. These nations, however,

would tolerate in connection with their worship practices revolting and impure in their nature; hence the necessity of separation. Herein also lies the danger of the young convert. It is so easy to adopt a false standard, to worship at strange altars, to identify one's self with churches tolerating all forms of amusements and indulgences. **And incline your heart.** The heart, not simply the center of the affections, but, according to the conception of the Hebrews, of the intellect as well.

24. The people declare their intentions for the third time, as if to make it absolutely certain.

25. Made a covenant. Literally, "cut a cutting." The idea of cutting arises from the fact that in ancient times parties entering into a covenant passed between the parts of the victim which had been killed and divided into two pieces, and as they passed prayed that, should they prove faithless, the same fate might befall them (see Gen. 15, 10). How Joshua ratified the covenant can only be a matter of conjecture. See, however, Exod. 24, 7, 8; Deut. 29, 1. **A statute and an ordinance.** He gave nothing new, but rather reaffirmed what Moses had received from God and had commanded them. It was simply a solemn renewal of the covenant (comp. Deut. 29, 1, ff.).

Analytical and Biblical Outline.

How to Serve God.

I. SERVE GOD REVERENTLY.

Fear the Lord... serve him. v. 14.

Fear... the beginning. Prov. 1, 7.

Fear the Lord... his saints. Psalm 34, 9.

II. SERVE GOD SINCERELY.

In sincerity and in truth. v. 14.

In spirit and in truth. John 4, 24.

Worship God in the spirit. Phil. 3, 3.

III. SERVE GOD ONLY.

Put away the gods. v. 14.

Him only shalt thou serve. Matt. 4, 10.

A jealous God. Exod. 20, 5.

IV. SERVE GOD INTELLIGENTLY.

Choose you this day. v. 15.

Thy God, my God. Ruth 1, 16.

To whom shall we go? John 6, 68.

V. SERVE GOD GRATEFULLY.

That brought us up. v. 17.

Goodness... leadeth thee. Rom. 2, 4.

Thou hast loosed my bonds. Psalm 116, 16.

VI. SERVE GOD RESOLUTELY.

We will serve the Lord. v. 21.

I have chosen thy precepts. Psalm 119, 173.

Avouched the Lord. Deut. 26, 17.

VII. SERVE GOD OBEDIENTLY.

His voice will we obey. v. 24.

Thy word have I hid. Psalm 119, 11.

His delight... in the law. Psalm 1, 2.

Thoughts for Young People.

Motives to the Service of God.

1. We should serve the Lord because he is the only Being who is worthy our service. (Verses 14, 15.)

2. We should serve the Lord because he commands our service, though he does not compel it. (Verses 15, 16.)

3. We should serve the Lord because he is our God and has chosen us to be his people. (Verse 17.)

4. We should serve the Lord because of the mercies and blessings and providential care which he has bestowed upon us. (Verses 17, 18.)

5. We should serve the Lord because of his character and the influence it will have upon our own conduct. (Verse 19.)

6. We should serve the Lord because of the penalties which are sure to follow from forsaking his service. (Verses 19, 20.)

7. We should serve the Lord because we have pledged ourselves to his service, and his vows are upon us. (Verses 24, 25.)

Lesson Word-Pictures.

All Israel to Shechem, its elders, its heads, its judges, its officers!

And here they come!

By footpaths, down the valleys, across the fields, over the hills, fording the rivers—all to Shechem!

All these little streams of travel join, and what a gathering they make! The people stand before Joshua, the faithful old white-haired leader. He looks at them.

From what comfortable homes and stretching fields and fat flocks and thrifty vineyards they have come?

The pilgrim people, after the long wanderings of forty years, are in the Land of Promise.

Why are they here before Joshua? For what purpose were they summoned?

There is something old to be renewed.

What is it?

Tell the people, Joshua!

The faithful old hero, white-haired, stands up to tell the people what is to be renewed.

His words, as if a magic wand, bring up pictures of the past, of the days of the fathers who served idols "on the other side of the flood," of Abraham's migration, of Israel's stay in Egypt, of the slave flight from Egypt, of the Land of Promise.

"Now therefore fear the Lord," rings out the voice of Joshua.

But what does Joshua see?

What does he make the people see?

Idols, idols, idols, leering out of the distant days of the fathers "on the other side of the flood!" Idols leering out of the old slave days in Egypt!

And here among the Canaanites what scenes of idol worship there are! Kings of devotees are bowing before hateful images, worshippers rising and falling, dancing and whirling around the black idolatrous altars, again and again, in madder and madder excitement, while the senseless images are leering and grinning!

Has Joshua recently seen in any of Israel's tents the images of the idolatrous host of Canaan? He bids them put away the gods of their fathers "on the other side of the flood," the gods of Egypt, and all gods he would have them publicly renounce. And then Joshua makes two sides. God is on one side; on the other side are those black, hideous, revolting images. "Choose you," cries Joshua, "this day whom ye will serve!"

He looks at them, through them.

How searching his eyes!

Will they serve the Lord?

This is the old thing to be made new, that ancient covenant of Israel with God. Will they renew it? What will they do?

The voice of Joshua rings out, "But as for me and my house, we will serve the Lord!"

His voice dies away.

Hark! Hear the cry coming up from the people, "God forbid that we should forsake the Lord, to serve other gods!" And now before the people's thoughts what scenes of God's care follow in loving procession!

There is a great crowd of slaves going one night out of Egypt, while in the midst of them go the solemn bearers of the dead, carrying away great Joseph's bones.

They flock in haste to the sea.

The winds of the Almighty, as if his very breath, sweep a pathway through the waters, and over to freedom crowd Egypt's bondmen, the Lord's redeemed.

And that march to the land of promise! O, weary years! O, weary way! How the graves multiply! How repeated are Israel's wanderings from God! How faithful his dealings!

At last the land of promise is reached. There is a great multitude crossing the Jordan, while there at the river the ark of God keeps faithful watch. And then all hostile power flies before Israel like a night shadow chased by the sun. Can Israel forget? Israel is crying, "Therefore will we also serve the Lord; for he is our God."

But Joshua is not satisfied yet. "Ye cannot serve the Lord," he cries, "for he is a holy God."

If they forsake him—and Joshua here points out the serving of strange gods—what disaster!

Again before the people's thoughts run the two courses—the worship of God and those rows of revolting images.

"Nay; but we will serve the Lord," they shout. Will they serve faithfully? I can see Joshua

looking around. He looks up. He seems to bring all into the solemn presence of God.

"Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him," is Joshua's serious reminder. And the solemn assurance coming back is, "We are witnesses!"

The covenant is renewed. The people promise to serve God. At last all is finished, and the people scatter to their homes.

Still about Shechem seem to linger in the winds the echoes of that solemn cry, "We are witnesses!"

Orientalisms of the Lesson.

Covenants were in the earliest times ratified by cutting an animal in two, the parties passing between the parts. Later covenants and those of recent centuries have been made by eating together. The covenants of the tribes and families, to which reference is made in the discussion of the sanctity of refuge, were made in this manner. Jacob and Laban made a covenant, and ratified it by eating together on a heap of stones. The covenant may have been at different times a public and solemn act, such as it was in this instance, where the people made a covenant to have forever done with idolatry. The remarkable thing about these covenants is the high sense of honor which obtains, even to the death, in their observance. Barchard says that even the covenant of ordinary eating together with a stranger, thus making him a host, is considered a covenant temporarily binding for protection to any degree of loss or danger, among the Druses of Mount Lebanon. Once having eaten with a stranger, a Bedouin Arab would not yield him even to the Sultan of all Turkey. This form of covenant but represents all the rest in sacredness and perpetuity. Dr. Cyrus Hamlin tells of a Turkish governor who put a morsel of meat in his (the doctor's) mouth and asked if he knew what he had done; and when he said, "Yes, you have given me a piece of delicious food," the governor said he had missed the meaning altogether. "By that act," said the Turk, "I have pledged you every drop of blood in my body that while you are in my territory no evil shall come to you. For that period of time we are brothers." The binding character of the covenant in the mind of an oriental is thus seen, and we better understand the force of this solemn act of Joshua in taking this form of oath from the people, being himself witness as well as a representative of God, whom they pledge themselves to serve to the exclusion of all other gods of Egypt or Palestine.

It must be borne in mind that these were not all Hebrews who were thus sworn to the exclusive service of Jehovah. Many "strangers," Egyptians and other heathen, had joined the Israelites

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in their flight from Egypt, and many others had become affiliated with the camp in Palestine. These were idolaters, and it is not certain that they had at any time accepted the exclusive religion of Moses and Joshua. The gods of Egypt and Palestine were in some instances the same gods. The gods of the Philistines had been imported into Egypt and worshiped at Memphis and Thebes. Baal, Astarte, Anati, Rehu, and the Phœnician Vulcan all were taken to Egypt from this land which Israel had now entered. But more than this, these Israelites had lived a long time in the wilderness, with their headquarters at least at Kadesh-barnea, and that was the holy city of the Hittites, where they sacerally and specially assembled to worship Astarte. There were thus in this camp those who had all their lives worshiped these heathen gods. Joshua now swears them to the worship of the one God, Jehovah, as opposed to these false gods, whether they had learned of them on the other side of Jordan in the wilderness or on this side, where they were native to the soil.

By Way of Illustration.

Verse 14 and 15. A medical missionary of the Woman's Foreign Missionary Society says that, when called to a heathen home to a case of desperate illness, she requires first that all the gods of wood and stone shall be removed from the room, and this often meets with objection. They say: "Let them stay; they are willing that your God shall come also;" to which she replies: "My God is a jealous God. He will not answer your prayer unless you turn away from these false gods and pray alone to him."

A native girl who was baptized in the Christian faith proved so unfaithful that inquiry was made into her state, and it was found that when giving up her idols she had kept the god of health among her possessions, praying to it whenever she felt sick. She was told that only the whole-hearted worshiper is accepted. "Ye cannot serve God and mammon."

A little girl was asked which of two books she would have as a gift. Reaching out both hands, she cried, "Both!" So does the human heart cry out for both worlds. Most people would be Dives in this life and Lazarus in the next world.

Verses 16, 21, and 24. It was an empty and foolish cheat for Israel to cry, "We will serve the Lord," when after that gust of feeling they should quiet down to carving idols. They must understand that they could not serve God simply by a united shout to that effect. Hearty amens in a big meeting do not insure real service of God. Tearful eyes are a good sign; so are quick responses to the invitations of the Gospel; but they may be only half-hearted. And so the preacher who to-

day offers salvation to men needs to follow that message with another, bidding them to take heed how they hear.—*W. E. Strong.*

A man can quickly take round the hands of a watch over the dial when he has the key, but who can tell the hour from that? It is a different thing when slowly, moment by moment, the machinery within works them round, so that every hour and every minute is marked correctly. So a man may run the whole round of Christian doctrines in speech, but it is a different thing when he lives them day by day.—*Baxendale.*

Verses 17 and 18. When the New England colonies were first planted, the settlers endured many privations. They laid their distresses before God in frequent days of fasting and prayer. Meditation on such topics made them gloomy and disposed to return to their fatherland. When it was again proposed to appoint a day of fasting, a common-sense colonist rose in meeting and said that they had brooded long enough over their misfortunes, and it was high time they should consider their mercies—colony growing strong, fields increasing in harvest, rivers full of fish and woods of game, and, above all, they enjoyed full civil and religious liberty. Therefore he would propose a day of thanksgiving and prayer. This was the origin of our devotional festival, Thanksgiving.—*Wordsworth.*

Verse 20. Julius Cæsar once said to one who appeared to treat his words with indifference, "Know, young man, he who says these things is able to do them." How true is this of God! God planted fear in the soul as truly as he planted hope. Fear is a kind of bell or gong which warns of the approach of danger.

Verse 25. There is one sweet verse of an old psalm. It could be engraved upon a seal ring. I once thought to have it etched on my watch dial: "Thy vows are upon me, O God."—*Robinson.*

The Teachers' Meeting.

Open with a word-picture of the assembly at Shechem; twin mountains; people; warriors; elders; aged chieftain leaning upon his staff; oak of Abraham, with moss-grown remains of his altar; stone of remembrance, etc.... What was the purpose of this meeting?.... Notice the danger of God's people to neglect God: (1) From inherited tendencies (verse 14), "Your fathers;" (2) From inbred sin; (3) From worldly association, "In whose land ye dwell;" (4) From forgetfulness.... See what are the traits of God as here revealed: (1) A mighty God; (2) A merciful God; (3) A holy God; (4) —; (5) —; (6) —.... Notice the motives here presented for serving God.... Notice the service which God re-

quires...Read through the lesson and select some significant sentences, like "Serve him in sincerity and in truth" (verse 14), "Choose you this day," etc. (verse 15), "As for me and my house," etc. (verse 15), and other expressions, to impress upon the class.

Blackboard.



CHOOSING.

JOSHUA'S | JESUS'S
APPEAL.

"Choose you this day whom ye will serve," | "Come out . . . and be ye separate."

ISRAEL'S | . . . MY . . .
ANSWER.

We will serve the Lord. | I will serve ?

COVENANTING.

WE WILL SERVE THE LORD

SINCERE SERVICE. | TRUTH TRUST.

OBEYING HIS VOICE.

"Incline your hearts unto the LORD GOD OF ISRAEL."

OPTIONAL HYMNS.

No. 1.

To Jesus I will go.
Take me as I am.
More love to thee.
All for thee.
Come, thou Fount of every blessing.

No. 2.

I will follow thee.
My body, soul, and spirit.
All for Jesus.
Come, let us use the grace divine.
More of earnest work for Jesus.

The Lesson Catechism.

[For the entire school.]

1. What did Joshua call upon the people to do?
To fear and serve the Lord.
2. What did the people say of the Lord? "**He is our God.**"
3. What did Joshua then command them to do?
To put away the strange gods.
4. What did Joshua and the people make in Shechem? **A covenant to serve the Lord.**
5. What resolution did the people make?
GOLDEN TEXT: "**The Lord our God,**" etc.

CATECHISM QUESTION.

51. What is due preparation for receiving the Lord's Supper? To examine ourselves whether we repent truly of our former sins, steadfastly purposing to lead a new life; and whether we have a lively faith in God's mercy through Christ, with a thankful remembrance of His death, and are in charity with all men.

THIRD QUARTERLY REVIEW.

September 29.

GOLDEN TEXT.

There hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. (1 Kings 8. 56.)

HOME READINGS.

- M. The Ten Commandments. Exod. 20. 1-17.
T_u. The golden calf. Exod. 32. 1-8.
W. Report of the spies. Num. 13. 23-33.
Th. The brazen serpent. Num. 21. 4-9.
F. The new home in Canaan. Deut. 6. 3-15.
S. Crossing the Jordan. Josh. 3. 5-17.
S. Caleb's reward. Josh. 14. 5-14.

LESSON HYMNS.

No. 264, New Canadian Hymnal.

Lord, bless our Sabbath-school to-day.
This is our fervent prayer.

No. 266, New Canadian Hymnal.

Come to the Saviour, make no delay,
Here in his word he's shown us the way.

No. 271, New Canadian Hymnal.

Arise, go forth to conquer.
Young champions for the Lord.

I. TITLES AND TEXTS.

[Every scholar should become familiar with the TITLES and GOLDEN TEXTS of the lessons. They are as essential to a review as is a frame to a house or a theme to music.]

- | | |
|---------------------|-----------------------------------|
| 1. The T. C. | Thou shalt love the Lord— |
| 2. The G. C. | Little children, keep yourselves— |
| 3. N. and A. | Do not drink wine nor— |
| 4. J. to C. | Come thou with us— |
| 5. The R. of the S. | The Lord is with us— |
| 6. The B. S. | As Moses lifted up— |
| 7. The N. H. in C. | Thou shalt bless the Lord— |
| 8. C. the J. | When thou pass— |
| 9. The F. of J. | By faith the walls— |
| 10. C. R. | He wholly fol— |
| 11. The C. of R. | Who have fled for refuge— |
| 12. J. R. the C. | The Lord our God— |

II. LESSON FACTS.

[Drill on these questions until you can answer them from memory.]

1. What four duties do we owe to God? What six duties to man? Whose law enforces these duties? What name do we give to the law?
2. What did the people demand of Aaron? What demand did Aaron make on the people? What forbidden thing did Aaron make? What did the Lord say about this, and to whom? Who pleaded for the people? With what result?
3. What sin did two priests commit? What punishment fell on them? Who were forbidden

to mourn for them? What were the priests warned never to do?

4. What invitation did Moses give, and to whom? What guide had the Israelites in their journey? What did Moses say when the ark started? What when it stopped?

5. Who sent out spies, and for what purpose? How long were the spies gone, and what fruits did they bring? What advice did Caleb give? What said the other spies?

6. What complaint did the people make against Moses? How were they punished? What confession did the people make? What remedy did the Lord provide?

7. What command was given about God's law? What were the people warned not to forget? Whom were they to fear? After what were they not to go, and why?

8. What order of march was observed in crossing the Jordan? What promise of victory did Joshua make? What happened to the waters when the priests entered the river? How did the people get over Jordan?

9. What strange procession went about Jericho? What occurred on the seventh day? What fate befell the city and the people? Who only were saved, and why?

10. Of what faithful follower does this lesson tell? What promise had been made, and by whom? What now did Caleb ask? What inheritance did he receive, and why?

11. For whom were cities of refuge provided? Where were they located, and what their names? How long must a slayer remain in one? When only was he free?

12. To what choice did Joshua summon the people? What was his own decision? What service did he say was impossible? What decision did the people make?

III. LESSON TEACHINGS.

[Answer each question with a GOLDEN TEXT.]

What TEXT warns us against breaking a commandment?

What TEXT is an invitation to become a Christian?

What TEXT tells us our whole duty?

What TEXT tells how to avoid being a drunkard?

What TEXT points us to Jesus as a Saviour?

What TEXT promises safety in peril?

What TEXT is an encouragement against enemies?

What TEXT tells us to be thankful?

What TEXT tells us of a great victory won by faith?

What TEXT tells us who only are saved?

What TEXT tells of whole-hearted service?

What TEXT should be our pledge of service?

What is the REVIEW TEXT for this quarter?

REVIEW SCHEME FOR YOUNGER SCHOLARS.

NO.	TITLES.	GOLDEN TEXTS.	GOLDEN LESSONS.
I.	The Ten Commandments.	Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. Luke 10, 37.	How to keep God's law: love God first and best.
II.	The Golden Calf.	Little children, keep yourselves from idols. 1 John 5, 21.	To love God best, And leave the rest; This is to be From idols free.
III.	Nadab and Abihu.	Do not drink wine nor strong drink, thou nor thy sons with thee. Lev. 10, 9.	Keep the mind clear for God! Strong drink clouds the mind.
IV.	Journeying to Canaan.	Come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel. Num. 10, 29.	If going to the heavenly land, Lead another by the hand.
V.	The Report of the Spies.	The Lord is with us: fear them not. Num. 14, 9.	"Fear not; only believe."
VI.	The Brazen Serpent.	As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. John 3, 14.	Look and live! God is true; This is all He bids you do.
VII.	The New Home in Canaan.	Thou shalt bless the Lord thy God for the good land which he hath given thee. Deut. 8, 10.	All I have thou givest me: Help me give all back to thee!
VIII.	Crossing the Jordan.	When thou passest through the waters, I will be with thee. Isa. 43, 2.	In the night, In the light, Everywhere, God is there!
IX.	The Fall of Jericho.	By faith the walls of Jericho fell down, after they were compassed about seven days. Heb. 11, 30.	The faith that asks to see is not faith.
X.	Caleb's Reward.	He wholly followed the Lord God of Israel. Josh. 14, 14.	Follow the Lord, And trust his word; As God is true, He'll help you through.
XI.	The Cities of Refuge.	Who have fled for refuge to lay hold upon the hope set before us. Heb. 6, 18.	God is a Refuge for us!
XII.	Joshua Renewing the Covenant.	The Lord our God will we serve, and his voice will we obey. Josh. 24, 24.	To-day is yours; use it; Life is offered you; choose it.

Blackboard.

FAITHFULNESS.

GOD'S PART.

HE PROMISES
HE PROVIDES

LIFE. PARDON. WARNING.
(1) (2) (3)

GUIDANCE TO HEAVENLY HOME.
(4) (5)

SAVIOUR. SERVICE. SONSHIP.
(6) (7) (8)

VICTORY. REWARD. REFUGE.
(9) (10) (11)

MY PART.

CHOOSING AND COVENANTING.

AM I FAITHFUL?



VALUE OF THE BIBLE.—The most learned, acute, and diligent student cannot, in the longest life, obtain an entire knowledge of this one volume. The more deeply he works the mine the richer and more abundant he finds the ore. New light continually beams from this source of heavenly knowledge to direct the conduct and illustrate the work of God and the ways of men, and he will at last leave the world confessing that the more he studied the Scriptures the fuller conviction he had of his own ignorance and of their inestimable value.—Scott.

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Responsive Review Service for the Third Quarter.

Supt. Give Title and Golden Text of First Lesson.

Right-hand half. The Ten Commandments.

Left-hand half. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

Supt. Second Lesson.

Right-hand half. The Golden Calf.

Left-hand half. "Little children, keep yourselves from idols."

Supt. Third Lesson.

Right-hand half. Nadab and Abihu.

Left-hand half. "Do not drink wine nor strong drink, thou, nor thy sons with thee."

Supt. Fourth Lesson.

Right-hand half. Journeying to Canaan.

Left-hand half. "Come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel."

Supt. Fifth Lesson.

Right-hand half. The Report of the Spies.

Left-hand half. "The Lord is with us: fear them not."

Supt. Sixth Lesson.

Right-hand half. The Brazen Serpent.

Left-hand half. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

Supt. Seventh Lesson.

Right-hand half. The New Home in Canaan.

Left-hand half. "Thou shalt bless the Lord thy God for the good land which he hath given thee."

Supt. Eighth Lesson.

Right-hand half. Crossing the Jordan.

Left-hand half. "When thou passest through the waters, I will be with thee."

Supt. Ninth Lesson.

Right-hand half. The Fall of Jericho.

Left-hand half. "By faith the walls of Jericho fell down, after they were compassed about seven days!"

Supt. Tenth Lesson.

Right-hand half. Caleb's Reward.

Left-hand half. "He wholly followed the Lord God of Israel."

Supt. Eleventh Lesson.

Right-hand half. The Cities of Refuge.

Left-hand half. "Who have fled for refuge to lay hold upon the hope set before us."

Supt. Twelfth Lesson.

Right-hand half. Joshua Renewing the Covenant.

Left-hand half. "The Lord our God will we serve, and his voice will we obey."

Supt. First Single Voice will give us a biographical sketch of Moses.

First Single Voice.

Moses was born in Egypt, and hidden three months by his mother to escape Pharaoh's decree that all male Hebrew children should be put to death. When his mother could no longer hide him she made an ark of bulrushes, and put him afloat in the Nile.

Here he was found by Pharaoh's daughter, and adopted by her and nursed by his own mother, who was unknown to Pharaoh's daughter. When grown, he defended a Hebrew against an Egyptian, killing him, which made Pharaoh angry, and he had to flee to Midian. There he married the daughter of Jethro. There in a burning bush he received a revelation from God, calling him to deliver his people and bring them to the promised land. This call was confirmed by signs—his rod becoming a serpent when cast on the ground, and a rod again when he caught it up; and his hand becoming suddenly leprous, and as suddenly healed.

He returns to Egypt, pleads for his people before Pharaoh, and is refused. The plagues are sent, the passover instituted, Moses with his people leaves Egypt, and Pharaoh with his host in pursuit is drowned in the Red Sea.

Moses meets God on Mount Sinai and receives the Ten Commandments. He is instructed to build a tabernacle. When he learns of the idolatry of Israel he is very much grieved. He intercedes for them in these words: "If thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written." He again meets God in the mount in such a blessed revelation that the skin of his face shone. He sets Aaron apart as a high priest. He numbers the people and sends out the spies to Canaan, and intercedes for his murmuring people. Korah and three other men raise a sedition of two hundred and fifty princes against Moses, and are punished by having the earth open and swallow them up with their houses and goods, while a fire from the Lord consumes the two hundred and fifty men offering incense.

On account of unbelief he is not permitted to enter Canaan. When his people are bitten by serpents he makes a brazen serpent, upon which they look and live. He gives a charge to Joshua and dies in the land of Moab, buried by the Lord, and his sepulcher unknown. He was a hundred and twenty years old when he died. He appeared at Christ's transfiguration. His faithfulness is mentioned in Heb. 3 and his faith in Heb. 11.

Supt. Second Single Voice will give us a sketch of Aaron.

Second Single Voice.

Aaron is the brother of Moses and the first high priest. As he can speak well, and Moses is slow of speech, he is appointed Moses' spokesman. With Moses he appeals to Pharaoh. He casts down his rod before Pharaoh, and it becomes a serpent. Pharaoh calls in his magicians, and their rods cast down become serpents, and Aaron's rod swallows them up. Aaron, with Moses, under God, brings about the plagues of frogs, lice, flies, and boils.

With Hur he holds up Moses' hands in the battle with Amalek, and Israel prevails when Moses' hands are lifted. He makes the golden calf for Israel to worship and gives a false excuse to Moses, at which God is very angry. He offers sacrifice for himself and the people.

His sons, Nadab and Abihu, offer strange fire before the Lord, and die. His sons, Eleazar and Ithamar, are

caused by Moses for violating the law and not eating the sin offering beside the altar. Aaron and his sons are commanded not to drink wine nor strong drink when going into the tabernacle.

He speaks against Moses and is rebuked by God. A plague is sent to punish the people for complaining against Moses. Fourteen thousand and seven hundred people die, and then Aaron makes an atonement for them, "standing between the living and the dead," and the plague is stayed.

His rod buds and is kept in the ark for a token.

On account of unbelief he is excluded from the promised land, and he dies on Mount Hor.

In Psalm 105 he is spoken of as the Lord's chosen, and in Heb. 5 as one called of God.

Supl. Third Single Voice will give us a sketch of Caleb.

Third Single Voice.

Caleb was one of the two spies sent to the promised land who brought back a favorable report, saying: "Let us go up at once, and possess it; for we are well able to overcome it." As a reward for his faith he was allowed to enter the promised land, he and Joshua being the only ones so honored.

Of Caleb it is four times said that he wholly followed the Lord, and to him and his children was given the land upon which he had trodden. He requested that Hebron be given to him for an inheritance, and it was given.

Afterward Judah fought against the Canaanites, and Caleb promised that whoever would take a certain city belonging to Canaan, to him would he give his daughter to wife. And Othniel took it and was rewarded with Caleb's daughter for a wife. Then she asked from her

father a field and springs of water, and Caleb gave her the upper and the nether springs.

Supl. Fourth Single Voice will give us a sketch of Joshua.

Fourth Single Voice.

Joshua was the son of Nun. He fights with Amalek and discomfits him. He is spoken of as ministering to Moses, and being Moses' servant. With Caleb he spies out Canaan and brings back a favorable report. He was chosen to succeed Moses, and it was said of him that he was full of the spirit of wisdom. After Moses' death God encourages Joshua, and promises to him every place that the sole of his foot shall tread upon; and Joshua in turn encourages his men.

He crosses the river Jordan, which opens miraculously for him, as the Red Sea did for Moses, and enters the promised land.

He erects memorial pillars, renews the covenant, assaults Jericho, the walls of which city fall before the blasts of rams' horns, and destroys the city and its inhabitants. His army is defeated at Ai, because of Achan's sin in taking and hiding some of the spoil contrary to God's command. Joshua condemns him, and he is stoned. Then Joshua subdues the city of Ai. He fights against the Amorites, and orders the sun and moon to stand still while he avenges himself upon his enemy.

He has wonderful victories over the inhabitants of Canaan, and subdues thirty-one kings.

He apportions the land to Israel, and gives an exhortation to the people, reminding them of God's mercies. He died at the age of one hundred and ten, and is spoken of in Joshua and Judges as being the servant of the Lord.

Hand-organ Religion.

JUST under the window of our sanctum a sallow, mustachioed Italian is grinding out, while we write, a varied assortment of machine-made music, which has come to be execrable because of its daily repetition. The airs are correctly rendered, as indeed they cannot but be, and they are cheerful enough in their way, but the man who turns the crank doesn't seem to have any music in his soul, and looks for all the world as if he were ready for treason, stratagem, and spoils—especially spoils, for his eyes are not on the instrument, but are wistfully following the small boy who, hat in hand, is climbing the doorsteps and making appeals to the outlookers at the windows. And these are only too ready to pay him a bonus to be rid of the musician.

This sort of thing is bad enough on the street, but in the church it is simply abominable. And into the church it frequently comes. Here is a praying machine. There is no mistaking the fact that it is simply a machine, and it is worked by a crank. It has been worked for many a day, and for all it is worth and a great deal more. You always know what's coming, and inwardly pray

for grace to bear it. But there is no heart in it, and it is not in human nature not to tire of its pious platitudes and endless repetitions.

And here is a talking machine. It is clearly a machine, and well oiled at that. How smoothly it runs and how long! It can evidently go on interminably, and you are only afraid it will. Ever and anon there is a moment's pause and you hope for an ending, but there was only a shifting of the cylinder, and another strain was started—in a different key, indeed—but a strain it was with which you were only too familiar. O for some mighty man of valor to do for such nuisances what Saint Patrick is said to have done for the snakes in Ireland!

After such inflictions, whether in prayer meeting or Sunday school or pulpit, what a joy to listen to somebody who talks to the Lord, or to you, right out of his heart, like the sainted Bramwell, concerning whom one asked, "Why is it that Brother Bramwell when he speaks always has something fresh and new to tell us," and the other replied, "I suspect it is he lives so near the gate of heaven that he hears and reports what is said inside." O for a mighty crop of Bramwells in our churches!—*Baptist Teacher.*

PRIMARY TEACHERS' DEPARTMENT.

Primary Miscellany.

BY BERTHA F. VELLA.

WELCOMING NEW SCHOLARS.

Mrs. N. J. BARNES, a successful primary teacher, suggests this little "welcome" to new pupils:

"How to make new pupils feel perfectly contented and 'at home' is a question of concern with many. Children at all times appreciate an introduction, and many teachers, recognizing this fact, are particular to introduce the little stranger not only to the assistant teachers, but to some child in whose charge it may be placed for the day.

"One teacher makes it her custom to ask, 'How many new scholars to-day?' They rise and come forward, together with the children who brought them to the school. She introduces each new scholar by name to the class, and then asks, 'What have you to say to these new friends?' The class immediately rise and, bowing to the pupils, say, 'We welcome you to our school, our hearts, and our happy times.' Bowing again, they are seated. The new pupils bow in acknowledgment of the good wishes of the school, and then take the new seats previously assigned to them. With a word of commendation to the pupils bringing the new scholars, the simple little ceremony is over, and the children feel that they indeed belong to the school and are a part of it."

A FLOWER BASKET.

Children love flowers. They also enjoy giving pleasure to their classmates who are ill.

These two leadings from child nature open the way for a very attractive feature connected with the regular work. Secure a small fancy basket. Ornament it with pretty artificial flowers. Forget-me-nots or pansies, for thoughts, are appropriate. Explain to the children that the money they can earn or save to be spent for flowers is to be collected in this basket by itself. The flowers are to be bought Saturdays, and on Sundays they will be in the room where all can see and enjoy them. At the close of Sunday school the flowers will be carried by some children (different ones each week) to those who are not well enough to be present that day.

Children have taken much pleasure in this simple plan. One primary class gave enough, besides its regular collections, to have hothouse flowers every Sunday during the last winter's season.

If desired, a card, written or printed as follows, may be pinned to each bouquet sent out:

"IN HIS NAME.

"To.....

"With the love of the children of the Primary Class of the.....Sunday school."

Last Things.

Now and then, not too often, give to each child, before separating, an attractive leaflet. Our own Book Room publishes a great variety of these winning little truth-tellers. Tell the children to read it, or ask some one to read it to them, and then give it away. Many a message and invitation may thus be sent abroad, and the little ones be trained in seed-sowing habits at the same time.

Give the best at the last! Choose a closing hymn that has love at the heart of it. In a word of tender prayer commit the school to the care of the Great Teacher. Seek to bring all to join reverently and heartily in the closing words of Scripture and in the Lord's Prayer. And then follow the dismissal with the cordial hand clasp, the thoughtful inquiry, the word in season. Let all these be a well considered and faithfully furnished part of the best wine freely given at the close of the feast. Cox.

The Bible.

BY MRS. GEORGE A. PALMER.

"So you go to Sunday school!" said a nice old lady to a child. "Well, what do you study?"

"I don't study anything," was the reply; "but the big ones study a piece of paper."

Time was when every child, big or little, studied the Testament or Bible. It would be interesting to know how great an average of children in the present Sunday schools know whence the texts and "verses" which are presented to them on a "piece of paper" are taken.

It certainly is not a good thing that the book is

no longer familiar to the hand and eye of the children. Nor should we lay the responsibility at the door of the system which furnishes us our selected Scripture, our notes, our illustrations in the convenient form of quarterly pamphlets. The teacher has erred in his use of these things. However many helps he finds it to his advantage to employ in preparation, the teacher before his class of little ones should use his Bible.

Whatever higher criticism may do or undo, let the primary teacher systematically uphold the material Bible as containing every word used as a basis for religious instruction. So may we have the beginning of return to the old-fashioned, blessed reverence for this expression of God's word to man, for lack of which the world suffers to-day.

Recruiting.

MRS. W. F. CRAFTS.

"We have so many little fishermen to-day, and they have caught so many fishes," said a primary superintendent, as those who had brought in new scholars were stood in one row and the new scholars themselves in another row. Such a way of putting things interests children and incites them to work far more than the prosaic way of reporting the number of "new scholars received."

If a prize be ever permissible, it might better be offered for the bringing in of new scholars than anything else. Many little prizes would be better than one large one. Mr. Moody gave a goldfish in a globe to every child who would bring in ten new scholars. Something bright and beautiful was thus put into many poor homes where there was no other ornament. Of course it is better to interest children to rather others in without any reward. It lays the foundation for the work in maturer years of soul winning. The responsibility of bringing in at least one new scholar during the year should be strongly placed upon each child. How else can be developed in them what Christ has taught, that those who are disciples must themselves disciple others!

A Good Program.

THE elements of a good program for the primary class are, to my mind, as follows:

First, interest, for which purpose I would include singing a motion song and the children's taking part in the exercises as far as possible.

Second, variety, both in exercises and posture.

Third, scripture recitation, carefully selected.

Fourth, "undistracted" during teaching.

Fifth, collections early, distributions late.

Sixth, economy of time; first, by having the same or different things done by different persons during the same time, where it can possibly be done (as the work of the secretary and teacher or of distributions through class teachers in a subdivided class); and next, by making all possible preparations before the session begins (as large envelopes to be filled during the week with the papers, cards, etc., for the class teachers in a subdivided class).

Seventh, elasticity; provision for everything known and allowance for emergencies, as by selecting some exercise to be marked "Optional."

Eighth, continuance with the same program a sufficient time to get thoroughly acquainted with it before adopting another.

Ninth, distribution of programs among scholars to be learned at home, reserving copies for use at school by older scholars till learned.—*Selected.*

INTERNATIONAL BIBLE LESSONS. THIRD QUARTER.

LESSON IX. (September 1.)

THE FALL OF JERICHO. Josh. 6. 8-20.

GOLDEN TEXT. "By faith the walls of Jericho fell down, after they were compassed about seven days" (Heb. 11. 30).

Primary Notes.

BY MRS. J. H. POLHEMES.

[Print on a large sheet of paper to pin on the wall this little prayer:

F—aithful may I ever be,
A—lways brave and true to thee,
I—n the path that lies before me.
T—empted though I oft may be,
H—elp me, Lord, to trust in thee,
Forever.



rest of the verse, that the word "faith" may be readily seen. When learned, ask:]

How many can tell what these letters spell? Faith [print] is a wonderful thing. You can't see it, or feel it with your hands, or buy it; yet it

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is one of the most precious things in the world, and everyone can have it. It is hidden in the heart of the little baby who, seeing his mamma hold out her hands, takes his first steps to get to her. Faith in whom? It was hidden in the heart of a little girl who, looking for her papa, heard him calling from the cellar. To find him she ran to the stairs that led down to it. All was dark, she could see nothing, but she heard her father's voice saying, "Jump, and I will catch you;" and though she could not see, she believed her father and, jumping, was folded close in his arms. She had faith in whom? Faith was hidden in the heart of Daniel when he was put in the den of lions. His faith was in whom? In God [print].

To-day we have a wonderful story of what the Israelites did by having faith in God. [Review.]

Do you remember we had on the board last Sunday a city with trees around it? What was its name? [Print "Jericho" near the top of the board, leaving room above for the rest of the title.]

It was one of the first cities the Israelites would come to after entering Canaan. Joshua knew about it before he led the people to Jordan. This is the way he knew. [Tell briefly the story of Joshua.] Our lesson to-day tells us about the fall of [print] Jericho.

Jericho was a strong city [uncover picture], and Joshua did not march right up to the walls, but waited for God to tell him what to do, and till he knew the Israelites camped [make tents] at a little place near Jordan. Those living in Jericho knew that these strange people, for whom God had done such wonderful things, had crossed the river, and they were afraid. The gates of the city were closed; none went out and none came in. Down in the Israelites' camp Joshua was being told by God what he was to do.

Boys, what would you think the right way to capture a city? Listen to God's way. [Tell the story as found in Josh. 6.] Not by cannon balls did the walls of Jericho fall, not by battering rams nor stones, but—[repeat Golden Text]. The Israelites obeyed God, believing his way was right, and the walls fell; the city was theirs.

God does not ask us to march around cities as the Israelites did around Jericho, but each of us must obey him, and to do so we too need to have "faith in God." There is an enemy we all have. You know his name. It is Satan. [Print on the wall.] God commands us to give him no place in our lives, to resist or fight against him when he comes to us with temptations; but we can never conquer him except with God's help and in God's way. The Israelites might have said, "It's no way to take a city, to march around it with trumpets; let's try something else." If they had done so, they would have been conquered.

Some people try to overcome Satan in their own way, but they fail. God tells us the way that

never fails. He gives us for a sword the Bible, his word. When Satan tempts you, just say some little verse like Psalm 121. 1, 2, or John 3. 16, and see how fast he will run away. He never stays where God's words are spoken to him.

Then we have God's sure promise that some day Satan will be chained and put away forever (Rev. 20. 1-3, 10), and till that happy time comes God will help us to conquer even here, if we "have [print] faith in God."

SUGGESTIONS FOR COLORING. Walls, brown; trees, green; houses and tents, white; title and Satan, yellow; "Have faith in God," red, outlined with white.



Kindergarten Hints.

BY MARY J. CHISHOLM FOSTER.

KINDERGARTEN DEPARTMENT. The Fall of Jericho. Josh. 6, 1, 2, 8-16, 20.

GOLDEN TEXT. "Shout; for the Lord hath given you the city" (Josh. 6, 16).

AIDS TO THE KINDERGARTEN. Holy Bible, Heb. 11; *The Religious Feeling* (Smyth), "Spiritual Perception," pages 106-128; *The Republic of God* (Mulford), pages 173-179; *The Bible in the World's Education* (Bishop Warren), pages 1-72; Stanley's *Sinai and Palestine*, pages 299-304.

ATTENTION STORY.

After the people had crossed the river, the priests still carrying the beautiful ark, they came near to a city called Jericho. We have heard about this city, for that good Samaritan of whom we talked some time ago found the sick man by the roadside just a little way from Jericho, and Jesus gave sight to a blind man at the gate of this city. It was a very charming city, and in it the papyrus grew to be strong and beautiful, and there was honey in them. I think they must have been as sweet as the flowers. There were roses too and sugar cane, and it was so warm that the people of the city could wear cool linen clothes when there was snow over in Jerusalem. Jericho had a high stone wall all around it, and the gates in the wall were closed every night at dark. When the people from the wilderness were going there, the people

from the city shut these gates, and the Bible says that "no one came out, and no one went in." But God had said that the people from the wilderness might go in there, and so he made a way for them. He told them to just walk around the walls once every day for six days, and they marched around the city on the outside of it. What a strange sight it must have been to see all those hundreds of men marching once around the city each day in that manner! On the seventh day they were to walk around seven times, and then something would happen. They were careful to do just as their minister, Joshua, told them God wanted them to do. The priests had trumpets made from the horns of sheep—nice trumpets—and when it was time to use them they blew a loud blast on them, and then all the people shouted just as loud as they could. Now let us read what they did. [Josh. 6. 1, 2, 8-16, 20.]

Explain unusual words: "Straitly," "thereof," "mighty," "valor," "priests," "covenant," "rearward," "proceed," "camp," "continually," "compassed."

OUTLINE.

Sunday. Attention Story, Bible lesson, and Golden Text.

Monday. Let the children describe the city, recalling the points of the Attention Story, and tell what is said of the walls and of the palms. "I have given into thine hand Jericho" (verse 2).

Tuesday. Speak of armed men, meaning strong men. A boy is soldierlike in spirit when his thoughts are good and true and upright as a vertical line. The world needs good, vertical boys and girls, strong to help.

Wednesday. Talk of the patience of the people. They must have been tired already, as they had marched on such a long journey, but they kept on doing what they ought to do. Suppose some of them had become tired of being helpful and let their friends march alone! No, they all worked together, and that makes hard work seem easy.

Thursday. Men made the walls of this city. God does not make any walls that we cannot get over. He has made high mountains of rocks, and we wonder how we can get over them; but there is always a way over or through, and the little ways are called "passes." They are narrow, and sometimes they are pretty places; and so there are troubles that are high and hard, but we will find that God has left little passes somewhere, so that we may get over and through troubles, just as we may get over and through mountains and stone walls.

Friday. The seventh day they rose early and went to work, and at the end of the day they shouted for gladness that their work was done, and the walls of the city had fallen down, and they could go right into the pretty city.

NATURE WORK. Speak of the little cricket that begins to chirp now. His song is staccato and un-

like the song of the grasshopper. There are three kinds of crickets: The house cricket of greenish-brown color, which chirps near the fireplace, and which likes to stay near the oven of a bakery; in summer he lives in a stone wall. The field cricket is larger and darker, and burrows from six to twelve inches in the ground; the father sits at the door of his little home and sings. The mole cricket lives in sandy soil, and burrows with his front feet; the mother cricket lays eggs near the surface of the ground, where the sun can hatch them.

ART WORK. Show some pictures of landscapes, and have the children give descriptions of what they see.

HAND WORK. The kindergarten children may make pictures of walled cities, using the third, fourth, and fifth gifts, and they may outline the shape of a cricket upon the blackboard.

The **TRANSITION CLASS** may outline the word upon the lesson card and color it.

SCIENCE AT HOME WITH MOTHER. Talk of the early evening, the time for the home-coming of those who have been away for the day and for the reunion of the family, for the birds to seek their nests and the animals to be safely inclosed in their places to rest for the night.

LESSON X. (September 8.)

CALEB'S REWARD. Josh. 14. 5-14.

GOLDEN TEXT. "He wholly followed the Lord God of Israel" (Josh. 14. 14).

Primary Notes.



In a large school building there is one colored boy named Lawrence. He is not there to study. All last winter he had two duties. One to keep fires burning in the furnaces all day, and sometimes late into the night. His was

steady, constant work, and he did it faithfully. His other duty was to go once a day to the post office to carry and bring the mail, and this duty was as faithfully done as the other. In the spring the school superintendent said, "Lawrence, I'm going to promote you and give you better work; I'm going to trust you to drive the big gray horses." Now this school is a farm school, where the boys are taught to farm as well as study, and these gray horses do a great deal of hauling on the farm. They are very valuable, and not everyone is allowed to drive them. Why do you think Lawrence was trusted? Because he did his other work faithfully and had followed his master's orders wholly [print]. Now Lawrence drove the horses, and still did his work faithfully. The being trusted with the horses was Lawrence's re-

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ward [print] for working faithfully or following wholly the right way.

The soldiers in an army who are rewarded are those who faithfully obey and who follow wholly their orders. It is always so; it was so as long ago as when the Israelites entered Canaan.

After Jericho fell there was much to be done before they could settle down and enjoy their beautiful land. There were cities to be taken and kings with their armies to be conquered. Everywhere they went the Israelites were victorious, "because the Lord God of Israel fought for Israel" (Josh. 10. 42), and at last the whole land was theirs and the fighting over (Josh. 11. '23). But now Joshua was old, and God told him that before he died he must divide the land and give a part to each tribe, and so he did.

Do you remember, while the Israelites were still in the wilderness, how Moses sent twelve men into Canaan to spy out the land and bring back a report? Tell the name of one. Brave Joshua was one, and another was Caleb.

[Tell of Caleb's interview with Joshua and his request (Josh. 14. 6-14).] Hebron was given to Caleb as a reward; reward for what? The Bible tells. [Read verse 14.] Because he wholly followed the Lord. [Repeat Golden Text.]

But what does it mean for us to "follow the Lord wholly?" If you obey mamma half the day and disobey the other half, is that following her wholly? No; to follow wholly you must follow always. But suppose mamma gives you something to do, like dusting a room, and you only dust the places she can see. Is that following wholly? No; if you followed mamma's wishes wholly, you would dust everywhere, you would do your work faithfully. But suppose you do dust the room properly, but do it, perhaps, with a frown on your face and hard feelings in your heart toward mamma because you can't go and play till the work is done. Is that following wholly? No; you should follow with your heart [draw a heart around the word "wholly"] as well as your hands. Now just as you do when you follow your mamma wholly, so you must do to follow the Lord wholly. That was Caleb's way. He followed with heart, feet, and hands; he followed wholly.

Many years after Caleb died there lived another man who followed the Lord wholly. God trusted him with important work, which he did faithfully. Not long before he died he wrote these words in a letter. [Repeat 2 Tim. 4. 7, 8.] What did Paul say God would give him? [Draw a crown.] I know he is willing to, for listen! [Read Rev. 2. 10, last clause.] Who gives it? [Print "God."] But to have that crown, how must you follow him here? Faithfully, wholly. If you do, you will have a crown that will never "fade away;" it will be a crown of life. [Print below the crown, "of life for those who follow."]

SUGGESTIONS FOR COLORING. Crown, "of life," "wholly," yellow; "God's Reward," "for those who follow," heart, white.



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Caleb's Reward. Josh. 14. 10-14.

GOLDEN TEXT. "He wholly followed the Lord God of Israel" (Josh. 14. 14).

AIDS TO THE KINDERGARTNER. Holy Bible, Psalm 119. 73-80, 97-104; *Old Testament History* (Smith); *Handbook of Bible Biography* (Barnes); *Growing Old* (Robert Browning), pages 97, 98; "They Never Grow Old Beyond the Stars," *Junior Hymnal*, page 79.

ATTENTION STORY.

Many years after that time, when the spies had seen the good country, and after they had entered it one of the men had a large and pretty place given him for his own home. This man's name was Caleb. He was a very good man, and always did what God told him to do. He was very hopeful too, and this means that he was always looking on the bright side of things. When other people were thinking about clouds and darkness, or were tired of being good and doing right, he never was. God told him that because he was not discouraged he might go with the people into the beautiful country promised to them, even though the greatest minister, Moses, could not. When Caleb was an old man, he was very strong and healthy. God gives strength, and it is right to be brave and strong, that is, to be brave in spirit and strong in body. As we are able to help, we should never hurt anyone or anything, but be like Caleb in this. He told Joshua God had always helped him to do right, and that Moses had promised him a nice farm when they were all safely in the new country. Joshua said he might have it in a fine upland place—that means where there are beautiful hills—and in it was the city of Hebron, of which we read very often, and which afterward became the home of the ministers. This was the finest farm anyone had, for it was not only green and fresh looking, but in it grew the beautiful Syrian vine that bore the large golden clusters of grapes. One of these we read about when Joshua and Caleb with their friends brought the large bunch of

grapes to Moses. You remember they are called the grapes of Esheol, and two men carried one bunch between of them. [Read Josh. 14. 10-14.]

Explain unusual words: "Behold," "four-score," "heardst," "Anakim," "Jephunneh," "inheritance," "Kenezite."

OUTLINE.

Sunday. Attention Story, Bible lesson, and Golden Text.

Monday. Caleb said that God had kept him alive all his years, which were fourscore and five, which means eighty-five years. There was a time when Caleb was a little young pilgrim, but now, even when he was old, the same good heavenly Father took care of him.

Tuesday. Although Caleb was old, he was yet very strong. He had taken good care of his body, and he had been out of doors a great deal, taking exercise to keep himself vigorous. In the eleventh verse he says he is strong to go out and to come in, so that he liked to go out of doors to see his heavenly Father's beautiful world even when he was so very old.

Wednesday. Caleb was a happy man when he was old, because he had been good when he was young. In all that long pathway of eighty-five years he had "wholly followed the Lord." [The teacher may explain what this means.]

Thursday. While you are little children you are making the story of your life. Each day is a page, and by and by when you are old and you are thinking about the past, the time when you were young, it will be as if you were turning the pages of a book to read a story. The story will be one which you will be glad to read if these days are full of loving deeds and kind words.

Friday. The thought of these loving deeds and kind words will be as sweet to your old age as is the taste of honey. If you are as busy doing good as the little bees when they gather the honey, you will be happy, and if you follow God as Caleb did, your reward will be as full of joy as his was to him.

NATURE WORK. Talk of the dew, which is heavier now than in the summer evenings, and soon it will be white and frosty. What does the Bible say of dew? [Deut. 32. 2.] Joseph called dew one of the precious things of heaven.

ART WORK. Show pictures of cities, and have the children name the objects seen, as churches, towns, spires, blocks, and have them note the difference between a spire and a dome.

HAND WORK. In the sand table lay out a little country and build a city within it. The city may be of the material of the third and fourth gifts.

The TRANSITION CLASS may sew the words under the picture.

SCIENCE AT HOME WITH MOTHER. Talk of strength. Children may promote strength by ex-

ercise, first, physical; second, mental; third, spiritual. Jesus says we are to love God with the heart, soul, and mind. Thus all our powers may be used in love for other people and for God. The effect of doing right is to make people happy and hopeful, as well as healthful.

LESSON XI. (September 15.)

THE CITIES OF REFUGE. Josh. 20. 1-9.

GOLDEN TEXT. "Who have fled for refuge to lay hold upon the hope set before us" (Heb. 6. 18).

Primary Notes.



[Print "refuge" on the board.] Once upon a time a little red squirrel lived in a trunk of a tree. There was an opening near the ground by which he could go in and out. One day he thought he would try and find some

nuts. After taking a good look to see that no one was near, he ran out of the tree and began his hunt, and soon found a beautiful chestnut tree. While very busy he heard voices, and saw coming right toward him three boys. Of course they saw him and started to catch him, but Mr. Squirrel set off on a run, not for home—that was too far away—but for a hole in a stone wall just outside the wood. O, how he ran, and how the boys ran! It seemed as if they would catch him, but just as the nearest boy thought he could put his hand on him the squirrel gave a big jump into the hole and was safe [print]. The hole was his refuge, a safe hiding place from danger.

I saw a picture once of a smooth road leading to an open gate [uncover or make gate]. Along the road two men were running. The first was trying to get inside the gate before the second, who wanted to overtake and kill him if he could catch him.

At the gate stood some men ready to help inside the one who was being chased. Inside the gate he would be safe; it was his place of refuge.

This was a picture of what often happened in the land of Canaan. [Tell in what danger anyone who accidentally killed another was, and God's plan for his safety (Deut. 19. 1-8; Josh. 20. 1-9). Show the six cities on the map, and print "cities of" above "refuge."]

Did you ever feel afraid? What did you do? I am sure you tried to find a refuge or a safe place away from danger. I want to tell you to-day that there is a danger for you unless you have found a refuge.

When Adam and Eve disobeyed God, God said they must die unless a refuge was found, and ever since all who have sinned must die unless they find a refuge.

But has God provided a refuge for those who sin? Whom? Jesus [print]. By doing what did he become our refuge? [Make a cross around the word refuge.] For whom is he a refuge? For all who sin, and that means everybody. So we can say, Jesus is my [print] refuge.

Let us see from what Jesus saves us. First, he is a refuge from sin. [Print "from" at the right and "sin" at the left of the gate.]

There lived long ago a man named Martin Luther. He knew about sin and death, but he found out about Jesus being a refuge from sin, and going to him was forgiven.

One night he dreamed that Satan brought him a long paper on which was written all the sins he had ever done. Satan read them over and asked him if he had not done them? Luther said, "Yes." "Well," said Satan, "there are sins enough here to keep you out of heaven forever. What will you do?" Luther took the paper and wrote at the bottom, "The blood of Jesus Christ," etc. (1 John 1. 7). Satan hadn't a word to say. Luther was safe. [Teach the Golden Text.]

Jesus is our refuge from all harm [print under "sin."] The boys could not harm the squirrel in his refuge. The man who had killed another could not be harmed in the city of refuge. So if we give ourselves to Jesus, nothing can really harm us.

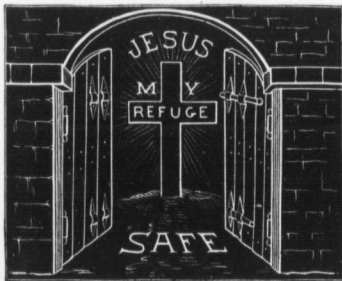
[Tell of David, in danger from Saul, kept from harm by God.]

In his psalms he calls God his "Refuge" (Psalm 46. 1; 91. 1-16). Solomon once said of this refuge—(Prov. 18. 10). Jesus is not only a refuge from sin and harm, but from fear. [Print under "harm."] Often a baby is afraid until in his mother's arms; then his fear is gone.

Another thing Jesus is a refuge from, even death. [Print under "fear."] If Jesus had not died, we might be afraid to die; but for those who have come to Jesus there is no death to fear, for to die here means to live forever with him in heaven.

Close by singing, "Safe in the arms of Jesus."

SUGGESTIONS FOR COLORING. Cross and gate, white; road, brown; "safe," yellow; "Jesus my Refuge," blue, outlined with white.



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. The Cities of Refuge. Josh. 20. 1, 2; Psalm 91. 1-5; John 14. 2.

GOLDEN TEXT. "God is our refuge" (Psalm 46. 1).

AIDS TO THE KINDERGARTNER. Holy Bible, 2 Sam. 22. 1-20; Joshua and His Times (Smith); Handbook of Bible Manners and Customs (Dr. J. M. Freeman), page 297. [This book is a most valuable aid to the teacher in all the lessons.] Illustrations of Scripture (Bush), pages 99-102.

ATTENTION STORY.

After the people were settled in the new country, Joshua told them a great many things that would make them happy. Among other things he said there would be a few cities in that country where any persons who had been naughty might go and be safe from danger. In such cities they could stay and think over their wrong acts, and the people could decide what should be done about it. This shows that when we have done wrong we must have time and some one to help us to do right. Whenever people have done anything naughty, if they take time to think it over, they usually will feel ashamed and sorry about it, and often they will do better. They cannot be good all alone; nobody can, for we must have a strong, true helper for our friend. Jesus is the one to whom we go. King David often thought about this, and he sometimes, after he had done things which were not right and he felt very sorry, would go to God to tell him about it and ask for strength. He said it seemed just like running into a high tower or into a fort, where he felt safe. Anyone who is safe when near to God; so when we have a naughty thought, we should try to run away from it by asking God to help us to be good. In this way God may be to us as a city of refuge was to those people, and as a tower or a fort to people who are in danger, because he never forgets us, and he is always ready to help us. One verse in this Bible says that he will hold our right hand (Isa. 41. 13), and in another verse we read that he will hold us up with his right hand (Isa. 41. 10); and he asks us to "Fear not!" We ought to be very strong when we think about God's loving care of us. Here are some beautiful verses about it. [Read Josh. 20. 1, 2; Psalm 91. 1-5; John 14. 2.]

Explain unusual words: "Spake," "appoint," "secret," "shadow," "pestilence," "shield," "buckler."

OUTLINE.

Sunday. Attention Story, Bible lesson, and Golden Text.

Monday. Talk of a fortress, and a shadow or a shelter. Just as little birds run or fly to their mothers to get away from trouble (as little chickens do), so we all may get away from naughty thoughts by running to God, our refuge and fortress, for help.

Tuesday. God took care of David when he had temptations and when naughty thoughts came to

him. He says that surely God will "deliver" us too; that is, he will help us to be strong enough to say "No!" We must not wait to think about a naughty thought, but say "No," and run into our strong tower, as David did.

Wednesday. Let the children think about divine protection and care, as taught in the fourth verse. The truth of this word of God, our Bible, we may trust. Everything else might pass away, but his word never can. God remembers even the tiny sparrows, and Jesus told his disciples that when one of these little birds falls down God knows it.

Thursday. Then we are told again that we are not to be afraid. How much the Bible says about that! God would have us trustful, and does not want us ever to be afraid, either in the darkness or in the daylight.

Friday. Describe towers. They may be either round or square. Some of them are very tall, and some have bells in them, which when rung call the people in joyful tones to worship God.

NATURE WORK. Study the protections which nature gives against danger. Instances of this may be found in the healing effects of one herb or balsam against the poison or danger of another. Let the teacher also refer to the weapons of self-defense with which birds and beasts are provided.

ART WORK. Show pictures of some of the bell towers of Europe, especially of the one at the duomo of Florence.

HAND WORK. Towers may be modeled in clay, and fortresses in the sand. With the building blocks cities and towns may be made also, and upon the network drawing paper and on the blackboard children may make square and round towers. This will carry out an idea while giving practice in drawing vertical, horizontal, and curved lines.

THE TRANSITION CLASS may outline the words which are under the picture on the card.

SCIENCE AT HOME WITH MOTHER. Talk of the help which we may give to each other in the house. If one is cheerful and happy and good, he helps the others of the family; but if impatient and ungentle, he gives pain to others, and it is harder for them to be good. It is because we love each other so dearly that it is possible not only to give great happiness when we are unselfish, but also to give pain and trouble when we are selfish. God put us into families, and so, as individuals of families, we should be thoughtful of each other.

Elephants live in herds; sometimes there are twenty of them in a herd or family. When one of them is naughty, he goes away by himself until he is kind and gentle again. Whether it be an elephant or a child who is tired being helpful, it is well for him to go away to rest and to think awhile.

LESSON XII. (September 22.) JOSHUA RENEWING THE COVENANT. Josh. 24. 14-25.

GOLDEN TEXT. "The Lord our God will we serve, and his voice will we obey" (Josh. 24. 24).

Primary Notes.

Many years ago some young men went together for a walk. They sat down to talk by a haystack, and if you had been near you would have heard that they were talking of the many people across the ocean who never heard of Jesus. One of them said, "I will go and tell them of the Saviour." Another said he would go too, till all agreed either to go or do what they could for the heathen. After kneeling and giving themselves to God in their prayers, they went back to their work. They did not forget their promise, and when God opened the way they went to heathen lands, carrying the good news of Jesus. Long ago they died, but where that haystack stood there now stands a white stone; on its side is carved the names of these men and what they promised to do. The stone is a witness or reminder of what happened there so long ago.

To-day our lesson is about a stone that was set up by the man who led Israel into Canaan. What was his name? [Print "Joshua" at the left hand top of board.]

The Israelites were now settled in Canaan, and Joshua was very old. He knew he must soon die and leave the people that he had loved and led so long. He wanted to have a talk with them before he died. [Tell briefly what can be understood of Josh. 23.] Then he called for the people to come to him in Shechem.

I think they must have gathered around the tabernacle, and perhaps Joshua stood in the door. And when they were ready to listen, he gave them a message from God. He said, "Thus saith the Lord God of Israel." [Tell Josh. 24. 3-13.]

Then Joshua said, "Since God has done all this for you, fear the Lord and serve him truly. Choose to-day whom ye will serve; as for me and my house, we will serve the Lord."

What do you suppose the people said? Quickly they answered, "We will serve the Lord." But Joshua said, "God is holy; if ye forsake him for idols, he will punish you;" and for the second time the people said, "We will serve the Lord." Joshua answered, "You have said you would choose to serve the Lord; now put away any idols among you and let your hearts turn to God;" and the third time the people said—[repeat the Golden Text].

So Joshua made a "covenant" [print under "Joshua"] with the people. A covenant is a



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promise made between two or more persons. This covenant was between God and the Israelites. God promised to care for and bless them, and the Israelites promised to—[repeat the Golden Text]. Joshua wanted the people to remember always their promise; so he wrote their words in a book, and then taking a great stone he set it up under an oak tree near the tabernacle. Joshua said, "This stone will be a witness, or a reminder, of your promise. It has the words you have spoken, and when you look at it you will remember them." And now the people went home, and not many days after Joshua died and was buried.

What did the Israelites promise? To "serve and obey [print on stone] God." They had promised this more than once before.

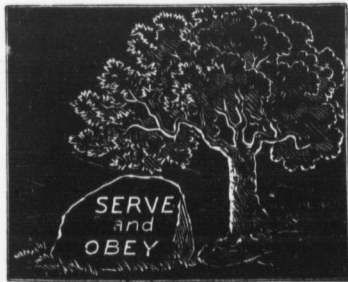
At the beginning of their life in Canaan Joshua wanted them to make the promise again; so we call this lesson "Joshua Renewing [or making again] the Covenant." [Print "renewing the" between "Joshua" and "covenant."]

Draw from the children what God has done and is doing for us. What does he ask of us? What he asked of the Israelites—that we should serve and obey him.

Some of us have promised this before, but let us renew our covenant to-day. God promises that he will never leave us; that is his part. Will you promise to serve him always? It is sometimes hard. God is holy and will punish us if we leave him to serve other gods; but "choose ye to-day whom ye will serve; as for me, I will serve the Lord." Whom will you choose? We can't put up a stone for a witness; but see! I have brought this large card with our covenant written on it. Let us tack it on the wall, and whenever we look at it we will be reminded of our covenant. [Close with a short prayer of consecration.]

[Get a sheet of colored cardboard. Cut the letters, "We will serve the Lord," from white paper and paste on it. White cardboard and black or red ink or paint will do as well.]

SUGGESTIONS FOR COLORING. Tree, brown and green; stone, white; "Serve and Obey," yellow.



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Promising Again. Josh. 24. 14-18, 24, 26-28.

GOLDEN TEXT. "The Lord our God will we serve, and his voice will we obey" (Josh. 24. 24).

AIDS TO THE KINDERGARTNER. Holy Bible, Heb. 8. 7-13; Kitto's *Daily Bible Illustrations* (Cambridge Bible); *Joshua and His Times* (Smith); Whedon's *Commentary*, notes on the lesson.

ATTENTION STORY.

When the good minister Joshua was one hundred and ten years old, he knew he could not stay with the people, but must go away very soon. He was almost at the end of his journey toward the gates of the heavenly country, and he wanted to have a good talk with the people before leaving them. He asked them to serve God truly and try to be good always. He asked them to forget the gods of Egypt, that country from which they had come, and where they had the golden calf. He wanted them to obey God always and to worship him. Joshua said that he and all the people in his house were going to do that. He told them to remember what God had done for them in the wilderness, when he had given them food and water and had taken care of them, so that nothing could harm them. After saying all this Joshua waited to see what they would say. Well, they said altogether, "We will serve God, and we will obey his voice." When the people had promised to serve God, Joshua wrote their words in a book; then he set up a great stone and put it against an oak tree for a sign to help them to remember their promise. We remember that an oak tree stands for strength, and it may mean something that Joshua set the stone against that kind of a tree. Perhaps it reminded the people that they could be strong to keep their word. We will read about it in Josh. 24. 14-18, 24, 26-28.

Explain unusual words: "Sincerity," "bondage," "preserved," "sanctuary," "witness," "spake," "depart," "inheritance."

OUTLINE.

Sunday. Attention Story, Golden Text, and Bible lesson.

Monday. Talk of what it is to serve God "with sincerity and in truth," and explain in simple language the great principle of honest thinking and honest doing, and that one should never appear to be what he really is not.

Tuesday. The blessing of choice. Each one of us may choose what we will do and how we will act. Children sometimes take a picture book and say, "I choose to be this or that;" so Joshua spoke about the false gods of Egypt, and then of the one true, loving, living God, and said to the people, "Now choose which one you will obey."

Wednesday. The people remembered all the goodness of God to them, and said, "We will love and serve God." All people would say that if they would take time to talk about it and to choose.

Thursday. Joshua was so glad to hear the people promise to love and serve God that he put a

great stone to mark the place, and then he let the people go home.

Friday. Talk of that part of the Golden Text which says, "His voice will we obey." Will we choose to obey the voice of God? He speaks to us by the still small voice and helps us every day. Let us listen for it, and then obey it, and be good and true and helpful to others.

NATURE WORK. Talk of the oak tree, which is the symbol of strength. How does it begin to grow—from what? Get an oak leaf and study its shape and the difference between it and some other forest leaves. Sometimes oak trees grow for two hundred years, and the wood lasts a long time. Ship-builders like to use it. It is strong for wagons too, and furniture is made from it. Oak bark is used for tanning. Medicine is made from the bark. [See *Encyclopedia Britannica*, vol. xvii, pages 689-694.]

ART WORK. After showing some pictures of a forest in early autumn, let the children name colors, and talk of the tints of oak leaves and of what is to be seen in the picture.

HAND WORK. Let the children draw the outlines of leaves on their network paper; and the smallest children may make acorns and saucers of clay.

The **TRANSITION CLASS** may outline the Golden Text upon their card.

SCIENCE AT HOME WITH MOTHER. Talk of the world's need of the boys and girls who can be depended upon. The value of one's word is more than we can estimate. Talk of instances where people have been true to their word when everything seemed to fail; but the truth never fails and is always safe. The oak tree may be studied, for though it be so great and strong, yet the trees when small need to be sheltered. In this they are like little children who are cared for and watched over in the home.

LESSON XIII. Review. (September 29.)

GOLDEN TEXT. "There hath not failed one word of all his good promise, which he promised by the hand of Moses his servant" (1 Kings 8. 56).

Primary Notes.

[If possible procure a journal that was written on a journey; if not procurable, use a book of travels. Make an open book on the board with "Journal of journey to Canaan" printed at the top, and the first part of the Golden Text on the pages. Make a book containing twelve pages of sheets of wrapping paper, and with a marking pencil print on the pages the titles and suggestive words of the Golden Texts of the twelve lessons. Use this in reviewing, drawing from the children the principal events of each lesson as you show the page. Provide a box with twelve symbols to be used in illustrating the lessons. Begin something in this way, holding up your journal:]

I have a book here that is different from most books. See! it is written, not printed. It was written by [tell whom], and is about a journey the writer took. Every day the places visited were written down and what was seen. The one who wrote it likes to read it over; it brings back what was seen on the journey. Some people not only write journals, but bring home mementoes or reminders of the different places visited.

You and I have been taking a journey with our minds for twelve Sundays. We have been traveling with a great company of people. Who were they? From where did they come? Where going? Now to-day let us go over the journey as if we were reading a journal of it. In this box I have some things that will remind us of each lesson.

Here is something that reminds us of our first lesson. [Show a flat, oblong stone to recall the tables of stone.] Of what place does it make you think? [Draw from the class what they remember of Sinai and the giving of the commandments, opening the first page of the book and reviewing from it.]

What can you tell about "The Golden Calf?" [Go over the lesson briefly, bringing back the thought that whatever we put in God's place is our idol.]

Here is a bottle that has in it something that looks like wine [water colored with a fruit juice will answer; tell the children it is not wine]. Of whom does wine make you think? [Show the page with "Nadab and Abihu" at the top, and review.]

[Turn the page with the fourth title on it]. How do we invite people to go anywhere with us? How did Moses invite his father-in-law? [Take the tin trumpet or one made of silver paper from the box, and review uses of the silver trumpets.]

Sing "Come to Jesus."

[Show a bunch of grapes, and by means of it and of the book review the fifth lesson.]

[Take a long stick from the box to represent a pole, and get the class to tell all they can of "The Brazen Serpent." Now take a shorter stick and make a cross of the two, repeating the Golden Text.]

[A bottle of milk and a little honey will suggest "The New Home in Canaan." Let the children tell what other good things were there, and how the Israelites should feel toward God. Repeat the Golden Text.]

I heard of a minister who visited this land of Canaan not long ago. When he came back, he brought a bottle full of water from the Jordan. This bottle of water [show one] is not from the Jordan, but makes us think of it. What did the Israelites have to do with Jordan? [Review the eighth lesson.]

[Read the title of the ninth lesson and review. Repeat a little prayer about faith.] Our reminder of this lesson will be a stone, to make us think of the wall that fell down.

Sing "There, there I'll be an angel."

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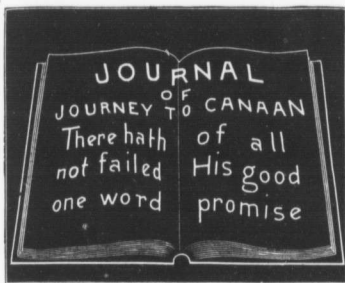
[Show a crown made of gold paper.] In which lesson did we talk about crowns? Who will have a crown of life? Who was rewarded in Canaan? [Review the tenth lesson.]

[Take a picture of a gate from the box, and let one child tell about "The Cities of Refuge," and all repeat the title and the Golden Text.]

[An oak leaf will suggest the tree and stone Joshua set up. Review the twelfth lesson and repeat the covenant from the card on the wall.]

[Now read the Golden Text from the board, and make the children think how God had kept his promises to Moses (Exod. 6. 6-8), closing with the thought that God is the same now and will lead us safely on our journey to heaven.]

SUGGESTIONS FOR COLORING. Book, white with red edges; capitals, red, outlined with white; small letters, white.



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Review.

GOLDEN TEXT. "God is faithful" (1 Cor. 1. 9).

AIDS TO THE KINDERGARTNER. Holy Bible, Psalm 46; *The Limitations of Life and Other Sermons* (Dr. William M. Taylor), "Misplaced Anxiety," pages 63-77; "Providence," pages 249-263; Selections from Jeremy Taylor's *Works*, "Consolation," pages 143-146; Robertson's *Sermons*, "The Victory of Faith," pages 446-455.

ATTENTION STORY.

Dear little children, ever since vacation began we have been learning of the people who were in the wilderness and who had so much of God's care. He gave to them not only the commandments, which told them how to live and what to do, but he cared for their bodies and gave them food of fruits and their cities also. Will some one of these little people tell the teacher the first commandment? Now will all the little people repeat this commandment with the teacher? This teaches us that our God, our dear heavenly Father, is the one whom we must hold first in our thoughts and love more than all others. He has given to us all we have, and he made this beautiful world and the sea and all that is in the sea. He has given to us more than he gave to those people in the wilder-

ness; therefore we are going to be just as good and kind and loving as we can be. In this way we can show that we thank him. Only a little while after the commandments were given to them the people forgot them and made an image for worship. Do you remember what it was? Yes, it was a metal picture of a golden calf; but I am glad that afterward, when they had taken time to think about it and to remember that it was naughty to do this, they were very sorry. After they had gone over the river into the new country, and when their minister talked to them, they promised to serve and love God. Let us read from this Bible just one little verse of these words, and we will repeat it together; then some one may stand up and say it alone. It is this verse in 1 Cor. 1. 9, "God is faithful." The teacher may refer to the Golden Text of the other department of the Sunday school, found in 1 Kings 8. 56, and dwell upon the fact that not one word failed.

OUTLINE.

Sunday. Attention Story, Bible lesson, and Golden Text.

Monday. Review the points of the lesson as far as where the people came to the river, and draw a practical lesson of God's care in preparing the way before us.

Tuesday. Refer to the promise, "I will be with thee." Who said this? Is it some one who is able to help us, and who loves us enough to care where we are and what we do?

Wednesday. Talk of the city of Jericho, and let the children recall the incidents connected with taking it.

Thursday. Review the practical and the spiritual points of the last three lessons.

Friday. Speak especially of God's never-failing care and of his faithfulness to us. Try to make real to the children the fact that Jesus is near to them, and that he is their loving companion.

NATURE WORK. Name some of the topics of nature work for the quarter, and each morning let two or three little people choose which one shall be reviewed, with either the blocks, sand, or some gift or occupation. They will have preferences, also, as to fruit, flowers, dew, crickets, or other topics.

ART WORK. Take the pictures you have shown during the quarter, and let anyone give descriptions of them, encouraging the expression of ideas, and let the little people tell the teacher some of the many things which they have been told.

HAND WORK. After slowly naming the different objects which have been used to illustrate the lessons, let the children make what they prefer, and then explain to you what it is and what fact it pictures to them.

THE TRANSITION CLASS may say the words, "He careth for you." Let the teacher try to make clear to all the children that God is faithful in his care of our bodies, minds, and souls. As we are sure of his loving, faithful care, we are to be as gentle and trustful as the lambs are.

SCIENCE AT HOME WITH MOTHER. Speak of the thought of Monday's lesson of God's care for us being so constant that he prepares our way for us. In John 10. 4 we read that "when the shepherd putteth forth his sheep, he goeth before them." So does our Good Shepherd prepare our way, and his care over us is never failing, and is more than the care which a mother can give to her dear child. The mother and children may talk of the numerous nature topics given throughout the quarter. They may name autumnal fruits and flowers, and in talking of palms they will find it most interesting to note what may be made from palms, among other things food, shelter, clothing, timber, fuel, sticks, fiber, paper, starch, sugar, oil, wax, wine, fannin, dyes, and resin. Talk of the use of each of these materials. Two separate varieties are the coconut palm and the date palm, each bearing fruit of its kind. Let the children get the lesson on Zaccheus and the one on the Triumphal Entry, and see what is said in them about palms. In the lesson which speaks of the palm branches being spread before Jesus they will find what is said about the palm being a symbol of victory. God is so true in caring for us, let us care for ourselves by looking after our bodies and giving to them wholesome, simple, well-cooked food and plenty of outdoor exercise. Let us care for our minds by trying to learn our lessons which are found in books and those which are not in books, and care for our inner higher life, the real I, by being prayerful and trustful and good every day.

Whisper Songs for September.

NINTH LESSON.

Would you win the victory
Over every foe?
Where the Captain calls you,
There be sure to go.

TENTH LESSON.

Follow Jesus wholly,
To his word be true;
Then a home in heaven
He will give to you.

ELEVENTH LESSON.

Jesus is our Refuge,
To his word give heed;
Fly to him for safety
In your time of need.

TWELFTH LESSON.

If we serve our Master
With a heart sincere,
He will own and bless us
As his children dear.

Order of Service

FOR THE PRIMARY DEPARTMENT.

Third Quarter.

RISEING, all repeat, "O come, let us sing unto the Lord."

RECITATION.

"Come, children, happy children,
Who love the Saviour's name,
Join in a song of praises,
And spread abroad his fame;
Now raise your happy voices
And joyful offerings bring,
For Jesus loves the children—
Sing, children, sing."

HYMN. Selected.

Teacher. And they brought young children to him, that he should touch them.

Class. Jesus said, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

Teacher. A new commandment give I unto you,

Class. That ye love one another,

ECHO PRAYER, closing with the Lord's Prayer.

HYMN. "I think when I read that sweet story of old."

OFFERINGS, followed by birthday offerings.

RECITATION.

"Only a little penny!
Yet with assurance sweet,
Fearing no scorn, we lay it
Down at the Saviour's feet,
Saving for him a portion
Out of our slender store;
Gladly we give our pennies
If we can give no more."

COMMANDMENTS. First and third Sabbaths.

TWENTY-THIRD PSALM. Second and fourth Sabbath.

REVIEW.

MOTION SONG, or REST EXERCISE.

LESSON TAUGHT, followed by CONCERT PRAYER.

"Loving Jesus, meek and mild,
Look upon a little child.
Make me gentle as thou art,
Come and live within my heart.
Take my childish hand in thine,
Guide these little feet of mine.
So shall all my happy days
Sing their pleasant song of praise,
And the world shall always see
Christ, the holy Child, in me."

CLOSING HYMN.

Teacher. And now, little children, abide in him,
Class. That we may not be ashamed before him at his coming.

All. The Lord watch between thee and me when we are absent one from another.

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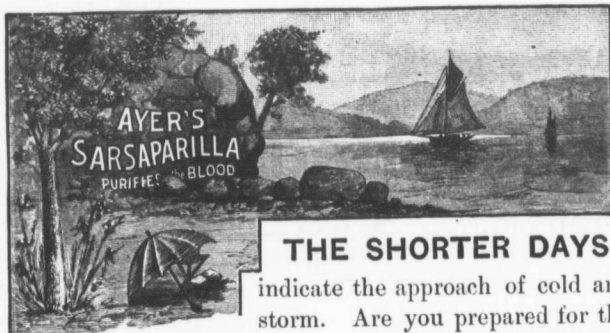
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