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Sabbath School Publications.
Presbyterian Church in Canada.

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Editor & Business Manager
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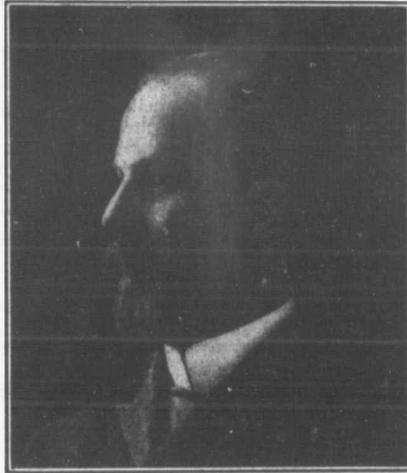
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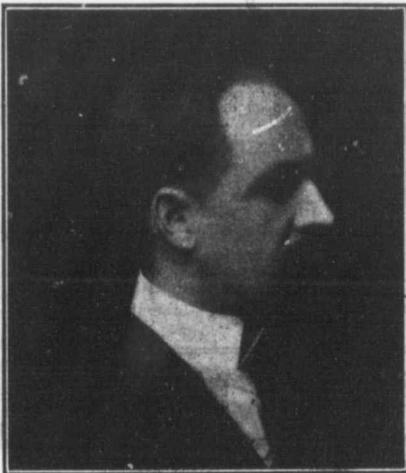
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The Teachers Monthly

Rev. R. Douglas Fraser, D.D., Editor
Rev. J. M. Duncan, B.D., Associate Editor

Vol. XIII.

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No. 10

A WORD ABOUT PRICES AND PLANS

For some years past, as is well known, there has been a steady increase in cost of production, in all lines of business. Our Lesson Helps and Illustrated Papers have been no exception to the general rule. There have been heavy advances in the cost of paper, printing, etc. These advances are all certain to continue.

No corresponding increase has been made in subscription prices. These, with the exception of an increase, three years ago, of 10c. a year in the case of the **TEACHERS MONTHLY**, when it was enlarged to its present size, have remained unchanged from the first, although important and costly improvements of various sorts have been made in the several Publications, from time to time.

The period has, however, now arrived, when, to meet the increased expense, an increase in subscription has become imperative. The proposed increase is a small one; but, in the aggregate, will, it is believed, provide a sufficient additional revenue to cover the heavy increase in cost, and enable the Publications to continue their useful service to the Church.

Beginning, therefore, with November 1, the following increases will be made: In clubs of five or more to one address,—in the case of the **QUARTERLIES** 2c. a year; of the **LEAFLETS** 1c. a year; of **THE KING'S OWN** and **JEWELS**, each 5c. a year. The cost to single subscribers will remain as before, and in the case of the **TEACHERS MONTHLY** and **EAST AND WEST**, no change, either for single subscriptions or clubs, is made.

At the prices mentioned above, our Publications, for their acknowledged quality, are still the cheapest in the market; and the policy which has so thoroughly commended them to the Church, will be continued: namely, to fit them as closely as possible to the needs of our own Sabbath Schools and homes. The writers and contributors in the Lesson Helps are all men and women whom we know and trust as safe guides, and the Lesson material is carefully adjusted to the various grades of the School. In the Illustrated Papers, our own country, our own Church, our own Canadian writers and artists, have the first place. A unique feature—found in no other Sabbath School Publications—is the Question on Missions, with its Answer, each week in all the Lesson Helps, and a missionary article direct from one of our own missionaries each week in **EAST AND WEST**.

For the details of plans for 1908, and of subscription prices, see Announcement for 1908, and Order Sheet, which will reach Ministers, Superintendents and Sabbath Schools at about the same date as this issue of the **TEACHERS MONTHLY**.

The Quietness of Strength
A HOLIDAY REMINISCENCE

¶ A railway journey, with the grinding wheels and hissing steam and belching smoke of the locomotive, and the rattle and rocking of the cars, and then the puffing, splashing, whistling steamer, until the ear and eye and brain were alike weary of the noise and bustle and fuss! And in all the works of man, there is this confusion and friction and toilsome effort. These are the tokens of his weakness and of the imperfection of all his works.

With what infinite relief one turns to the works of God in nature! Around is the broad lake, with its still depths, bearing up, like toy ships, the huge burdens of freight launched on its patient bosom. Yonder, on the horizon, are the massive rocks, rising from their foundations uncounted fathoms beneath the surface, and flinging their summits into the air, the castles and the cathedrals of nature's own architecture. On this side and on that, are heights crowned with forests of sentinel trees, watching the scene below. And, over all, the steadfast stars pursue their way, each moving, without rest, without haste, in its appointed orbit. Such are the product of the great processes of nature. And these processes themselves are but God's methods of working. In them all there is no sign of stress or strain; but the quiet and the calm of assured and sufficient might.

Our work is likest God's, when it is done with a quiet spirit, undisturbed by the fuss and fret of outside influences. To work like God, we must wait upon God. It is to the waiting soul that the promise is made good, "In quietness and in confidence shall be your strength."

"Exercise Thyself"

By Rev. J. A. McKeen, B.A.

"We approach the truth by steps." So I began my sermon one Sunday evening a good many years ago. I spoke of the first, second and third steps. The third step was the doing of the truth.

The following Monday evening I had a call from a captain of one of the British regiments, of which I was an officiating chaplain at the

time. Immediately upon being seated, he surprised me by saying, "I cannot take that third step". He stood where many come to a halt; but he could not there stand at ease.

The doing of the truth is a task set before us. In this undertaking we have an opportunity of exercising ourselves profitably, and we should take this kind of exercise every day. There is a great deal of the truth that we are not practising in our lives; we have been forgetful of it, or we have been afraid to put it to the test.

Let us not be unmindful of Christ's sayings, but take them one by one, and determine to do them. A woman told her pastor that she had not been able to say the Lord's Prayer for ten years. She could not repeat the "forgive" petition, because she could not forgive another woman, who had wronged her. She was unmoved in her hardness, till her pastor showed her that she should forgive this woman because Jesus would like her to do so; and she did it for His sake, and then she was able again to say the Lord's Prayer, and was the happier for it. If we do something that Christ has asked us to do, and do it for His sake; and then take another word of His and keep it; and then another; and then ask, "What next, my Master"; we will find the kingdom of God coming to us, like a swelling and uplifting tide.

There is some of Christ's teaching that we have been afraid to put to the test. In this cowardice we are reproved by young men we know, who have lost business situations because they chose to obey Christ. Recent converts from heathenism have been driven from home and friends because they kept Christ's words. They put us to shame. The martyrs, a noble army, encompass us as witnesses for Christ, and in fearfulness we turn our back, where, in faithfulness, they died.

It is unprofitable to leave the teaching of Christ untried. We are then like men out of employment, with all the temptations of that condition, and its weariness and privation and suffering. But, when we keep His sayings, we are like the unemployed who have found work: we are busy following out the command of Christ that accompanies His teaching, "Go, and do thou likewise". Our

whole time is taken up with work for the best Master of all. And we have our reward; for we abide in His love and our joy is full. Orono, Ont.

The International Lessons

Decisions of far-reaching importance were reached at the joint meeting of the American and British sections of the International Lesson Committee in London in July last. 26,000,000 persons in the English-speaking world use the International Lessons every Sunday. The conclusions arrived at covered such points as these:

1. Instead of the single Uniform Lesson, it has been agreed that the lessons shall be in three grades: Primary, ages three to nine; General or Intermediate, nine to fifteen, and Senior or Advanced, over fifteen; the Senior Course (which the British Section was asked to prepare) to include instruction in revealed truth, Christian doctrine and ethics, and the simpler aspects of Christian apologetics.

2. That the Courses of Lessons to be prescribed shall be planned in the light of modern Biblical knowledge. This is with a view, especially, to give a more consecutive study of the Bible, so as to bring out clearly the meaning of the Poetical and Prophetical books of the Old Testament and of the Epistles of the New Testament. All this is to be done in subordination to the evangelical and practical needs of the Sunday School, the object being to unite evangelical fervor, modern Biblical knowledge, and educational science, in the work of teaching the Bible.

3. Greater emphasis is to be laid on missionary parts of the Bible in the selection of lessons.

4. A wider representation, including missionary fields, is to be provided for, on the Lesson Committee. Hitherto the representation has been confined to Great Britain, the United States and Canada.

5. It was decided, instead of a fixed Review at the end of each Quarter, to bring in the Review wherever the subject matter required it, and to assign it a title and an illustrative portion of Scripture.

The British Section are to prepare a general Scheme for the period 1912-1917, and a de-

tailed Scheme for 1912; the American Section, detailed outlines of the Lessons for 1911. The Lessons up to that date are already provided for.

These are some of the chief conclusions come to at what was probably the most important meeting of the Lesson Committee in the thirty-five years of its existence.

A proposal was made that the title of the Lessons should be "The World's Lessons" instead of "The International Lessons." Although this was not adopted, it is coming.

The Primary Class and the Home

By Esther Miller

X. A LITTLE TOT'S SUNDAY

The way the child spends his Sundays is certain to exercise a great and lasting influence upon all his after life. And with the mother and Sunday School teacher—particularly with the mother, lies the power to make those Sundays what they will.

First, comes the question of going to church; and the mother must use her own judgment as to when the child is old enough to begin. The habit of regular attendance at divine service is a good one, and ought to be commenced early, for the children will learn habits of reverence by being obliged to sit quietly during the service.

Very soon after church, the time comes for the little one to go to Sunday School. And now the mother who has been spending even a very few moments every day during the week in teaching the Lesson, will find she was wise, for the Sunday School hour comes swiftly, and there is little time for study before it. The children who snatch a few minutes before Sunday School to memorize a verse or two, will forget those verses just as quickly as they were learned.

Before the little one starts off, he takes a small offering, earned by himself, if possible,—for giving is no small part of his training, and he should be reminded frequently during the week of the great purpose of that penny.

And so, away the children toddle, and for the next hour the making of Sunday a blessing to them lies with the Sunday School teacher. She must be careful to ask for verses learned at home, or information gained

upon the lesson. For great will be the disappointment, if the little folk have worked hard during the week to prepare a lesson, and do not receive the reward of teacher's notice and approbation.

And now, when the children return from Sunday School, comes the mother's great opportunity, one which she, who is not waiting, prepared for her children, is sure to miss.

If she has talked over this matter of Sunday lessons with the Sunday School teacher, she will know exactly what she is to do and how to set about it. Perhaps the work is to review the lesson just learned, or to take up the new one for next Sunday. If it is to go over the old lesson, the children themselves will make her course plain, for they will tell her what they have learned and will have many questions to ask.

Then, perhaps, mother has some little treat awaiting them, just to help make Sunday a red-letter day, a little candy, or some nuts, or some fruit. If the children are not indulged in luxuries too often during the week, the simple little repast will be very welcome.

Then, "What about a walk or a drive?" some will say. Sunday will be doubly blessed if it is essentially a home day, a day when father and mother and children, of whatever ages they may be, are gathered together in one peaceful, happy union. If the little ones leave home at all, let it be on some small errand of mercy, to visit a poor or lonely person, or to take a little gift to a sick companion.

Sunday is God's day; it should therefore be mother's and father's day as well, a day when they keep their family about them and give them of their best.

I remember spending a week in the home of two little tots, a home where the Sabbath was kept in beautiful holiness, and hearing them utter in their childish innocence some words regarding Sunday, which were fraught with wisdom. Their teacher had dropped in on Sunday afternoon, and was chatting with them. "Do you like Sunday, Teddie?" she asked of the elder child.

"Course," said the little fellow, with a look of surprise, "we always have the gooddest time in the whole week, on Sunday!"

"And whose day is Sunday?" she asked, again, smiling at the earnest description.

"It's God's", said the little man sedately.

But his small sister, just four, looked up quickly from her blocks on the floor. "'Tis not!" she exclaimed indignantly, "it's my muv'er's day!"

And the little one was not so very far astray. God has placed His day in the hands of the mothers to do with it as they will; and this mother had used it to the best of her ability, and made from it a lasting blessing for herself and her family.

Men's Classes and Clubs

Here are five sensible conclusions in regard to the conditions of success in the organization of men's classes or clubs. We commend them to the consideration of all who have the matter in hand, and especially to those who have overlooked the possibilities that lie in the organization of the men in Sunday Schools and congregations.

First, that it is possible to organize men for practical Christian service in our churches; just as possible as to organize women and children and young people, if we go about it in the right way.

Second, that men and boys love the heroic and that successful appeal to them can best be made along that line.

Third, that there must be a deep, underlying, spiritual purpose in men's work in order to its success.

Fourth, that if a men's organization is allowed to degenerate into a mere social club, its days are numbered and it will soon cease to exist.

Fifth, that numbers are not essential to success. All the Brotherhoods emphasize the fact that a small number of thoroughly consecrated men is vastly better than a host of half-hearted or indifferent adherents.

The "Secretary's Report" may be of real service. The three minutes that it takes are well spent. Be sure that it includes No. of Bibles, No. of Hymn Books, and the names and addresses of the new scholars, and, in each case, as in one School we know, *by whom introduced*.

Lesson Helps and Their Use

The Teacher's Use of The Lesson Helps

By A. Hendry, Esq.

Principal, Gladstone Avenue Public School

Under the above title is implied, first, the use made of the Lesson Helps by the teacher for his own preparation, and, second, the use made of the Helps by the scholars under the guidance of the teacher.

The teacher, on his part, should note the connection between the Lesson being prepared, and the preceding one, as well as make himself familiar with the intervening facts which serve to keep up the continuity of the study. The chronological order and the geographical and historical situation, as indicated in the Helps, will serve to make plain the surroundings.

Having thus cleared the way, a close and prayerful study of the Lesson Text should follow, in order that the main thought and purpose of the lesson shall be seized. This is vitally necessary, as knowledge mechanically obtained tends to weaken spiritual discernment.

For further illumination of the lesson, the Helps should be freely made use of. The preparation of the lesson may be compared to a building in course of erection; first, the foundation, then the walls and roof, and afterwards the division into rooms, and the addition of other details which go to make the complete house; so, the concise information as contained in these Helps, serves to make clear and adorn the whole lesson structure, the main parts of which are now in hand. Rough places are made smooth, obscure corners are lighted up, details are furnished for the filling in, and to all this the color of illustration is added.

The teacher should avail himself of every means within reach to secure a full knowledge of the lesson, so that, out of the abundance he possesses, he may give freely to his class. No teacher should wrong his class by appearing before them barren of thought and knowledge.

The use to be made of the Lesson Helps by the scholar, is a question surrounded with some difficulty. As Helps in the hands of the

scholars, they should not take the place of the Bible itself. They are not intended to do so; but are *helps* or *references* only, ready at hand, containing useful and necessary information.

It would be well for the teacher to take a few minutes at the close of each Sabbath's lesson to outline the preparation of the next lesson, pointing out what may be found in the QUARTERLY or LEAFLET which will help to explain difficulties and give surrounding information. The scholars should read and answer from their Bibles in class, having their helps at hand merely for reference, if necessary.

Toronto

The Scholar's Use of The Lesson Helps

HOW TO GET THE GOOD OUT OF THEM.

By W. C. Ferguson, B.A.

Riverdale High School

In consideration of this question, there are three persons who are, or ought to be, most interested,—the parent, the teacher, and the scholar; and it falls of necessity to the teacher to see to it that the best results are produced by the co-operation with him of the other two.

It is perhaps not to be expected that the parent should aid the scholar at every stage of his progress; but, certainly, the Primary scholar cannot get the good out of the QUARTERLY by his own effort. The teacher ought, therefore, by personal interview with the parent, secure the assistance of the father or mother, by asking them to read the lesson and the stories to the child. The sympathetic interest thus awakened will, of necessity, benefit both scholar and parent, and lead the child to look upon his QUARTERLY as an actual help and source of interesting story.

When the parent's aid cannot be enlisted, an older brother or sister, or another scholar, may well be given the service; and here, again, seed will be sown in the way of preparation of a future instructor.

The scholars who use the INTERMEDIATE and HOME STUDY QUARTERLIES are too often prone to look upon them as substitutes for

the Bible. Such a use should be discouraged by endeavoring to have the Bibles used for all class work, and the Helps laid aside. It is the teacher's duty, however, to lead the scholar to see that the QUARTERLY is a real help.

How can this best be accomplished?

First, the teacher should familiarize himself with the way in which the lesson is taken up in the QUARTERLY, and by judicious questions show the scholar that the information he seeks is ready at hand, if the scholar but uses his eyes.

Next, he should encourage the scholar to keep his Lesson Help carefully—not lose or destroy it, but show it to his teacher at the end of the Quarter. This may be best accomplished by having an object in view, namely, the consideration of the answers written by the scholar in his QUARTERLY in the spaces For Written Answers found at the end of each lesson. While some would object to any reward for faithful service of this kind, a record might well be kept of the value of such answers, and the members of the class inspired to vie with each other in doing good work.

To the wide-awake teacher many other devices will readily suggest themselves, that cannot be considered in this short article; but, in brief, the best way to show the scholar how to get the good out of his Lesson Help is *to arouse his interest and show him that the good is right there.*

Toronto

The Lesson Helps, in Preparing

By Rev. J. M. Duncan, B.D.

An adequate preparation of a Lesson includes four things. The teacher must connect, collect, select, and direct. In each of these processes the Lesson Helps are meant to aid him. Take, for example, Lesson I. of the present Quarter, Joshua, Israel's New Leader.

First, *Connect*. The teacher should read with care, Time and Place, and Connecting Links, in the TEACHERS MONTHLY, and along with these, Between the Lessons, and A Backward Glance, in the HOME STUDY and INTERMEDIATE QUARTERLIES, respectively. The Lesson presents a new Book, a new leader

and a new land. A glance forward at the contents of the Book, a glance backward at the previous history of Joshua, Moses' successor, and a glance round about, at the situation of Israel, on the border of Canaan, will locate the Lesson before the mind of the teacher.

Second, *Collect*. By this is meant, that the teacher should gather from every part of the Helps all the information they give. The Map and the material along with it in the TEACHERS MONTHLY and QUARTERLIES should be consulted for fuller information as to the "Where" of the Lesson. The question "Who?" will start a hunt for the persons mentioned and the part each played, namely, in this case, Jehovah and Joshua, the officers and the people. "What?" will set the searcher inquiring about the events recorded, the confirmation of Joshua's appointment, the encouragement given to him, and the beginning of his work. Having gathered his information, the teacher may test his mastery of it by asking himself the Questions set in the TEACHERS MONTHLY and the QUARTERLIES, especially the one used by his class.

Third, *Select*. It is impossible, in the short half hour allotted to the teaching of the lesson, even to touch every point contained in it. Selection, therefore, is essential. The points chosen and the method of bringing them out will differ, also, in the various classes of the school. Here, the teacher should study the materials given in the TEACHERS MONTHLY under the headings, For Teachers of the Older Scholars, For Teachers of the Boys and Girls, and For Teachers of the Little Ones. One or other of these will suggest to him the points in the Lesson which will be most useful for his particular class.

Fourth, *Direct*. No part of the teacher's task is more important or requires more skill and tact, than the bringing home to the scholar's heart and life, the lesson or lessons in the passage studied. At this point come in the Application in the TEACHERS MONTHLY, and A Lesson for Life, and Something to Think About, in the HOME STUDY and INTERMEDIATE QUARTERLIES respectively. From these may be selected the special truth or practical lesson the teacher wishes to enforce. In the present Lesson, this may be, service as the road to promotion; or God's Word as our

guide; or the need of courage; or the assurance of God's constant presence with His followers and servants.

It needs to be emphasized, that the teacher, to be thoroughly effective, must make all materials and methods his own, putting into them the force of his own personality.

Lesson Helps in the Class ?

By Rev. R. Douglas Fraser, D D.

A class is made up of the teacher and the scholars. The teacher is provided with the TEACHERS MONTHLY to aid him in lesson preparation; the scholar, with his QUARTERLY or LEAFLET. What about these Lesson Helps in the class ?

There can be but one answer—they have no business in the class, at all. One would like to make this more emphatic still—NO BUSINESS IN THE CLASS ! The Lesson Helps are simply aids to preparation. The class is not for preparation: that is to be made beforehand, by scholar and teacher alike. When the teaching period arrives, there should be no book in the class, but the one great, matchless book—God's holy Word. It is to get to know this Book better, that the class meets. Any other book or leaflet, beside it, in the class, is like fringes hung upon the sun. The minister does not bring his concordance or his commentaries to the pulpit. The people follow only with their Bibles. Anything else would be out of place; and equally so a Lesson Help in the hand of either teacher or scholar, in the class.

How shall the bad habit be broken up, where it exists ?

In the case of the teacher, one quiet half-hour's talk of pastor, superintendent, and teachers over the question, ought to settle it.

And if these are agreed, and firm, the problem is solved for the class also. Whether the Lesson Help shall or shall not be used in the class, is entirely a matter of discipline and good management. A very simple, but effective method, for example, prevails in some schools. The scholars are required to write the answers to the questions FOR WRITTEN ANSWERS in their QUARTERLY or LEAFLET, at home; and when the class meets, the QUARTERLIES or LEAFLETS are handed to the

teacher to be marked, and are retained till the end of the teaching period, and then returned to the scholars. Along with this a show of Bibles is called for from the superintendent's desk; and only those classes receive a "perfect" mark in which every member has his Bible with him. It has even been known that scholars have taken strong measures, when school was out, with the careless ones, who had come Bibleless, and thus forfeited the standing of the class.

By all means use the Lesson Help—as the minister uses his commentaries—at home; but under no consideration use it, or permit it it to be used in the class.

The Question on Missions

These three brief testimonies—"experiences" perhaps they should, rather, be called—not only give evidence of the value of the Question on Missions, a feature found in our Canadian Presbyterian Lesson Helps, and in none other; they afford hints of the different ways in which the Question may be used to profit.

I. IN A BOYS' CLASS

By their Teacher

The Questions dealing with the New Hebrides were appearing in the HOME STUDY QUARTERLY, when I began to take up the weekly "Question on Missions" with my class of restless, lively boys, ranging in age from 12 to 14. For the sake of quickly roused interest, it was fortunate that the questions for the Quarter were to deal with our first Mission; that its name began with the first letter of the alphabet; that it was on an island, and, above all charms to the boy heart, on a cannibal island. These were the three points at once recalled the next Sabbath, in answer to the teacher's brief review questions; and it was an easy step then to the first missionary,—little, but plucky; and, on later Sabbaths, to the wonderful work done by him and by his successors.

The boys did not always read over the Questions and Answers in their Quarterlies—there were various ready excuses for this sin of omission—but they did remember, week by week, the outstanding facts learned. As other countries were in turn taken up, the

interest widened. Often, one boy or another would volunteer bits of independent information about the land, or the mission work done there.

Never more than five minutes, and sometimes only three, could be spared for the Mission Questions, but the growing keenness of attention, week by week, showed that mission work and mission lands were gradually becoming very real and full of interest to these boys, who so soon would be among those to whom our Church's missions, both Home and Foreign, must look for their workers and their support.

II. FROM THE DESK

By Rev. J. H. Turnbull, M.A.

In Bank Street Church Sabbath School, we have used the Question on Missions since its first publication. Our experience has been encouraging; and so far as I have spoken with the teachers, they all approve the undertaking, and believe that the information is valuable, both for teachers and scholars. The superintendent has been in the habit of taking up the Questions and Answers from the platform, at the close of the hour. Of course, all the scholars do not prepare the work as they might, but the same may be said of the regular Lessons. Quite a large proportion do make some preparation, and all present hear the general discussion. In this way, we are assured that some benefit comes to all, and a very decided benefit to some.

Ottawa

III. CLASS AND DESK

By Rev. A. Falconer, D.D.

We have found in our school that the Questions on Missions, with the explanatory paragraph containing fuller information, in the TEACHERS MONTHLY, are very helpful and suggestive. Each teacher with us is expected to give some five minutes to the Question before taking up the regular lesson for the day. Occasionally the superintendent refers to the Question in his weekly review from the desk; and on the Review Sunday he gives some time to the twelve questions of the Quarter, or appoints one of the teachers to treat that matter specially.

Of course, what is required to interest the young, or, for that matter, any other person, in the work of the church, is definite information. Missionary instruction ought, therefore, to be an essential part of Sabbath School education. For this reason, I regard this distinctive feature of the Question on Missions very important.

Pictou, N.S.

Have you organized your Teacher Training Class for the season? Now is the time. There are now six Handbooks, that by Professor H. A. A. Kennedy, of Knox College, Toronto, on The Books of the New Testament, having been just issued. The books sell for 10c. each, and may be taken up one by one, or in groups, covering two years. Order the Handbooks from R. Douglas Fraser, Presbyterian Publications, Toronto.

Lesson Calendar: Fourth Quarter

THE BEGINNINGS OF THE HEBREW NATION

1. October 6 Joshua, Israel's New Leader. Josh. 1: 1-11.
2. October 13 Israel Enters the Land of Promise. Josh. 3: 5-17.
3. October 20 The Capture of Jericho. Josh. 6: 8-20.
4. October 27 Caleb's Faithfulness Rewarded. Josh. 14: 6-15.
5. November 3 The Cities of Refuge. Josh. 20: 1-9.
6. November 10 Joshua Renewing the Covenant with Israel. Josh. 24: 14-28.
7. November 17 Gideon and His Three Hundred. Judg. 7: 9-23.
8. November 24 World's Temperance Sunday. Rom. 14: 12-23.
9. December 1 The Death of Samson. Judg. 16: 21-31.
10. December 8 Ruth's Wise Choice. Ruth 1: 14-22.
11. December 15 The Boy Samuel. 1 Sam. 3: 1-21.
12. December 22 Samuel the Upright Judge. 1 Sam. 7: 1-13.
13. December 29 REVIEW.

Lesson I.

JOSHUA, ISRAEL'S NEW LEADER

October 6, 1907

Joshua I: 1-11. Commit to memory v. 7* Read Numbers 27: 12-23, Joshua, ch. 1,

GOLDEN TEXT—I will not fail thee, nor forsake thee.—Joshua 1: 5.

1 Now¹ after the death of Mo'ses the servant of the LORD² it came to pass, that the LORD spake unto Josh'ua the son of Nun, Mo'ses' minister, saying,

2 Mo'ses my servant is dead; now therefore arise, go over this Jor'dan, thou, and all this people, unto the land which I do give to them, even to the children of Is'rael.

3 Every place that the sole of your foot shall tread upon,³ that have I given unto you, as I said unto Mo'ses

4 From the wilderness and this Leb'anon even unto the great river, the river Euphra'tes, all the land of the Hit'tites, and un, to the great sea toward the going down of the sun, shall be your⁴ coast.

5 There shall not any man be able to stand before thee all the days of thy life: as I was with Mo'ses, so I will be with thee: I will not fail thee, nor forsake thee.

6 Be strong and of a good courage: for⁵ unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them.

7 Only be⁶ thou strong and very courageous,⁷ that

Revised Version—¹it came to pass; ²Omit it came to pass; ³to you have I given it, as I spake; ⁴border; ⁵thou shalt cause this people to inherit the land; ⁶Omit thou; ⁷to observe; ⁸have good success; ⁹affrighted; ¹⁰midst of the camp; ¹¹are to.

thou mayest observe to do according to all the law, which Mo'ses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest⁸ prosper whithersoever thou goest.

8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

9 Have not I commanded thee? Be strong and of a good courage; be not⁹ afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.

10 Then Josh'ua commanded the officers of the people, saying,

11 Pass through the¹⁰ host, and command the people, saying, Prepare you victuals; for within three days ye¹¹ shall pass over this Jor'dan, to go in to possess the land, which the LORD your God giveth you to possess it.

12 Pass through the¹⁰ host, and command the people, saying, Prepare you victuals; for within three days ye¹¹ shall pass over this Jor'dan, to go in to possess the land, which the LORD your God giveth you to possess it.

LESSON PLAN

- I. An Appointment Confirmed, 1-4.
- II. Encouragement Given, 5-9.
- III. Work Begun, 10, 11.

DAILY READINGS

(By courtesy of I. B. R. Association.)

M.—Joshua, Israel's new leader, Joshua 1: 1-11. T.—Loyalty of the people, Joshua 1: 12-18. W.—Chosen by God, Numbers 27: 15-23. Th.—The book of the law, Deut. 17: 14-20. F.—Reading the Law, Joshua 8: 30-35. S.—Obedience and trust, Prov. 3: 1-10. S.—Keeping the Commandment, 1 John 2: 1-8.

Shorter Catechism—Ques. 73. Which is the eighth commandment? A. The eighth commandment is, Thou shalt not steal.

The Question on Missions—(Fourth Quarter, FOREIGN MISSIONS IN CANADA—INDIAN.) I. Amongst what Indians have we missions? Amongst the Saulteaux of the Lake of the Woods, and the Ahts of Vancouver Island, who live by hunting and fishing, and amongst the Crees, Sioux and Assinibones of the prairies, who used to hunt buffalo, but now farm and do a little hunting.

Lesson Hymns—Book of Praise, Ps. Sel. 80 (Supplemental Lesson); 272; 277; 1 (Ps. Sel.); 256 (from PRIMARY QUARTERLY); 263.

EXPOSITION

By Rev. Principal John Scrimger, D.D., Montreal

Time and Place—B.C. 1451; the Plains of Moab, east of the Jordan.

Connecting Links—The Book of Joshua continues the history embodied in the Pentateuch, without any break. The book consists of two parts: 1. Chs. 1-12, which narrate the conquest of Canaan; 2. Chs. 13-24, recording the distribution of the conquered territory amongst the twelve tribes of Israel. The Lesson contains the introduction to the history of the war of conquest, and emphasizes the fact that Israel invaded and conquered Canaan at God's direct command and in His unfailing strength.

I. An Appointment Confirmed, 1-4.

V. 1. After the death of Moses. For thirty days the camp had been full of weeping and mourning for the great law-giver, Deut. 34: 8. The servant of the Lord; a title specially applied to Moses, marking him out as superior to even the greatest prophets (Num. 12: 7, 8),

and afterwards the peculiar designation of the Messiah, Isa. 42: 1. See Heb. 3: 2-6 for a recognition of Moses' faithfulness, and also for the difference between the servant and the Son. This Lord spake; confirming—the appointment, previously made (Num. 27: 15-23; Deut. 31: 3-7, 23), of Joshua as the new leader of Israel in Moses' place. Joshua. His original name was Oshea, meaning salvation. This was changed by Moses to Joshua, meaning Jehovah is salvation, Num. 13: 16. In its Greek form it becomes Jesus (see Heb. 4: 8). He belonged to the tribe of Ephraim (Num. 13: 8), and was therefore descended from Joseph, Gen. 41: 50-52. At Rephidim, in the fight of Israel (Ex. 17: 8-16), he had shown himself to be a brave soldier and a skilful general. Thirty-eight years ago, he, along with Caleb, had urged Israel to go forward from Kadesh-barnea, to the possession of the land, in spite of the adverse

*The Scripture Memory Passages of the Supplemental Lessons are recommended as a substitute for those here given Sabbath by Sabbath. They will be found in the Supplemental Lesson Leaflets.

1180

Joshua's Promotion

as Israel's high priest & king

before

is the highest possible in a God-governed nation like France & Italy

No. 3, 4. An's said words

Moses. See Deut. 11: 24.

(H.S.O. for 1922)

460

Joshua had been born in slavery, and was not over eighty years old.

Only: (H.S.O.)

Do according to... the law.

(H.S.O.)

See H.S.O.

Joshua, Israel's New Leader

report of the other ten spies, Num. 14 : 6-9. Moses' minister; Moses' attendant, companion, adjutant, or side-de-camp, for well nigh forty years, Ex. 24 : 13 ; Deut. 1 : 38. Now, as a reward of faithfulness in a subordinate position, he is promoted to the post of command. His career presents a shining example of fidelity, and of the true pathway to promotion.

Vs. 2-4. Moses . . . is dead ; and the vacancy must be filled, since God's work must go on. Go over this Jordan ; a command that called for all the courage and faith of Joshua and of all the people, as the next Lesson will show, since the river, lying between the Israelites and the Promised Land was now in full flood. Land . . . I do give. Canaan was God's gift to Israel. Without His help they could never have conquered it ; but with Him as Protector and Leader, no foe could stand before them. Every place your foot shall tread upon. God had given Israel the land ; but, at the same time, only by their fighting for it and conquering it, could it actually become theirs. As I said unto Moses. See Ex. 23 : 30, 31 ; Deut. 11 : 24. Every honorable man will fulfil his promises to the letter ; much more will the God of truth keep His word, from generation to generation. For the boundaries in v. 4 see Geography Lesson.

H. Encouragement Given, 5-9.

Vs. 5, 6. Not any man be able to stand before thee. Behind every promise of God are all His infinite power and wisdom and love. With these resources pledged for his help, Joshua could not fail. As I was . . . so I will be. God has placed his people under a new leader, and brought them into a new situation ; but His care for them was the same, and there was no change in His purpose to bring them into Canaan and make of them a mighty nation. Not fail . . . nor forsake. Many and varied were the difficulties which Joshua had to face. But he would never come to one in which he would not find God's help present and sufficient. Be strong, etc. True faith in God's promises is shown, not by allowing them to lull us into lazy security, or to make us careless, but rather, by girding ourselves up for earnest effort to secure the blessings they offer. Like ourselves, Joshua needed moral courage always to do the right,

even more than physical courage to meet his enemies.

Vs. 7-9. The book, etc. This shows that Moses had left the law in written form. Not . . . out of thy mouth. He was to read and talk about it. Meditate ; study and ponder (compare Ps. 1 : 2). Do ; obey its commands : this was most important of all (compare Matt. 7 : 21). Prosperous . . . good success. Obedience to God is sure to bring real success, whether it wins us much or little of this world's goods. Character, more than numbers or strategy, is to be the key to Joshua's victories. Be not afraid, etc. Israel's resources might seem small in comparison with those of the Canaanites, but God had already shown what He could do against the even greater power of Egypt.

III. Work Begun, 10, 11.

Vs. 10, 11. Commanded the officers. The word denotes: (1) literally "arrangers", "scribes", "writers"; (2) overseers, to whom belonged various duties, including enrolments, carrying of orders, etc.; (3) generally, leaders of the people. Pass through the host ; to make known to all, Joshua's directions. Prepare you victuals. This would be necessary, since the manna was soon to cease, ch. 5 : 12. Within three days. God had fixed the time, and His arrangements would be carried out. Pass over this Jordan ; which had overflowed its banks, and seemed utterly impassable.

Light from the East

By Rev. James Ross, D.D., London, Ont.

LEBANON—"The White Mountain," from the snow which covers some of the peaks seven months of the year, or from the light colored limestone cliffs on the upper ranges, stretches from the classic Leontes, 95 miles north by northeast, and averages from 5,000 to 6,000 feet above the sea, although some peaks rise to an altitude of 10,000. Almost parallel to it and further east runs the range of Anti-Lebanon, 65 miles long. At the southern extremity of this lies Hermon, a conical summit, 9,200 feet high, covered with snow nearly all the year, and a landmark in all Palestine. From the foothills around its base the various streams that form the Jordan take their rise.

Now the report
of the spies; to
later Moses
place the
appointment
of Joshua as
Moses' successor
(see
Num. 27: 18-23
Deut. 31: 7-9
23) as Moses
deceased
himself

(H.S.O.)

III. Joshua's

Power

No steps
with Moses

(H.S.O.)

EUPHRATES—As the Mediterranean was the great sea to the Biblical writers, whose world was a quite limited world, so the Euphrates, after its union with the Tigris, was the great river, although the Nile is much longer, and in flood time is of much greater volume. The Euphrates rises in the mountains of Armenia, and flows for 1,800 miles

through the ancient Babylonian plain, and empties into the Persian Gulf. The narrator here seems to think of a line drawn through the Arabian desert on the south, and the range of Lebanon on the north, to the Mediterranean on the one hand, and the Euphrates on the other, as the rightful boundaries of the land of Israel.

APPLICATION

By Rev. Professor E. A. Mackenzie, B.D. Montreal

After the death of Moses, v. 1. Moses had been so much to Israel, that his death seemed an irreparable loss. The hands that were so strong to do, were folded for burial. The voice that had talked with God was hushed in silence. But Moses was only the instrument, which may be broken and laid aside. He who uses the instrument, will never be stopped in His great work of redemption. The worker may be buried, but the work goes on.

Moses' minister, v. 1. Service is the path to leadership. Dr. Grenfell was a man of birth and means and social position. He never needed to have exposed himself to hardship. But he gave his life to the service of the lonely, hard-beset fishermen of the Labrador. During long and arduous years he grudged no toil or sacrifice that would help them in body or soul. But every year of labor added to his powerful influence, and now he stands before the world as the leader of those he serves so faithfully, into a veritable Land of Promise, in which they may enjoy a plenty and prosperity before unknown. In any sphere it is true that none are so sure to become leaders amongst their fellows as those who give themselves ungrudgingly to serve others.

The land which I do give, v. 2. Missions are but claiming the world for its rightful Owner. The great Teacher pictured the world to His first disciples as a vast harvest field, with its sea of waving grain, ripe and ready to be gathered into the barns of the great Husbandman. The harvest before the eyes of Jesus was the souls of men, a multitude too great for numbering, and belonging every one to His heavenly Father. But He

saw, too, a great enemy robbing God of His precious harvest. And he bade the disciples pray and toil that the harvest might be saved and garnered. This work is still going on, and each of us is called to a share in it. It is the most glorious work in the world, and its reward will be the joy unspeakable of the harvest home.

As I was with Moses, so I will be with thee, v. 5. Reading the history of the past is like walking through a gallery, on whose walls are hung the pictures of heroes of the long ago. Their mighty deeds pass in all their golden glory before our imagination, and beside their lives, ours seem dull and commonplace. But there is no monopoly of heroism. The power to live nobly is intended, not for a favored few, but for all. The fountain of that power is in God Himself, and He remains the same from age to age. He still calls us to fight the great battle with self and sin—a conflict that demands all the strength and courage we can obtain. Let us never fear that the supply of these will fail us. It is infinite as God Himself, and free as the air.

Be strong and of a good courage, v. 6. In a busy city street, a huge building is being erected. Immense stones must be lifted to a great height and fitted into their places. It is amazing to see how easily the derrick picks up the tremendous weights and swings them hither and thither at the will of the operator. There is a lesson for us in all this. The most difficult tasks become easy, when we lay hold, as we may do, of God's strength. Nothing is too hard for Him.

Turn not to the right hand, or to the left, v. 7. The only safe way through life is that marked out by God's Word. However attrac-

The Work Goes On

A Leader Because a Servant

The World's Owner

Heroes of To-day

Nothing Hard for God

tive other ways may be, they lead at last to misery and shame. At a certain point in their journey, Christian and Hopeful, in *The Pilgrim's Progress*, came to a stile leading into a path to the left of the road, through *Bypath Meadow*. Because the walking was easier for their feet, the travelers turned aside into the meadow path. But pleasant as the way seemed, it led them at last to the castle of *Giant Despair*, who put them into "a very dark dungeon."

Withersoever thou goest, v. 9. There is a highway in the Laurentians that I know quite well, and from beginning to end, a glad some river keeps it company. They *Faileth Never* turn together, they wind together, the river and the road—the road and the river. Sometimes they seem to part, and for a while the river is hidden by a rock or a clump of trees, only to re-appear again. It is never very far away, and at any

time one may turn aside from the dusty road to be refreshed from the brimming river. The angel of God's presence follows along with us in the path of duty.

Lesson Points

By Rev. J. M. Duncan, B.D.

The highest reward is a call to more arduous service. v. 1.

Behind God's commands there is always God's sufficiency. v. 2.

Heaven's gifts must be won by human effort. v. 3.

We can never undertake too much for God, so long as we rely upon His promises. v. 4.

There can be no failure for a partnership of which God is a Member. v. 5.

A brave heart adds power to the arm. v. 6.

The straight path is the safe path. v. 7.

If we would do God's work, we must be students of God's Word. v. 8.

Trust in Providence and prudence in planning go hand in hand. vs. 10, 11.

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Teachers of the Older Scholars

By Rev. W. H. Smith, Ph.D., Sydney, N.S.

The Lessons for this Quarter deal with two topics, the conquest of Canaan, embracing the first six Lessons, and the Period of the Judges, five Lessons. Begin by getting a clear idea of the purpose of the Book of Joshua. It is a historical and geographical book, and must be studied as part of the literature of the Old Testament, which seeks to record the revelation of God's will to men. The supernatural moves in this history. Joshua succeeds Moses as a military leader, and the book shows the fulfilment of God's promises, rather than the giving of new revelation or legislation. God's hand is as clearly seen in Joshua as in Moses, v. 7.

In order to appreciate fully the character of Joshua, briefly review his family connection and history. Joshua's family can be traced to Joseph, and his grandfather Elis-hama (1 Chron. 7 : 26) was the captain of his tribe (compare Num. 1 : 10 ; 2 : 18) in the march through the wilderness. They carried the bones of Joseph (Ex. 13 : 19) which were

buried at Shechem, ch. 24 : 32. Trained in the traditions of famous ancestors, his great qualities were early recognized by Moses. He was selected to repel the attack of the Amalekites, Ex. 17 : 8-16, and to accompany Moses to the mount where he met God, Ex. 24 : 13 ; 32 : 17. He was selected to spy out the land (Num. ch. 13), and now appears as the successor of Moses.

1. *Joshua appointed as Moses' successor*, vs. 1-9. Note that he took up only part of Moses' work, that of leader in the military occupation of the land and the settlement of the tribes. Study the various elements in the call : (a) He was to go forward and conquer according to the promises, vs. 1-5. Israel was now facing the problem they faced almost forty years before, but in changed conditions. It was now a call to war, heroism, self-sacrifice. Note the extent. There was no meagre limit; but as wide as they would. The use of a map here is invaluable. Joshua is now God's choice ; hence he must do His work. He was to take all the people ; so there was no doubtful issue. God's promise was now to be fulfilled. The river at full flow would not be a barrier. In everything is seen the new life and hope. (b) He was to

divide the land to the tribes, v. 6. In this he was carrying out a plan long cherished. (c) God demanded two things: First, courage, not only physical, but moral (compare Daniel, Ezra, Paul). Second, loyal obedience to, and study of, the law. He was to fulfil God's plan; hence, he must know it. The law would give him the key to good success. (d) Personal encouragement, v. 9. His work was great from a military, social and religious standpoint, and God cheered him with assurance of victory.

2. *His acceptance and action*, vs. 10, 11. His was the order of a general, and shows supreme confidence in God.

The lesson is the call to new leadership. When the leaders and helpers, whether parent, minister, Sunday School teacher, or secluded worker falls, the call is to take up the work, as God's work, and carry it forward. He will see it triumph.

For Teachers of the Boys and Girls

By Rev. R. Douglas Fraser, D.D.

The last Quarter's Lessons ended with the death of a great leader, his work unfinished (Review in outline the life of Moses—what God called him to, what he accomplished, and what remained still undone).

This Lesson takes up the story. The workman is dead; but the work must go on—because it is God's work. This time, it is completed: Israel enters into, and takes possession of the Promised Land. The Book of Joshua is the story of the conquest of Canaan. Joshua is the conqueror. This Lesson is The Programme of a Conqueror. (The various points in this paragraph should be brought out by questions.)

Let the title of the Lesson, therefore, be, under the several headings suggested:

THE PROGRAMME OF A CONQUEROR

1. THE TASK. Break this up into its parts, each new task more difficult than the one before:

1. *To cross the Jordan*, v. 2. The river swollen and unfordable; not only the soldiers, but "all this people", strong and weak, well and sick, men, women and children, to be taken over;—no easy problem.

2. *To meet fierce foes*. Ch. 3: 10 gives a list of the tribes. They were of strong fighting stuff. It was a giant undertaking to

uproot them.

3. *To conquer the whole land foot by foot*. It was very wide, v. 4 (see map), and much of it very rugged. Besides, only what they should actually conquer was to be theirs, v. 3 (with which, compare Deut. 11: 24). It was the work of long, hard years, and a long task is the hardest task.

II. THE MAN. Evidently a choice man needed for such a task. Who was chosen? Bring out these facts regarding Joshua: of splendid ancestry—descended from Joseph (of the tribe of Ephraim, Joseph's son); his grandfather a leader, Num. 1: 1, 10; 2: 18; himself a brave soldier, Ex. 17: 8-16; Moses' minister or attendant in the Mount of God, Ex. 24: 13; one of the two who were brave spies, Num. 14: 6-10; these are parts of his history. He had been Moses' choice and God's choice in long and honorable service, and he had "made good". It is to well-proved men we turn, when a specially hard task is to be attempted.

III. THE BACKING. Set the scholars to pick out the capital "I's" in the Lesson passage. There are seven of them. It is the great Jehovah, Israel's God (ask in what ways Jehovah had already shown His power), who stands back of Joshua. Stands back of him, in what ways? (1) By a direct command, v. 2; God never commands the impossible. (2) By a string of promises, vs. 2, 3, 5, 6; and, summing all up, the promise of v. 9. Easy, you say, to conquer, with such backing. Yes; and no.

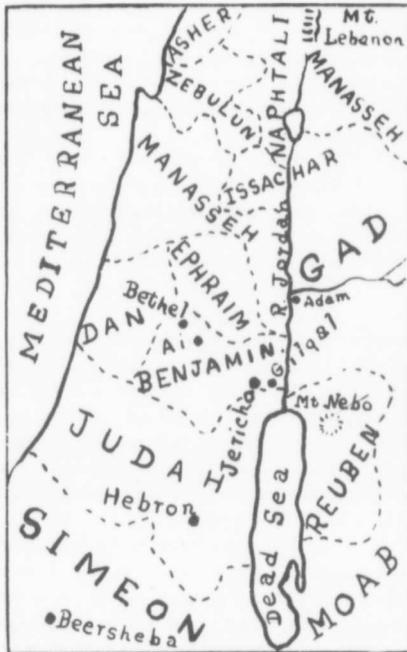
IV. THE CONDITIONS. It is on the fulfilment of these that all turns. Vs. 7, 8, 9 bring out the conditions. Have the scholars state them. They are two in number: (1) Be strong, through trust in God; (2) Be strong, through obedience to God's word. Show that here is the key to all victory—relying on God, and doing as God commands.

V. THE FIRST STEP, vs. 10, 11. "Then"—no delay. The task was a gigantic one (Review I., THE TASK); but the man was of the right sort (Review II., THE MAN); he believed God; and so he at once begins the task which God has set him. Imagine the thrill in Joshua's voice, as he gave the command of v. 11; and imagine the heart it would give officers and people.

THE GEOGRAPHY LESSON

By Rev. J. M. Duncan, B.D.

V. 49470



This Lesson deals with the boundaries of the Promised Land, and of the territories assigned to the various tribes of Israel. The teacher should not fail to read carefully The Geography Lesson, and A Minute with the Map, in the HOME STUDY and INTERMEDIATE QUARTERLIES respectively. In teaching the Lesson, begin with the boundaries of the whole land. First, to the south, there is the "Wilderness", that is, the great Arabian Desert, in which the Israelites had been wandering for forty years. A question or two will recall the character of this region. Next, comes "this Lebanon", clear away to the north, some 150 miles. Its snow-clad summits, which gave its name to this range (Lebanon means "white mountain": see Light from the East) could be seen from where Israel was encamped. There were two Lebanon ranges, known as Lebanon and Anti-Lebanon, running north and south, with a deep valley between. Galilee owes its fruitfulness to the Lebanons. They are great storehouses for the moisture brought by the westerly winds, and they pour it down with unflinching regularity the year round.

The Jordan rises in these mountains, and amongst their valleys are wells in large numbers. From the Lebanons, Israel's northern boundary was to run to the Upper Euphrates, which, with the desert to the south, was to be the boundary to the east. Westward, the land was to be bounded by the Mediterranean, known to the Hebrews as "the Great Sea". For the tribal boundaries, see the dotted lines on the Map.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Some Test Questions

[NOTE: These Questions are not intended for use in the class, but as samples of questions by which the teacher may test the thoroughness of his own preparation of the Lesson. He will also find it of great advantage to be familiar with the Questions set for the scholars in the HOME STUDY, INTERMEDIATE and PRIMARY QUARTERLIES and LEAFLETS.]

1. Of how many parts does the Book of Joshua consist? Indicate the contents of each part.
2. What fact does the Lesson emphasize in connection with Israel's invasion of Canaan?
3. How long had the people mourned for Moses?
4. Whose appointment as Israel's leader was now confirmed? When was this appointment originally made?

5. What position had Joshua filled? For how long?
6. Mention the chief incidents in his career up to this point.
7. What was required of Israel, if they were to become possessors of Canaan?
8. What were to be the boundaries of this territory?
9. What promises were made to Joshua? What qualities were required in him?
10. What was to be his guide? How was he to use God's Word?
11. What directions did he give to the people? Through whom?

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

1. Find the first place in the Bible where

Joshua is mentioned. What was Moses telling him to do?

2. Joshua is the same name as Jesus. Find two places in the New Testament where he is so called.

ANSWERS (Lesson XII., Third Quarter)

—1. John, chs. 14 to 16. 2. Jude, v. 9; "Michael the archangel" and "the devil".

For Discussion

[From the HOME STUDY QUARTERLY and LEAFLET]

1. Joshua's qualifications for leadership.
2. God's Word as a guide in the ordinary affairs of life.

Prove from Scripture

That Jesus gives sufficient strength.

The Catechism

By Rev. J. M. Duncan, B.D.

Ques. 73. *The Eighth Commandment.* The purpose of this Commandment is to protect the rights of property. The following statements will help to bring out its meaning: 1. *The right of property depends upon the will of God.* This is evident from many considerations. God bestowed upon Adam the garden of Eden and its fruits, Gen. 2 : 8-17. He determines for nations the bounds of their habitations, Acts 17 : 26. A permanent division of the land was allotted by Jehovah to every tribe, household and person in Israel, Josh. 14 : 1, 2. 2. *We are not under*

obligation to have all things in common. It is true that the early Christians practised the community of goods, but this was only a temporary arrangement, and the personal right to property, and to its price, if sold, was recognized, Acts 2 : 44, 45 ; 4 : 32-35 ; 5 : 4.

The Question on Missions

By Rev. Prof. A. B. Baird, D.D., Winnipeg

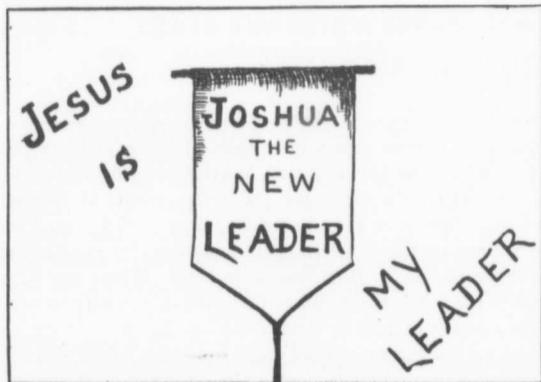
Ques. 1. The Saulteaux are great fur hunters, and except that they have firearms, lucifer matches, and some articles of civilized clothing, make a living as they have done for hundreds of years. Their country is dotted with lakes, and they make great use of the birch bark canoe. The Ahts live a dangerous and adventurous life, seal hunting and fishing ; they use dug-out canoes made from the immense trees of the Pacific coast, each holding twenty or thirty men. The other Indians lived on the prairie where the buffalo were. The flesh of the buffalo furnished food, and his skin provided clothing and tents. But the white man came, and the game was destroyed or driven away. Old Indians tell with tears on their cheeks about "the good old times", before there were railroads or whisky, and when nobody needed to lock his door. If we bring the disadvantages of civilization, do we not owe it to the Indian that we give him its best blessing, the gospel of Jesus Christ?

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, North Bay, Ont.

Lesson Subject—God giving His people a new leader.

Introduction—The Lessons for this Quarter show God conquering for His people, making



them victorious over enemies, and over all difficulties, and constantly bestowing blessings upon them. The Golden Text for the Quarter gives the keynote— "Thou crownest the year with Thy goodness." Draw a flag with LEADER on it, and a great many strokes following this. Who were the people we have been talking about for a great many Sundays? These strokes will make you think of the great crowd of men, women, and children, with their cattle, and their camels bearing their

tents, etc. Where are they going? How long have they been on the way? They were like a great company of soldiers. They had a captain (or leader). What was his name? Do you remember where we saw Moses in our last Lesson? Did he ever come down again from Mt. Nebo? (Recall.) For thirty days the people wept for their great leader. Will God leave this crowd without a leader? No!

Joshua the new Leader—Our Lesson Story tells us about the new leader God gave to the children of Israel. Here is his name (erase LEADER, and print JOSHUA). He had been Moses' great companion and helper, and he was one of the two spies (recall) who brought a good report of the Promised Land.

Here is the Jordan river. God tells Joshua to lead the people across, and take the land He has promised them. They needed to be brave and trusting and obedient to God's laws. There were **DANGERS** ; but with **DIFFICULTIES** ; but with God's help they can be **CONQUERORS** over all.

God's Promise—Print Golden Text, and repeat. God promised that Joshua should be a conqueror all the days of his life (verse 5), and God also said He would be with Joshua, as He had been with Moses, to help and bless him.

A Book to Be Loved—God told Joshua of a

Book that the children of Israel must love and obey, if they wanted God to help them (Draw a parchment roll; show Bible). God told Joshua the people must

BE	}	Strong
		Courageous
		Obedient
		Keeping in the straight way
		Speaking of God's Word
		Thinking about God's Word
		Obeying God's Word

"Then thou shalt make thy way prosperous and then thou shalt have good success."

Work to Be Done—Then Joshua tells the people what they must do: get ready to cross the Jordan and enter the new home; prepare new victuals; get food ready—for now God is going to stop giving them manna: they are to live on the food grown in the new home.

Our Leader—God has given us a greater LEADER, Jesus. He has given us the same Book to love and obey. Let us follow our Leader, and love and obey and copy Him; and God will bless us. On the flags, we'll print—JESUS, and these strokes are the boys and girls (Print some names). Sing Hymn No. 534, Book of Praise.

Something to Think About—Jesus is my Leader.

FROM THE PLATFORM

By Rev. J. M. Duncan, B.D.

THE SON OF GOD GOES FORTH TO WAR,
A KINGLY CROWN TO GAIN,
HIS BLOOD-RED BANNER STREAMS AFAR:
WHO FOLLOWS IN HIS TRAIN?

Write on the blackboard, the first four lines of Hymn 250, Book of Praise, and have the School sing them. Then question somewhat after this fashion: What great general does the Lesson tell about? (Dwell for a moment on the character and achievements of Joshua.) What army was he leading? And what foes were they to fight against? What land was Israel to conquer? Who had bidden them do this? Turn again to Joshua, the great leader, and ask: What promises did God make to him? How was he to act? Where was he to find his marching orders? Now, while the scholars are full of the spirit of the stirring scene in the Lesson, ask them what enemies we have to fight? And who is our Leader? Urge the need of faithfulness and courage. After a few earnest closing words ~~from you~~, all will be ready to sing, perhaps more soberly than before, and surely with new resolves, the rest of Hymn 250.

Lesson II.

ISRAEL ENTERS THE LAND OF PROMISE October 13, 1907

Joshua 3 : 5-17. Commit to Memory v. 17. Read Joshua, chs. 2 to 4.

GOLDEN TEXT—And he led them forth by the right way, that they might go to a city of habitation.—
Psalm 107 : 7.

5 And Josh'ua said unto the people, Sanctify yourselves : for to-morrow the Lord will do wonders among you.

6 And Josh'ua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 And the Lord said unto Josh'ua, This day will I begin to magnify thee in the sight of all Is'rael, that they may know that, as I was with Mo'ses, so I will be with thee.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jor'dan, ye shall stand still in Jor'dan.

9 And Josh'ua said unto the children of Is'rael, Come hither, and hear the words of the Lord your God.

10 And Josh'ua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the ²Ca'naanites, and the Hit'tites, and the Hi'vites, and the Periz'zites, and the Gir'gashites, and the Am'orites, and the Jeb'usites.

11 Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jor'dan.

Revised Version—waters : ² This and following names, singular instead of plural ; ³ for ; ⁴ when ; ⁵ even the waters ; ⁶ in one heap ; ⁷ Omit and ; ⁸ that bare ; ⁹ being ; ¹⁰ brink ; ¹¹ its ; ¹² in one heap, a great way off, at Adam, the city that is beside Zarethan ; ¹³ went ; ¹⁴ Arabah, even the Salt Sea, were wholly ; ¹⁵ Israel ; ¹⁶ nation.

LESSON PLAN

- I. Promises, 5-7.
- II. Preparation, 8-13.
- III. Fulfilment, 14-17.

DAILY READINGS

(By courtesy of I. B. R. Association.)

M.—Isreal enters the land of promise, Joshua 3 : 5-17. T.—The memorials, Joshua 4 : 1-11. W.—The waters return, Joshua 4 : 12-24. Th.—The God of Elijah, 2 Kings 2 : 1-14. F.—The presence of the Lord, Psalm 114. S.—Tell the children ! Psalm 78 : 1-8. S.—The great Helper, Isaiah 43 : 1-13.

12 Now therefore take you twelve men out of the tribes of Is'rael, ³out of every tribe a man.

13 And it shall come to pass, ⁴as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jor'dan, that the waters of Jor'dan shall be cut off ⁵from the waters that come down from above ; and they shall stand ⁶upon an heap.

14 And it came to pass, when the people removed from their tents, to pass over Jor'dan, ⁷and the priests ⁸bearing the ark of the covenant ⁹before the people ;

15 And ⁴as they that bare the ark were come unto Jor'dan, and the feet of the priests that bare the ark were dipped in the ¹⁰brim of the water, (for Jor'dan overfloweth all ¹¹his banks all the time of harvest,)

16 That the waters which came down from above stood and rose up ¹²upon an heap very far from the city Ad'am, that is beside Zarethan ; and those that ¹³came down toward the sea of the ¹⁴plain, even the salt sea, failed, and were cut off : and the people passed over right against Jericho.

17 And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jor'dan, and all ¹⁵the Is'raelites passed over on dry ground, until all the ¹⁶people were passed clean over Jor'dan.

Shorter Catechism—Ques. 74. What is required in the eighth commandment ? A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

The Question on Missions—2. What of the religion and character of the Indian ? He is a heathen, worshipping the Great Spirit or the North Wind, and kept in fear of "bad spirits" by the medicine man. He is brave and hardy, but cruel, superstitious, and often treacherous.

Lesson Hymns—Book of Praise, Ps. Sel. 80 (Supplemental Lesson) ; 297 ; 301 ; 34 (Ps. Sel.) ; 534 (from PRIMARY QUARTERLY) ; 293.

EXPOSITION

Time and Place—B.C. 1451 ; at the river Jordan opposite Jericho.

Connecting Links—The last Lesson contained the Lord's command for Israel's advance across the Jordan into the Promised Land, and Joshua's response to it. The Lesson for to-day gives an account of the actual crossing of the river. Joshua had sent spies, who visited Jericho ; these were befriended by Rahab, ch. 2. To three of the twelve tribes, Reuben, Gad and the half tribe of Manasseh, Moses had assigned their territory east of the Jordan, on condition that they should help their brethren to conquer the territory west of the river, before settling down in their own districts. Joshua reminds them of this condition, and they agree to fulfil it.

I. Promises, 5-7.

V. 5. Joshua said, Sanctify yourselves.

This would consist partly in a ceremonial cleansing of their persons and garments, but, more important than this, turning to the Lord in a spirit of repentance for all sin and of expectant faith in His power and grace. (Compare Ex. 19 : 10, 11 and Heb. 10 : 22.) It was fitting that God's intervention on His people's behalf should be preceded by an act of consecration on their part. It was like a renewing of the covenant. *To-morrow . . . wonders.* It was the "tenth day of the first month" (ch. 4 : 9), the anniversary (Ex. 12 : 3) of the day when their fathers in Egypt had been bidden to choose out of the flocks the Passover Lamb. Now they were to see "wonders" as great as the crossing of the Red Sea, Ex., ch. 14.

Vs. 6, 7. *Unto the priests ;* the duly appointed authorities in charge of the tabernacle and all its furniture. *The ark of the*

The lesson tells of the actual crossing of the river.

4-12-18
100112

V

This day; the 10th day of Nisan (March-April) (see ch. 4: 19), the first with anniversary of the institution of the Passover (see Ex. 12: 3)

See v. 8.

covenant; the sign of God's presence with Israel. Went before the people; "two thousand cubits" (v. 4), between a half and three quarters of a mile in advance. The Lord said unto Joshua. Behind the commands of the human leader was the full weight of divine authority. Magnify thee; make thee great. As... with Moses... so... with thee. It had been shown by special miracles that Moses was sent from God; by like miracles would it now be shown that God had sent Joshua as Moses' successor.

See v. 8
Canaan
the
Joshua
Canaan
v. 8-10

II. Preparation, 8-13.

Vs. 8-10. Priests... to the brink... of Jordan; which, at some seasons of the year, could easily be forded, but which now overflowed its banks (v. 15), and was therefore utterly impassable on foot. Stand... in Jordan; going boldly into the river, just as if there was a way across it. There they were to wait for divine help. The living God is among you. Their help is not in a dead, motionless idol, but in One who is the Source of all life and power. Without fail drive out, etc. The previous victories of Israel over Sihon, king of the Amorites, and Og, king of Bashan (Num. 21: 21-35), were pledges that God would enable them to conquer the tribes of Canaan. For these tribes, mentioned in v. 10, see Geography Lesson, also the QUARTERLIES.

Joshua
Canaan
v. 8-10
Israel
the
See v. 8

Vs. 11-13. The Lord of all the earth; who, as Creator and Owner of all lands, has the right and power to give them to whom he will. Take... twelve men. The reason of this is given in ch. 4: 1-9. They were to take twelve stones from the bottom of the river to be set up as a monument of the passage. It shall come to pass. We have here God's promise; v. 16 gives the fulfilment. Soles of feet... rest in the waters. The priests must prove their faith by actually going into the water, before God will interpose for the help of His people.

Israel's
Obedience

III. Fulfilment, 14-17.

Vs. 14, 15. People removed, etc.; marching down to the Jordan. The faith of Joshua and the priests had proved contagious, spreading a like confidence throughout the whole camp. Feet of the priests... dipped in... water. They made the venture God required of them, sure that He would do His part. Such assurance is never disappointed.

the

Jordan overfloweth, etc. The "time of harvest"; that is, the barley harvest, is from the middle of March to early in April. The overflow at this season is due to the melting snows of Mt. Hermon and Mt. Lebanon, and the heavy mid-winter rains of a few weeks previous.

Vs. 16, 17. Waters... from above; up stream. In one heap (Rev. Ver.); swept back and piled up by a divine Hand, as at the Red Sea, Ex. 15: 8. The city of Adam. This was probably situated at the ford unknown as Damieh, seventeen miles above Israel's crossing place. Zaretan; probably an isolated hill near Adam. Those... toward the sea; the Dead Sea, called the salt sea on account of its intense saltness. The plain; Rev. Ver., "Arabah," the depression of land through which the Jordan flows, and also its extension from the Dead Sea to the Gulf of Akaba. Failed, and were cut off. We are to picture the waters down stream as flowing rapidly off, leaving the whole bed of the river dry for miles. Priests... stood firm... in the midst of Jordan. This would assure the people that they would have full time to make the passage.

Heavily
Jordan
v. 8-10
4
Run

Light from the East

JORDAN—"The down-comer", is the principal river of Palestine, and historically and religiously the most remarkable river in the world. It is only about 160 miles in a straight line from its source to its mouth, but with all its windings it is nearly 300 miles in length. Through the most of its course it is below the level of the sea, and the Dead Sea, into which it empties itself, has no outlet, but evaporation carries the water off as fast as the Jordan and all its other streams can pour it in. The river itself is a rapid, muddy stream, about 90 feet wide, and varies from three feet in depth at the fords, to twelve feet. In January and February, and even as late as April, the waters rise out of the old channel and flood the plain. The banks are usually a dense, unhealthy jungle of bushes struggling up through the driftwood and mud piled up everywhere. The lower plain has too much alkali to sustain ordinary vegetation, and the heaps and ridges scattered over it look like the refuse of a chemical factory. Although

passed over
literally
land
from 1600
to present

... literally, "pulled up";
that is, their feet were

until this was done the river remained unchained - a lot of the people's feet

the river would not be very formidable to modern science, yet to those primitive tribes it was a serious barrier. The crossing of it

was a great crisis in Israel's history, and seemed to cut them off forever from the east, their original home.

APPLICATION

Sanctify yourselves, v. 5. Cromwell's Ironsides were almost invincible in battle. Like a whirlwind, they swept the enemy from before them. The secret of their prowess did not lie in discipline, though that had much to do with their victories. It did not depend on their human leader, though he was a great factor in the winning of their triumphs. But these men prayed before they fought. They went against the foe, each one feeling that he was fighting God's battle in God's strength. No force could withstand men fired with such a conviction. Before Israel could conquer Canaan, their minds and hearts must be turned to God as the Source of their strength. Then, and then only, would the conquest be assured to them. All success, real and enduring, is conditioned on our realizing God's presence with us, and His energy working in us.

Take up the ark of the covenant, v. 6. It was a great day in British history when King John signed Magna Charta, on the Plain of Runnymede, by the banks of the Thames. To that document, we owe the protection of our life, liberty and property. It is the symbol of a pledge and a freedom. But even more important than civil rights, are those of the spiritual realm. The ark with its sacred contents, was God's pledge to Israel that He would protect and guide them. We see the ark no more ; but we have the cross of Jesus Christ, than which there can be no clearer sign or stronger guarantee of God's love to us and His purpose to save us. Beyond all price are the privileges secured to us by Calvary.

Magnify thee, v. 7. There is a little poem that tells how a German peasant, tired with the day's toil, sat at evening in his clay cottage, and while he sat he slept, and as he slept, he dreamed. Suddenly, the low roof became lofty like the dome of a cathedral, the small windows became large, and of gloriously painted glass, and the rude fire-

place was changed into a golden altar, before which, he and his household became ministering priests. The sense of God's presence magnifies and glorifies every life. Its commonplace is redeemed, its limitations are broken, and every act becomes a divine service.

Hereby ye shall know, v. 10. It is not alone what a thing is, but what it represents, that lays hold of the heart. Behind the visible

is the invisible, and it is by the invisible that we are all, consciously or unconsciously, most moved. A weather-beaten rag, shot-torn and stained with blood, may scarcely be worth rag-gatherers' while to pick up ; but it is the Union Jack, and speaks of deeds that can never be forgotten. There have been crises when the waving of that flag was half omnipotent. The intrinsic value of the ark would not be very great, but when faith touched it, and hope shone upon it, and precious memories were woven around it, it became something of infinite value. A piece of broken bread is one of the commonest things in the world. But Christ took it and blessed it, and exalted it into a symbol of His own sacrifice, and now that broken bread awakens the holiest feelings of the soul.

Behold the ark, v. 11. No doubt the Israelites left many things behind them, as they crossed the Jordan, the accumulated rubbish of their wilderness journey,—useless baggage, cast-off clothing, utensils ; but they took the ark with them. So there is one supreme classification for every one in life : things that matter, and things that do not matter. Every call that comes to us to enter new and untried ways, should be a time of sifting, a summons to leave behind our foolish sins, our worthless ways, and to tighten our hold on truth and goodness.

And it shall come to pass as soon as, v. 13. Long ago in Syria there lived a brave warrior, trusted and honored by his king. But his life was blighted: he was a leper. A little slave

Prayed Before They Fought

The Meaning Behind

The Ark and the Cross

Things That Count

The Common-place Glorified

The Great from the Little

girl told him of a man who could cure him. He went to the man and was told the remedy; but the cure was so simple, he was angry. He looked for a great demonstration. However, urged by his friends he did as he was commanded, and, "as soon as" he so did, he was cured. The great from the little: that is a lesson we are all slow to learn; the great tree from the little seed commencing to grow; the great river, from the little springs and rivulets; the great salvation, from one look of unfeigned faith at the Crucified One; great mountain heights of character, from the little daily habits of holiness; great achievements for the Heavenly Lord, from the small unnoticed goodnesses of daily conduct.

The feet of the priests . . . shall rest in the waters, v. 13. There are stories of secret chambers in old castles, containing rich treasures. Entrance to these could, in some cases, be gained only by touching a spring in a certain panel in the wall of a room. That panel might look exactly like all the rest, but once the spring was touched, it flew open and disclosed the hidden wealth. There are untold riches of divine grace waiting for us to enjoy them. And the way to discover the

The Secret
Spring

spring that opens to us their secret depository is very simple and plain. It is just obedience to God's commands. He will hide none of His wealth from those who obey.

Priests . . . stood . . . firm . . . people . . . passed over, v. 17. There is a decisive moment in every battle, when the tide of victory ebbs to and fro. The result depends usually on a regiment, sometimes on a single individual. The courage of that individual or regiment becomes contagious, and, for the moment, dominates the whole army. Opportunities without number come to us, of taking a brave stand against temptation, or boldly declaring ourselves on the side of right. If we play the man, some one else is sure to follow our example. Our joy in winning the fight will be multiplied by thus helping another to win.

Lesson Points

The conquests of life depend upon character. v. 5.

Our fidelity should be as constant as God's faithfulness. v. 7.

Waiting for God is the secret of success, in working for Him. v. 9.

Those who obey the "come" of the gospel are sure of a welcome. v. 9.

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Teachers of the Older Scholars

The last Lesson led up to the preparation for entering Canaan. This lesson gives the account of the actual crossing. The place was at the fords opposite Jericho, probably selected as this was an unguarded point, the natural highways being from the north and south. Note the sending of the spies in ch. 2, their discovery of the fear of the people of Jericho, and the additional assurance this gave the Israelites. The orders had been issued three days before, and preparations had been made. The first movement (ch. 3) began from the high plateau to the river bank, probably 4 miles. This leads up to the Lesson.

1. *There was spiritual preparation*, v. 5. Note the meaning of the word "sanctify", to make holy, separate (compare Ex. 19: 10-14; Lev. 20: 7, 8; Num. 11: 18).

Though this had reference to outward forms, it also signified an inward purification, a turning to God with a desire to obey Him. The time is noteworthy. "To-morrow" (see ch. 4: 19), the fortieth anniversary of the Exodus (compare Exposition). Here was the fulfilment of God's promise. They were led to expect a great work of God. They were now in sympathy with God's desire to bless them.

2. *The marching orders*, vs. 6-13. Note briefly there four things: (a) The ark of the covenant, under the care of the priests, was to lead the way (v. 6), and the people were to follow. The cloud was no longer seen. The ark takes its place as a symbol of God's guiding presence. There was to be a space of 2,000 cubits between the ark and the people (v. 4), so that all might see the direction. (b) The priests were to come to the brink of the river, wait until the channel was dry, and remain there until all passed over

(vs. 8, 17). (c) The people would see, in the crossing, the guarantee of the complete conquest of Canaan. The God who could part Jordan, would vanquish their enemies. It was also to be a vindication of Joshua's position as leader,—a token of God's approval of him. Observe the Canaanitish tribes in v. 10, and their geographical limits. (d) The Israelites were to erect a memorial in the Jordan valley, v. 12; ch. 4:3-9. In all these arrangements is seen the absolute certainty of success.

3. *The crossing*, vs. 14-17. The order was carried out successfully. It was at barley harvest time, say March-April. The distance would be less than half a mile. The overflow was caused by melting snow on Lebanon. The time was favorable, as the inhabitants of the land considered no army could cross. There was no opposition offered, and there was abundance of food. The manner of the miracle is uncertain. In some way the river was dammed a considerable distance at a point supposed to be about 17 miles up stream at a very narrow place.

The people thus stood in Canaan. God had led, fed, trained and educated them in faith and obedience (compare Ps. 114). Let the teacher emphasize the importance of following God's law in life. It always leads to the promised land of holiness and peace. It should be made a personal matter.

For Teachers of the Boys and Girls

The ending of a 40 years' journey! It touches the imagination. The class will eagerly answer questions in regard to the journey:—the travelers, the starting place, the start, what happened by the way, etc. Now the very last day has arrived. In the morning they are on one side of an impassable river. In the evening they are on the other side, and in the Promised Land of Canaan. The Lesson is *the story of the crossing*. The tale is told so vividly and in so few words, that perhaps there is no better way than just to follow the writer verse by verse.

But first question as to *God's command to Joshua* (ch. 1:2), His promises (ch. 1:2-9), and Joshua's amazing announcement (ch. 1:10, 11)—all this from last Lesson. Mention also two preparatory steps—the securing of

the help of the two and a half tribes (ch. 1:12-18), and the sending of the spies (ch. 2:1-22), with the report they bring back, ch. 2:23, 24.

Now, *follow the host of Israel*, as they go down, near to the river, v. 1. Then the signal for the march, v. 3. God was to guide; His people were to follow. What safer rule could there be?

"*Sanctify yourselves*", v. 5. This to the people. The Exposition gives the meaning. The latter part of the verse gives the reason why: we must draw near to God, if we want Him to draw near to us; and we must come with "clean hands, and a pure heart".

"*Take up the ark...and pass over before*", v. 6. This to the priests, the leaders. Theirs was the first responsibility. A good opportunity to impress the responsibility of those, who, from whatever cause, are leaders; and the need, too, of a leader's taking God with him, as the priests took the ark, the symbol of God's presence.

A word to Joshua, v. 7. Recall (from ch. 1), by questions, the great task laid on Joshua, and God's promise to be with him, a promise now to be made good. Explain "magnify," and have the scholars show how what is to happen will "magnify" Joshua.

A further command to the priests, v. 8. It might look foolish; but they were to do it.

A marvelous promise, vs. 9-13. Have the best reader in the class read out these thrilling words. Separate the promise (by question), v. 13. Note the impressive title, "the Lord of all the earth". What would this miracle prove? V. 10 is the reply: separate the verse into its two assurances. What about the "twelve men" of v. 12? For what purpose chosen? Have the scholars search ch. 4 for the answer.

The wonderful thing that happened. Pick it out in v. 16—the piling up of the waters, on the one hand, and their slipping away, on the other, and a dry-shod passage. There will be many questions from the class; but reserve time for vs. 14, 15; for all turns on these. If the people and the priests had not done as God had told them, then nothing would have happened. Make it very, very clear to the scholars, that *it is only as we obey, that God will help*.

The final touch to the story (v. 17) is very

impressive. How wonderful the calm of the priests (picture them standing there in the midst of the river bed, surrounding the ark of the Lord). Faith knows no fear.

THE GEOGRAPHY LESSON

(SEE SKETCH MAP, LESSON I.)

The chief interest in the Lesson centres in the Jordan Valley. The teacher should master all that is said in the *QUARTERLIES* regarding this stupendous trench, running through the whole length of Palestine from north to south, and continuing south from the Dead Sea to the Gulf of Akaba. Recall the series of four parallel bands in which Palestine is disposed between the Mediterranean Sea and the Desert, namely: (1) The Maritime Plain; (2) The Central Range; (3) The Jordan Valley; (4) The Eastern Range.

The following description by Dr. George Adam Smith will enable the teacher to supplement the scholars' information:

"There may be something on the surface of another planet to match the Jordan Valley: there is nothing on this. No other part of our earth, uncovered by water, sinks to 300 feet below the level of the ocean. But we have a here a rift more than one hundred and sixty miles long, and from two to fifteen broad, which falls from the sea-level to as deep as

1,292 feet below it at the coast of the Dead Sea, while the bottom of the latter is 1,300 feet deeper still. In this trench there are the Jordan, a river nearly one hundred miles long; two lakes, respectively twelve and fifty-three miles in length; large tracts of arable country, which were once very populous, like the coasts of the Lake of Galilee; and the sites of some famous towns—Tiberias, Jericho, and the "cities of the Plain." Is it not true that on the earth there is nothing else like this deep, this colossal ditch?"

Consult *QUARTERLIES* for the seven peoples found by the Israelites in Canaan: the Canaanites, on the Mediterranean coasts and in the Jordan Valley; the Hittites, a very powerful nation of the north, about Mount Lebanon; the Hivites, Perizzites, and Gishgashites, of whom little is known; the Amorites or "highlanders" of the hilly region, west of the Dead Sea; the Jebusites, in possession of the mountainous district about Jerusalem, their stronghold.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

From the Library

The Tel-el-Amarna letters, clay tablets about the size of the palm of a small hand, discovered in 1888 at Amarna, 180 miles south of Cairo, were written about B.C. 1587-1340, and sent between Egypt and Palestine. They show the condition of Palestine at that date. They mention Habiri, which some regard as meaning the Hebrews. While the country was nominally under Egypt, they picture it as disturbed and unsettled.

Some Test Questions

1. What order was given to Israel in last Lesson? By whom was it given?
2. Of what does to-day's Lesson give an account? What incidents are recorded between the Lessons?
3. To which of the tribes had territory

east of the Jordan been assigned?

4. On what condition had these tribes received their possessions? Did they fulfil the condition?

5. Explain, "Sanctify yourselves," v. 5. Of what was the "tenth day" (ch. 4:19) an anniversary?

6. What were the priests to bear before the people? Why was this duty assigned to the priests?

7. In what terms did God assure Joshua of His presence?

8. Whither did the priests go with the ark? What did they do there?

9. From whom alone did Israel's help come?

10. How was the faith of the priests tested? What proof of faith did the people give?

11. Describe the way in which a path was made through the waters.

12. At what time of the year did the cross-

sing of Jordan take place? Explain the overflowing of the river at this time.

Something to Look Up

1. In the Old Testament there is an account of a great prophet dividing the Jordan and passing over on dry land. Find it.

2. What great prophet, in the New Testament, baptized at the Jordan, and who, greater than himself, was baptized by him? Find the passage.

ANSWERS (Lesson I.)—1. Ex. 17 : 9. to go and fight against Amalek. 2. Acts 7 : 45 ; Heb. 4 : 8.

For Discussion

1. Wonders wrought by God in modern missions.

2. Enemies to God's work in our country : how can they be driven out ?

Prove from Scripture

That Jesus can admit us to heaven.

The Catechism

Ques. 74. *What the Eighth Commandment requires.* This Commandment requires us : 1. To acquire wealth for ourselves by proper means. It is a man's duty to provide for his own support and that of those belonging to him (Rom. 13 : 8 ; 1 Tim. 5 : 8), and ; supply, so far as he may be able, the wants of the needy around him. And, in order to fulfil

these duties, he must acquire a sufficient portion of this world's goods. 2. *To respect the right of others to their property.* The Word of God teaches (2 Thess. 3 : 10 ; 2 Tim. 2 : 6) that every man has a right to enjoy the fruits of his labors. 3. *To make restoration, if we have deprived any man of what justly belongs to him.* By the Mosaic law a man was obliged to add one fifth to whatever he might have taken from his neighbor unjustly, Num. 5 : 7. In the New Testament, Zacchaeus (Luke 19 : 8) went far beyond this requirement, and restored fourfold.

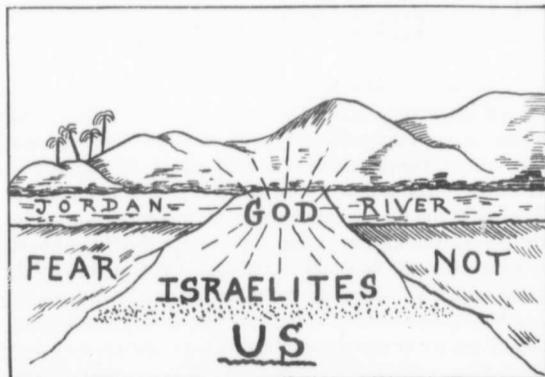
The Question on Missions

Ques. 2. One of the features that brings the Indian near to Christianity is that he does not worship stocks and stones, but spirits that cannot be seen or touched, and his belief in the "Great Spirit" is often a stepping stone to belief in the true God. The great obstacle is the influence of the medicine man, usually a crafty pretender, who will not release his dupes without a struggle. The Indian character has some fine points. Until spoiled by contact with vicious white men, he abominates dishonesty, and is often a loyal friend ; but, with all his bravery, he is usually a moral coward, who cannot stand mocking, and who has not the strength of will to resist the temptation of whisky and other coarse pleasures.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God bringing His people across the Jordan.

Introduction—"We can't cross the creek, mother", said little John and Willie, "the water is so high that we should be drowned if we tried". Their mother wanted them to go to the town on an important errand. "Go on, boys", she said, "and, when you come to the creek, perhaps it will not be so bad as you think, or maybe you will find some way to get across; just obey me". They started on their errand. When they reached the creek, what did they find? Someone had thrown a tree trunk from the bank to a big stone in the middle of the stream, and another from the



stone to the opposite bank, and all the boys had to do, was to walk across in perfect safety.

Lesson—Here are the tents of the Israelites beside the Jordan river. The river is much wider than usual; for the water has overflowed its banks. How shall they cross? They do not know God has told them to cross. Now they are waiting for Him to tell them how to cross.

One night Joshua told them to make themselves and everything they had very clean, and to turn to God with sorrow for their sins, and give themselves anew to be His servants. "To-morrow the Lord will do wonders among you", said Joshua.

GOD GOING BEFORE—Joshua told the priests to go before the people with the ark (the sign of God's presence with them). Then God told Joshua that He was going to do a wonderful miracle, so that the people might know that God was with Joshua as he was with Moses, and they might trust their leader.

THE WAY MADE EASY—When the ark reached the bank of the Jordan, the priests stand still, as God had commanded, the whole procession of Israelites following the ark. As soon as the feet of the priests bearing the ark touched the edge of the water, the wonder miracle came. God caused the water to flow away on one side, and to pile up on the other side, so that there was dry land for a pathway.

They all passed over in safety, opposite Jericho (Map: draw a little sketch map). How they had dreaded the difficulty; and see how easy God had made it for them!

God's Constant Care—

"There is an Eye that never sleeps
Beneath the wing of night;
There is an Ear that never shuts
When sinks the beams of light.

There is an Arm that never tires
When human strength gives way;
There is a Love that never fails
When earthly loves decay.

That Eye is fix'd on seraph throngs;
That Ear is fill'd with angel's songs;
That Arm upholds the worlds on high;
That Love is thron'd beyond the sky."

Golden Text—Repeat Golden Text. Remember that God always leads us by the right way. God is able and willing to help us over all hard places in our lives.

The Ark (God) went before the children of Israel across the Jordan into the Promised Land. Jesus our Leader has crossed the river of death before us, and gone into our Promised Land, heaven. Keep close after Him; pray to Him; learn about Him; obey Him; and we shall reach our Promised Land safely, and Jesus will be there to welcome each one.

Something to Think About—God is very strong.

FROM THE PLATFORM

T H E MARCH MIRACLE MEMORIALS

Print on the blackboard, *THE MARCH*. Question about the march of the Israelites down to the Jordan, bringing out such points as the preparation required of them, the directions received from God, and the order of the march, the priests in advance bearing the ark, and all Israel following. Next, print, the *MIRACLE*. The scholars will be eager to tell, in answer to questions, what the miracle was. Emphasize the time when it occurred, just when the feet of the priests touched the water, with the people coming after them. When Israel did their part, in faith and obedience, God did His part. Get the scholars to tell how Israel passed safely through the Jordan. Now, print, the *MEMORIALS*. Question about the heaps of stones set up, one on the Canaan side of Jordan, the other in the river bed in memory of this wonderful event. The points to press home, are the duty of simply trusting and obeying God, and the certainty that He will guide and guard all who do this.

Lesson III.

THE CAPTURE OF JERICO

October 20, 1907

Joshua 6 : 8-20. Commit to Memory v. 20. Read Joshua, chs. 5 to 8.

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

8 And it ¹ came to pass, when Josh'ua had spoken unto the people, ² that the seven priests bearing the seven trumpets of rams' horns ³ 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 ⁴ with the trumpets, and the ⁵ rereward came after the ark, *the priests* ⁶ going on, and blowing with the trumpets.

10 And Josh'ua ⁸ had commanded the people, saying, Ye shall not shout, nor ⁹ make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

11 So ¹⁰ the ark of the LORD ¹¹ compassed the city, going about *it* once: and they came into *the* camp, and lodged in the camp.

12 And Josh'ua rose early in the morning, and the priests took up the ark of the LORD.

13 And ¹² seven priests bearing ¹² 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; ¹³ but the rereward came after the ark of the LORD, *the priests* ⁶ going on, and blowing with the trumpets.⁷

14 And the second day they compassed the city once, and returned into the camp: so they did *his* days.

Revised Version—¹ was so, that; ² *Omit* that; ³ before the LORD passed on; ⁴ *Omit* with; ⁵ rearward went; ⁶ *Omit* going on, and; ⁷ as they went; ⁸ *Omit* had; ⁹ let your voice be heard; ¹⁰ he caused; ¹¹ to compass; ¹² the; ¹³ and the rearward; ¹⁴ at the dawning; ¹⁵ devoted; ¹⁶ is; ¹⁷ when ye have devoted it, ye take of the devoted thing; so should ye make; ¹⁸ accursed; ¹⁹ holy; ²⁰ and the; ²¹ that.

LESSON PLAN

- I. Jericho Surrounded, 8-16.
- II. Jericho Devoted, 17-19.
- III. Jericho Captured, 20.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Joshua's vision, Joshua 5 : 10-15. T.—The capture of Jericho, Joshua 6 : 1-8. W.—The capture of Jericho, Joshua 6 : 9-20. Th.—Singing and victory, 2 Chron. 20 : 14-24. F.—Punishment of idolatry, Deut. 7 : 1-11. S.—Mighty through God, 2 Cor. 10 : 1-6. 8.—"Wonderful things," Isaiah, ch. 25.

15 And it came to pass on the seventh day, that they rose early ¹⁴ 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'ua said unto the people, Shout; for the LORD hath given you the city.

17 And the city shall be ¹⁵ accursed. *even* it, and all that ¹⁶ are 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.

18 And ye, in any wise keep *your selves* from the ¹⁵ accursed thing, lest ¹⁷ ye make *your selves* accursed, when ye take of the accursed thing, and make the camp of Is'rael ¹⁸ a curse, and trouble it.

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

20 So the people shouted ²⁰ when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet ²¹ and the people shouted with a great shout, ²⁰ 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.

Shorter Catechism—*Ques. 75. What is forbidden in the eighth commandment?* A. The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own or our neighbor's wealth or outward estate.

The Question on Missions—3. How did our Indian missions begin? Forty-one years ago the Rev. James Nisbet, with his family and helpers, drove in carts 400 miles across the prairie from the Red River, and began a mission among the wandering Indians of the Saskatchewan, at what is now the town of Prince Albert.

Lesson Hymns—Book of Praise, Ps. Sel. 80 (Supplemental Lesson); 250; 246; 49 (Ps. Sel.); 271 (from PRIMARY QUARTERLY); 251.

EXPOSITION

Time and Place—B.C. 1451; Gilgal and Jericho, in the plain on the west side of the Jordan. (See Geography Lesson.)

Connecting Links—Israel's first camping place, after crossing the Jordan, was Gilgal. Here Joshua, at God's command, erected a memorial altar built of twelve stones taken from the bed of the Jordan, ch. 4 : 1-8, 19, 20. Other twelve stones were set up in the river on the spot where the priests had stood, ch. 4 : 9. The inhabitants of Canaan were filled with terror at the invasion of their land by a people so manifestly under divine protection and guidance as Israel, ch. 5 : 1. For the first time, in Canaan, the Passover was observed, and on the day following the feast the manna ceased to fall, the people thenceforth subsisting on the produce of the land,

ch. 5 : 10-12. Joshua is then granted a wonderful vision from heaven, and receives directions for the capture of Jericho, ch. 5 : 13-15; 6 : 2-5.

I. Jericho Surrounded, 8-16.

V. 8. *When Joshua had spoken*; carrying out his divine instructions (vs. 2-5) and issuing the required orders to *the people*. The "captain of the Lord's host", the leader of God's angel army, had appeared to Joshua with a drawn sword in his hand ch. 5 : 13-15. Many suppose this to have been the Second Person of the Trinity, whose special office it is to reveal God, John 1 : 18. (Compare the appearances to Abraham, Gen. 12 : 7; 18 : 2, and to Moses, Ex. 3 : 2, 6.) The vision was meant to teach that Joshua, the human leader in God's cause, was himself led

of God, and that the Almighty was verily amongst and fighting for His people. Inspired by this assurance, Joshua had laid siege to Jericho, v. 1. *Seven*. The number is significant: there were "seven priests", "seven trumpets", "seven" days of marching round the city, and seven repetitions of this on the "seventh day" (see vs. 13-15). Seven was a sacred number, the symbol of all connected with God, and represented also the idea of perfection or completeness. *Trumpets of rams' horns*. See *Light from the East. Passed on before the Lord*; instead of "before the ark" of the Lord (see v. 6), emphasizing the fact, that, without the actual presence of Jehovah, there was no power in the outward sign of that presence. He Himself could alone give His people victory. *The ark.. followed*; borne by the priests.

Vs. 9-11. *Armed men*; the warriors of Israel. These went first in the procession, followed by *the priests..with the trumpets*. After these came the priests with the ark. *The rearward* (Rev. Ver.); that is, the rear guard, probably told off from the tribe of Dan (see Num. 10 : 25), closing the procession and guarding the ark from behind. *Priests.. blowing..trumpets*. This was the only sound that broke the solemn silence of the march round the walls of the doomed city. *Ye shall not shout*. The silence showed a self-restraint and determination which would be more impressive than any noise or tumult. *Compassed the city..once*; marched completely round it, and then *returned to the camp*.

Vs. 12-14. *Rose early in the morning*. In that hot climate, the cooler hours of the opening day were the most suitable for the marching. *Second day..once..so..six days*. These repeated circuits were apparently fruitless; but each had its part in testing the people's faith and patience, and in strengthening their obedience to God's commands.

Vs. 15, 16. *Seventh day*. According to Jewish writers, this day was a Sabbath, and though it might seem strange that they did not rest on that day, the continuance of the march would bring home to the people the religious character of their enterprise, and enable them the more readily to believe in the possibility of a divine intervention on

their behalf. *Seven times*. See on v. 8. *Joshua said..Shout*; the signal of the promised victory, v. 5. *The Lord hath given you the city*. There could be no mistaking that the event was a miracle. All the people would see in it a striking confirmation of Joshua's divine appointment to the leadership, in place of Moses.

II. Jericho Devoted, 17-19.

V. 17. *City..devoted* (Rev. Ver.). The Hebrew word translated "devoted" signifies entire separation to the Lord: if of material property, by consecration to His service, if of persons, by condemnation to death. *Rahab..shall live*, etc. This exception was to be made, in destroying the inhabitants of Jericho, because of the service Rahab had rendered to the spies, ch. 2.

Vs. 18, 19. *Keep..from the devoted thing* (Rev. Ver.). Israel was taught, as soon as they entered Canaan, that their invasion was to be no mere plundering expedition, but a carrying out of God's righteous judgment on the wicked peoples of the land. Moreover, the consecration to God of the first city captured in Canaan was a token that the whole land was God's gift to His people. *Lest ye make..Israel a curse*; bring a curse from God upon the whole nation through disobedience to His commands. *The silver, and the gold, etc..into the treasury of the Lord*; to be used in the services of the tabernacle.

III. Jericho Captured, 20.

V. 20. *Sound of the trumpet..great shout*. The shout of the people answering to the blast of the priests' trumpets, was the signal for the forthputting of almighty power. *The wall fell down flat*. "No hand of man interposed to bring about this catastrophe, no merely natural causes precipitated the fall; 'by faith', as the author of the Epistle to the Hebrews declares, 'the walls of Jericho fell down', Heb. 11 : 30." (Maclear.) They were broken down to such an extent, that the Israelites were able to capture the city without difficulty. *Every man straight before him*; each one doing his share in the capture.

Light from the East

RAMS' HORNS—The most primitive forms of musical instruments were those made from natural objects, such as horns, shells, and

hollow reeds. Often a certain sanctity attached to the ancient form of an instrument, and it continued to be used in some rites long after a better form had been produced. The modern synagogue still uses at the great festivals the trumpet of ram's horn, which is the oldest form of wind instrument now in use. Sometimes the straight horn of the ibex was employed, and the Mishna permits the horn of any clean animal, except the cow; but the curved ram's horn was preferred because of its acoustic properties. The horns now in use are sometimes carved and adorned with gold ornaments, but no

metallic attachment is permitted at the mouth-piece. In a recent Jewish exhibition a synagogue trumpet from Aden was shown, made from the wavy, spiral horn of a Koodoo, or South African antelope. Not only were these horns used for ritual purposes, but they were employed by watchmen, by commanders for manœuvring purposes in battle, and on occasions of national rejoicing. The trumpet has a long piercing note, and yet considerable variation may be introduced by vibrating the lips, by rhythm and length, a trembling vibratory note, or a succession of quick blasts.

APPLICATION

Joshua had spoken unto the people, v. 8. Bushnell, the famous New England preacher of the middle of the last century, has a notable sermon on "Duty not Measured by Ability", his text being Christ's command to the disciples to feed the multitude (see Matt. 14 : 15-21 and parallel passages). Jesus is still bidding us do the impossible. Take the evil passions, selfish desires, hurtful habits, so entrenched in our hearts, that to overcome the least of them is as far beyond the strength, as the capture of Jericho was beyond the might of Israel. But each difficult task our Lord bids us undertake should fill us with joy rather than dismay. For He who commands with divine authority, also promises omnipotent help. What we ought to do, by His grace we can do.

"So near is glory to our dust,

So close is God to man,

When duty whispers low, "Thou must",

The youth replies, "I can".

Armèd men. . . priests. . . with the trumpets. . . rereward after the ark, v. 9. It is faith that is to conquer the world for God, but faith working through organization.

Twin Engines The walls of Jericho fell, not before an irregular mob, but before a well disciplined army.

"Not a step was out of tune,

As the tides obey the moon".

We serve a God, not of confusion, but of order. Planning is needed as well as prayer. These two are like twin engines, driving the great movement forward to the goal of certain

success. Organization will certainly fail unless God is at the head of it. The secret of Israel's victory was their having the ark, the symbol of God's presence, in the central place. Nothing can stand before intelligent, well directed effort, inspired and sustained by humble and confident trust in God.

Compassed the city once. . . so did they six days, v. 14. It is not in sunny southern climes, which require little toil from their peoples, so easily and abundantly does the ground produce its fruit—not in such countries,

Men of the Northern Zone that men grow, who are strong of muscle and vigorous of mind. For the most sturdy and stalwart races we must look to the colder northern regions, where men must wring their living from the soil by hard and steady work. A stern climate, requiring patience and self-denial, is the best, alike for brawn and brain. It is in such a climate, too, that heroes of faith grow and reach their highest development. As we see the host of Israel marching round Jericho day after day, apparently to no purpose, we see them stronger and stronger in faith, until, at last, they can rely, without a tremor of doubt, on the naked promise of God. Then, with a mighty shout of triumph, they sweep everything before them.

Rose early in the morning. . . about the dawning of the day, vs. 12, 15. The Jericho region is hot, of course. It is a deep, narrow, sun scorched valley. f.r below the level of the sea. Prudence, therefore, and convenience, suggested the early morning hour for the march.

But there was eagerness, as well—each morning early, and the seventh earlier still, because it was to be the day when the task was to be gloriously ended, that apparently impossible task which they had undertaken at the Lord's command. It was the eagerness of faith. The day dawn cannot come too soon for him who believes himself called of God to some great duty. The longest years of the missionary whose life has been consecrated to some field abroad, are the necessary years of preparation; and no day ever seems long enough, in any work, to him who believes that that is the work for which *he* is held responsible by the divine Master.

The seventh time . . . the Lord hath given you the city, v. 18. There are three periods in the life of every plant, one very slow, another much more rapid, and the next of whirling rapidity. First, is growth by the root—obscure and very slow. Then follows growth by the stem, much faster. Last of all comes growth by the flower and fruit, which comes with a rush. Christianity, for centuries, has been growing by the root, but that long period of delay is past. It is now growing by the stem and making haste. We are on the eve of the last period, when with celerity the gospel shall blossom and bring forth fruit, and "a nation shall be born in a day." The world over, missions seem to have taken on a new life. Revival, as for example in India, has been rife, and great nations, as China, are awaking from the sleep of centuries.

Keep yourselves from the accursed thing, v. 18.

"His strength was as the strength of ten, Because his heart was pure."

This section embraces teaching material for the various grades in the school.

[For Teachers of the Older Scholars

The fall of Jericho took place about three weeks after the crossing of the Jordan, and the next seven years were occupied in the conquest of Canaan. The first resting place in the Promised Land was Gilgal, about 3 miles from Jericho. Study carefully chs. 5 and 6 (compare Heb. 11 : 30-34). As soon as Israel was encamped in Gilgal, two covenant institutions were renewed with great

The ancient scriptures and the modern poet agree as to the source of real strength. They both alike find it in purity of heart. Picture a man walking amidst the evil in this world and keeping himself undefiled, like a ray of light passing through an atmosphere filled with disease germs and yet keeping itself free from the poison. When such a man speaks out against evil or in support of good, his words fall upon the ears of all with immensely greater weight because of the character behind them. To be pure is to be powerful.

Lesson Points

With the Lord as our ally, the whole world cannot prevail against us. v. 8.

Methods can only prepare the way for the working of God's might. v. 9.

The harder the tests of faith the more glorious are its triumphs. v. 10.

Daily strength for daily need is the heavenly promise that never fails. v. 11.

We should be as eager to undertake tasks for God, as we are to receive blessings from His hand. v. 12.

"All at it, and always at it", will do wonders in every part of the church's work. vs. 13-15.

The mission of God's people is to take possession of God's world. v. 16.

Those who serve a holy God must themselves be holy. v. 18.

By our gifts we show our appreciation of grace. v. 19.

Divine performance always measures fully up to divine promises. v. 20.

TEACHING HINTS

solemnity, circumcision and the passover (ch. 5: 1-12). The former had been suspended or neglected during most of the wilderness journey, and the second had not been observed since leaving Sinai. Thus in the new land they renewed the covenant, and began right. The manna wholly ceased (ch. 5 : 11, 12), and the people were thrown on their own resources and the products of the land. Observe the captain of the Lord's host (ch. 5 : 13-15), his appearance, his message, and Joshua's interpretation. Study Jericho. The

location was excellent, the city strongly walled, ch. 2 : 15. On account of its beauty it was called "The City of Palm-trees" (Deut. 34 : 3). It must have been wealthy, judging from what was captured, and Achan's spoil, ch. 7 : 21.

1. *The peculiar attack*, vs. 8-16. There seems to have been a preliminary fight before the place was besieged, ch. 24 : 11. Study the instructions as given to Joshua. Picture the procession, the armed soldiers, seven priests blowing large horns, the ark borne of priests. The procession moved in silence, save for the sound of the trumpet. There was to be no sign of triumph, rejoicing, or boasting. Note the repetition until the seventh day; then the final assault.

2. *The doom of Jericho*, vs. 17-20. The instructions were carried out successfully, and with the final shout, the walls fell and the people entered. Note the word "accursed," "laid under a ban," "devoted to destruction." No one was spared, except Rahab and her family. Nothing was to be used for themselves, but the silver and gold and the vessels of brass were taken into God's treasury. Refer especially to the saving of Rahab. She repented, and is mentioned as an illustration of great faith, and appears in Matt. 1 : 5 as the mother of Booz and in the line of Israel's promised Saviour.

Heb. 11 : 30 gives interesting light on the problem of the conquest of Jericho. It was accomplished by faith. From a military point of view, Joshua's plan was reckless, exposing long, thin lines to the danger of an attack through the gates. But from the standpoint of faith, it was invincible, since God was in the arrangement. It was the victory of faith in God. It was thus a supreme event in the experience of Israel.

Jericho was destroyed, and a curse pronounced on any who would rebuild, ch. 6 : 26 (compare 1 Kings 16 : 34). The Lesson is a good illustration of the way evil strongholds are to be conquered, namely, by giving God the leadership and by human co-operation. The great missionary enterprises go forward by faith. God's method is not the world's method. The overthrow of evil begins at Calvary, and according to the faith of the church, so is the victory.

For Teachers of the Boys and Girls

The last Lesson told of a wonderful ending of the 40 years' journey (Review by questions and conversation). The present Lesson tells of a wonderful commencement in the nation's task of taking possession of the Land of Promise. God had been with them all the way from Egypt : this He had made evident every hour of the way. God is to be with them still : this He will show them in the capture of the first city of their foes.

The previous Lesson left the people on the river bank, all having passed safely over ; and the priests still standing in the river bed. Take three or four minutes to note what followed (ch. 4)—the twelve stones taken from the river bed, afterwards set up in Gilgal (ch. 4 : 20); other twelve stones set up in the Jordan (v. 9); the river back to its bed, v. 18. Then (ch. 5), the observance of circumcision and the passover, the ceasing of the manna, and the splendid vision in which the "captain of the Lord's host" appeared to Joshua for his encouragement.

The time for the capture of Jericho has now come. That city was the key to the whole land. The inhabitants were shut within its walls and gates. The Israelites had no equipment of battering rams ; how were they to take the city ? God has a promise, v. 2, and a plan, vs. 3-5. Instead of going into these verses, pass on to the Lesson passage, and have the class stand as spectators of what will happen. Be prepared for many questions from the scholars.

First, an advance guard of soldiers, v. 9.

Then, seven priests, blowing the trumpets of rams' horns. Have the class search out the "sevens" in the Lesson. Seven was the perfect, sacred number. God was in it all.

Next, the ark of the covenant : God's presence in their midst, God going with them (compare ch. 5 : 13, 14).

Then, the rear guard (v. 13), completing the procession.

A complete circuit of the city, and in silence, save for the priests' trumpets. Such was one day's doings.

The second day, the same. Note Joshua's eagerness, as shown in his early start, v. 12. One cannot begin a good work too soon.

The third and fourth, and fifth, and sixth

days—the same. How silly it must have all seemed to some! But read 1 Cor. 1 : 25.

The seventh, and final day! Earlier still to begin—at daydawn. Seven circuits, instead of one; the people of Jericho have likely been ridiculing: this would seem more amusing than ever.

“Shout”, v. 16,—picture the scene; and
The falling of the walls, and
The capture of the city, v. 16.

It will be well to explain vs. 17-19; especially the word “accursed”, which means “devoted”—either set apart for God’s use, or set apart for destruction. The scholars will ask, “Was it right to destroy all the

people of Jericho?” The only answer is, that they were being thus punished by the just and holy God for their transgressions. (Read Gen. 15 : 16 in regard to the iniquity of one of the nations of Canaan.) How wicked Jericho must have been, may be judged from v. 26.

But be sure to give the strength the closing moments to the Golden Text—“By faith”. Have the class show, how, at each step in the story, faith (absolute trust in the unseen God) is the only explanation of what was done. Mark 9 : 23 is a present day application. Have the class recite together—“All things are possible to him that believeth”.

THE GEOGRAPHY LESSON

(SEE SKETCH MAP, LESSON I.)

The places to be noted in to-day’s Lesson are Gilgal, Israel’s first camping place in Canaan, and Jericho, the first city captured by them in the Promised Land.

Gilgal was situated a little to the west of the Jordan, in “the plain of Jericho”, that is, the more level portion of the Jordan Valley or Ghôr, as it is called, between the city and the river. The site is marked in modern times by a magnificent old tamarisk tree, to the east of which are about a dozen small mounds, called by the Arabs Tellielât Juljûleh (“the little hillocks of Gilgal”). It was here that Joshua set up an altar, built of twelve stones taken from the Jordan, as a memorial of the miraculous crossing of the river.

Some three miles to the westward of Gilgal,

stood Jericho. For a description of this famous city see the *QUARTERLIES*. Two reasons made it necessary for the Israelites to capture Jericho: (1) It was for that age a strongly walled town, and “enjoyed the benefit of one, if not two, of those copious streams which form the chief sources of such fertility as the valley of the Jordan contains.” Until Jericho was taken, therefore, any further progress was impossible. (2) It stood at the entrance to the main roads from the Jordan Valley into the interior of Palestine, one branching off southwest towards Jerusalem, and the other northwest in the direction of Ai and Bethel. For any invader coming from the east, as Joshua did, Jericho would be the key to the conquest of the whole country.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Some Test Questions

1. Where was Israel’s first camping place in Canaan? What memorial was set up here of their crossing the Jordan?
2. How had the news of the crossing affected the peoples of the land?
3. What feast was observed at Gilgal? What supply of food ceased?
4. Tell of the vision granted to Joshua. For what did he receive directions?
5. Who was the “captain of the Lord’s host”? What was Joshua’s vision meant

to teach?

6. To what city did Joshua now lay siege?
7. Describe the order of the procession about the city. Explain the significance of the number “seven”.
8. What did the carrying of the ark signify?
9. On how many days did the Israelites “compass” the city once? How often did they do this on the seventh day?
10. What happened at the end of the seventh march round the walls?
11. What did God command concerning the inhabitants of Jericho? Concerning their property? Concerning the metals found in the city?

Something to Look Up

1. We are told in a New Testament Epistle that it was by faith the walls of Jericho fell down. Find the words.

2. Read the verse that tells of the spies promising to save Rahab's life.

ANSWERS (Lesson II.)—1. 2 Kgs. 2 : 8. 2. John the Baptist ; Jesus ; Matt. 3 : 13-17, and parallel passages.

For Discussion

1. Victories won by faith.
2. The destruction of Jericho's inhabitants : was it just ?

Prove from Scripture

That we can conquer all our foes.

The Catechism

Ques. 75. *What the Eighth Commandment forbids.* The things forbidden fall under two heads, namely : " *Whatsoever doth or may unjustly hinder (1) our own or (2) our neighbour's wealth or outward estate*". Among the offences that come under the first head is idleness. The Bible distinctly teaches that men ought to work for their living, and many passages, such as Prov. 18 : 9, in the Old Testament, and 2 Thess. 3 : 10, in the New, condemn slothfulness. Passing to the second head, the other thing that this law requires is scrupulous honesty in all our business deal-

ings. But in the light of Christ's teaching, it means much more. *He requires His followers to " give to him that asketh ", Matt. 5 : 42. His apostle says, " Let no man seek his own, but every man another's wealth (1 Cor. 10 : 24), and lays it down as right and duty to share one's possessions with the needy, 1 Tim. 6 : 17, 18.

The Question on Missions

Ques. 3. The Red River settlers were very anxious to see a mission established among the Indians, and kept petitioning for ten years before the work was begun in 1866. Mr. Nisbet's plan was to have his headquarters in the Indian country, and to have a school there for orphans and other children who might be entrusted to him, but to spend most of his time visiting the Indians in their camps and accompanying them in their hunting trips. The chief of the Crees, Mistawasis, became a great friend of his, and when the Indians settled down on a reserve, Mistawasis asked to have a mission established among his people. Mr. Nisbet's policy involved much labor and exposure, and really needed a considerable increase in staff, which the Canadian church felt unable to supply ; but the heroic missionary bore his burden bravely, until in 1872, he and his wife died, within a few weeks of each other, at Kildonan, in the Red River settlement.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God giving the people the victory.

Introduction—This is a good opportunity to use a sand tray. A wall of small stones

may be made to represent the wall around Jericho (or outline may be drawn on the board). Marching around the wall, we'll place a great many men (small sticks ; or strokes on the board). These are the children of Israel that we see again. Where did we see them last Sunday, and what were they doing ? (Recall.) What does the great procession marching around this walled city mean? There is not a sound to be heard but the blast of trumpets.

Listen ! and we'll learn what



they are doing. When they got across the Jordan into the new home, they found, not a lonely desert place, but great cities with walls around them, full of people, who thought they owned the country of Canaan; and when they saw the great army of strangers coming across the Jordan, they were very much afraid, for they saw that they must be under God's especial care and guidance.

Now the Israelites have come near to the city of Jericho. The people are afraid and have shut the gates and are closed up inside the great wall, no one going out or coming in. The leader of the army of angels comes with a message to Joshua from God.

God's Orders—God tells Joshua that Jericho is to be theirs, and the king and all the people; and He gives orders how the walls are to be broken down and the Israelites to go into the city and take possession of it.

Obedying Orders—Now we see them obeying God's orders. Here are the men of war marching at the head. Then come seven priests carrying seven trumpets made of rams' horns. Then comes the ark (God with them) carried by the seven priests. They go marching silently around the city. Starting every morning and returning to the tents at night every day for six days, they do this.

Now comes the Sabbath day. This day is to be the great day of victory. It is quite right for them to march; for God is with

them, and has told them to do so.

Early in the morning they start. They go round the city once; then again, and again, and again, and again, and again, and again. They are almost around for the seventh time. Listen to the great blast of the trumpets! Listen to the shout of the marching people (as God had ordered). See! The walls fall flat (tumble down the stones; or erase from board), and on the Israelites march, victorious! No fighting! No strength of their own did it, just God's power!

Golden Text—Repeat Golden Text.

Some Strong Cities to be Conquered—Here are some strong cities belonging to Satan. God will help us to conquer Satan and destroy these strong cities. Mention may be made of whatever evils have been brought most prominently to the children's minds.

IN OUR OWN LIFE—Utruth.

Anger.

Envy, etc.

IN THE LIFE OF OTHERS—Intemperance

Leading others away from sin is one way of conquering Satan. Idolatry—A missionary thought may be impressed. The walls of heathenism may be broken down by God's power, and an obedient people willing to do our part.

Something to Think About—God will help me to conquer Satan.

FROM THE PLATFORM

FAITH THE KEY TO CANAAN

Jericho has been called THE KEY TO CANAAN (Print). Get the scholars to explain, in answer to questions, why this title has been given. (See Geography Lesson, with its description of the city as commanding the main roads leading into the interior of the country.) Make it plain that Joshua and the Israelites must capture Jericho before they could make further progress. Then question as to the way in which the capture was accomplished. Fix attention on the ark in the centre of the procession, as a symbol of God's presence and power. His was the might that threw down the city walls. A little further questioning will bring out what was required of the people—FAITH (Print). Faith, therefore, was the real "Key to Canaan" for Israel. Now for the application in a brief closing word. Faith, simple trust in God, is, for us, the key to the conquests we have to make in our daily life over self and sin.

Lesson IV.

CALEB'S FAITHFULNESS REWARDED October 27, 1907

Joshua 14 : 6-15. Commit to memory vs. 7, 8. Read the chapter.

GOLDEN TEXT—Thou hast been faithful over a few things, I will make thee ruler over many things.—
Matthew 25 : 23.

6 Then the children of Ju'dah¹ came unto Josh'ua in Gil'gal: and Ca'leb the son of Jephun'neh the² Ke'nezite said unto him, Thou knowest the thing that the Lord³ said unto Mo'ses the man of God concerning me and⁴ thee in Ka'desh-bar'nea.

7 Forty years old was I when Mo'ses the servant of the Lord sent me from Ka'desh-bar'nea to⁵ espy 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 swore on that day, saying, Surely the land whereon thy⁶ feet have trodden shall be⁷ thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord my God.

10 And now, behold, the Lord hath kept me alive, as he⁸ said, these forty and five years,⁹ even since the Lord spake this word unto Mo'ses, while¹⁰ the children of Is'rael wandered in the wilderness: and now.

Revised Version—¹drew nigh; ²Kenizite; ³spake; ⁴concerning; ⁵spy; ⁶foot hath; ⁷an; ⁸to thee and to thy children; ⁹from the time that; ¹⁰while Israel walked; ¹¹and to; ¹²Anakim; ¹³and cities great; ¹⁴it may be that; ¹⁵and I shall drive; ¹⁶he gave Hebron; ¹⁷Omil Hebron; ¹⁸Therefore Hebron; ¹⁹the; ²⁰Now; ²¹beforetime was Kiriath-arba; ²²the greatest man.

LESSON PLAN

- I. A Promise Recalled, 6-9.
- II. A Promise Claimed, 10-12.
- III. A Promise Fulfilled, 13-15.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Caleb's faithfulness rewarded, Joshua 14 : 6-15. T.—Caleb's faith, Numbers 13 : 21-30. W.—Trust and courage, 2 Chron. 32 : 1-8. Th.—Confidence in God, Rom. 8 : 24-31. F.—The upright man, Psalm 18 : 25-35. S.—Reward of integrity, Luke

10, 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,¹¹ 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 the¹² An'akims were there,¹³ and that the cities were great and fenced: ¹⁴if so be the Lord will be with me,¹⁵ then I shall be able to drive them out, as the Lord³ said.

13 And Josh'ua blessed him, and¹⁶ gave unto Ca'leb the son of Jephun'neh,¹⁷ He'bron for an inheritance.

14¹⁸ He'bron therefore became the inheritance of Ca'leb the son of Jephun'neh the² Ke'nezite unto this day, because that he wholly followed the Lord¹⁹ God of Is'rael.

15²⁰ And the name of He'bron²¹ before was Kir'jath-ar'ba; which Ar'ba was²² a great man among the¹² An'akims. And the land had rest from war.

19 : 12-26. S.—Faithful and unfaithful, Matt. 25 : 14-30.

Shorter Catechism—Review Questions 73-75.

The Question on Missions—4. Name some of the pioneer missionaries. They were mostly men of Indian blood: Rev. John McKay, our eloquent Cree preacher, Rev. George Flett, who could preach in English, French, Cree, and Saulteaux, and Rev. Solomon Tunkansuicwe (meaning "His-own-grandfather"), a devoted Sioux missionary.

Lesson Hymns—Book of Praise, Ps. Sel. 80 (Supplemental Lesson); 278; 295; 65 (Ps. Sel.); 588 (from PRIMARY QUARTERLY); 240.

EXPOSITION

Time and Place—About B.C. 1445; Gilgal.

Connecting Links—Ai, near Bethel, was the next city attacked by Joshua, after the taking of Jericho; but here Israel suffered a crushing defeat. The Lord told Joshua that this disaster was due to sin in the camp of Israel. The sin was brought home to Achan, and he, with all his family, was put to death by stoning. A second attack was made on Ai, and this time it was captured and utterly destroyed. (See chs. 7 : 1 to 8 : 29.) Israel then marched north to the famous Vale of Shechem. Here, at the twin mountains of Ebal and Gerizim, Joshua built an altar, and caused the law of Moses, with all its blessings and cursings, to be read in the hearing of the people. This solemn assembly dismissed, the conquest of Canaan proceeded, step by step, chs. 9 to 12. Ch. 13 begins the second part of the Book of Joshua, which tells of the division of the land amongst the twelve tribes.

I. A Promise Recalled, 6-9.

V. 6. Then; when Joshua, assisted by

Eleazar, the high priest, and the leaders of the people, was commencing the distribution of the land of Canaan (vs. 1, 2), according to the directions of Moses, Num. 34 : 16-29. Children of Judah; through their leaders. Doubtless, the kinsmen of Caleb were prominent in this deputation to support his claims. In Gilgal; where the casting of lots (v. 2) for the division of the land was carried out. This place was, for centuries, the religious centre of Israel, the tabernacle standing here. Caleb; famous as among the spies sent from Kadesh-barnea to explore Canaan, Num. 13 : 6. Kenizite; a descendant of Kenaz, grandson of Esau, Gen. 36 : 15. "The probabilities are that Caleb, or his father, had become a member of the tribe of Judah by adoption". Thou knowest, etc. Caleb reminds his friend and leader of what the Lord had said to Moses concerning them both (see Num. 14 : 24, 30).

Vs. 7, 8. Forty years old; born, therefore, in the old slavery days in Egypt. Thirty-eight years of wandering in the wilderness had followed between the incident of the spies

at Kadesh-barnea and the crossing of the Jordan. Seven years must be added as the time occupied in the conquest of Canaan to make up the "forty and five years" of v. 10. *Moses . . . sent me . . . to espy out the land*; the only special service, so far as we know, that Caleb had had the opportunity of rendering, but he proved his faith and energy by making the most of that opportunity. *I brought . . . word . . . as . . . in mine heart*. He spoke out the truth as he believed it, without fear of man, and not seeking the favor of the people. *My brethren*. Their evil report of the land (Num. 13 : 32, 33) did not cause him to waver. *Made the heart of the people melt*. Caleb had to stand out, not only against the other spies, but also against the angry clamors of the whole multitude of Israel, Num. 14 : 1, 2.

V. 9. *Moses swear*. This oath is not recorded, but was made probably in the hearing of Joshua. *Land . . . thy feet have trodden*; during the expedition of the spies, in which Caleb had gone as far as Hebron, Num. 13 : 22. *Wholly followed the Lord*. A patent of nobility this, the highest that can be given.

II. A Promise Claimed, 10-12.

Vs. 10, 11. *The Lord hath kept me alive*; fulfilling the promise in Num. 14 : 24. The fulfilment of this one promise would encourage Caleb to believe that the other promise relating to the inheritance, made by Moses, as God's representative, would also be made good. *Fourscore and five . . . as strong . . . as I was*. His vigorous old age was the result and reward of a well spent life, and a further reason why Joshua should grant his request. *I am as strong . . . as . . . in the day that Moses sent me*. He was still in full vigor, in the possession of all his faculties and able to direct the enterprise of his followers. *Give me this mountain*; the mountainous region in which Hebron was situated. *Cities were great and fenced*; fortified with strong walls. Caleb was asking for a post of difficulty and danger, rather than for an easy and rich reward for past services. *The Lord . . . with me . . . able to drive them out*. Caleb showed his old confidence in the Lord's power to give effective help to Israel, if they would but trust him, Num. 14 : 8, 9.

III. A Promise Fulfilled, 13-15.

Vs. 13-15. *And Joshua blessed him*; im-

plored the blessing of God upon his undertaking. *Gave . . . Hebron for an inheritance*. Hebron held an honorable place in the traditions of the nation. It was the home of Abraham, and there both he and Sarah were buried in the cave of Macphelah; also Isaac, and Rebekah, and Jacob and Leah, Gen. 49 : 10; 50 : 13. *Kirjath-arba*; the city of Arba. *Anakims*; a race of giants.

Light from the East

CALEB—This is the Hebrew word for dog, which was to a Jew an expression of contempt and a synonym for an unclean abomination, such as a criminal or an idolater, and therefore no true Jew would have called his child a dog. Caleb is expressly called a Kenezite, that is, a descendant of one of the tribes of Edom, so called from Kenaz, the grandson of Esau. His enrolment in Israel is an example of what is still common among Eastern tribes, that is, men not originally of them, but following a common life, attaching themselves to a friendly clan, and finally through marriage and military service becoming entirely absorbed in it. This also serves to account for the very great increase in the number of the Israelites in a comparatively short time. They grew, not only from within, but by large accessions from without.

ANAKIM—"Men of Neck", not long-necked, but thick-necked, a gigantic and ferocious looking race of men in early Palestine, very likely some remnant of the aboriginal inhabitants. The Hebrews, being a slight and somewhat undersized race of men, thought the stalwart mountaineers monsters. But from the measurements of individuals here and there in the record, there must have been among them men of very unusual size and strength, whose importance in the wars of that time can well be understood.

The report of great stature of the Anakim inspired the Israelites with terror, before they began the invasion of Canaan. They were driven from their possessions by Joshua, and seem to have been extinguished as a people, save that a few families of the race continued to exist in the country of the Philistines. From amongst these doubtless sprang the afterwards famous Goliath of Gath.

APPLICATION

Caleb the son of Jephunneh, v. 6. Caleb sprang from a foreign race, and was an Israelite only by adoption; and yet to few did Israel owe more than to

What One Woman Did

him. He has his successors in the many converts from heathenism who put to shame those born and brought up in Christian lands. The story is told of a native woman of Nugour, one of the Caroline Islands, in the South Pacific, that she heard and received the gospel, while living for a time in the neighboring island of Kusaie. On her return she began to tell the good news to her countrymen. She persuaded them to keep the Sabbath and to build a chapel for the worship of the true God, and taught them all she knew of the Bible. By and by she found a young man whom the missionaries on Kusaie undertook to train as a pastor for the people of Nugour. While he was absent, receiving his training, the faithful woman carried on the work, and a year or two later a missionary, visiting her island, found seventy-five persons worthy of baptism.

The thing . . . the Lord said unto Moses, v. 6. Men willingly give the produce of their farms, the goods in their shops, and the labor of their hands and brain for little pieces of stamped paper. The reason is that on those "bills" that pass from hand to hand, there is the promise of the Government, or of some bank, to pay so much gold to the holder of them. Scattered all through the Bible are God's promises, as numerous and as bright as the stars. Governments and banks may fail to make good their promises; but never since the sun began to shine, did God fall short of any promise of His, and that sun will fall from the heavens before He disappoints any one who trusts in His word.

As it was in mine heart, v. 7. Milton in *Paradise Lost*, pictures Satan, and the angels over whom he ruled, planning how they might resist the authority of God's Son. With all his skill, the great rebel stirred the company to revolt. His artful words and specious arguments were successful with all but one of his hearers. That one was the Seraph Abdiel, of whom the poet says:

Better Than the Bank

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" Faithful found
Among the faithless, faithful only he;
Among innumerable false, unmoved,
Unshaken, unseduced, untempted,
His loyalty he kept, his love, his zeal;
Nor number, nor example with him wrought
To swerve from truth, or change his constant mind,
Though single."

Moral cowardice is sorely common in our day. Business men are afraid to take sides on moral questions for fear of hurting their trade. Politicians shrink from voting against measures of which they disapprove, lest they should give offence to some powerful supporter. People in society dare not raise their voices against vices which pass current in their set. Caleb's report was unpopular, but events proved that he was right; and every man who dares to maintain the right will one day be vindicated.

My brethren . . . made the heart of the people melt, v. 8. It is said that every individual can influence a circle of at least seven other persons, as no one else can.

Two Against Ten

We multiply ourselves by the effect our words and example have upon others. From us there is constantly going forth into the hearts of those about us encouragement that will help to win the fight against all kinds of evil or discouragement that will go far to cause defeat. With the story of the two spies against ten before us, it is not difficult to say which are worthiest of our imitation.

Wholly followed, v. 9. Moody once asked a man if he was "O and O". The man was puzzled, and Moody explained that he meant

"O and O"

"Out and Out" for Christ. It is out and out confession and practice that count. Only by

keeping our faces steadily Godward will we grow in Christian character, and have power to help others. And only so, as Christians, will we have self respect.

Give me this mountain, v. 12. Imagine a soldier asking his leader for an easy, safe post.

Why, his heart leaps and his The Post of Peril blood tingles to the finger tips, when he is chosen for some specially difficult and dangerous duty. It should

not be otherwise in the service of God. Is the work of a minister hard and its remuneration small as compared with that of other professions? Is the missionary to the heathen put in peril of his life? All the better oppor-

tunity is there for young men to prove their mettle by enduring hardness as good soldiers. Caleb undertaking his great task at eighty-five should shame every youth into great adventure for Christ.

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Teachers of the Older Scholars

Study the intervening section of history, which occupied about seven years (see Connecting Links.)

1. *Caleb's plea*, vs. 6-12. Study his history. He was the son of Jephunneh, the Kenezite, a descendant of Kenaz, the son of Esau. His family, therefore, were probably proselytes. Their faith was that of personal conviction, was well-grounded and heroic. In his plea he was supported by his tribe. He was not only nominally a leader, but had the personal confidence of his people. He advanced two reasons in support of his application. (1) God, by Moses, had promised it (vs. 6, 9, 12): about 45 years before he had been promised a possession in Canaan. He had since then fully served God. This promise had been confirmed (Num. 14 : 24 ; Deut. 1 : 36), and as he had helped conquer for others, he now seeks his own. (2) His personal services, vs. 7, 8, 10, 11. He is not boasting, but thankfully recounting what God had enabled him to do. He spied out the land, gave a good report, urged the people to go forward, and in the long years of service, he had been faithful. He requests that Hebron be his inheritance. This was in southern Palestine, about 600 feet higher than Jerusalem. He did not dread the giants, as he was still strong and firmly trusted in God as his helper.

2. *The request granted*, v. 13-15. Think of the feelings of these two men, Joshua and Caleb. They alone remained of all who had been at Kadesh-barnea forty-five years before. Caleb was the more prominent on that occasion. Note the kindly, generous feeling. Joshua blesses his old friend, and gives him his inheritance, which he conquered, as a testimony to his heroic, unselfish service and trust in God. The old name was changed, and remains a

memorial of this great man's courage.

The Lesson is a beautiful illustration of faith and patience in the over-ruling plan of God. Caleb is a character of heroic temperament, brave, strong, courageous, seeking the best, yet entirely unselfish in seeking the welfare of others. He waited forty-five years for his share, and then had to conquer it. He was faithful in small things, and won in large interests. Let the teacher emphasize this. There is always apt to be failure in the small things, in the doing of ordinary duties. There is need of faithfulness in small things, doing ordinary work well; and then the reward will come. This has reference to every branch of work and type of character.

For Teachers of the Boys and Girls

An old man (How old?), with a young, brave heart, is our study in this Lesson.

1. *Who he was*. Through questioning, with a hint or two to help them on (see Exposition) the scholars will be able to "place" Caleb—a Kenezite, belonging to Esau's descendants, but adopted into the tribe of Judah, and already forty years old, when the Israelites left Egypt. How came he, then, to be still alive. The next heading brings the answer.

2. *What he had done*. This will carry the class back to the sending out of the twelve spies (Num. 13). Bring out the story of the enterprise, and especially Caleb's sturdy stand for faith and duty, Num. 13 : 30 ; 14 : 6-9 ; and what the people thought of him, and what the Lord thought of him, Num. 14 : 10. Caleb was "good stuff". There can be nothing sturdier in any man, nothing that will make him stronger and more valiant, than faith in God. The scholars will wish to talk on this definition of "good stuff". The talk should be profitable.

3. *What he now asks*. A question or two about the Book of Joshua will be apropos. It is divided into two parts, chs. 1-12, telling

of the conquest of the land, the remaining chapters, chiefly of its division amongst the tribes. It is whilst this division is going on, that Caleb makes his request. Mark the significant points in that request. (1) It is made of Joshua, who was the other one of the two faithful spies, Num. 14 : 6. They had been comrades. They continued friends, although Joshua was now so much the greater of the two. (2) It recalled his former faithfulness and valor, vs. 7, 8—and this not by way of boasting, but as the ground of— (3) The promise of Moses (v. 9), and of the Lord (Num. 14 : 24). (4) His acknowledgment of God's goodness and faithfulness—surely no vain boaster, this. (5) Still able to fight and to hold, and therefore doubly entitled to a possession, vs. 10 (last clause), 11. (6) A second appeal to God's promise, v. 12. (7) A final declaration of his faith in God.

4. *What he got.* Can there be anything finer than this scene—Caleb, the old, old man asking; Joshua, the old, old man, granting his request; each of them an example of what trust in God will do for a man, and the two rejoicing together over long lives spent in God's service? "The best way of investing a life", will be a capital topic for a conversation.

The story of the conquest of Hebron is not told. One of the scholars might tell it from his imagination. Sure it is, that there was no flinching on the part of Caleb, in this, his last battle. He was steadfast to the end. Compare Paul, 2 Tim. 4 : 7. Like Paul, too, he might have said, "Henceforth there is laid up for me a crown" (2 Tim. 4 : 8).

The Golden Text has not often been more fitly chosen. It will make the right ending for the lesson, Matt. 25 : 23.

THE GEOGRAPHY LESSON

(SEE SKETCH MAP, LESSON I.)

This Lesson is on Hebron. The material (see QUARTERLIES) may be arranged under the two headings of : 1. Situation. 2. History.

1. *Situation.* "It lies on the western slope of a barren hill, but the valley below is covered by the rich foliage of the vineyards. In the midst of the town, rises the mosque of El Khulil ("the Friend", that is, Abraham), under which is the cave of Machpelah (see HOME STUDY QUARTERLY). Hebron is 20 miles south of Jerusalem, on the main road to Beersheba. It is the highest city in Southern Palestine, being 3,040 feet above the Mediterranean Sea. Three miles to the north and down the valley stands an oak called "Abra-

ham's Oak", one of those, tradition says, under which Abraham pitched his tent, Gen. 18 : 1 (Rev. Ver.).

2. *History.* Hebron was a well known town when Abraham first entered Canaan, Gen. 13 : 18. The cave of Machpelah became the burying place of Abraham and Sarah, Isaac and Rebekah, and Jacob and Leah. After Abraham's time, it received the name, Kirjath-arba (see v. 15). When Caleb came into possession of it, the earlier name was restored. David was anointed at Hebron as King over Judah, and for seven years and a half it was his capital, 2 Sam. 5 : 1-5.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Some Test Questions

1. What was the second city in Canaan attacked by Joshua? With what result at first?
2. What was the cause of the defeat at Ai? How was the cause removed?
3. Tell of the second attack on Ai and its outcome.
4. Describe the assembly of Israel at Ebal and Gerizim?

5. Of what does the second part of the Book of Joshua tell?

6. What person came to Joshua? Where? At what time? With what claim?

7. What service had Caleb rendered? What promise had he received?

8. What was Caleb's age at this time? How strong was he?

9. For what territory did he ask? What difficult and dangerous task would the granting of this request bring to him?

10. How did Joshua treat Caleb's request?

Something to Look Up

1. In Numbers, there is a verse which tells that all the Israelites who were at Kadesh-barnea died in the wilderness, except Joshua and Caleb. Find the verse.

2. Find where Paul says, "I can do all things through Christ which strengtheneth me".

ANSWERS (Lesson III.)—1. Heb. 11 : 30. 2. Josh. 2 : 18, 19.

For Discussion

1. Difficulties : how they develop character.
2. The conquest of the world for Christ as the great work of the church.

Prove from Scripture

That the aged can serve God.

The Catechism

Ques. 73-75. (Review)—In this review have a little further talk about the second class of offences against the Eighth Commandment (see Ques. 75). Dr. Oswald Dykes says, "The right of a man to his own may be violated in one or other of three ways : first by violence, second by fraud, and third by wilful damage interfering with the benefits or enjoyment of the property". It is in the second way that the Eighth Commandment is most frequently broken in our day. Bribery, the withholding of wages, the adulteration

of goods, using a light weight or short measure, and gambling, are among the numerous forms of dishonesty condemned by this law. Again, it condemns taking advantage of another's ignorance, as when, for example, a man sells an article knowing it to be of less value than the purchaser takes it to be.

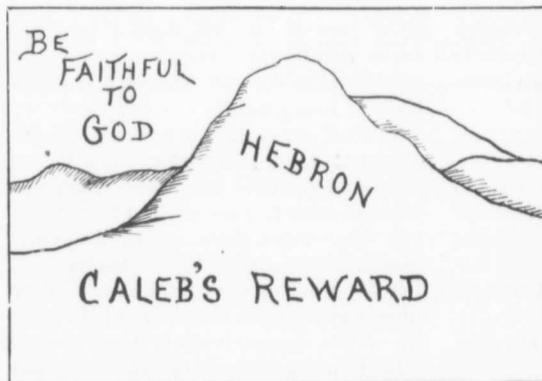
The Question on Missions

Ques. 4. Rev. John McKay and Rev. George Flett were trained for service by being helpers to the Rev. James Nisbet. Mr. McKay was Mr. Nisbet's interpreter at first, and later was ordained and placed in charge of the Mistawasis Reserve, where he labored till the end of his life. The Indians of this reserve, under Mr. McKay's leadership, not only remained loyal during the Northwest rebellion of 1885, but sent a detachment to help to defend Prince Albert. Mr. Flett was ordained in charge of the Okanase mission in northwestern Manitoba, and left behind him at his death a community of which practically every member had abandoned paganism. The Rev. Solomon Tunkansuicaye (to give him his Indian name) came from South Dakota and gave most valuable service among his fellow Sioux on the Birdtail Reserve. Under his teaching great missionary zeal was developed, and some three or four young members of the band gave themselves to mission work.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God rewarding a faithful soldier.

Print, A PROMISE. "Father, you must not forget your promise to give me a nice, big



present on my birthday, if I try to be a good boy", said Fred. Father did not forget, and when the birthday came, a present was brought to Fred; and what do you think it was? A fine toy automobile that he could ride in, and make it go himself. What a nice reward his father had given Fred for trying to please and obey him! Our lesson is about God rewarding a faithful soldier, one who trusted God. We'll print his name, CALEB.

A Promise—God through Moses, made a promise to Caleb

a great many years before this time. Caleb waited over forty years to get the reward which God had promised him.

The Reward—Here is a picture of Caleb's reward (outline a mountain, with surrounding country). Mark this, Hebron. God promised that this part of the new land should be given to Caleb (the part where he had gone over as a spy), because he had been one of the two spies who had said, that, "with God's help", the Israelites could conquer the Canaanites, and need not fear to go on and take their new home. The other spy was Joshua, and God rewarded him by making him leader of the children of Israel in place of Moses.

Lesson—In our lesson to-day we hear Caleb reminding Joshua that God had made this promise, because Caleb had spoken "as he felt in his heart". He had been a true soldier, and was willing to trust and follow his Leader, God (vs. 9-15). Caleb did not want an easy place (v. 12). He was willing to fight, with God's help. Caleb was a brave soldier. He did no very great deed, nothing else of especial mention; but he was faithful in the little that he had to do, and got a great reward.

Golden Text—Will God reward little people

for little services? Can boys and girls be soldiers? "No!" you say; "it is only men who can be soldiers and fight battles". Listen!

Jack's mother was showing him a picture of armor (explain). She said, "This is very good; but this is not the kind of armor I would like my boy to wear". "Why, mother, I did not know that you wanted me to be a soldier and go to war." "Yes, I do, my boy, I want you to get your armor at once." "A little boy wear armor?" said Jack in surprise; "you must be joking, mother". "No, my boy, the soldiers of the Prince of Peace cannot begin too early to fight their great enemy, the devil.

Here is the armor your Captain has ready for you:

BODY girth about with Truth.

BREASTPLATE of Righteousness.

SHIELD of Faith.

HELMET of Salvation.

SWORD of the Spirit.

FEET shod with the gospel of peace.

"Such armor would be easy to wear", said Jack. "Yes, and there is no danger of being beaten, with it on." Repeat Eph. 6:11.

Something to Think About—I am a soldier of Christ.

FROM THE PLATFORM

CONFIDENCE
ACTIVITY
LOYALTY
ENTERPRISE
BOLDNESS

Print on the blackboard, **CALEB**, and let the conversation take the form of bringing out by questions the qualities which this famous hero showed. First, there was his **CONFIDENCE** (print) in-God and in himself. The scholars will tell you how this twofold confidence was manifested, both at the time of the expedition of the spies, and later in his undertaking to subdue Hebron. Next, there was his **ACTIVITY**: an old man of eighty-five undertaking so difficult and dangerous task as the conquest of Hebron, held as it was by the fierce and powerful Anakim. Then, there was his **LOYALTY** (print). A fourth quality was his **ENTERPRISE** (print): up to the very close of his life he was ready for new plans. Lastly, there was his **BOLDNESS**. Have the scholars think again how he stood out, with Joshua, against the ten spies, at Kadesh-barnea, and of the dangers he had to face at Hebron. A brief closing word will point out the enemies we have to face, and our need of Caleb's qualities.

*AN ORDER OF SERVICE : Fourth Quarter

Opening Exercises

I. SILENCE.

II. SINGING. Ps. Sel. 80, Book of Praise.
(It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

III. RESPONSIVE SENTENCES. Ps. 67.

Superintendent. God be merciful unto us, and bless us;

School. And cause His face to shine upon us;

Superintendent. That Thy way may be known upon earth,

School. Thy saving health among all nations.

Superintendent. Let the people praise Thee, O God;

School. Let all the people praise Thee.

Superintendent. O let the nations be glad and sing for joy :

School. For Thou shalt judge the people righteously,

Superintendent. And govern the nations upon earth.

School. Let the people praise Thee, O God;

Superintendent and School. Let all the people praise Thee.

IV. THE LORD'S PRAYER (in concert).

V. SINGING.

O day of rest and gladness,

O day of joy and light,

O balm of care and sadness,

Most beautiful, most bright !

On Thee the high and lowly,

Before the eternal throne,

Sing Holy, Holy, Holy,

To the great Three in One.

—Hymn 383, Book of Praise.

VI. PRAYER.

VII. SINGING. Psalm or Hymn selected.

VIII. BIBLE WORK. From the Supplemental Lessons.

IX. READING OF LESSON PASSAGE.

X. SINGING. Psalm or Hymn selected.
(This Hymn may usually be that marked, "From the PRIMARY QUARTERLY".)

Class Work

[Let this be entirely undisturbed by Secretary's or Librarian's distribution, or otherwise.]

I. ROLL CALL, by teacher.

II. OFFERING, which may be taken in a class envelope, or class and report envelope.

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from the Supplemental Lessons.

IV. LESSON STUDY.

Closing Exercises

I. ANNOUNCEMENTS

II. SINGING. Hymn selected.

III. REVIEW FROM SUPERINTENDENT'S DESK; which, along with the Blackboard Review, may include one or more of the following items : Recitation in concert of Verses Memorized, Catechism, Questions on Missions, Lesson Title, Golden Text, and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)

IV. RESPONSIVE SENTENCES. Eph. 6 : 10, 14-17.

Superintendent. Be strong in the Lord, and in the power of His might.

School. Stand therefore, having your loins girt about with truth,

Superintendent. And having on the breastplate of righteousness;

School. And your feet shod with the preparation of the gospel peace;

Superintendent. Above all, taking the shield of faith,

School. Wherewith ye shall be able to quench all the fiery darts of the wicked.

Superintendent. And take the helmet of salvation,

School. And the sword of the Spirit, which is the Word of God :

V. SINGING.

Fight the good fight with all thy might, Christ is thy strength, and Christ thy right; Lay hold on life, and it shall be

Thy joy and crown eternally.

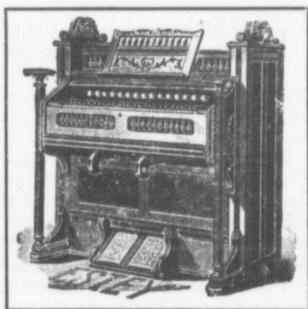
—Hymn 251, Book of Praise.

VI. BENEDICTION, OR CLOSING PRAYER.

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BIBLE DICTIONARY FOR FOURTH
QUARTER, 1907.

[For additional information in regard to certain of the Places, see Geography Lessons.]

Ad'-am. The city on the Jordan across the waters were held back while Israel crossed over.

A-mal'-ek-ites. A desert tribe descended from Esau.

Am'-o-rites. A Canaanitish tribe inhabiting the highlands on both sides of the Jordan.

An'-a-kims. A stalwart race settled about Hebron.

Be'-zer. The southernmost City of Refuge east of the Jordan.

Ca'-leb. One of the twelve spies sent into Canaan, who afterwards received from Joshua the uplands of Hebron as a possession.

Ca'-na-an-ites. The lowlanders of Canaan inhabiting the coast lands and the Jordan valley. The name was also given to the inhabitants of Canaan generally.

Eb'-en-e'-zer. "Stone of help". A memorial stone set up by Samuel at the place where the Lord discomfited the Philistines, 1 Sam. 7 : 10, 12.

E'-li. The high priest during the early days of Samuel. He lived at Shiloh.

E'-phra-im. One of the twelve tribes of Israel. Their territory was in central Palestine.

Esh'-ta-ol. A town 13 miles to the west of Jerusalem.

Eu-phra'-tes. A large river of Western Asia, flowing into the Persian Gulf.

Gid'-e-on. One of the most famous of Israel's judges. He inflicted a great defeat on the Midianites, and governed Israel for forty years.

Gil'-gal. Near Jericho, the first camping place of the Israelites after crossing the Jordan, and their headquarters during the conquest of Canaan.

Gir'-ga-shites. A tribe of Canaan; their dwelling place is unknown.

Go'-lan. The northernmost City of Refuge east of the Jordan.

He'-bron. The southernmost City of Refuge west of the Jordan. See also on Caleb.

Hit'-tites. A powerful tribe in the north of Canaan.

Hi'-vites. One of the tribes dwelling in Canaan before the conquest of the country by the Hebrews.

Jeb'-u-sites. A mountain tribe of Canaan dwelling at Jebus, that is Jerusalem.

Je-phun'-neh. The father of Caleb.

Jer'-i-cho. An important city in a plain six miles west of the Jordan.

Jor'-dan. The famous river of Palestine. It flows from Mount Hermon to the Dead Sea.

Josh'-u-a. Successor to Moses, and the leader of Israel in the conquest of Canaan.

Ju'-dah. A tribe of Israel settled in southern Palestine. From this tribe Christ sprang.

Ke'-desh-bar'-ne-a. A place 50 miles south of Beersheba.

Ke'-desh. A City of Refuge situated in Naphtali.

Kir'-jath-ar'-ba. "City of Arba", the old name for Hebron, so called from its founder, Arba, a famous giant.

Kir'-jath-je'-a-rim. The "Forest City". Situated in the hill country on the western border of Benjamin.

Leb'-a-non. Meaning "white"—a range of snow-covered mountains to the north of Palestine.

Ma-nas'-seh. The tribe of Israel descended from Joseph's elder son.

Mid'-i-a-nites. A wandering tribe of the Arabian desert.

Miz'-peh. "Watchtower". A small town on an elevation, some 3,000 feet above sea level, 4 miles northwest of Jerusalem.

Mo'-ab. The district east of the Dead Sea inhabited by the Moabites, who were descended from Lot.

Mo'-ses. Son of Amram and Jochebed. The deliverer of Israel from Egypt; and their lawgiver and leader through the wilderness. He died on Mt. Nebo, not being permitted to enter the Promised Land.

Na'-o-mi. A woman of Bethlehem, who migrated from that place, with her husband and two sons, and afterwards returned with Ruth, her daughter-in-law.

Naph'-ta-li. One of the twelve tribes of Israel. Their territory was in the far north of Canaan.

Pe-riz'-zites. A Canaanitish tribe.

Phil'-is-tines. A nation, noted for their progress in agriculture and commerce, and for their warlike spirit, inhabiting a strip of country on the southwestern coast of Canaan.

Ra'-hab. A woman of Jericho who showed kindness to the spies sent by Joshua.

Ra'-moth. The central City of Refuge east of the Jordan.

Reu'-ben. One of the twelve tribes, whose territory was east of the Jordan.

Ruth. See Naomi.

Sam'-son. A judge and deliverer of Israel from the Philistines, and famed for his great strength.

Sam'-u-el. The son of Elkanah and Hannah. The name means "asked of God". He was the last of the judges and first of the prophets.

She'-chem. An ancient and important city of Palestine, beautifully situated in a sheltered and fertile valley. It was a City of Refuge.

Shi'-loh. The place where the Israelites under Joshua set up the tabernacle. It long remained the religious centre of Israel.

Zar'-e-tan. A hill near the ford Damieh (see Adam).

Zor'-ah. The town about 2 miles southwest of Eshtaol (which see), where Samson was born, and where he was buried.

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THE BOOK PAGE

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"The enrichment of the Public Prayer of the Sanctuary"—no more worthy object, surely; for the enriching of public prayer lifts the whole service of public worship to a higher level, with corresponding profit to all who take part in it. There is special need of aid in this direction, seeing that,—one knows not why,—training for public prayer receives such scant attention in the theological colleges: the importance of it seems scarcely to have dawned upon those who lay out the curriculum. *An Anthology of Prayer for Public Worship* issued by The Church Worship Association of the United Free Church of Scotland (Macniven and Wallace, Edinburgh, U.C. Tract Society, Toronto, 208 pages, boards, 75c. net; morocco, thin paper, handy pocket

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A Study of the Life of Jesus: by President George B. Stewart (Pilgrim Press, Boston, 183 pages, paper, 40c. net), is in the Pilgrim Series of Advanced Sabbath School Lessons. It is well worth having, altogether apart from a course of study. The materials of each section are arranged under the headings: The Lesson Facts, Questions for Study and Discussion, and Messages for our Life. In addition to a detailed survey of the life of Jesus, the author gives a chapter each to His life in the four Gospels, in the Acts, in Paul's Epistles, in the Hebrews, in the Catholic Epistles and the Apocalypse, and The Verdict of the Ages.

Thomas Dixon, Jr., as seen in *The Leopard's Spots* and *The Clansman*, his previous stories of the Reconstruction period in the South, is a writer of strong passion and a keen pen, sometimes, indeed, dipped in gall. This new tale, **The Traitor** (Copp, Clark Co., Toronto, 331 pages, illustrations in colors,

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The Macmillan Company of Canada, Limited, announce for publication in the fall, *Love of Life*, a collection of short stories by Jack London, one of the few recognized masters of this form of literary art. In, *Merry Rockhurst* (same publishers), the Egerton Castles have written another of those charming romances for which they are so deservedly popular; and, *Red Coat Captain*, by Alfred Ollivant, author of, *Bob, Son of Battle*, is described as so new both in idea and execution as to be altogether startling.

William Briggs has in the press for publication this fall several interesting and valuable books. Among these are volumes of poems by Miss Ethelwyn Wetherald, one of Canada's most gifted singers, Dr. W. J. Fischer, of Waterloo, and Rev. W. H. Porter, B.A.; a novel entitled, *The Heir of Grand Pré*, by J. F. Herbin and another entitled, *The Tear that Followed*, a sequel to, *Pine Lake*, by Miss Millicent Magwood; a volume of essays entitled, *Pleasure and Profit for Busy Business Men*, by Egbert A. Owen, author of, *Sketches of Long Point Settlement*; and a new volume entitled, *More About Laura Secord*, by Mrs. E. A. Currie, author of "*Laura Secord and Canadian Reminiscences*".

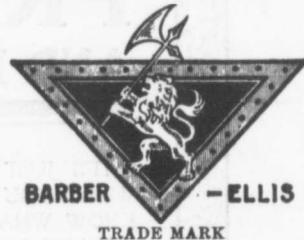
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