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Vol. VIII. No. 10

October, 1902

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The
Home Study
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Sabbath School Publications
Presbyterian Church in Canada

Rev. R. Douglas Fraser
Editor & Business Manager
Confederation Life Building Toronto

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The Teachers Monthly

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

Vol. VIII.

October, 1902

No. 10

Attention is drawn to the Announcement for 1902-3 of the General Assembly's Teacher Training Course on page 423. Read it through carefully. Does it not meet the case of your Sabbath School or Bible Class or Young People's Society? If so, talk it over with those interested, and make a prompt beginning in taking it up. If no one else is ready, there is nothing in the Course to forbid you working it out alone.

TEACHER TRAINING

By Professor Walter C. Murray

X. THE IMAGINATION

There are three varieties in the development of the imagination.

The imagination of the little child is highly fanciful. Sully tells us that a little child seeing dew on the grass said, "the grass is crying." Another called the stars "cinders from God's star." Butterflies were called "flying pansies" by another. A little boy of four, trying to write, turned the second F so as to face the first, and exclaimed, "They're talking." This fanciful imagination is checked by growing experience.

The explanation is not difficult. In the last paper we saw that the little child's growth in knowledge consists in discovering new appearances and in finding out what appearances go together. Thus his knowledge of a particular kind of apple is made up of its color, its taste, its softness, its weight and its size. After a few experiences he can from its color foretell what its taste will be, or how soft it will feel. That is, he knows what

colors, tastes and touches go together. So in the fancies noticed above, the child had in the past found that certain colors went with certain touches, which he called pansies. When he saw the same colors again, this time on the butterfly, they suggested the touches which made up pansies, with the new touches of motion. So the drop on the leaf called up its old associates, the sensations of crying. These fancies are a sign that the child's knowledge is growing, but that it is but beginning. These associations are like the little needles that shoot across the pane of glass upon which the frost is beginning to gather. They may be the beginning of any one of a number of beautiful designs; but later, as other little spines of frost cross and recross, the delicate tracery assumes one definite design. As with the increasing experience of the child, fancy becomes more restrained and the definite scheme of prosaic experience takes its place. Thus growing experience says leaves have no eyes and therefore cannot cry, and fancy is checked. Increased experience denies that pansies fly, and before it fancy dies.

Certain kindergarten methods make use of this fancy in children. So the old nursery jingle about "The big pig that went to market" appeals to the fanciful resemblance between the relative sizes of the toes and the members of a family. So long as the kindergarten confines these methods to the proper years, and does not carry them into the school age, they are to be commended. But if this indifference to fact be cultivated, accurate knowledge and truthful speech becomes difficult.

THE SECOND KIND OF IMAGINATION appears in the plays of a child when he imitates what he has seen his elders do. His toy horse becomes real to him, and he is no longer himself but the driver. There is no make-believe. He is not playing a part. He is living in another world. Sully tells us of two little girls who were playing "shop," when their mother entered and kissed the elder, the shopman for the time. The little one broke out into piteous sobs and said, "Mother, you never kiss the man in the shop." A little boy was playing coachman when his brother returned home. Instead of saying, "Ernie is come," he called out, "The brother of the coachman is come." The child was in fairyland. Fairyland, like Oceanland, has rules of its own. In a general way it resembles Factland, but the unpleasant shocks of contrast are absent. The little street arab plays millionaire and enjoys life more than his model. No baby was ever loved with more intense joy than the disfigured rag doll. When the old man loses his "castle in Spain," he has ceased to live.

Fairyland is a place of delight; but its visitors have pain before them, when they pass beyond its bounds into the cold night. The child cannot live always in this world of romance. He must come out of his dreams. Dreaming is not working. Excessive and prolonged indulgence in the delights of romance develop an inability to see and act the truth. This paradise may become a fool's paradise. "Facts are chieftains that winna ding." Many conscientious folk have grieved much over the wild romances or the "downright lying," as they term it, of some little visitors to fairyland. The romancing is natural. It is possible because the child's experience is not so complete in every detail that his fancy is brought up sharply at every turn. In dreamland, where only a few ideas are present, we can soar over continents in a second, pass from slave to sovereign without shock. Dreams vanish before the richer experience of waking life. So "children's lies" dissolve as experience grows. Observation effects the cure, not blows.

These romances of the child are his ex-

planations of what goes on in the world around. The child and the peasant summon fairies to do for them what hypotheses do for the scientist. Thus a little child, to quote another example from Sully, seeing a tramp limping along with a bad leg, exclaimed: "Look at that poor ole man, he has dot a bad leg. He dot on a very big horse, and he fell off on a big stone and he hurt his poor leg, and he had to get a big stick." That this fiction was real to him, no one could doubt, when he had seen the same little chap stop crying, because his mother had kissed the spot where he had hit his head and had told him that it was better. But in time growing experience will shatter this comforting illusion, as it shatters the false, though pleasing, hypotheses of the scientist.

THE THIRD KIND

of imagination does more than reproduce what has been seen and heard. It constructs new scenes and new deeds. When boys concoct plans to snare the rabbit or trap the mink, they are no longer tied down to imitation. They tear to pieces what they have seen and heard, select what suits their purpose, and put these together in a new way. The craft of the hunter, the strategy of the general, are simply developments of this power of recombining the facts of previous experience to meet new situations. This awaking of constructive imagination in the boy is but the prelude of reason.

"Be concrete," "Appeal to the senses," excellent maxims though they are, have often been invoked to justify the use of childish object-lesson methods in teaching older boys. To give a boy a correct idea of a zebra it is not necessary to take him to the "Zoo," nor is it always necessary to hold a picture before him. The teacher can utilize his imagination. If the teacher has a clear idea and is skilful and patient, he can watch the boy building up in imagination a correct image. The teacher, however, must start from the boy's experience and direct him what to omit, what to keep, how to recombine it. Thus a zebra is like a horse, which the boy knows. Then its characteristic differences should be noted slowly, so that the boy may have time to build up his image,

first color, then size, then shape, then movements, then habits, and so on.

Teacher and pupil should exercise the imagination more. For most men think in pictures.

Dalhousie University, Halifax, N.S.

"WHOM HIS MOTHER COMFORTETH"

By Rev. E. A. MacKenzie, B.A., B.D.

We usually think of the word "comfort" as being consolation in sorrow merely, but the root-meaning of the word is much broader than this. It is companionship with strength, help in every time of need. A mother "comforts" her child by providing for its every want; what it shall eat, what it shall drink, what it shall wear, where it shall go, when it shall waken and when it shall sleep—all these are arranged by the mother's thoughtful care. So God cares for us. Everything that we need, our food and raiment, everything that we hold sacred in life, our homes and loved ones, all are from the hands of God showered down upon us.

The mother's love for her child is also shown in denying it many things for which it craves. If the child in your home could have everything it wanted it would destroy itself. It would have the razor to fondle, the lamp to play with, and the bottle labelled "poison" to drink from. Such things the child often longs for and its tender hands are petulantly stretched forth to clutch them, but the wiser mother, in spite of childish protests and bitter tears, puts these dangerous things beyond reach, saying softly but firmly, "No, baby cannot have them."

Even so are we short-sighted children of our heavenly Father. We want so much to have certain things, but He will not let us have them. We eagerly clutch after them and struggle and protest against Him when we are denied. Often smarting under some great disappointment, we say, out of broken and rebellious hearts, that God's hand is heavy upon us. We are so slow to learn that He knows us better than we know ourselves, and that He is ten thousand times more far-sighted than we can possibly be.

Of very much of a mother's care the child is innocently unconscious. Through the

years of helpless infancy she broods over it; by night she keeps many a vigil and by day her eye is ever upon it. So, there is an unconscious guidance in every life. God sees us past many a danger that we do not see ourselves. He takes many an obstacle out of our path, and shuts up many a dangerous by-way in our face. As Jean Ingelow says in one of her books, "We go away from home in the morning and when we return in the evening and are asked, 'What has happened to-day?' we say, 'O, nothing particular,' when perhaps we have had an escape at which the angels have marvelled."

But especially a mother's comfort is needed in time of trouble. So God is a very present help in time of need. As the hurt child runs to its mother, who gathers him to her breast and puts her ear down to the quivering lips to listen to the recital of pain and grief, as she administers comfort, and the pain vanishes and the sobs cease and the sun shines again, so God bows down His ear to the cry of the distressed. In all their afflictions He gives sympathy and consolation and makes answer, "As one whom his mother comforteth, so will I comfort you."

Montreal

Said Rev. John Potts at the International Sunday School Convention at Denver:—"The grandest temperance organization on the top of the earth is the Sunday School. I think I am safe in saying that every Sunday School in the world is true to the principles of temperance and total abstinence."

STILL MORE PAGES

Additional pages have been added to the TEACHERS MONTHLY, so that there may be space for the material on which the lessons in the new course in Scripture and Doctrine are to be conducted and the examinations held. The titles of the lessons for the present month—The Gospel, The Written Gospel, The Johannine Portraiture of Christ, Plan and Contents of the Gospel according to Mark—will give some notion of the richness of the veins to be opened up. This material is contributed by the General Assembly's Sabbath School Committee, and is

from the pen of an eminent specialist, whilst the department of Doctrine is provided for by full editorial treatment, week by week, of the Question in the Shorter Catechism.

TEACHER TRAINING COURSE

Presbyterian Church in Canada Announcement, 1902-3

The Teacher Training Course was established by resolution of the General Assembly of the Presbyterian Church in Canada, at its recent meeting in Toronto.

It is to be conducted under the direction of the Assembly's Sabbath School Committee, and, with a view to promoting the greater efficiency of Sabbath School work, offers a course of study suitable for those who are now Sabbath School teachers or who wish to prepare for teaching.

The course covers two years, and embraces:

- (a) *Scripture.*
- (b) *Doctrine.*
- (c) *The Art of Teaching.*

EXAMINATIONS

Examinations will be held in May of each year in local congregational centres, the papers to be set and examined by persons appointed by the General Assembly's Sabbath School Committee.

DIPLOMAS

A Certificate will be granted on the passing of the examination in any one subject; and a Diploma when certificates have been obtained in all the subjects of the course.

To pass in any subject 35 per cent. of the total number of marks is required; 60 per cent. entitles to second class honors; 75 per cent. to first class honors.

SUBJECTS OF EXAMINATION, 1902-3

Scripture—The contents and growth of the New Testament, and the Geography and Institutions of New Testament times. A series of weekly lessons covering these topics will be given in THE TEACHERS MONTHLY during the seven months beginning with October.

Doctrine—The Shorter Catechism, Questions 43 to 75 inclusive, as explained in THE

TEACHERS MONTHLY, during the period mentioned above. (The writing out of the "Questions" will count in the examination.)

The Principles of Teaching—The Sunday School Teacher, by W. H. Hamill, D.D.

PREPARATION

It is hoped that the minister or some other trained teacher may undertake the preparation of teachers or Bible Class scholars in some or all of the departments of the course. Young People's Societies are recommended to take up at least some portion of the work and undergo the examinations. Where no class is practicable, careful individual study should suffice as a preparation for the examinations.

EXPENSE

The only outlay necessary will be for THE TEACHERS MONTHLY, 50c. per annum (five to one address, 40c.); and Hamill's "The Sunday School Teacher," 50c., plus 5c. for postage. For either of these remit to Rev. R. Douglas Fraser, Presbyterian Sabbath School Publications, Confederation Life Building, Toronto.

For any further information desired, apply to Rev. J. M. Duncan, B.D., Secretary, Sub-Committee on Teacher-Training, Confederation Life Building, Toronto.

JOHN NEIL,
Convener, General Assembly's Sabbath
School Committee

Toronto, August, 1902.

"GOT TO GO"

"No, Eddie; you've got to go!" said a boy recently, as his brother showed symptoms of staying at home from Sunday School. "If you don't, teacher'll be sure to say, 'Where's Eddie?' and I'm not going to make excuses for you."

It is a good thing for each scholar, from the Bible-class down, to feel that he cannot stay away without being enquired for. It would be better still if he should be certain in his own mind that he would be followed up. In the West was one teacher whose class was always well represented, except in the stormiest of weather. One of its members was asked why she attended so regu-

Rev. Prof. Falconer
Halifax
Rev. Prof. Ballantyne
St. George St
Monte

larly. "Well," was the reply, "I didn't at first, but whenever I stayed away, I was sure of receiving a visit in two or three days from our teacher, who sat down and went over all the lessons with me, so that I might not miss anything. I found that I might as well go as to have him come to me. That was putting him to too much trouble. Now I like to go."

ORDER OF SERVICE: Fourth Quarter OPENING EXERCISES

I. SILENCE.

II. SINGING.

III. RESPONSIVE SENTENCES.

IV. THE LORD'S PRAYER (repeated by the whole school).

SUPERINTENDENT. He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty.

SCHOOL. I will abide in Thy Tabernacle forever: I will trust in Thy wings.

V. SINGING.

VI. PRAYER.

VII. READING OF LESSON PASSAGE, in concert or alternate verses.

VIII. Singing.

THE LESSON

I. STUDY IN CLASSES. Let this be entirely undisturbed by Secretary's or Librarian's distributions, or otherwise. The Teacher should get through promptly with roll-call, the collection (which may be taken in a class envelope, or class and report envelope), the memory verses, and the catechism.

II. SINGING.

III. REVIEW FROM SUPERINTENDENT'S DESK; which may include Recitation in concert of Catechism, Lesson Title, Golden Text, Memory Verses and Heads of Lesson Plan.

CLOSING

I. ANNOUNCEMENTS; SECRETARY'S AND LIBRARIAN'S DISTRIBUTIONS.

II. SINGING.

III. RESPONSIVE SENTENCES.

SUPERINTENDENT. Truly my soul waiteth upon God: from Him cometh my salvation.

SCHOOL. My soul, wait thou only upon God; for my expectation is from Him.

IV. CLOSING HYMN OR DOXOLOGY.

V. BLESSING OR CLOSING PRAYER.

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BIBLE DICTIONARY FOR FOURTH
QUARTER, 1902

Ad'am. The place on the Jordan where the waters were kept back while Israel crossed over. It is supposed to be the ford Damieh.

Am'o-rites. A highland people who dwelt on both sides of the Jordan.

Ash'ta-roth. The plural of Ashtoreth, a female deity of the Canaanites.

Ba'al. The supreme male deity of the Canaanites.

Ba'shan. The country extending from Gilead to Mount Hermon.

Beth-le-hem. A small town in the territory of Judah; the home of Naomi and David, and the birthplace of Jesus.

Be'zer. The southern city of refuge on the east of the Jordan.

Ca'leb. One of the twelve spies, who, with Joshua, gave a good report of the land, and who received the uplands of Hebron as a possession.

Ca'naan-ites. A warlike tribe occupying the sea coast of Canaan, and part of the Jordan valley.

Eb-en-e'zer. "A stone of help"; the place where Samuel erected the memorial pillar, having defeated the Philistines.

E'gypt. The country in Africa from the first cataract to the mouth of the Nile.

E'li. The high priest in the early years of Samuel. He dwelt at Shiloh.

Eph'ra-im. A son of Joseph, and the name of one of the twelve tribes. The name sometimes denotes the northern kingdom of Israel.

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

Gal'i-lee. A district in Naphtali where Kedesh was situated. See Kedesh.

Gid'e-on. One of the best judges of Israel. He defeated the Midianites and governed Israel for 40 years.

Gil'gal. A place near Jericho where the Israelites encamped after crossing the Jordan.

Gir'ga-shites. A tribe of Canaan; place of abode unknown.

Go'lan. The northern city of refuge on the east of the Jordan.

He'bron. The south city of refuge on the west of Jordan. See Kirjath-arba.

Hi'-vites. One of the races of Canaan before the conquest of the country by the Hebrews.

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

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

Jer'i-cho. The city of palms situated near a palm forest six miles west of the Jordan.

Jer'ub-ba'al. The name given to Gid-

eon in connection with the incident of cutting down the grove of Baal. It means "let Baal plead."

Jor'dan. The only large river of Palestine. It rises in Mount Hermon and flows south into the Dead Sea.

Josh'u-a. The successor of Moses who led the Israelites into Canaan.

Ju'dah. The tribe of Israel settled in southern Palestine.

Ka'desh Bar'nea. The headquarters of the Israelites during their wanderings in the wilderness.

Ke'desh. A city of refuge in Naphtali. See Galilee.

Ke'ne-zite. A tribe in or near Canaan which became united with the Israelites.

Kir'jath-ar'ba. The city of Arba, a famous giant. Caleb captured it and called it Hebron.

Kir'jath-je'a-rim. "The forest city," nine miles west of Jerusalem. The ark was there for many years after it was returned by the Philistines.

Leb'a-non. A range of snow-covered mountains in the north of Palestine.

Mid'i-an-ites. A nomadic tribe in North Arabia.

Miz'peh. "The watch-tower"; a small town near Jerusalem, on a lofty mountain 3000 feet above sea-level.

Mo'ab. The Moabites were descendants of Lot, and dwelt east of the Dead Sea, and northward to the brook Jabbok.

Mo'ses. The son of Amram and Jochebed; the deliverer of Israel from Egyptian bondage. He led them through the wilderness to the Jordan and died at Mount Nebo, before entering the promised land.

Naph'ta-li. One of the twelve tribes in the far north of Palestine.

Per'iz-zites. Dwellers in unwall'd lakes; an important tribe of Canaan.

Ra'hab. The woman whose family was spared in the destruction of Jericho for her kindness to the spies.

Ra'moth. The central city of refuge on the east of Jordan.

Reu'ben. One of the twelve tribes dwelling east of the Jordan.

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

She'chem. A city of refuge in the hilly country of Ephraim in the centre of Palestine.

Tim'nath-he'res. The burial place of Joshua in the hilly country of Ephraim.

Well of Ha'rod. A fountain near Mount Gilboa in the plains of Esdraelon. It was about 150 feet in circumference.

Zar'e-tan. A high hill which projects into and narrows the Jordan near the ford Damieh. See Adam.

*Rev. G. B. McCord, M.A.
Nestville N.S.*

International Bible Lessons

Studies in the Old Testament from Moses to Samuel

LESSON CALENDAR: FOURTH QUARTER

1. October 5	Joshua Encouraged.	Josh. 1: 1-11.
2. October 12	Crossing the Jordan.	Josh. 3: 9-17.
3. October 19	The Fall of Jericho.	Josh. 6: 12-20.
4. October 26	Joshua and Caleb.	Josh. 14: 5-15.
5. November 2	Cities of Refuge.	Josh. 20: 1-9.
6. November 9	Joshua's Parting Advice.	Josh. 24: 14-25.
7. November 16	The Time of the Judges.	Judges 2: 7-16.
8. November 23	World's Temperance Lesson.	Isa. 28: 1-7.
9. November 30	Gideon and the Three Hundred.	Judges 7: 1-8.
10. December 7	Ruth and Naomi.	Ruth 1: 16-22.
11. December 14	The Boy Samuel.	1 Sam. 3: 6-14.
12. December 21	Samuel the Judge.	1 Sam. 7: 2-13.
13. December 28	REVIEW.	

Lesson I.

JOSHUA ENCOURAGED

October 5, 1902

Joshua 1: 1-11. Commit to memory vs. 8, 9. Read Josh. chs. 1, 2.

1 Now after the death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying,

2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

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

4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea, toward the going down of the sun, shall be your coast.

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

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

Revised Version—1 Border; 2 Very courageous; 3 Have good success; 4 Affrighted.

GOLDEN TEXT

Joshua 1: 9. Be strong and of a good courage.

DAILY READINGS

M. —Joshua 1: 1-11.	Joshua encouraged.
T. —Joshua 1: 12-18.	Obedient people.
W. —Exodus 3: 7-15.	Moses encouraged.
Th.—Deut. 17: 14-20.	God's law to be read.
F.—Dan. 10: 10-21.	Be strong!
S.—2 Tim. 2: 1-15.	A good soldier.
S. —Psalm 27.	Strength from God.

CATECHISM

Q. 43. What is the preface to the ten commandments?
A. The preface to the ten commandments is in these words, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest 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 not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest.

10 Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it.

TIME AND PLACE

Forty years after the going out from Egypt: in the spring of B.C. 1451. But some scholars fix the date about 1251 B.C. The place was the plains of Moab east of and near the fords of the Jordan. The great city of Jericho stood opposite and in full sight. The wilderness was behind them, Canaan before.

LESSON PLAN

I. A Leader Instructed, 1-4.

To carry out the purpose of God.

II. A Leader Encouraged 5-9.

Through God's presence, and God's Word.

III. A Leader Acting, 10, 11.

In preparing God's people to possess the land.

LESSON HYMNS

Book of Praise, 246; 96 (Ps. Sel.); 248; 534; 251; 590.

EXPOSITION

By Rev. W. G. Hanna, B.A., Mount Forest, Ont.

Connecting Links—The book of Joshua is the natural sequel of the books of Moses. The latter give an account of the rise and growth of the nation of Israel, its deliverance from bondage and journeyings to Canaan. The former records the conquest of Canaan

and settlement in the land. The Pentateuch (Five-books) closes with the departure of Israel's great leader. The book of Joshua opens with the commission of his successor to carry the work of Moses to completion, and the whole book centres on him.

I. A Leader Instructed, 1-4.

V. 1. *Now.* The Hebrew conjunctive particle shows that what follows is connected with the preceding narrative. Hence Joshua is sometimes united with the books of Moses, and the name "Hexateuch" (Six-books) given to the whole. *After the death of Moses*; Deut. ch. 34. The thirty days of mourning are ended, and the children of Israel are now to enter the land of promise. *The servant of the Lord*; the highest possible title. It marks the fidelity with which Moses finished the work the Lord gave him to do. Joshua as yet is but "minister" or "attendant" of Moses. The higher title is not given to him till his death, ch. 24 : 29. *The Lord spake unto Joshua.* An immediate communication from God summoning Joshua, already appointed (Num. 27 : 18-23) to the discharge of the active duties of leadership.



▲ Glimpse of Canaan

V. 2. *Unto the land which I do give to them.* Canaan is constantly represented as God's gift to the people. *The children of Israel*; the sacred title by which they should be known there as the people of God. For the origin of the name Israel, see Gen. 32 : 28.

V. 3. *Every place that the sole of your foot shall tread upon.* Only what they should actually conquer was to belong to them. God's promise covered the whole land. It was their part to make the promise good. *As I said unto Moses*; Deut. 11 : 24. Jehovah reminds Joshua that he is a covenant-keeping God.

V. 4. *From the wilderness.* The Arabian desert would be the southern boundary. *This Lebanon*; the northern boundary. Hermon, a peak of the Lebanon range, was visible from the encampment of Israel. Hence "this" is used as if to point it out as close at hand. *The great river.* The river Euphrates was to be the north-eastern boundary. It was "the largest, longest, and by far the most important of the rivers of western Asia." *The Hittites*; the descendants of Heth, the son of Canaan (Gen. 10 : 15). The strongest of the tribes inhabiting the land, they are here taken to represent the

whole. *The great sea.* The Mediterranean, in distinction from the Dead Sea. *Your coast*; that is, boundary. See Gen. 15 : 18-21; Ex. 23 : 31; Deut. 11 : 24. This description takes in the whole country from the Euphrates to the Mediterranean, a territory six times as large as the great tract between the Jordan and the sea. The smaller tract, which we call Palestine or Canaan, was to be, so to speak, the sacred centre of the holy nation.

II. A Leader Encouraged, 5-9.

V. 5. *There shall not any man be able to stand before thee.* The promise of invincibility given to all the people (Deut. 7 : 24; 11 : 25) is here renewed to their leader. *As I was with Moses, so I will be with thee*; a sure ground of encouragement. *I will not fail thee.* Compare Deut. 31 : 6, 8; 1 Chron. 28 : 20. "The principles of God's government are always the same, however much the local details may change." (Heb. 13 : 5.)

V. 6. *Be strong and of a good courage.* On this condition the promise to Joshua was suspended. "Michaelis remarks that the Hebrew verb 'to be strong' denotes strength of hand and arm to lay hold of and retain anything; while 'to be firm' denotes rather firmness in the knees, and ability to maintain one's position against the attack of foes."

V. 7. *That thou mayest observe to do all the law*; God's holy law as given through Moses. This would require strength and courage. Hence the repetition of the command, which is repeated four times in this chapter. *Turn not from it.* He must keep to the straight path of duty without any deflection to the right hand or to the left. *That thou mayest have good success* (Rev. Ver.). True success is found only in the doing of God's will. *Whithersoever thou goest.* Not only in the great crises of life, but in all its details, is divine guidance necessary.

V. 8. *This book of the law.* It would seem obvious that in the time of Joshua the law was a well known document. See Deut. 17 : 18, 19. *Shall not depart out of thy mouth.* Joshua was required to become so familiar with the book of the law by constant perusal, that it should govern all his commands and decisions and constitute the constant theme

of instruction. *Thou shalt meditate therein day and night*; so as to know well all its applications. *That thou mayest observe to do*; exercise care and diligence in observing the law fully. So Moses enjoined, Deut. 5 : 29; 28 : 14. *Then*; not before, but consequent upon and as a result of obedience, *good success* will come.

V. 9. *Have not I commanded thee?* Joshua is reminded again and again that it was not his work, but God's work, which he had been raised up to carry out. (Compare Deut. 31 : 7, 8, 23.) *The Lord thy God is with thee.* This promise of divine companionship

was the best antidote to doubt and fear.

III. A Leader Acting, 10, 11.

Vs. 10, 11. *The officers of the people*; Ex. 5 : 6, 19; Num. 11 : 16. The word denotes (1) literally a "writer" or "scribe"; then (2) an overseer; (3) generally, a leader of the people. *Pass through the host.* To advise the people of all the details of preparation. *Prepare you victuals*; as if the way were unobstructed. *Within three days.* God's timetable was made out and would be adhered to. *Pass over this Jordan*; then at flood tide and apparently impassable.

APPLICATION

By Rev. G. B. Wilson, Ph.D., Winnipeg, Man.

Moses my servant is dead, v. 2. The loss to God's cause and church, due to the death of a great leader may be incalculable, but it is never irreparable. The fall of a standard-bearer always comes as a summons to the next in rank. God suffers no interregnum in the earthly leadership of His people. Moses the "servant of the Lord" may be dead; but God the Master is not; therefore Moses' minister becomes Moses' successor. Just because great men are gone from us, we must rise and strive to do the still unfinished work.

Now therefore arise, go over this Jordan, v. 2. After centuries of preparation comes the moment for action. Then to the voice of circumstance and the clamant need in the world about us, is sometimes added the voice of some servant of God pointing out the duty; and always the "one clear call" of conscience, God's voice within our soul, saying "Arise and onward!" This call once clearly heard should be accepted with absolute and unwavering confidence and should be immediately obeyed. Compliance may seem fearfully perilous or even physically impossible; but God says "Over!" and our preparation to obey reveals our faith in Him in whose strength all things are possible.

Every place that the sole of your foot shall tread upon, v. 3. God has given many kingdoms—material, educational, moral, religious. To all of us he offers dominion; but we must take possession—must enter in and possess the land. Only through our own

trust and energy can come the appropriation and enjoyment of the promised land. "The kingdom of heaven suffereth violence, and the violent (the earnest and determined) take it by force," Matt. 11 : 12. In regard to moral and spiritual as well as material possessions, we have but what we conquer. Longfellow was right when he said :

"We rise by the things that are under
our feet,
By what we have mastered of good and
gain,
By the pride deposed and the passions
slain,
And the vanquished ills that we hourly
meet."

As I said unto Moses, v. 3. Whatever God has promised to his people will surely become their inheritance. Our purely land is sure. A place of holiness, of knowledge, of service, of blessed companionship, of fullness of joy awaits us, and, though there are difficulties in the way, victories to be won over evil tendencies, over sinful habits, over selfishness and sin, and the Jordan of death to cross at last, yet we need fear no evil for it is our Father's good pleasure to give us the kingdom.

There shall not any man be able to stand before thee, v. 5. The servant, while doing his Master's work, would be invincible and irresistible. Nor need we fear that we shall not receive all the strength we require for any duty God appoints. To our Joshua all

power is given in heaven and in earth, and His latest assurance was, "Lo, I am with you alway, even unto the end of the world," Matt. 28: 20.

As I was with Moses, so I will be with thee, v. 5. Every victory of every saint of God in the past is a presage and guarantee of our success in the Christian life. What God has done for others is a proof and an implicit promise of what He can and will do for us.

"*I will not fail thee nor forsake thee,*" v. 5. How weak Joshua would have been, how foredoomed to failure and discouragement, but for that promise and that presence. God's presence would not fail him in any crisis, however momentous, in any struggle however severe and protracted. We too need God's presence, not merely when we begin our work, but all through the long struggle with our spiritual enemies, which ends only at death. How comforting to know that

"He will never leave us,
He will not forsake;
His eternal covenant
He will never break."

"*This book of the law, etc.*," v. 8. He who walks where the Bible marks the way will not go astray. He may be like "an infant crying in the night," but if he listens to the Divine voice echoing out of the divine book, he will find it a pillar of cloud and of fire to

his soul. As we study and meditate upon God's word, the Spirit of God comes to be the mighty occupant of our inner man. If we hearken to His voice, we shall not only go aright ourselves, but others observing our moral surefootedness will turn to the same great drill book for their marching orders.

"*Then shalt thou have good success, etc.*" v. 8. Every man must make either a success or a failure of his life. Success is possible in spite of all odds and is certain if we govern our lives in accordance with the divine method. The only true success is that which a man makes for himself and of himself. A man's best final product is himself. We can obtain no adequate success unless our hearts are turned to God and our souls live and grow in and to Him. The only road to true success is obedience to God.

"*Have not I commanded thee,*" v. 9. It should be enough that we hear the Leader's orders clearly and distinctly, for with the command to do is given the power to do. "O soul, remember here first of all the true Joshua, thy Saviour Jesus Christ, who has for thy good acquired the heavenly Canaan, to prepare for thee a place there, that thou also mayest dwell there and remain; fight therefore and subdue thy foes under the lead of thy Jesus, that thou mayest also one day take it." (Starke.)

POINTS AND PARAGRAPHS

By Rev. G. B. Wilson, Ph.D.

Death, for the servant of God, is promotion. v. 1.

Our efforts cannot change the past, but they can mould the future. v. 2.

It is easier to do what God gives us to do than to face the responsibility of not doing it. v. 2.

We are responsible for obedience, God for consequences. v. 3.

"There are no disappointments to those whose wills are buried in the will of God." (Faber.) v. 3.

"There is no failure in Christian work; the only failure is in not doing it." (Whipple.) v. 5.

Success is certain when our purposes are part of God's purpose. v. 7.

The Bible must be in the head and in the heart, if it is to get into the life. v. 8.

In the presence of God fear gives place to faith. v. 9.

The use of means should go along with trust in God. v. 11.

It is for active service soldiers are drilled and trained and armed and fed. That is why you and I are in the world—not merely to prepare to go out of it some day, but to serve God in it now.—Henry Drummond.

The first and almost the only book deserving of universal attention is the Bible. It is a book which neither the most ignorant and weakest, nor the most learned and intelligent, can read without improvement.

Jewish tradition narrates that Moses out-

lined to Joshua the work which lay before him. Appalled at the greatness of the task before him, Joshua rends his clothes and falls at the feet of Moses, weeping to think that he in his incompetence is left to take the place of this mighty leader. But Moses raises him from the ground and places him

on a seat by his side; comforts him with the assurance that God has foreseen and provided for all these things from the beginning and adds that he has been chosen by the Lord for this post neither on account of his virtue nor his weakness, but through the Divine compassion.—Deane.

LIGHT FROM THE EAST

By Rev. Professor Ross, D.D., Montreal

HITTITES—They were probably the third power in the world at the Exodus. They were a people of the ancient northern type, and came over the Taurus Mountains into Syria. Their empire lay between their two principal cities, Carhemish on the Euphrates, and Kadesh on the Orontes; but there were settlements of them scattered from Hebron to the Black Sea and the Ægean. They seem to have been a peaceful agricultural people, who knew how to defend themselves when attacked. At Kadesh they measured swords with Rameses II, and while, according to his own account, he was victorious, he

was glad soon afterwards to conclude a treaty with them, the text of which still exists. Their power was finally overthrown by Sargon, King of Assyria, about 720 B.C. A number of colored pictures of them have been found on the monuments of Egypt. They had beardless faces, with receding foreheads and projecting upper jaws. They wore a pointed hat, a loose tunic, leather boots with turned up toes, and tied their long yellow hair in a sort of pigtail. It is intimated that Prof. A. H. Sayce has partially deciphered the Hittite inscriptions which have baffled scholars for thirty years.

TEACHING HINTS AND HELPS

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

For Bible Class Teachers

AN ANALYSIS

By Rev. Principal MacVicar, D.D., LL.D.

The book of Joshua contains the history of the entrance of the chosen people into Canaan; their conquest of the country; its division by lot among their tribes, and the setting up of the Jewish church in the land. The history strikingly illustrates the faithfulness of God in fulfilling His promises to the patriarchs. It embraces a period estimated at between twenty-six and twenty-seven years. We have in the present lesson:

1. *God's announcement of the death of Moses.* (a) The announcement was needed. No man ever saw him die. God alone closed his eyes on Nebo. But for this divine, authoritative statement what foolish conjectures or superstitions might have arisen among the people. (b) God gives the obituary and the future of the dead leader and legislator in one emphatic phrase: "Moses my servant." Moses is dead, but his work goes on to com-

pletion. Hence (c) the practical inference for his followers from the fact of his death: "Now therefore arise." No useless despondency, but "Arise" to the great things yet to be accomplished.

2. *The appointment of Joshua as successor to Moses.* Many things pointed to his being the right man for this high position. (a) He was of illustrious descent. His grandfather, Elishama, was a prince of the children of Ephraim (Num. 7: 48), and he enjoyed the same rank. (b) He was educated as a soldier, and now there is need of military tactics and prowess. He can turn to good account the experience gained in repelling the attack of Amalek. (c) He has had special marks of honor already conferred upon him. He accompanied his distinguished master part of the way up Mount Sinai, and was one of the two spies who gave the right report of the promised land. (d) He received most valuable training during long years of weary wandering in the Arabian desert as Moses' "minister" or attendant. Obscurity and the faithful performance of humble, arduous tasks are often the precursor of dignity and

eminent service in the church of God. The call of God to office is not arbitrary, but based upon divinely imparted fitness in the order of providence.

3 *The instructions explicitly given to Joshua.*
 (a) He is commanded to cross the Jordan, and bring all the people, men, women and children, with him. This is a severe test of his faith, for the river is now a raging torrent, overflowing its banks (ch. 3: 15), and he has no means by which to accomplish the prescribed task. He can only trust in the Almighty who divided the Red Sea, and yet he must do his part, and be a co-worker with God. Hence (b) he is charged three times over to "be strong and of good courage," vs. 6, 7, 9. The undertaking is vast and perilous and must be prosecuted with resolute determination and in God's prescribed way. Hence (c) His word must be strictly followed, v. 8. Thus alone would he achieve success. Thus it is still. They only who cling to God's truth with tenacity of purpose, and in whom the word of Christ dwells richly, are powerful for good for the subjugation of evil and the advancement of God's kingdom.

4. *The promises given to Joshua.* The divine promises embraced (a) Great possessions. The boundaries are outlined in vs. 3, 4. These are but the shadow of the eternal inheritance which is ours by faith in Christ, 1 Cor. 3: 21-23. (b) Victory in all conflicts. Enemies shall utterly fail to make successful resistance to his triumphant march, v. 5. The certainty of success was guaranteed also by the oath of the Almighty: "I swear unto their fathers," v. 6. "If God be for us who can be against us?" Rom. 8: 31. Why not confidently trust the Lord, take Him at His word, and yield Him prompt obedience as Joshua did? vs. 10, 11.

For Teachers of the Boys and Girls

By The Editor

Two heroes of the field divided the honors at the coronation of King Edward VII., Roberts and Kitchener, the one an old man, who was almost on the verge of retirement when called forth to lead in South Africa. He it was who, like Moses, marshalled the hosts and began the conquest. Kitchener, the younger man, like Joshua, completed it.

They have both won high titles and renown, but no title can compare with that given to Moses, and, at the close of his life, to Joshua also, ch. 24: 29.

A marked characteristic of all such heroes is strength. Let this be our study to-day. It ought to be an interesting topic in this time of athletics. As an appetizer to the lesson read 1 John 2: 14 (last part of verse); 2 Tim. 2: 1; 1 Cor. 16: 13; Eph. 6: 10.

1. *The task was a strong man's task.* None other could do it. Question it from the scholars—the leadership of a nation scarcely yet knit together; the command of an army, numerous, but raw, except for occasional wilderness fighting; the conquest of a country unknown to him, save by a short visit, and that 45 years before (Num. 13), a land held by fighting peoples and filled with fortified cities; the division of the land, when conquered, amongst the tribes; besides, the apparently preposterous present proposition to lead the people across the raging and bridgeless Jordan at its full flood. Who, save Moses, has ever had a task appointed him more needful of strength?

2. *The promises were a guarantee of strength.* Question out these also—vs. 3, 4; v 5: v. 6; v. 7, with its warning that courage and obedience were twin brothers; v. 8, with the finger pointing to the book (the Bible: Bible just means book) as the great magazine of knowledge and strength; and best of all, v. 9, last clause.

3. *The action taken was a strong man's course—* instant obedience; to a seemingly impossible covenant; victuals ready, although no bridge; the time set; and all because "The Lord your God giveth you to possess it," v. 11. Close with the Golden Text.

Some Test Questions

- Why called the Book of Joshua?
- The meaning of the name Joshua? What is its New Testament equivalent?
- The leader who had gone? His title?
- The force of "Now, therefore," in v. 2.
- How far back had the land been promised?
- How much of it were they to have?
- Give the geographical boundaries?
- The great promise of vs. 5-9?
- The importance of strict obedience, v. 7?

The place in Joshua's life of the book of the law?

- What is Joshua's response to God's call?
- In what practical action does it result?
- What specific promise given to the people?
- The secret of Joshua's promptness and courage?

Prove from Scripture

That we should meditate on God's law.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. Joshua the spy (Num. 14 ; 6-10.)
2. Joshua the soldier.
3. Joshua the bible student.

The Catechism

By the Associate Editor

[For examination in Doctrine in the General Assembly's Teacher Training Course, see p. 423.]

Ques. 43. *The Preface to the Ten Commandments.* A "preface" is a statement "uttered before" to prepare the way for what follows.

Before the commandments are given, the attention of the Israelites is directed to their source. God speaks of Himself and of what He has done for His people before he speaks of what they ought to do.

Every word of what God says concerning Himself is full of precious meaning, as only the words of God can be. In this brief but

weighty preface God tells His people three things—(1) What He is; (2) What He is to His people; (3) What He has done for His people.

"I am Jehovah." This is what God says of His own nature. The use of the pronoun "I" indicates that God is a person who can love and can be loved by us, and with whom we can have fellowship. Jehovah is a title which denotes that God's existence is independent of any other being or cause, and has neither beginning nor end. It conveys the same idea as I AM in Exod. 3 : 13, 14. "I am Jehovah thy God." Thus the great self-existent, eternal Person declares what He is to His people. He is to them all that the word God means—the object of supreme love, adoration, gratitude, confidence and submission.

More than this, when He says to His people as a nation and as individuals, "I am thy God," He means that He has entered into covenant with them.

"Which have brought thee out of the land of Egypt, out of the house of bondage"—redeemed thee from slavery and oppression. And this God is the same, for He never changes. He will be to us even more than He promised to be to ancient Israel, if we accept the greater deliverance from sin which He has provided for us in Christ.

FOR TEACHERS OF THE LITTLE ONES

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

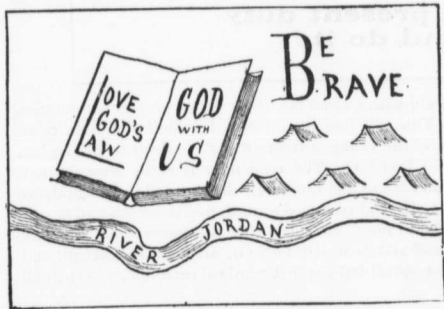
Introduction—A little boy called to his father, who was starting on a long journey, "Good-by, papa; I love you thirty miles long!" A little girl shouted: "Good-by, dear

papa; you can never ride to the end of my love."

We can never get to the end of God's love. The children of Israel never got to the end of God's love. Wherever they journeyed His loving presence was ever with them.

With sand tray or on black-board, picture the tents on the east side of Jordan. (Recall the death of Moses.) A heavy stroke in the foreground will represent the present leader.

Recall the story of the two brave spies (Num., chapters 13



Joshua Encouraged

and 14). God remembered these two faithful ones. When He needed a leader for His people He called Joshua, one of these two, v. 2. God needed a brave man, for there were many dangers and many enemies to be met. The cowards were of no use in God's work.

Were you ever sick? Did you have to take "nasty medicine" and stay in bed? Do you think father and mother loved you when they gave you the medicine? In some such way lead the children to see that all the hard lessons and troubles that God sends His people are only given by a loving Heavenly Father that they may grow better and better, and more fit to become the kind of people He intends them to be, and to enjoy the beautiful home God has ready for them.

Lesson Thought—I should be brave.

Lesson—Describe the annual overflow of the Jordan river. It is now the time of the flood. Here are God's people—before them is the deep wide river. Beyond that river are giants ready to fight any one who comes into the land, and cities with great walls and gates.

Golden Text—God's orders were: "Arise! Go! I will not fail thee nor forsake thee." Repeat Golden Text.

Our Part—Explain our part in God's promise. If we do our part (vs. 6-8), "Then thou shalt make thy way prosperous, and then thou shalt have good success."

Children's Fears—Are you afraid of anything? (It may be of the dark, or a thunder-storm, etc.) Let the children tell you of their fears. God's promises are meant for you little people, too. If we keep close to Him, love His word, do His will.

God Sees—Repeat—

When I run about all day,
When I kneel at night to pray,
When I'm dreaming in the dark,
While I lie awake and hark,
Need I never know a fear?
Night and day my Father's near.

Tell of some brave one who loved God's word. Livingstone, facing all the dangers of the "Dark Continent," read his Bible four times. Stanley, following in his footsteps, read his Bible three times during the fatigue and sickness and danger of exploring Africa. These were very brave men, and reading the Bible made them braver still.

How to be brave—They obeyed v. 8, and that made them brave men.

BLACKBOARD REVIEW

By The Editor

S eek the Lord
T rust His guidance
R ead His word
O bey His will
N ote present duty
G o and do it

Here is a recipe for strength. Begin with a clean blackboard; and propose the question for discussion—How to be strong. You will find an interested audience on this point wherever the young are, for the glory of the young is their strength. Print in good plain capitals and one above the other S-T-R-O-N-G. The remainder is easily wrought out. Joshua had long, long before sought and found the Lord. He had trusted in His guidance at that testing time in Num. 13 and 14. He had read God's word, and the command is, still to study it. His strength will help him to obey, and obedience will increase his strength. To mark clearly the duty closest to hand and go at once to do it, are signs of strength and will promote strength. In closing blot out all but the first words of each line, and then all but the initial letters.

Lesson II.

CROSSING THE JORDAN

October 12, 1902

Joshua 3 : 9-17. Study Joshua 3 : 9 to 4 : 7. Commit to memory vs. 15-17. Read Joshua 3 : 1 to 5 : 12.

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

10 And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the 1 Canaanites, and the 2 Hittites, and the 3 Hivites, and the 4 Perizzites, and the 5 Girgashites, and the 6 Am'orites, and the 7 Jebusites.

11 Behold the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.

12 Now therefore take you twelve men out of the tribes of Israel, 5 out of every tribe a man.

13 And it shall come to pass, 9 as 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 Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand 10 upon an heap.

Revised Version—1 Canaanite; 2 Hittite; 3 Hivite; 4 Perizzite; 5 Girgashite; 6 Amorite; 7 Jebusite; 8 For; 9 When; 10 In one heap; 11 Brink; 12 A great way off, at

14 And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;

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

16 That the waters which came down from above stood and rose up 10 upon an heap 12 very far from the city A'dam, that is beside Za'retan; and those that 13 came down toward the sea of the 14 plain, even the salt sea, failed, and were cut off: and the people passed over right against Jer'icho.

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

18 And the waters of Jordan returned to their wonted channel, when the priests that bare the ark of the Lord were come up out of the Jordan, and the city that is; 15 Went; 16 Arabah.

Redeemer, therefore we are bound to keep all his commandments.

TIME AND PLACE

On the tenth day of Nisan, that is, late in March or early in April, B.C. 1451 (or B.C. 1251; see last lesson), the Israelites marched a day from Shittim, their camping-place (Josh. 2: 1) and crossed the Jordan near Jericho.

LESSON PLAN

I. The Promise of God, 9-11.

To bring His people into Canaan.

II. The Faith of Israel, 12-14.

Shown in their going forward at God's bidding.

III. The Removal of Hindrances, 15-17.

By God's power on condition of their obedience.

LESSON HYMNS

Book of Praise, 67 (Ps. Sel.); 277; 278; 296; 275; 594.

GOLDEN TEXT

Isa. 49 : 2. When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee.

DAILY READINGS

M.—Joshua 3 : 1-13.

T.—Joshua 3 : 14 to 4 : 7.

W.—Joshua 4 : 8-18.

Th.—2 Kings 2 : 1-14.

F.—Psalm 78 : 1-16.

S.—Psalm 114.

S.—Isa. 43 : 1-11.

Reaching the Jordan.

The memorial.

The God of Elijah.

A memorial of mercy.

A song of praise.

God's presence.

CATECHISM

Q. 44. What doth the preface to the ten commandments teach us?

A. The preface to the ten commandments teacheth us, That because God is the Lord, and our God, and

EXPOSITION

Connecting Links—The people accepted the leadership of Joshua, and threatened death to any one who would disobey him ch. 1: 16-18. Spies were sent to Jericho by Joshua, learn the situation there, 2: 9-11, and after a hairbreadth escape (v. 15) return with encouraging intelligence (vs. 23, 24). The encampment of the Israelites was then removed from Shittim to the banks of the Jordan, where Joshua gave orders for the sanctifying of the people (3: 1-6) and received special encouragement from God. vs. 7, 8.

I. The Promise of God, 9-11.

V. 9. *Hear the words of the Lord your God.* Their conquest of the land must be according to the direction of God. Hence, they were thus summoned to listen to a statement of His requirements.

V. 10. *Hereby ye shall know.* This was the lesson that the miracle of opening a way through the river was fitted to teach. *That*

the living God is among you; a God who is active, and working in nature and grace (Deut. 5: 26), as distinct from the dead, inert idols of the heathen, Lev. 19: 4; Deut. 32: 21; Jonah 2: 8. The presence of God would be manifest and his attributes shown by the work He would do for His people. *He will, without fail, drive out before you.* God had promised them success, ch. 1: 2-6. The miracle about to be performed was a further guarantee of the promise. *The Canaanites, etc.* See p. 386, Bible Dictionary. The names of the tribes occupying the land (Deut. 7: 1) are mentioned, to remind the Israelites that God has taken account of and provided against every obstacle.

V. 11. *The ark of the covenant* or "testimony"; so called because it contained the "testimony," or two tables of stone on which the Ten Commandments were written. For the position of the ark on the march see Num. 10: 33-36. *The Lord of all the earth;* and

therefore, possessing the right and the power to give this portion to them. *Passeth over before you.* To open the way before them. Their safety lay, therefore, in simply following God.

II. The Faith of Israel, 12-14.

V. 12, 13. *Take you twelve men out of the tribes of Israel.* Thus the whole nation was represented. In like manner were the spies chosen, Num. 13: 2. *And it shall come to pass;* a promise fulfilled in v. 16. *The soles of the feet of the priests that bear the ark of the Lord.* The ark of the Lord becomes the symbol here, just as the rod of Moses was at the Red Sea (Ex. 14: 16) and with it was to be associated the exercise of divine power. *The waters of Jordan shall be cut off.* At the point indicated the downward flow of waters ceased, and the river swept back till the waters above were heaped up as a solid wall, Ex. 15: 8.

V. 14. *The priests bearing the ark of the covenant before the people.* It was required that there should be a space of 2,000 cubits, about three quarters of a mile, between the priests and the front line of the host, ch. 3: 4. This was intended to impress reverence for sacred things upon the people, and the space would enable all to see the ark. The march was begun before the river divided. Joshua had faith in God, ch. 1: 11, and the people also had learned to trust.

III. The Removal of Hindrances, 15-17.

V. 15. *For Jordan overfloweth all his banks all the time of harvest.* The barley harvest is here meant, for the Israelites crossed the Jordan on the 10th day of the first month (ch. 4: 19), that is, four days before the Passover (Ex. 12: 6), and the wheat harvest was not finished till Pentecost, also called the Feast of Weeks, fifty days later in the year, Ex. 34: 22. The overflowing of the river was due to the melting of the snows on the Lebanon range at the source of the river. Travellers to-day find the water ten or twelve feet deep in April. At other seasons the river is fordable. It may be that the inhabitants of the land trusted to the swollen flood to stop the progress of the children of Israel, for they did not come down to the

bank to oppose them, should they cross.

V. 16. *A great way off, at Adam* (Rev. Ver.) Probably at the ancient bridge of the Damiehford, 15 or 20 miles above the encampment of the Israelites. The river is very narrow here with a ridge of mountains on either side. *Those that came down . . . failed.* Several miles of the river would seem to have run dry, so as to allow the speedy passage of the children of Israel. *The plain;* or Arabah, that is, the valley through which the Jordan ran to the Dead Sea. *The salt sea;* the Dead Sea: called the salt sea from the intense saltness of the water. The human body floats in it like a cork. *Passed over right against Jericho;* the stronghold and key of the country. Its capture required the strong faith quickened by the miracle.

V. 17. *The priests that bare the ark.* The river flowed on as usual till the feet of the priests touched its brim. Then it ceased to flow, and they bore the ark of God into the dried watercourse. *Stood firm on dry ground.* They did not yield, as if afraid that the water would sweep over them. They stood as if holding the flood. By the faith of the priests the people would be the more encouraged to cross without hesitation.

All the Israelites passed over on dry ground. "The ark," says Dean Stanley, "stood above. The people passed below. The women and children, according to Jewish tradition, were placed in the centre, from the fear lest they should be swept away with the violence of the current." *Until all the people were passed clean over Jordan.* As they were led out of bondage by miracle (Ex. 14: 29) so they are led into the land of promise. In the one case as in the other their foes were dismayed.

When the river was crossed the twelve chosen representatives (ch. 3: 12) took each a stone from the bed of the river, where, the feet of the priests stood firm with the ark of God, and carried them to the further shore and set them up at the first lodging place in the land, ch. 4: 3. The twelve stones were to be a perpetual memorial of this miracle of mercy to the generations following, vs. 6, 7. Twelve stones were also set up in the river bed, where the crossing had been made, and where the ark had stood, v. 9.

APPLICATION

Come hither, and hear the words of the Lord your God, v. 9. Thus should it be with all our undertakings, the great and the small. We may be plainly in the way of God's commandments and in the line of His purposes. Our first plans may have been laid under His guidance and with a desire for His glory. Step by step we may have been led by His guidance. And yet the last decisive step remains. It should never be taken without once more turning to Him. God has always some last word for us which will dispel a lingering doubt, relieve an over-anxious heart, lessen the difficulties of the undertaking and send us with a firmer step and a lighter heart out upon the untrodden and untried path. Perhaps if, like these people on the Jordan brink, we drew near once again at the crisis of our lives to "hear the words of the Lord our God," we should more frequently behold His mighty works.

The living God is among you, v. 10. God is the living, loving, personal God, whom Jesus has taught us to call "Our Father." We too may recognize the presence of "the living God" among us by His word, which He still causes to be perpetually proclaimed among us; by His providential dealings with each one of us personally; by His living, quickening Spirit; by His dealings with the nations of the earth; and by the progress of the kingdom of Christ in the world, more particularly by the successes of modern missions. Before the hosts of God's Israel to-day is not some empty name which has lost its power to inspire His foes with terror and His followers with the consciousness of victory, but the living, loving, ever-victorious Lord, who was dead and is alive forevermore and to whom has been given all power both in heaven and in earth. Draw on this power by prayer in faith. It has been pre-engaged for us. "Whatsoever ye shall ask the Father in my name, He will give it you," John 16 : 23.

He will without fail drive out . . . the Canaanites, v. 10. God is still sifting out the peoples. Those nations that honor Him and obey His will and does honor, sometimes by making them the scourge of wicked nations.

Those that despise Him are going to the wall. Shaken Spain, and flippant France and decadent Austria are weakening to-day. The warning is plain to us—our own new land—to shun the sins which are driving them out and to seek after that "righteousness which exalteth a nation."

The ark of the covenant . . . passeth over before you, v. 11. The pillar of cloud ceases to be their guide, but they are none the less surely and safely led. It is the ark in which was hidden the "testimony" of the Lord which is their guide now. God's methods of guidance change from time to time; but He never fails to guide. The word of His testimony is still to lead us on and mark out our pathway. Men may see it from different angles in different centuries; new methods of interpretation may be applied to it causing new light to break forth from it, or threatening sometimes to obscure its clear bright shining, but it remains the Word of God which liveth and abideth forever, and which is a lamp to men's feet and a light to their path.

The priests bearing the ark . . . before the people, v. 14. Ministers of the Christian religion, office-bearers in the Christian church, and Sabbath School workers, are the natural leaders of God's Israel to-day. It is not their place to watch the drift of religious opinion, and then follow in its wake, like political opportunists. It is theirs to lead the van in thought and effort. They should be able to stand firm on dry ground, giving no uncertain sound as to the way of life or the duty of the hour. They should be foremost in zeal, in holiness, in self-denial, in victory over the world, the flesh and the devil. If it be the duty of the office-bearers to lead and of the teachers to teach, it is equally our duty to follow and to learn. We have all much need to pray for a humble and teachable spirit and for grace to follow in the appointed way. Even in the first generation of Christians, it was necessary to warn men to be "swift to hear, slow to speak" (James 1 : 19), and the same apostle added, "My brethren, be not many masters, knowing that we shall receive the greater condemnation," ch. 3 : 1.

The people . . . passed clean over Jordan, v. 17. Between us and every new and higher good, every great material acquisition, every great intellectual acquirement, every great spiritual gain, every new stride forward and upward, every long step towards the conquest of our promised land, even between

us and our heavenly home, lies some rolling, threatening, interposing Jordan of difficulty. It is there not to bar our entrance or stay our progress, but to develop new qualities of perseverance and trust and to give us new experiences of God's power and love, that we may be strong to go on.

POINTS AND PARAGRAPHS

Happy is the people that has God-fearing rulers, v. 9.

The army of the living God may be outnumbered, but can never be overcome. v. 10.

God is supreme. His empire embraces "all the earth." No nation may disregard Him and remain scathless; and none seek Him in vain. v. 11.

The nation as well as the individual should honor God. v. 12.

The Creator of the world can surely control its forces. v. 13.

Faith proves itself by action. v. 14.

Difficulties overcome become bulwarks of faith. v. 15.

The will of God makes of barriers gateways, to the obedient. v. 16.

Past deliverances should inspire with courage for future dangers. v. 17.

He that will enter into the promised land on high must also be up early and waste no time, otherwise he will not reach it.—Starke.

Here is a word for ministers and teachers: "If those who are to be mere spectators of the great works of God should first sanctify themselves, how much more have those need of sanctification whom God will employ as His servants for the performance of His work.—Hedinger.

While we make God's precepts our rule, His promises our stay, His providence our guide, we need not dread the greatest difficulties we meet with in the way of duty.—Matthew Henry.

The heart melts and the courage flees when one is face to face with great difficulties and dangers and knows not "the living God." Every new experience in life, every doubt dispelled, every obstacle overcome, every danger braved, every deliverance experienced, should increase our knowledge of and

dependence upon and submission to "the living God."

If the Jews had failed the world would have been lost. The true religion would have vanished, the mission of Christ would have been impossible. In these contests, on the fate of one of these nations of Palestine, the happiness of the human race depended.—Dean Stanley.

Teachers and preachers require to be models of courage and constancy. They are the officers in God's army. Their place is ever in the van-guard, and it is a sad thing when in the hour of battle the officers are "outstripped in self-denial, in courage, in dash and daring by the common soldiers."

"As Israel went dryshod through Jordan, as Daniel passed in and passed out of the den of lions, so God's people pass unharmed through many a danger. When thou comest to the dreaded difficulty, be it what it may, thou wilt find that because His feet have been dipped in the brink, it has dwindled in its flow. Its roar is hushed; its waters are shrunken; its violence is gone. The iron gate stands open. The stone is rolled from the sepulchre. The river bed is dry. Jericho is within reach."

They must follow the priests as far as they carried the ark but no further. So we must follow our ministers only as they follow Christ.—Henry.

Psalm 114: 8, 5 commemorates this deliverance:

"The sea saw it, and fled;

Jordan was driven back . . .

What aileth thee, O thou sea, that thou fleest?

Thou, Jordan, that thou turnest back?"

When Cortez landed on the shores of America with his army for the conquest of America, he burned his ships behind him. There was no retreat. So Cæsar in his com-

mentaries tells us that the Helvetii, when they migrated, burnt up everything that they could not take with them. Houses, villages, crops, everything that could hold out to them any inducement to turn back from whatever obstacles or foes they might encounter, were given to the flames.—Peloubet.

Light from the East

The waters rose in a heap. It is legitimate to enquire if this occurrence might have been produced by God through a landslide in some narrow gorge further up the river. The following incident is recorded by the Arab historian, Nowairi: The Sultan Beybars I. of Egypt wished to transport an army across the Jordan and began the construction of a bridge, the remains of which still exist near Damieh, probably the ancient Adam.

One of the piers gave way owing to the river being in full flood. While they were trying to repair it on the night of Dec. 7th, 1267, the channel of the river suddenly ran dry. The defects in the piers were hurriedly strengthened and at the same time mounted men were sent up the river to ascertain the cause. They found it dammed by a lofty mound which had fallen into it. The water spread itself over the valley, above the block gorge and was held back from midnight until the fourth hour of the day. Then the water broke up the earth which had fallen into the channel and swept it away. If such an occurrence took place when the Israelites crossed, and several miles of the bed were dry, the crossing need not have taken long. The miracle in that case would be the providential arrangement of time and place.

TEACHING HINTS AND HELPS

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

For Bible Class Teachers

AN ANALYSIS

We have here an account of a wonderful work of God, a stupendous miracle, something wholly out of the ordinary course of divine activity, aside from what are called natural laws. We may regard it in the following aspects:

1. *The miracle predicted and its purpose stated*, vs. 9-13. (a) Joshua, the warrior and successor of Moses, assumes the role of prophet. He acts as the mouth-piece of God to the people, bids them come near and listen to the words of the Lord their God regarding what He is about to do in their behalf. (b) One purpose of the miracle predicted was to open a highway through Jordan by which Israel might pass into possession of their promised inheritance. But this was not all. It was to serve a higher spiritual purpose, viz., to penetrate their fickle hearts with the abiding conviction, "the living God is among you, and He will without fail drive out from before you the Canaanites" etc., v. 10. What the church of to-day needs is a deep sense of an omnipotent, ever-present God, who constantly touches and moves the secret springs of all things.

2. *The miracle performed.* (a) The hearts of the people were divinely touched and moved to obey the words of Joshua. They "removed from their tents, to pass over Jordan" (v. 14), while as yet there was no way open to do so. They walked by faith, not by sight, and God never fails those who obey His word by the mouth of His servants. Hence (b) In literal fulfilment of what was foretold, when the ark, the symbol of the divine presence, borne by the priests, approached the brink of Jordan, its rushing current was at once arrested, and the way opened for the redeemed of the Lord, vs. 15, 16. (c) Special prominence is given to the presence of the ark and the ministry of the priests. "They stood firm on dry ground in the midst of Jordan" v. 17. Their dauntless presence in the place of danger would strengthen the timid and wavering and thus secure their safety. God employs men of like passions with ourselves for our eternal advantage. The priests, at this juncture in Israel's history, must lead, must go forward, and then God puts forth His hand and divides the flood of Jordan, v. 13. So the preachers and teachers of truth in our day must not be lagging behind. They should be men of faith, courage and action. They should be found wherever there is peril, difficulty and danger. When Christians of

this type lead, the rest follow, and God makes their efforts effective.

3. *The miracle commemorated.* Those who passed between the watery walls in the bed of Jordan must have been deeply impressed by what God did for them. But memory is treacherous and the human heart deceitful. Hence the special means here employed to perpetuate the sense of God's goodness. (a) Twelve men were selected, one from each tribe, to act as representatives. Why was this? To express the unity of the nation as the people of the Most High. This spirit of unity is essential to godliness. The Saviour prayed "that they all may be one", John 17: 21. Paul said, "Mark them which cause divisions" Rom. 16: 17. Where there are divisions, racial or religious, the Lord's work is marred. (b) The twelve men took up each a stone "out of the midst of Jordan, out of the place where the priests' feet stood" and made them into a cairn to "be for a memorial unto the children of Israel forever," ch. 4: 7. They would ever be visible reminders of what the Lord had wrought. More than this, they were to be used as object lessons for the young in coming generations, ch. 4: 6, 7. So now, when the Lord's supper is observed, the young should be taught its meaning, that it commemorates infinite love for sinful men, that it speaks of the past and of the future, that we do this "in remembrance" of Him, of the Christ of God, "till He come."

For Teachers of the Boys and Girls

The scholars will have many questions to ask before the lesson is over, for there are wonderful things recorded here. Prepare them for the great workings of God's power by having them mark some great facts: (a) These were God's own people; He had called them as far back as Abraham, centuries before; (b) He had snatched them out of Pharaoh's grasp and brought them through the Red Sea; (c) He had held them so dear as to give them forty years of discipline; (d) He had a hundred times promised them that the land of their fathers, where Abraham and Isaac and Jacob were buried, should be restored to them.

They are now at last on the borders of

that land. Is it like Jehovah to fail them? Is anything too hard for Jehovah, in bringing them in? As solid facts we have here:

1. *A wonderful prediction and promise.* Picture the look of awe and the reverential tones of the great soldier in v. 9. He honors himself by thus honoring God. Measure, if you can, the great end to be accomplished by what was to happen. It was not merely that the gates to Canaan were to be opened, but a sign was to be given that victory should be theirs in the years to follow, v. 10. "In this sign we conquer," was blazoned beneath the cross on the flag of the Roman Emperor Constantine. This deliverance at Jordan would be ever a banner for cheer and victory. Sketch the programme—do not work out all the details, or vs. 14-17 will be forestalled. The ark—wherefore called "the ark of the covenant"?—at the head of the hosts; and wherefore so? The twelve representatives. The priests marching steadily forward, "up against" an overflowing river. And the marvellous promise of the dividing of the waters.

2. *An equally wonderful fulfilment.* Behind every promise of God stands God. (See 2 Cor. 1: 20.) Many faults and shortcomings had these people of God—and who has not?—but that day, at any rate, faith triumphed. What a fine long sentence verses 14-16 make; and it is none too long for the magnificent scene which finds its climax in the closing words of the sentence. Have the class read it together, every word of it, and then make all the steps stand out each one by itself. Do not allow the scholars to draw you off into profitless discussion. Answer their questions, but carry them on until "all the people" are passed "clean over Jordan." What a God to know about, mighty and merciful! How easy it should be to go where He bids and follow where He leads!

Some Test Questions

- What time fixed for the crossing? (ch. 1: 11.)
- What preparations then ordered?
- How many spies sent over?
- What did they discover?
- How did they escape?
- Where do the people now camp?
- What commands regarding the ark?
- Regarding their persons? (ch. 3: 5.)

What are the people summoned to hear?
 What promise as to the passage of the river?
 Of what would this be a sign?
 What really happened?
 How long a stretch of the river bed laid bare?
 What is the Golden Text?

Prove from Scripture

That God's mercies should be remembered.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The alarm of Jericho. (ch. 2.)
2. The crossing of the river.
3. The memorial stones.

The Catechism

[For Examination in Doctrine in the General Assembly's Teacher Training Course, see p. 423.]

Ques. 44. *The Preface—what it teaches.*
 "The Commandments were given originally as the basis of the covenant into which Jehovah entered with Israel." (Salmond.)
 See Ex. 34 : 27, 28; Dent. 4 : 13.

In this, as in every covenant, there were two parts, God's part and the people's part. He gave them many great promises; they were required to fulfill the condition of obedience.

The words of introduction set forth the reasons for the obedience required. They are still binding. We have here a statement of the threefold ground on which God claims obedience.

We ought to obey, first, "because God is

the LORD." The name LORD is equivalent to Jehovah. It is the name which signifies that God has entered into covenant with His people. It is the name by which He made Himself known to Moses when He was about to accomplish His redeeming work on behalf of Israel (Ex. ch. 3.) All God's promises are suggested by this name and bind us to loving obedience.

The second reason why we should obey is that the LORD is "our God." He has entered into fellowship with us, taking us for His own people, and giving us Himself as our richest inheritance.

The third reason is a climax : God's claim upon our obedience has its strongest foundation in the fact that He is "our Redeemer." In the Old Testament, this title is applied to Jehovah occasionally in the Psalms (19 : 14 ; 78 : 35) and elsewhere, but most frequently in Isaiah (41 : 14 ; 43 : 14 ; 44 : 6, etc.). The New Testament brings out the full and final meaning of the name, when it shows us Christ as the One through whom Jehovah redeems us from the curse of the law (Gal. 3 : 13), the bondage of the law (Gal. 4 : 5), the power of sin (Rom. 6 : 18), a "vain conversation" (1 Pet. 1 : 18, 19), all iniquity (Tit. 2 : 14), from all that is meant by "this present evil world" (Gal. 1 : 4).

"Therefore we are bound to keep all His commandments."

FOR TEACHERS OF THE LITTLE ONES

Links—Use sand tray or blackboard as in last lesson. Joshua standing listening to the words spoken by God. He has a great work to do : he must be brave. Recall lesson.

Introduction—Speak of "keepsakes." A lady gave a gold dollar to a little boy in a hospital to "keep in mind" her visit to him. Draw outline of a monument. The children may know of one built to "keep in mind" some one who had done some great deed, or something great that had happened.

See! we are drawing a pile of twelve stones. This is a monument like God told the children of Israel to build when they got across the Jordan.

Closed gates—In Norway, as



Crossing the Jordan

tourists drive along the roads in the queer two-wheeled carts drawn by sturdy little horses, every here and there they come upon a closed gate. Must they stop? Can they go no further? See! just as they reach the gate it flies open and a number of children's heads appear, who often throw bunches of beautiful wildflowers into the carriages and expect pennies to be thrown in return.

Lesson thought—I need God's help.

Lesson—The people of Israel had come to the gateway to the promised land. It was closed. (Explain about the impassable Jordan.) How do we cross a river? They had no boats nor bridges, but Joshua knew that God would "open the gate" and let them through. Tell the story, picturing vividly the procession, the waters dividing, the safe crossing.

At the beginning of their journey God helped them through the Red Sea, just as He now, at the end, helps them through Jordan.

Stones of Remembrance—Describe the twelve men obeying God's commands (ch. 4:2-3,) returning to the midst of Jordan, each picking up a great stone and bearing it upon his shoulders to the place where the rest of the

people were encamped. God said that their children would some time ask, "What mean ye by these stones?" The reply was to be, v. 7. That is why we have drawn this picture of the pile of stones, so that you will remember that God helps His people through all their trouble.

Our Memory Stones—Use practical illustrations. Has God brought you safely through sickness? On this stone write, "God made me well." Did you fear something or some place? Write, "God kept me safe." (Tell the twelve memory stones.)

God not only "opens the gate" but gives as many blessings. "What shall I render unto the Lord for all His benefits?"

The Greatest Compliment—"I was one day," said Lord Shaftesbury, about to cross a crowded street in London. A little girl stood all alone, much puzzled how she was to get over. At last she came to me, and looking timidly up in my face, whispered, "Please, sir, will you lift me over?" "And," Lord Shaftesbury adds, "that little child's faith was the greatest compliment I ever received." It is the "greatest compliment" we can pay to God to trust Him and ask His help. He loves to be "enquired of" by His people (Ezek. 36:37).

BLACKBOARD REVIEW

SURE
SAFE
SATISFIED

A very effective review for those who can draw, would be to make hasty sketches (1) of the approach of the hosts to the river bank; (2) of the crossing, the priests, with the ark, quietly standing in the river bed—the roaring waters far above, and the people flocking over dry-shod; (3) then of the river flowing in its place again, and the tents pitched on the other side. The above lettering will, however, serve to bring out the point. The priests and people were SURE of God: they had had many a proof of His grace and power, they trusted His word; and so the priests marched to the river brink expecting it to divide, and stood still in the river bottom without fear, and the people followed. They were SAFE, because God was nigh (the Golden Text). And how abundantly SATISFIED, when at last, for their whole lifetime wanderers, they now found themselves within the promised land. It is when by faith we are sure of God that we are safe from evil, and satisfied in His kingdom and His love.

Lesson III.

THE FALL OF JERICO

October 19, 1902

Joshua 6: 12-20. Study Joshua 6: 8-20. Commit to memory v. 20. Read Joshua 5: 13 to 11: 23.

12 And Joshua rose early in the morning, and the priests took up the ark of the Lord.

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

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

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

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

Revised Version—1 The: 2 The priests blowing have devoted it, ye take of the devoted thing; 3 So 4 When; 5 That; 6 And.

GOLDEN TEXT

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

DAILY READINGS

M.—Joshua 5: 10 to 6: 17. The divine Captain.
T.—Joshua 6: 8-20. The fall of Jericho.
W.—Joshua 6: 21-27. Destruction of Jericho.
Th.—Deut. 7: 1-10. Judgment against idolaters.
F.—2 Chron. 14: 8-15. Trust in God.
S.—2 Chron. 20: 14-25. Not by might.
S.—Isa. 25. A song of praise.

CATECHISM

Q. 45. Which is the first commandment?
A. The first commandment is, Thou shalt have no other gods before me.
Q. 46. What is required in the first commandment?
A. The first commandment requireth us to know

17 And the city shall be accursed, even it, and all that are therein, to the Lord: only Rahab 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 yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

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

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

with the trumpets as they went: 3 Devoted; 4 When; 5 should ye make the camp of Israel accursed; 6 Holy; and acknowledge God to be the only true God, and our God; and to worship and glorify him accordingly.

TIME AND PLACE

Early in April, B.C. 1451, or according to others B. C. 1251: two or three weeks after the events of last lesson; around and within Jericho, a city in the plain on the west side of the Jordan.

LESSON PLAN

I. A City Warned, 12-14.
By the strange procession during six days.
II. A City Doomed, 15, 16.
By the certain judgment of God.
III. A City Destroyed, 17-20.
By the miraculous overthrow of its walls.

LESSON HYMNS

Book of Praise, 16 (Ps. Sel.); 263; 250; 262; 583; 256.

EXPOSITION

Connecting Links—The effect of the miraculous crossing of the Jordan on the people of the land was to strike them with terror. So the children of Israel were permitted to enter unmolested and set up their encampment at Gilgal (ch. 4: 19), where they renewed the covenant with God by the rite of circumcision and observed the passover, 5: 2-10. The manna now ceased, as they entered the land in the harvest time, v. 11. Then, for the encouragement of Joshua and the people to go on with the conquest, a heavenly messenger with a drawn sword in his hand appeared, announcing himself as "captain of the host of the Lord," vs. 13-15. The inhabitants of Jericho in fear closed their city gates, but by direction of God the Israelites encamp before the city and receive orders for its capture, 6: 1-7.

Verses 8-12 show how Joshua reported exactly the command of God to the people, and how carefully they obeyed, though it

might seem the height of folly to attempt the capture of a fortified city simply by marching around it in a prescribed



Trumpet of Ram's Horn

way. At the head of the procession were to march in silence the *chalutz* or "selected troops", followed by seven priests blowing on rams' horns, or curved trumpets of metal in imitation of the ram's horn. Then came the ark of the covenant followed by the *measseph* or "massed troops" of Israel. It was not a battle array, but a religious service, and when they marched around the city, they returned to Gilgal, their religious centre for the time being.

I. A City Warned, 12-14.

Vs. 12-14. *Early in the morning.* The march began early, because in that hot climate in the harvest season the opening of

the day is the best time for marching or for work. With precision the commands of God were carried out. For six days the apparently fruitless marching was kept up. Yet every one of the apparently useless circuits was necessary in the divine plan to test the faith and perseverance of the people and train them in obedience to God for the conquest of the land.

II. A City Doomed, 15, 16.

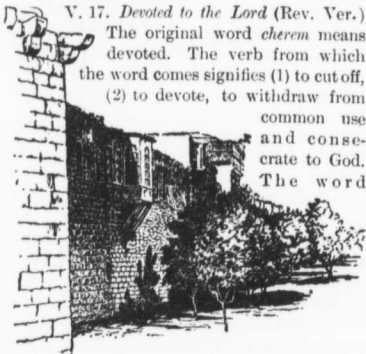
V. 15. *The seventh day.* This day, a long continuance of the processional worship was required. *The dooming of the day;* earlier even than on the previous day. There was more to be done and the issues of the day were more momentous. *After the same manner.* There is no hint that they wearied of the apparently ineffectual, monotonous iteration. *Seven times;* on each of the six days but once, on this day, seven times.

V. 16. *The seventh time.* Seven is a sacred number in Scripture, that is, a number which God attached to certain things of sacred import. *Joshua said unto the people, Shout.* In accordance with God's appointment, v. 10, they are to use the appropriate signal of victory. *For the Lord hath given you the city.* There could be no possibility, therefore, of mistaking the miraculous character of the event. Nor could they fail to see in it the beginning of the fulfilment of the promise to Joshua, ch. 1: 3.

III. A City Destroyed, 17-20.

V. 17. *Devoted to the Lord* (Rev. Ver.)

The original word *cherem* means devoted. The verb from which the word comes signifies (1) to cut off, (2) to devote, to withdraw from common use and consecrate to God. The word



House on City Wall; from Photograph (Peloubet's Notes)

itself is used actively and passively. In its active sense it means the devotement of anything by Jehovah, His putting it under a ban, the result of which is destruction. (Compare 1 Kings 20: 42; Isa. 34: 5; Zech. 14: 11.) Used in a passive sense it denotes the thing devoted, doomed, laid under the ban, that is, devoted to Jehovah without the possibility of being redeemed. (Compare Lev. 27: 21, 29.) The word is here used in its passive sense. (Compare Ch. 7: 1; 1 Sam. 15: 3-8.) The term implies an entire separation to the Lord: if of material property, by consecration to His service; and if of persons, to death. *Only Rahab shall live;* a special exception to the general *cherem*. *Because she hid the messengers,* ch. 2: 4. There is no apology for her past life, but it is implied that she has repented, and become a worshipper of the God of Israel, Heb. 11: 31.

Vs. 18, 19. *In any wise.* Thus the command that follows is emphasized. *Keep yourselves from the accursed thing.* The meaning has been thus expressed, "Only do not take of the *cherem*, and put the camp of Israel to *cherem*," Deut. 7: 25, 26. Professor Willis J. Beecher has pointed out that the *cherem* was to be utterly destroyed, if destructible, to put it beyond the reach of any but God, but if not destructible, it was to be devoted to God's use in worship. Hence the silver and gold and other metals which could be purified were to be reserved for the treasury of the Lord, while the people and the animals were to be slain. Thus at the outset God showed Israel that the conquest was not to be a plundering expedition, but the carrying out of divine judgment against the inhabitants of the land because of their sin. At the same time Israel received a most impressive warning against repeating the sins of the Canaanites.

V. 20. *When the people heard the sound of the trumpet and . . . shouted with a great shout.* The shout of the people answering to the priests' bugle blast, was to be the signal for the forth-putting of the power of the Almighty. *The wall fell down flat.* It is a curious fact worth knowing that recent discoveries have shown the ancient walls of Jericho to have been made of mud bricks. A

writer thinks there are possible traces still of the very wall that fell before the Israelites. "No hand of man interposed to bring about this catastrophe, no merely natural causes precipitated the fall; by faith, as the author of the Epistles to the Hebrews declares, 'the walls of Jericho fell down,' Heb. 11: 30." (Maclean.) The defences of the city fell, so that the people were thrown

into a panic of helplessness, and the children of Israel, entering in *every man straight before him*, slew them and destroyed the city. This shows the meaning of the vision of Joshua (ch. 5: 13), and was fitted to teach the people that success in the conflict would depend on their fidelity to God and avoidance of contamination with the sins of the land rather than upon their own valor.

APPLICATION

Early in the morning, v. 12. God is pleased to see us take up the duties He has assigned to us not only in faith and with submission to His wise will, but also with alacrity and promptness. How unworthy of His condescension in pointing out our tasks and the grace He has offered to give for the performance of them, is the tardiness and even unwillingness with which we turn to unpleasant or painful and difficult tasks. We are slow to learn the lesson of the Psalmist-prophet who said, "Lo, I come . . . I delight to do thy will, O my God," Ps. 40: 7.

The seven priests bearing the seven trumpets of rams' horns, v. 13. The means appointed were utterly inadequate and disproportionate to the end aimed at. Their efficacy lay alone in that they were appointed by that God who makes no mistakes, and who has often in the history of human affairs the more revealed His glory by choosing the weak things of this world to confound the mighty. In His hands a Moses influences human history more than did all the dynasties of Egypt and Assyria. He chooses a few fishermen of Galilee and they triumph "over all the might of kings and rulers; over all the influence of priesthoods and systems of worship enshrined in the traditions of centuries; over all the learning and intellect of the philosopher, and over all the prejudices and passions of the multitude." It still pleases Him by the "foolishness of preaching" to save them that believe. Those who announce His gospel are in themselves as weak and their preaching oftentimes appears as foolish and useless as the blast of a ram's horn before the ramparts of Jericho. And yet the same old miracle repeats itself, for the battlements of injustice and oppression and sin go down before the

proclamation of God's judgments, and sinners become alarmed and listen to the trumpet of the everlasting gospel of the grace of God proclaiming liberty to the captive and the opening of the prison door to them that are bound.

The armed men went before them, v. 13. God has marvellous modes of preparing His way and making straight His paths. Not once, but often, in history, not in ancient times alone, but frequently in the last two centuries, has He allowed armies and fleets to be the pioneers of the evangelist and missionary. He makes the very wrath of man to praise Him. It would appear that the Boxer uprising and the invasion of China by the allied armies is already being used by God for the speedier and more complete awakening of China to its need of the Gospel. Similarly the famine has spoken to India of its need of the Bread of Life. What is needed now is more missionaries—more consecrated servants of the Lord to follow, blowing upon the Gospel trumpets and bearing the ark of the testimony.

Only on that day they compassed the city seven times, v. 15. The silent marching of the six days were trying enough to faith and patience. This of seven times round the city at one stretch was more trying still. But God has always some wise end to serve when he keeps us waiting. Let us rest in the Lord and wait patiently for Him; in the end God's hand will be unmistakably manifested in the salvation of His people.

Shout; for the Lord hath given you the city, v. 16. No matter what our toil or planning may have been, the success of it belongs to God who giveth us the victory in life and over death. The victory of God's people comes ever and anon in some new

advance of God's kingdom in the world, some new truth revealed or apprehended, some victory of light over darkness, of righteousness over sin, of Christ over Satan. Every partial victory is an occasion for rejoicing and a presage and earnest of the final and crowning success.

Only Rahab shall live, she and all that are with her in the house, v. 17. God often shows mercy to a whole household for the sake of one faithful member. Even the humblest and unworthiest of those who cast in their lot with His people and aid in His work,

even to so slight an extent as the gift of a cup of cold water, shall in no wise lose their reward.

Every man straight before him, v. 20. In the great circuit of the hosts of evil by the forces of righteousness God places each man in the circumstances in life which determine his individual duty as to where he must resist and what he is bound to attack. What God requires is that every man so placed shall go straight before him, shall do the duty that is plainest and lies nearest to him and do it with his might.

POINTS AND PARAGRAPHS

Diligence and piety are a good combination. v. 12.

Confidence in God is better than trust in an army. v. 13.

Waiting has its place in God's plan as well as working. v. 14.

Divine delays are a test of faith, not a sign of failure. v. 15.

Religion has a place for enthusiasm. v. 16.

Learn how one can save a household. v. 17.

The danger of the successful is self-indulgence. v. 18.

Our possessions as well as ourselves belong to God. v. 19.

The believing church is the victorious church. v. 20.

Every carnal heart is a Jericho shut up; God sits down before it and displays mercy and judgment in the sight thereof; it hardens itself in a wilful security and saith 'Aha! I shall never be moved.' Doubtless these inhabitants of Jericho made themselves merry with this sight. Wicked men think God is just when He is preparing for their judgment—Bishop Hall.

"When Carey on his shoemaker's stool contemplated the evangelization of India, there was as great a gulf between the end and the apparent means as when the priests blew their rams' horns round the walls of Jericho. But Carey felt it to be a divine command, and Joshua-like set himself to obey it, leaving to God from whom it came to fur-

nish power by which the work was to be done."

So let it be. If God's own might
 Weird us for the coming fight,
 And strong in Him whose cause is ours
 In conflict with unholy powers,
 We grasp the weapons He has given
 The Light and Truth and Love of Heaven.

The man of power is the quiet man who never fusses or fumes, but reserves his voice for the decisive moment. The mother who has influence in the home is the soft-voiced, gentle-mannered, and self-contained. The potent man is the quiet man with reserve force.

It is the prerogative of faith to believe that the same law of Providence is ever in operation and that the rapidity with which some great drama is to be wound up may be as striking as the slowness of its movement was trying in the earlier stages. We cannot tell but before a year ends some grand purpose of Providence shall be accomplished, the death-blow given to some system of force or of fraud that has scourged the earth for centuries, or some great prophetic cycle completed for which Simeons and Annas have been watching. God hasten the day when on every side truth shall finally triumph over error, good over evil, peace over strife, love over selfishness and order over confusion; and when from every section of God's great but scattered family the shout shall go up "Alleluia: for the Lord God omnipotent reigneth."—Blaikie.

And at the end of time, when our Lord

shall descend from heaven with a shout and the sound of a trumpet, Satan's kingdom shall be utterly ruined, and not till then, when all opposing rule, principality and power shall be effectually and eternally put down.—Matthew Henry.

As we sign a postal order, "Received the above," before the money is placed in our hands, so faith praises God for blessings in advance.

Light from the East

Accursed—Is here something devoted to God for destruction and which cannot be used by man without bringing a curse upon him. A survival of the primitive custom is found in the taboo of Polynesia, which is a civil and religious interdict laid on persons

and things, by which they are made sacred and inviolable, and are withdrawn from common use for a time. In the ancient East, as a war was conceived to be a holy undertaking, it was not unusual to devote to the invader's god, or put under the ban the enemy and all things belonging to him. Anyone who took possession of a devoted thing became himself devoted to destruction. The reason for the solemn application of the custom on this occasion is manifest. If indiscriminate plundering had been allowed, it would have demoralized Israel and would have resulted in their easy defeat. Whereas the course followed was a moral training to them and a lesson of warning and ethical import to all the nations of Canaan.

TEACHING HINTS AND HELPS

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

For Bible Class Teachers

AN ANALYSIS

The events which immediately preceded the fall of Jericho are recorded in ch. 5: 13-15. "The Captain of the Lord's host," "the Son of God," "the Captain of their salvation" (Heb. 2: 10), appeared to Joshua and instructed him how to accomplish the destruction of the city, 6: 2-5. Joshua repeated this message to the priests and people, 6: 6, 7. Then follows our lesson, which tells how the divine instructions were carried out.

1. *The means employed for the overthrow of Jericho.* To human reason they seem to have been: (a) Most unpromising and unfit to accomplish the end aimed at. A silent daily march of armed men during a whole week round the city! Not a blow to be struck, not a missile to be hurled against its strong walls, not a word to be uttered, v. 10. These were their marching orders. This seemingly useless procession was accompanied by the ark of the covenant and seven priests blowing upon trumpets of rams' horns, v. 8. Upon the seventh or Sabbath day, the day of rest, this unique march was repeated seven times, and at the signal by Joshua a unanimous shout rose from the

whole army and mingled with the blare of trumpets. (b) This was God's method, to show that victory was of Him, and not by human skill and prowess. He connects great issues with seemingly inadequate and even utterly inappropriate means. The means are nothing, the power behind them is everything. It is thus that foolish things confound the wise and weak things the mighty, 1 Cor. 1: 27. (See also 1 Sam. 17; John 9: 6, 7.) A handful of Galilean fishermen, backed by Christ's promise, "Lo, I am with you always," turned the world upside down.

2. *The faith exercised by Joshua and his army.* They must have felt that the marching and blowing of trumpets and shouting were in themselves vain and useless to shatter the strong walls of Jericho. But faith has higher functions than mere feeling. Not much is accomplished by creatures of impulse; but all things are possible to him that believeth, Mark 9: 23. Why is this? Because faith unites us with Almighty God, and thus His strength is manifested in our behalf, and "made perfect in weakness," 2 Cor. 12: 9. In this manner we may remove mountains and destroy citadels of wickedness. (See Heb. 11: 33 etc.)

3. *The patience and self-control manifest by the Israelites.* (a) This absolute silence and monotonous tramping round the city under

rigid restraint from all hostile action, bearing arms and making no use of them, must have been most irksome. (b) And why this protracted delay? Seven long days spent in what must have seemed to impetuous warriors doing nothing. It was necessary that the trying of faith should work patience, and that "patience should have her perfect work" (James 1:3, 4), in order to succeed in the great campaign before them. And this discipline was specially needed by a people who had long shown themselves to be fickle, fretful, rebellious. We all need to learn to "wait upon the Lord." We are too prone to ask unbelievably, peevishly, "Where are the signs of His coming. Why are not the nations converted at once?"

4. *The reward of faith and patient self-control.*

(a) The reward of faith and patience is largely realized in the spiritual profit of those who cultivate these virtues. In addition to this, in the case of Joshua and the people, the hostile city was overthrown and the way opened to the conquest of all Canaan.

(b) In the case of Rahab the faith of one saved whole families, v. 23. It was so with Noah. His faith saved himself and all his family from the flood. Rahab's faith and its issue deserve to be emphasized as typical of the place taken in the history of the church by believing, godly women. Let us have faith in God under all circumstances, and let us often breathe the prayer, "Lord, increase our faith."

For Teachers of the Boys and Girls

In the lesson of last Sabbath we had an instance of safety through trust. It is appropriately followed by an instance of victory through faith. A review of the previous lesson is a good preparation for this second manifestation of the virtue of calm, unflinching reliance upon God. Priests who could stand still in a dry river bed, with the sound of the raging floods above them in their ears, and people who could pass over without haste, were ready, one would say, for almost any demand upon their faith.

1. *The new demand had high warrant.* To go no further back, read ch. 5:13-15, and then this promise of ch. 6:2. It came direct from the great Captain of salvation. It

stands in the same class as that command of His in Matt. 28:19, 20.

2. *The various steps were made clear.* God does not try His servants beyond reason. Here is a lofty act of faith required. But the steps are made easy. Priests and people are told just what they shall do. It will interest the class to have it worked out under the heading "Plan of Campaign": verses 3-5 supply the material, and also (besure to pick them out) two great promises.

3. *Joshua, wise general as he was, made complete preparation.* Impulse may be and is good on occasion; but when there is stern work to be done, well-planned preparation is what tells. Witness Lord Kitchener's successes in the Sudan and in South Africa. It was thoroughness in previous preparation that brought about the results. No church, Sabbath School, religious organization of any sort, will "run" itself. Good planning is half the battle.

4. *The appointed programme was carried out to the letter.* It required faith to arrange it. It required faith multiplied to carry it through. Try to imagine how much it cost Joshua, the priests, the soldiers, the people, to go through the apparently senseless parade day after day. Picture the suspense of the seventh day, which almost made hearts stand still. But faith triumphed.

5. *And the victory was complete,* v. 20. It brought these three great gains, at least: God's promise was made good; evil men who had long deserved punishment were destroyed; a place was found for God's people.

6. For the destruction and consecration of the spoils, and for Rahab's faith and deliverance, See Exposition and Light from the East.

Some Test Questions

At what season was the crossing of the Jordan by the Israelites?

When did the manna cease?

Describe Joshua's vision?

What promise given him?

What instructions, in detail?

What did Joshua do?

Describe the order of the march for the first six days, and what was done.

On the seventh day.

What was the result?
To whom was the city and the spoil to be devoted?

What was the object of this?
What to be destroyed, and what spared?
What fate on those who should disobey?
Tell the story of the sparing of Rahab.

Prove from Scripture

That God sometimes uses strange means.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. Describe the taking of Jericho.
2. Faith and its victories.
3. How one person may save a household.

The Catechism

Ques. 45, 46. *The first Commandment, and What it Requires.* The first Commandment assumes that men will worship some being or beings. It does not present a choice between the true God and no God, but between the true God and false gods. Similarly, Joshua called the people to choose whom they would serve (Josh. 24: 15) and Elijah summoned his nation to follow God or Baal, 1 Kgs. 18: 21. So Jesus also said to His disciples, "Ye cannot serve God and mammon," taking for granted that they would serve one or other.

The duty here laid down is to recognize

Jehovah as the true God. This recognition includes (a) the knowledge of who or what Jehovah is. We must know Him as Creator, Preserver, Governor and Redeemer. (b) It also includes faith. We must believe that God exists and that He is what He reveals Himself to be. We must believe that we are His creatures and children. (c) Again, confession is included in the recognition of God. Confession is made not only by accepting a creed, but also by acts of worship, such as praise, prayer and thanksgiving in public and private. All this is required in the first Commandment, and failure in any of these particulars is condemned by it.

The duty enjoined in this Commandment is man's highest duty. Christ declared it to be the "great Commandment in the law," Matt. 22: 37, 38. Reason teaches that love and reverence to the highest and best Being in the universe are the highest duty of all rational creatures. Nothing can ennoble and elevate the soul like fellowship with the Holiest.

Obedience to this Commandment is the foundation of morality. Experience teaches that where people forget God and the claims of religion, the moral law is trampled under foot. The inspired apostle (Rom. ch. 1) declares that when men although they "knew God" did not glorify Him as God, He gave them up to vile affections.

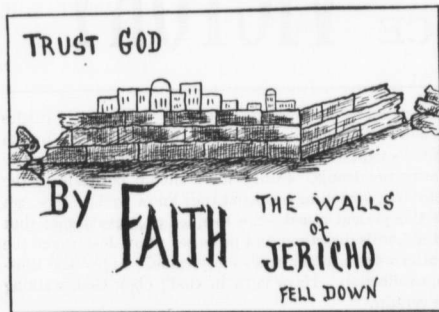
FOR TEACHERS OF THE LITTLE ONES

Links—Use sandtray or blackboard as in last lesson. The children will tell you where to place the tents now. They will tell you how the children of Israel got over the Jordan.

Recall lesson.

Lesson Thought—We should trust God.

Lesson—Are all dangers passed? No! See! We'll make a big circle. This is a city with a high wall around it—Jericho. They must conquer the cities as they go along. Nearly all children have played at "warfare." It may be building snow "forts" or making sand "forts" by the waterside. The principle of attack and defence therefore will not be difficult to explain.



The Fall of Jericho

Some of the older children will remember in the South African war how the soldiers marched on Pretoria and entered and took possession of the place in the name of our Queen. Begin lesson story at chap. 5 : 13. They were to have a greater Captain than any of our heroes. "The Captain of the host of the Lord"—God's way of telling His people that He would fight for them. Surely they will be brave now! God gave them many enemies to fight, and troubles to bear, to see if they would trust and obey Him and be ready to own and enjoy the land He had promised them.

A set of blocks used on a table or on a board on the lap will illustrate the walled city. Tell the experiences of the two spies sent by Joshua. Tell of the woman who hid them (ch. 2), of their escape, of the scarlet thread that was to be the sign of safety for her and all her family.

Trust and Obey—Word has reached Jericho that the Lord had made a path through Jordan and His people are marching upon their city. They are seen coming. All are afraid. They get inside the walls. The gates are closed. No one can go out nor come in. Describe the way the soldiers might climb up the walls and break them down and fight and enter the city. What

strange orders the great Captain has given: how difficult to obey, vs. 3-5. Picture the great procession silently, solemnly marching according to God's orders. At night they go to their tents. No sign of the walls falling! Do they say, "Let us go and pull them down; this way is no use?" No! Next day and next and next and next and next they march. On Sabbath (it seemed like an act of worship rather than work) they are up early and around and around the great procession moved—SEVEN TIMES—Listen! What a shouting! See!

Golden Text—The walls fall! Repeat Golden Text.

The Lesson—Sometimes father and mother or teacher tells us to do something that we think useless. We should trust and obey. God still causes His people to do many things they do not understand. We must trust and obey God. Perhaps the little ones will understand more quickly and clearly than those who are older that "all things are possible to him that believeth."

God is very real to them. The unseen is visible, and they can sing heartily:

"Though hosts encamp around me,
Firm to the fight I stand;
What terror can confound me,
With God at my right hand?"

BLACKBOARD REVIEW

FAITH
OBEDIENCE

VICTORY

Scholars, or classes, might be selected a Sabbath beforehand to give the story of battles won by faith. They would include such as the battles with Amelek in Ex. 17; that of Joshua against the kings in Josh. ch. 10; David's fight with Goliath; and the scholars will find many more, and will take pride in repeating the details. (Much more should be made in the review exercise of the fondness of children for telling out what they know well.) Now, get from the scholars all the details of this present attack—the fortified city, every gate shut and barred, the wall inaccessible; the Lord's directions and promises; how Joshua and the people did as they were told; and after what manner the victory came. Apply the illustration to daily duty, to temptation, to affliction. Have faith in God; obey God, walking the paths He assigns, and victory is certain.

Lesson IV.

JOSHUA AND CALEB

October 26, 1902

Joshua 14 : 5-15. Commit to memory vs. 12-14. Read Joshua 14 ; Numbers 14 : 1-24.

5 As the LORD commanded Mo'ses, so the children of Israel did, and they divided the land.

6 Then the children of Ju'dah came unto Josh'ua in Gilgal ; and Ca'leb the son of Jephunneh the Ken'ezite said unto him, Thou knowest the thing that the LORD said unto Mo'ses the man of God concerning me and I thee in Ka'desh-bar'nea.

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

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

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

10 And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of

Revised Version—1 Concerning ; 2 Spake ; 3 Walked ;

Israel wandered in the wilderness ; and now, lo, I am this day fourscore and five years old.

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

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

13 And Josh'ua blessed him, and gave unto Ca'leb the son of Jephunneh Hebron for an inheritance.

14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the Ken'ezite unto this day, because that he wholly followed the LORD God of Israel.

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

4 And ; 5 It may be ; 6 And,

and glory to any other, which is due to him alone.

TIME AND PLACE.

The time was about seven years after the last lesson, B.C. 1444 or B.C. 1244. Gilgal was Joshua's capital near the Jordan. Hebron was twenty miles south of Jerusalem, in the midst of the beautiful plain of Mamre.

LESSON PLAN

I. A Promise Claimed, 5-9.

Which Moses gave to Caleb for his faithfulness.

II. A Task Undertaken, 10-12.

By an old man, with the vigor of youth.

III. An Inheritance Given, 13-15.

By a noble leader to a tried follower.

LESSON HYMNS

Book of Praise, 11 ; 66 (Ps. Sel.) ; 245 ; 535 ; 232 ; 238.

GOLDEN TEXT

Josh. 14 : 14. He wholly followed the Lord.

DAILY READINGS

M.—Joshua 14 : 5-15. Joshua and Caleb.
T.—Deut. 1 : 19-36. Promise for Caleb.
W.—Psalm 112. Blessing of godliness.
Th.—Psalm 18 : 19-30. Reward of the upright.
F.—Psalm 37 : 1-11. Confidence in God.
S.—Psalm 37 : 27-40. A righteous man's inheritance.
S.—Mark 10 : 23-31. Reward of true followers.

CATECHISM

Q. 47. What is forbidden in the first commandment ?
A. The first commandment forbiddeth the denying, or not worshipping and glorifying the true God as God, and our God ; and the giving of that worship

EXPOSITION

Connecting Links—The chapters which follow the last lesson give an account of the progress of the conquest. The leading events were the defeat at Ai (ch. 7) by reason of the sin of Achan, the subsequent capture of Ai (ch. 8), the erection of an altar on Mt. Ebal, with the responsive repetition of the blessings and the curses (8 : 30-35), the surrender of the cities of Gibeon (ch. 9), the defeat of the southern confederacy there (ch. 10), and the complete overthrow of the northern confederacy at Merom (ch. 11). Then the division of the land is recorded. First, the region east of the Jordan (ch. 12) ; directions are then given for the distribution of the land west of the Jordan by lot, 14 : 1-4. An incident at the beginning of that division is given in the lesson.

I. A Promise Claimed, 5-9.

V. 5. As the Lord commanded Moses, (Num. 35 : 2.) Very exactly did Joshua carry out the injunctions of Moses. The division of the land by lot was carried out under the

supervision of Joshua himself assisted by Eleazar the priest and the leaders of the people, vs. 1, 2.

V. 6. *The children of Judah came to Joshua* ; through their representative leaders. The request, therefore, was endorsed by the tribe. *In Gilgal* ; where the tabernacle stood before its removal to Shiloh. *Caleb*. Early in the wilderness wanderings Caleb became prominent, having been chosen with Joshua at Kadesh-barnea to spy out the land, Num. 13 : 6. He showed his fidelity to God in the rebellion of the Israelites there, Num. 14 : 6-9. *The Ken'ezite* ; a descendant of Kenaz, the son of Esau, Gen. 36 : 15. "The probabilities are that Caleb, or his father, had become members of the tribe of Judah by adoption." *The thing that the Lord said unto Moses*. Caleb reminds Joshua of the recognition of his services made by Moses, Num. 14 : 24 ; Deut. 1 : 36. He now prefers his claim to the promised reward. *In Kadesh-barnea* ; whence the spies were sent forth.

V. 7. *Moses the servant of the Lord.* This and the title of "Moses the man of God" in the previous verse show the high honor in which Moses was held. *Brought him word again as it was in my heart.* He stated the case just as it appeared to him, giving an honest and accurate description of the country, speaking the truth from his heart according to the best of his convictions.

V. 8. *My brethren;* the other spies associated with him. Joshua is expressly excepted by the closing words of v. 6. *Went up.* Canaan was higher than the desert. *Made the heart of the people melt;* disheartened them by an exaggerated report of difficulties,



Journeys of the Conquest (Illustrative Notes)

Num. 13 : 31, 32. *But I wholly followed the Lord.* Hence his courage and fortitude then and in old age.

V. 9. *Moses swore on that day.* "The oath of the great lawgiver is not mentioned either in Num. 14 : 23, or Deut. 1 : 36. Caleb pro-

bably quotes an express declaration of Moses, not recorded in the Pentateuch, but familiar to Joshua." (Maclear.) *The land whereon thy feet have trodden;* Hebron, where the Anakim filled the ten spies with terror. It was the richest region, but most strongly held by the native tribes.

II. A Task Undertaken, 10-12.

V. 10. *The Lord hath kept me alive, as he said.* The promise of God (Num. 14 : 30) had been fulfilled to him, as had His threatening against the unfaithful spies, Num. 14 : 23. He attributes his preservation to God. *These forty and five years.* God had delayed the fulfilment of the promise till he could enjoy it. These words would seem to have been uttered about seven years after the children of Israel entered the land.

V. 11. *I am as strong this day as I was in the day that Moses sent me.* Though he was eighty-five years old (v. 10) the Lord had maintained his vigor unabated, so that he was as fit for strenuous exertion or warlike enterprise as ever. *To go out and to come in.* "A proverbial expression for full activity."

V. 12. *Now therefore give me this mountain.* Not a single summit, but Hebron and the surrounding elevation. Hebron "is now called *El Khalil* or 'the friend.' It is situated in the hill country of Judah, about twenty miles south of Jerusalem, and is 2,600 feet above the Mediterranean. It is commonly reckoned one of the oldest of cities, having been "built seven years before Zoan in Egypt", Num. 13 : 22. The modern town occupies nearly the same site as the ancient one. *Whereof the Lord spake.* This promise was not general, but specific, referring to the district that he spied out long ago. *The Anakims—fearsome warriors,* Deut. 2 : 10—*were there and that the cities were great and fenced;* walled about. Though eighty-five years old Caleb is ready to enter into the conflict that filled Israel with fear at Kadesh-Barnea, Num. 14 : 1. *It may be, the Lord will be with us* (Rev. Ver.); a modest expression of willingness to leave the issue in the hands of God. A man of faith thus accepts a difficult task, sure, that by the help of the Almighty, his strong adversaries will flee before him.

III. An Inheritance Given, 13-15.

V. 13. *Joshua blessed him*; bestowed a blessing upon himself and prayed that God would bless his undertaking. *And gave unto Caleb . . . Hebron for an inheritance*; which he conquered. It afterwards became a Levitical city, a city of refuge, ch. 20 : 7.

V. 14. *Unto this day*; when the book of Joshua was written. *Because he wholly followed the Lord*; showed conspicuous fidelity in his obedience to God. This is repeated from vs. 8, 9 to illustrate the special principle upon which the life of this grand man was ordered. The original is very graphic, "Caleb filled after Jehovah."

V. 15. *The name of Hebron before was Kirjath-arba*; "city of Arba." "Hebron would appear to have been the original name of the city, and it was not until after Abraham's stay there that it received the name Kirjath-arba, after the conqueror of the city who led the thither Anakim to which he belonged, Gen. 23 : 2. It retained the name till it came into the possession of Caleb, when the Israelites restored the original name Hebron." (Keil.) *The land had rest from war*. The general public conquest conducted by the whole people was over; so the land could be divided amongst the tribes and families, and quiet and peaceful possession assured to all.

APPLICATION

They divided the land, v. 5. God knows the character of our inheritance, we only its superficial aspects. He knows future events, we only present appearances. He knows our true needs, we our foolish desires. He knows our life's mission, we our selfish aims. A woman, asked concerning a certain thing, said "I am pleased with what God pleases." "Yes, but if God should refer it to you what you would choose?" "Truly if God were to refer it to me, I would refer it to Him again." In this spirit Faber sang :

"Ill that God blesses is most good,
And unblest good is ill,
And all is right that seems most wrong
If it be His sweet will."

Thou knowest the thing that the Lord said unto Moses concerning me, v. 6. God never forgets anything, yet He delights in having us plead His promises in our prayers to Him. Forty-five years had now passed since God had made the promise to Caleb because of his faithfulness to what he felt to be true; the matter had perhaps faded out of the recollection of the multitude, yet God had not forgotten it. What a glorious and comforting thought this is! God's time may seem long to us, but His people can afford to bide their time, for it will come as surely as He sitteth upon the throne.

As it was in mine heart, v. 7. Caleb's report of the land was the minority report. Many men in similar circumstances would have made no report at all. They would have

cast their convictions to the winds so that they might be on the "popular side." But the matter was one of conscience with Caleb and he must remain true. It is always right to do right. This may seem to be a truism, yet it is very far from being universally acted upon. Men will frequently admit that a thing in the abstract is duty and then persuade themselves that, in the circumstances, they could not help themselves. But no circumstances can make that right which is in its own nature wrong.

And yet I am as strong . . . as my strength was then, v. 11. What a cheerful and vigorous man, "four-score and five years old," was this Caleb. When Moses was 120 years old "his eye was not dim, nor his natural force abated," Deut. 34 : 7. The aged Elijah, after three years and a half of famine could outrun the horses of Ahab's chariot, 1 Kings 18 : 46. God's promises for physical strength are as sure of fulfilment as any other. A man is immortal till his work is done.

Now therefore give me this mountain . . . Anakims there, v. 12. (See chapter 15 : 14.) We can only call that ours which we fight for inch by inch and wrest from the hands of the Anakim in our inheritance. God may promise it to us, but that promise is useless, if we will not draw the sword and conquer the land for ourselves. What a man wins by his own faith, fortitude and fighting—that, and nothing else he can call his own. No other person can make a man pure; he must by God's grace, make himself pure.

We shall receive the crown of righteousness only if we finish our course and keep the faith. *If the Lord be with me*, v. 12. But there is also God's part in the matter. Caleb did not say to Joshua, "Because I am as strong now as at forty, I can drive them out" or "if thou wilt be with me, I can drive them out." No, no, we can do nothing in our own strength but may humbly say with Paul, "I can do all things through Christ which strengtheneth me," Phil. 4 : 13.

Because that he wholly followed the Lord, v. 14. God may delay, as we think, in keeping His promises, but He will certainly do what He has said. God cannot lie. But His promises are all conditional upon our obedience. Unless we "wholly follow the Lord" we cannot expect or claim the fulfillment of God's promises to us. We must keep our part of the covenant, before God can keep His. His omnipotence is strangely bound up with our willingness.

POINTS AND PARAGRAPHS

It is best that the Lord choose our inheritance for us. v. 5.

The prayer has power that grips God's promises. v. 6.

We should always have the courage of our convictions. v. 7.

Double honor is due to those who follow God when others desert Him. v. 8.

Godliness begets manliness, v. 8.

Our glory and our boast should be the testimony of a good conscience. v. 8.

God often delays but never deserts. v. 10.

Godliness is profitable unto all things (1 Tim. 4 : 8). v. 11.

Best things cost. v. 12.

The Christian needs not to know failure. v. 12.

"God has His best things for the few
That dare to stand the test ;

God has His second choice for those
Who will not have His best."

Caleb is one of those men whom we meet with seldom in Bible history, but whenever we do meet them we are the better for the meeting. Bright and brave, strong, modest and cheerful, there is honesty in his face, courage and decision in the very pose of his body, and the calm confidence of faith in his very look and attitude.—Blaikie.

"The chief reward of Caleb did not consist in his getting possession, just before he died, of a tract of rough land, but in the consciousness of integrity, the delight of achievement, the esteem of his comrades, the approval of God."

The whole history of God's dealings with

man shows that to fully follow the Lord pays a better per cent. than to serve any other master. The reward frequently comes mainly at the end, "Be thou faithful unto death, and I will give thee a crown of life," Rev. 2 : 10 ; "Henceforth there is laid up for me a crown of righteousness . . . and not to me only but to all them also that love his appearing," 2 Tim. 4 : 8.—Coleman.

There are those who sigh for holiness and beauty of character, but they are not willing to pay the price. They sing "More holiness give me" and dream of some lofty spiritual attainment, some transfiguration, but they are not willing to endure the toils, fight the battle and make the self-sacrifice necessary to win these celestial heights. They want a larger spiritual inheritance, but they have no thought of taking it in primeval forests which their own hands must cut down.—Miller.

The youthful freshness with which Caleb comes forward has in it something uncommonly cheering, and shows how a pious walk joined with an efficient accomplishment of the business of life keeps a man even physically sound and vigorous up to an advanced age.—Lange.

Swift runs and short cuts, so characteristic of our modern life, are great perils. We want everything in a hurry, but most good things are shy with strangers. Children want pieces on the piano before scales or training of that weak third finger. The poet says, "Wait a while." Life cries, "Work a long while." The unerring light of love and joy's security, of which Wordsworth writes, belong to the Ode to Duty. You

long for perfection? Its root is periciency — proficiency. Bury your conscientiousness in the field of your daily labor, and some day there will be flowers and fragrance fit for heaven. It has been said that "grace is the lovely result of forgotten toil."—Babcock, *Thoughts for Every-Day Living*.

Light from the East

Hebron—The modern town called by the Arabs *el Khalil*, "the Friend," that is, the town of Abraham the friend of God, is one of their four holy cities. It contains about 18,000 fanatical Mohammedans and 1,500 Jews, and lies in a shallow valley about twenty miles south of Jerusalem and a little to the south-east of the hill on which the ancient town stood. The sacred enclosure, which contains the cave of Machpelah, is

surrounded by a wall between forty and fifty feet high and is guarded by soldiers. No Christian is admitted to it without a special firman from the Sultan, and this privilege has been largely confined to royal personages.

Two miles west of Hebron Abraham's oak stands enclosed by a low wall. Fifty years ago it was struck by lightning, and one of the four great branches, into which the trunk is divided about twenty feet from the ground, was broken off. There are about twenty-five springs in the valley round the town. The vineyards of the neighborhood produce the best wine in Palestine, plantations of fruit trees abound, and even the hills are covered with olives. Hebron must always have been an inheritance well worth fighting for.

TEACHING HINTS AND HELPS

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

For Bible Class Teachers

AN ANALYSIS

It has been doubted whether Caleb was a lineal descendant of Israel. The preponderance of evidence seems to favor the opinion that he was not, but that his immediate ancestors became proselytes to the Jewish religion like Heber, Hobab, Rahab, Ruth and many others. We have in this lesson:

1. *The request of Caleb to Joshua.* (a) This was made when they were dividing the land of Canaan among the twelve tribes of Israel, v. 5. The request was for Hebron as his inheritance. This was not for the city Hebron which Joshua had already taken (chs. 10: 36, 37), and which afterwards became one of the cities of refuge and belonged to the Levites, chs. 20: 7; 21: 13. The reference was rather to the adjacent hill country, the home and hiding-place of the warlike Anakim, the giants of that day. In presenting his claim Caleb was accompanied and supported by the children of Judah (v. 6), and he showed consummate skill in pressing it. (b) First, he appealed to Joshua's knowledge and conscience, as to what God had said to Moses at Kadesh-barnea, v. 6. He rested his claim upon the historic past, upon the word

of the Lord, and the oath of Moses the predecessor of Joshua.

The very terms which he applied to Moses, "the man of God" (v. 6), the man who was thoroughly one with God, "the servant of the Lord," were admirably fitted to touch and move Joshua's heart. (c) He next recalled special services which he had rendered in the vigor of manhood, when forty years old, or forty-five years before, he had been "sent from Kadesh-barnea to spy out the land," v. 7. They had been closely associated in that difficult and perilous task. With a courage and fidelity which should not be forgotten or unrewarded he reported to the people "what was in his heart" (v. 7), and could say truthfully and without boasting, "I wholly followed the Lord my God," v. 8. (d) He emphasized the goodness of God who had kept him alive forty-five years through all these vicissitudes. Not only so, but added, as testifying his gratitude to the Giver of all good, "I am this day four score," etc., vs. 10, 11. On these undeniable premises he based his conclusion, v. 12. This cursory analysis leads to a second point in the lesson:

2. *The success of Caleb's pleading.* (a) It was complete, as it deserved to be. He received Hebron as an inheritance, and a blessing along with it, v. 13. (b) The spe-

cial ground on which his title to the estate was confirmed is significant and suggestive. It was because "that he wholly followed the Lord God of Israel," v. 14. Honesty is the best policy. "Godliness is profitable unto all things," 1 Tim. 4 : 8. Blessed is the man whose "delight is in the law of the Lord," Ps. 1 : 2. He may have to wait forty years, or to the day of his death for the full realization of it, but it is sure to come. God never fails His faithful servants.

3. *The true estimate of Caleb's character.* As pictured in the lesson we are bound to regard him, (a) As a man of God. This means very much. It stamps him as a right-living man, of correct and pure morals, temperate in all things. Hence his sound health and youthful vigor in his eighty-fifth year. (b) A man of patriotic, heroic courage, ready to face the Anakim in battle, and to act in accordance with the letter and spirit of the report and counsel which he and Joshua gave when they returned from spying the land. "Let us go up at once and possess it; for we are well able to overcome it," Num. 13 : 30. (c) A man of independent spirit, and magnanimous as well. He and Joshua firmly withstood the cowardly, unfaithful ten spies. They were content to be in the minority. Minorities are often right and majorities wrong. It was an overwhelming majority that crucified the Son of God. Caleb did not ask for ease, or for what he had not toiled for. Ease-loving, luxurious Christians are little worth.

For Teachers of the Boys and Girls

The number of venerable men, vigorous and hearty in their old age, is remarked by visitors to the old land. Perhaps it is because they take life a little more easily than on this side of the ocean. At any rate it is a striking and beautiful sight. "Thou shalt rise before the hoary head," is one of the Mosaic commandments, Lev. 19 : 32; and the proverb writer says, "The hoary head is a crown of glory, if it be found in the way of righteousness," Prov. 16 : 31. The crown seems even brighter, when to the honorableness of old age, there is joined the vigor of youth. Of such sort was Caleb.

1. *His origin was unpromising.* A Kenezite,

v. 6, a descendant of Kenez, the son of Esau, Gen. 36 : 15; and therefore an alien, an Israelite only by adoption.

2. *He is found early in life in good company.* "The thing that the Lord said . . . concerning me and thee," Caleb says to Joshua, v. 6; and that was when they were both young men. Joshua, Moses' servant and friend, had gone up on Mt. Sinai with him, when Moses went to meet God. Caleb was choice of his companions. Boys must have companions. Fortunate indeed is it when they are companions who fear God and hate evil.

3. *He holds by conscience, although in the minority.* Turn once more to the well-worn story of Num. 13. Caleb is a very noble figure. At risk of being called a hot-headed fool, and indeed at risk of his life (Num. 14 : 16), he urges to go forward to the conquest of Canaan. But he can only say "as it was in his heart." v. 7.

4. *He receives a double promise from God, v. 6.* A promise that he, with Joshua, the other faithful spy, should enter into Canaan (Num. 14 : 24) and a further promise of a special inheritance in the land, vs. 6, 9 of lesson. These hopes had helped to keep him young, for even in this world "we are saved by hope."

5. *He now appears, to claim the promised possession.* A heroic figure, "true-hearted, whole-hearted, faithful and loyal"—an ideal for the young to strive after.

6. *His plea prevails.* The possession had been promised because he had "wholly followed the Lord," and his 45 years of life since had only made the groundwork stronger. Again, a model for the young. To follow the Lord is to make sure of coming out right in the end. To take any other course is to court peril. "I do always those things that please Him," was the rule of the Perfect Man, John 8 : 29.

Some Test Questions

- How was the land to be divided?
- What special claimant here appears?
- Who came with him?
- What was his origin?
- What previous distinction had he won?
- Of what promise does he remind Joshua?
- On what was this promise based?

How had the ten spies acted?

Who had stood with Caleb in an honest and courageous report?

What of Joshua's strength and vigor?

To what does he ascribe it?

What does he propose to do with his foes?

In whose strength will he fight?

What response does Joshua make?

On what ground?

The two names of Caleb's portion?

Prove from Scripture

That God keeps His faithful servants.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The two faithful spies.
2. Old age with honor.
3. Following the Lord fully.

The Catechism

Ques. 47. *What the First Commandment Forbids.* This question shows how much is included in the First Commandment, how it touches the religious life at every point, and in how many ways it is apt to be broken.

Breaches of this commandment fall, broadly, into two classes, negative and positive. Of these the negative offences are dealt with first. It is forbidden to deny that there is a God, whether the denial be made in so many words or consist in living as if there were no God. That is to say, all

atheism, whether in thought or practice, is condemned. It is a sin, also, to withhold from God the worship and glory which belong to Him as at once the true God and our God.

The positive transgression of this law consists in giving to others what is due to God alone. This is even a more grievous wrong than denying the existence of God or withholding from Him rightful worship. We have here a condemnation of the sin of honoring false gods who were no gods, which prevailed among the heathen nations surrounding Israel, and of the combination of the worship of Jehovah and idols which was the form of idolatry peculiar to Israel, and was common among the colonists of Samaria, 2 Kings 17: 28-41. The law tells also against the Roman Catholic practice of offering prayers to saints and angels and paying divine honor to the Virgin Mary. It is true that the Roman Catholic church seeks to justify such practices by saying that the honor paid to saints and angels and the Virgin is of a lower kind than that paid to God, but the mark by which the two kinds of honor are distinguished is not satisfactory. Hodge says: "The important principle is this: Any homage, internal or external, which involves the ascription of divine attributes to its object, if that object be a creature, is idolatrous."

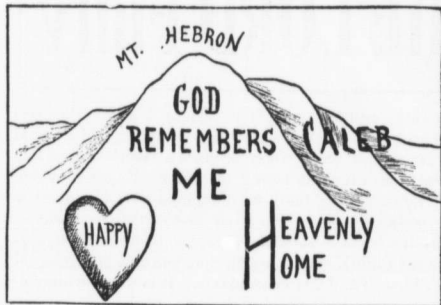
FOR TEACHERS OF THE LITTLE ONES

Links—A new family moved into the house next door. Fred and Mary watched them coming and ran in great glee to tell mother that "they had counted seven little Bruces coming to live next door"; what a large family!

Do you remember how many big families there were of the children of Israel—we'll hold up hands and count ten fingers and thumbs twice—twelve tribes (families).

Lesson Thought—God remembers me.

Lesson—The Bruces have their own house and garden. You have your own house and garden. Families all have their own houses and these twelve big families coming into the



promised land had each to have a part for itself. They did not know what part would belong to each, but did somewhat as you little ones do when you want to decide who is to be "it" in a game. They "cast lots"—whoever draws the longest piece of stick from a bunch—is "it." In dividing any thing, the round piece brings one part, the square piece another part, and so on, so no one can say "that is not fair."

Rewards—Speak of rewards for faithful work. It may be for weeding the garden, taking care of baby, lessons well learned, a message faithfully done, etc., etc. (Tell a story to illustrate). Do you remember the twelve spies sent on an errand by Moses? (Recall). How many of them did their errand well? Who was pleased with the conduct of Caleb and Joshua? What did He promise them? (Deut. 1 : 36-38).

Joshua became the leader of God's people as God promised, Deut. 1 : 38. While Joshua was telling the several families where they were to dwell, Caleb (of the family of Judah) comes to him claiming a certain place that the Lord had promised him through Moses long before. (Outline Mount Hebron and on it print **CALEB'S REWARD**—Point out on map.)

Golden Text—Repeat. We must "wholly follow the Lord," if we want to claim one of the many mansions in the heavenly land,

that Jesus is preparing for those who love Him.

WE must be **FAITHFUL FOLLOWERS**

Present Rewards—God gave Caleb a reward while living—"Seek ye first the kingdom of God. . . . All these things shall be added unto you." (Name rewards that God gives us.) God knows if we are good messengers and are giving a "good report" of His promised land, if we are trying to get our friends to go there with us. (Through Nellie's prattle about the "beautiful home" her grandfather learned to love Jesus, and has now entered the "Promised Land"). God is especially pleased when He sees the little ones faithful in loving and serving Him. The reward is a happy heart. (Explain.)

A Crown of Life—Mention may be made of the coronation of King Edward, of which all the children will have heard. We, too, may all be crowned. Repeat—"Be thou faithful unto death, and I will give thee a **CROWN OF LIFE.**"

"Bright in that happy land

Beams every eye;

Kept by a Father's hand,

Love cannot die:

On then to glory run;

Be a crown and kingdom won;

And bright above the sun

Reign, reign for aye."

BLACKBOARD REVIEW

Follow THE LORD Fully

It's likely to be a good rule that works well for a long time. Here is a rule that had brought only blessing to a man for at least forty-five years, although it often cost him a good deal to carry it out. (Recall the uproar against Caleb when he made a faithful report as a spy.) What did it bring him? These three things at least: (a) *The Lord's favor*—which the Bible says is "better than life." To please the Lord, we must follow Him, and follow Him fully (see Matt. 19 : 21); (b) *A good conscience*—which is our best earthly possession—alas! how foolishly we often part with it; (c) *A substantial reward*, the honor of his fellow-men (the whole tribe came to Joshua with him), sound health and buoyant spirits in old age, and a choice place in the land for himself and his descendants. It is worth while following, and following fully.

The Beginners' Course

For Children Under Six Years of Age

An Optional Course: Issued by the International Lesson Committee

Theme of Lessons I. to VI.: **HOME LIFE**—Leading up to God the Father, the Creator of all things. Lesson VII. to IX.: **God's Loving Care.**

LESSON V.

GOD MAKING ANIMALS, Genesis 1: 20-25.

Golden Text: *In the beginning God created the heaven and the earth,* Genesis 1: 1.

CENTRAL TRUTH—God gave all He made to man, to be treated kindly and taken care of by him.

POINT OF DEPARTURE—A child's love for animate and inanimate things (see Lesson V.)

SPIRITUAL RESULT DESIRED—(a) A spirit of kindness towards God's lower animals.

APPROACH—Have you a little bird of your own to take care of and love? Does it sing to you to thank you for feeding it? Nearly every boy has a dog. Such loving friends as they are! Will your dog follow you when you go out, come when you call him, and take care of your house at night? Maybe you have seen a dog that takes care of sheep. They are good friends to people and sheep too. Does father have any cows on his place? Are they useful to us? We could not well get on without the milk and butter, could we? Then the sheep out in the fields that give us their soft wool to make warm clothing in winter. They are our friends too. Are there any chickens in your barnyard? Can you tell me anything about them? Sometimes boys and girls have some hens and ducks and pigeons of their own to feed and raise and care for. Have you? I know a little girl who is very fond of her gray kitten and who gives it milk in a saucer every day. Have any of you boys a pony? A pony or horse is one of the best of friends. How far we can ride on their backs and how quickly and lightly they run! Do you know who made all these fowls and animals to be our friends and help us?

LESSON STORY—On the fifth day our Father said, "There are seas full of water on the earth now, they must be useful for men." So He made the waters to bring forth fishes and fowls of every kind. The

fishes were to stay in the water and live there, the fowls were to fly in the air up toward the sky. Then God made every kind of fowl that has wings, whether it flies far away or whether it can fly only close to the earth. And God saw that it was so good, that He said of these things, as He had said of plants, "They shall grow on from year to year, each one after his kind until there shall be fishes and fowls for all people." Then our Father in Heaven blessed all these things.

On the sixth day God said, "The earth is beautiful and useful for man, but I will make it more beautiful and useful still. I will make yet other things to live upon it." So God our Father made the animals of every kind, all the beasts of the field and creeping things. Then God said, "I will give these animals to my friend man that he may care for them and help them, as they will help him, and they shall be all over the earth." And God saw that it was good.

THINK OF THIS—If God gave us all those animals to be our friends, He meant that we should be kind to them. Not just to pet them, but to feed and care for them, even if it means a good deal of work, and never to be cruel to them, or to do them hurt. So we can thank God for these gifts to us.

LESSON VI.

GOD MAKING ALL THINGS, Gen. 1: 1-8, 14-19.

Golden Text—Same as in Lesson V.

SPIRITUAL RESULT DESIRED—A spirit of reverence for the handiwork of God.

APPROACH—What tells you that the morning has come? The light. What makes the light? The sun. What tells you that the evening has come? The twilight begins and we see the stars come out one by one? What tells you night is here? God spreads His curtain of darkness over us and then the stars shine clearer and the moon comes out in the starry sky. We call the light? (Day-

time); and the darkness? (Night). Can you tell me some of the things you do in the daytime? Play, work, mother sews, father ploughs in the field, or works in the shop, or attends to whatever business he has; or the children go to school. We do so many things by the light of day. Then when night comes we go to rest. Our Father in heaven knows that we need to rest as well as to work; so He made the beautiful nighttime, when work and play stop long enough for us to sleep and rest.

How thoughtful and wise our Father was to make things just right for us! The light and the darkness, the earth and the seas, the fishes, birds, and beasts, the plants and trees and flowers, the image of man like Himself and the beautiful soul that He gives to every one. Could any person you have ever seen do such wonderful things?

LESSON STORY—On the first day of all, our Father made the light, and He divided the light from the darkness, calling the light "day" and the darkness "night." Did you know that God Himself had given us the names, day and night? On the second day He made the beautiful blue sky that stretches over people all over the whole earth, and He called this "sky," and the great wide place beyond it "heaven."

Then God said, "In this wide sky I will set lights to rule the day and the night. The brighter light shall rule the day and it shall be called the sun; and the lesser light shall rule the night and it shall be called the moon; and with the moon I will put the stars to twinkle in the sky." Then God made the sun and the moon to help to show summer and winter and fall and spring: to make some days warm and sunshiny and bright, some days cold and snowy, some still and clear, others windy and cloudy. The next time we feel cross over a rainy day, remember our Father makes all the weather. So it must be the right kind, even if all days are not bright enough to play outdoors. It makes the sunny days brighter, because it rains now and then. And the beautiful snow that helps to keep the wheat warm and to remind us of our Father as it comes down so pure and white. All these things started from the

fourth day, when our Father made the sun, moon and stars.

THINK OF THIS—

"God our Father made the night
Made the moon and stars so bright,
All the clouds so far away,
The shining sun and golden day."

LESSON VII.

GOD'S CARING FOR THE BABY MOSES, Exodus 2: 1-10.

Golden Text: *He careth for you*, 1 Pet. 5: 7.

God having created man, did not cease to care for him. The three present lessons deal with three distinct phases of life, all under the personal care of God. First, a baby, helpless, endangered—cared for by the Father of us all. Second, a man, alone, hungry, in a wilderness, cared for by the same loving Father. Third, a nation wandering without food, helpless as the baby or the man, the great nation fed by the Giver of every good and perfect gift. Truly, "He careth for you."

CENTRAL TRUTH—The best use of strength is in helping the weak.

POINT OF DEPARTURE—A child's interest in the baby at home.

SPIRITUAL RESULT DESIRED—A joyful sense of God's care for each child, however small—for me, for you; a ready disposition to help in the care of the baby at home.

APPROACH—What does your baby at home lie in when mother puts him down to rest or sleep? A crib or a cradle, or a little bed of his own. Is it as large as mother's bed? No, the baby would be lost in such a big place, wouldn't he? I want to tell you today of a strange bed a mother made for her little baby, and of a stranger place still where she put the bed.

LESSON STORY—Long ago there was a beautiful baby born into a Hebrew family. The cruel king of that country had said, "If any little Hebrew boys are born in my country I will not have them here, but I will get rid of them." So when this baby came, his mother said, "We must not let the king find our little son, or surely he will kill him." So the mother hid him away for three months, where the king could not find him.

At the end of this time she said to his sister, "We cannot hide the baby any longer,

for he is getting larger and can cry and laugh loud enough to be heard, so we shall have to think of some other way to take care of him." Then the mother made a strange little bed for her baby, like a basket, plaited of the strong rushes that grew by the river side. She put a lid on it that it might shut over the baby. After this she rubbed tar over the whole outside, that water might not leak into it, and then after fixing it soft inside, she laid the dear little baby in it and closed the lid. She had been just as careful as she could, for she loved him so much. Then she went down by the side of the stream where the king's daughter came to bathe each day, and in the tall bulrushes where the water was calm, she set the basket with her precious baby inside. And because she was a Hebrew, I am sure she prayed to our Father in heaven to take care of her son, whom she could not take care of herself because of the king's word. By and by the king's daughter came down to the stream to bathe and when she saw the basket, she lifted the lid, and there inside was the lovely baby, and it was crying, for it was lonely. She said to her maids, "Here is a darling little baby and I am sure he belongs to the Hebrews, but my father will let me keep him, for I love him already." Just then the sister who had been watching near by ran down to the stream and said, "Shall I find a nurse for you?" And the princess said, "Yes, I should like one right away." And whom do you think she brought? Why, the baby's own dear mother, and so the little fellow had his dear mother to take care of him there in the king's house. Who do you think the baby was? And who do you think took care of him while he was there by himself in the basket on the water?

THINK OF THIS—The same Father who cared for the little baby Moses, long ago, cares for you now. When we care for some one else, it is one of the ways we show that we are like our Father in heaven.

LESSON VIII.

GOD CARING FOR HIS SERVANT ELIJAH, 1 Kings 17: 1-6.

Golden Text: Same as for LESSON VII.

CENTRAL TRUTH—Every creature made by God has its place and uses in life.

POINT OF DEPARTURE—Child's love for birds and his observations of their habits.

SPIRITUAL RESULTS DESIRED—An awakening to God's care for the "falling sparrow" (which will help to save some birds their eggs and their young) leading up to God's love for me.

APPROACH—Did you ever see a nest with little birds in it? Can you tell me who feeds the baby birds? I love to watch the father bird bring food to the mother and then see her take it in her little bill and feed the babies; don't you? I want to tell you to-day about some birds that had learned how to feed their little ones, and then how they fed a big man who was very hungry.

LESSON STORY—Once upon a time there lived a good man whose name was Elijah. He was a prophet and told the people the words our Father in heaven had spoken to him.

Now the people had been doing wrong and God told Elijah to send word to the king that there should be no dew nor rain for a long, long time, and that the grass and grain would not grow. God knew that the wicked king would be angry and kill Elijah, so He told him to go far away from the city by a brookside, where there was plenty of clear, running water, and He would send him food.

So Elijah did just as the Lord said, and went down by the side of the brook. He did not worry any, for he knew God would care for him. Sure enough when the evening time came, there came some great black birds flying close to his side, and in their bills they carried food enough to last him until morning. They dropped it at his feet and Elijah ate all that he needed and then went to sleep. When morning came, here were the ravens again, carrying the food in their bills and they again laid it before Elijah and he ate enough for the day. Then he drank clear water from the brook and knew that the dear Lord was taking care of him.

THINK OF THIS—If God's friends, the birds, cared for God's friend, Elijah, do you think our Father likes to see us care for His birds? Let us think of what Jesus said of the sparrows: "And one of them shall not fall on the ground without your Father. By the side of this put, 'He careth for you.'"

Teacher Training Course

Presbyterian Church in Canada

Under the Direction of the General Assembly's Sabbath School Committee

DEPARTMENT OF SCRIPTURE—I. The New Testament—Its Contents and Growth.

N.B.—It is recommended that the Revised Version be consulted in these studies.

LESSON I.

THE GOSPEL

The word Gospel is the Anglo-Saxon "God-spell," which probably signified God-story, that is God's word, or perhaps, good story. The Greek word *euangelion* (our "evangel") means good-tidings.

IN THE OLD TESTAMENT — Though the word gospel as used in the New Testament does not occur in the Old Testament, yet those who lived under the old Covenant had a gospel preached to them, Gal. 3 : 8 ; Heb. 4 : 6. This was God's promise that He would redeem Israel. The record of this good-tidings, contained in history, prophecy, psalms, and other literary forms, was the sacred scriptures of the Jews, read in every synagogue throughout the world at the opening of the Christian era. This Old Testament was the only Bible of the first Christians.

AS PREACHED BY JESUS—Jesus began His ministry by proclaiming the Gospel of God (Mark 1 : 14) or the kingdom of heaven (Matt. 4 : 23 ; 5 : 3, 10) ; that is, He brought the good news that He was about to establish the kingdom of God, which had been promised long before to Israel, Isa. 40 : 3-11 ; Ps. 2 ; Dan. 7 : 14. Jesus Himself was this glad-tidings. He revealed to His disciples that God is our Father, Matt. 11 : 27-30. He forgave sins, Mark 2 : 5, 7. His words brought eternal life, John 6 : 68, 69. His miracles and deeds of mercy made known the power and love of God, Matt. 11 : 27 ; John 10 : 32, 37, 38. His life was a gospel, and His followers came to see that He was the Messiah of God, Matt. 16 : 16. But they were staggered when He foretold them that He must die. How could suffering and death be a part of the gospel of the glorious Messiah ? Yet Jesus taught that this death was essential : only by it could He ransom the many

for His kingdom, Mark 10 : 45. Along with the prophecy of His death, however, the promise ran that He would rise again. So the resurrection also was a part of Christ's Gospel, Matt. 16 : 21-23 ; 17 : 22, 23 ; 20 : 18, 19. Finally He taught that He would come again in glory to judge the world, Mark 13 : 26, 27 ; 14 : 61, 62.

AS PREACHED BY THE APOSTLES — After Pentecost (Acts 2) the disciples discovered that the death and resurrection of Jesus were essential. At first much of their preaching was witness-bearing. They testified that Jesus was indeed risen and ascended to heaven and urged the people to repent and believe on Him, Acts 3 : 15, 17-19. The substance of their gospel may be found in Peter's discourses, as given in Acts 2 : 22-24 ; 32-36 ; 3 : 13-15 ; 4 : 10 ; 5 : 30-32. In the early days it was unnecessary to relate the facts of the life of Jesus, for they were well known to all.

THE GOSPEL ALWAYS ONE AND THE SAME— Paul speaks of my gospel (Rom. 2 : 16 ; 16 : 25), that is, the gospel of Christ as Paul preached it, chiefly to Gentiles. Peter preached especially to Jews, and would emphasize different features, Gal. 2 : 7. But there was only one gospel, the gospel of Christ, that is, preached by Christ and with Christ as its object. All Christians were agreed that this good-tidings was redemption from sin and death into the eternal kingdom of God, through faith in the risen Lord Jesus Christ, Acts 2 : 42 ("the apostles' teaching"), Gal. 1 : 6-9 ; Heb. 13 : 8.

LESSON II.

THE WRITTEN GOSPEL

When the first missionaries left Palestine and carried the gospel to the Jews of the Dispersion (1 Pet. 1 : 1) and to the Gentiles,

they had to tell the facts of the life of Jesus. Perhaps brief outlines circulated early in different groups of churches. How soon and in what form the personal disciples of Jesus began to write their reminiscences of the Lord, we cannot say, but as death thinned them out, the need would make itself felt to have such reliable written records.

TIME OF FIRST RECORDS—Before Luke many had undertaken to give an account of these events, but Luke claims to have more accurate knowledge than others, and to be in a position to give a trustworthy record of the beginnings of Christianity, Luke 1: 1-4. Our written gospels were published after most of the epistles (letters) of the New Testament were in circulation, but the Gospel of which our gospels are the record was preached before there were any epistles. So there is good reason for the gospels standing first in the New Testament.

CHANGE IN MEANING OF WORD—Their titles, which were probably added by a later hand, run, "The Gospel according to Matthew, Mark, etc. "; that is, Matthew, etc., wrote this record of the gospel of Christ. As time went on the word gospel came to mean, in addition to its old sense, the written record of the gospel of Christ. In this sense we often speak of Mark's Gospel.

THE FOUR GOSPEL SURVIVALS FROM A NUMBER—Only four out of the written gospels have been deemed worthy by the Christian church of a place in its sacred literature. Of course, it may be that materials from some shorter written gospels or collections of Christ's words and works are embedded in our four, having been used in their composition by the authors of our gospels as they stand now. In the second century, apocryphal gospels full of crude stories began to appear, but they never became serious rivals of our four. It seems that the claim of our four gospels to be apostolic testimony to the facts of Christ's life was not disputed. Yet there were hostile critics in the early centuries who might have had pleasure in attacking them.

TWO TYPES—SYNOPTIC AND JOHANNINE

The most casual reader soon discovers that our fourth gospel is very different from the other three. These are often called the synoptic (root—to see together) gospels because they all give the same general view of our Lord's ministry. Apart from the opening chapters of Matthew and Luke, they begin with the public ministry of Jesus in Galilee after the death of John the Baptist.

THE SYNOPTIC VIEW OF CHRIST'S MINISTRY

Galilee remains the chief scene of His labors till His journey to Jerusalem before His death. Towards the close of the Galilean

ministry the disciples at Caesarea Philippi make the great confession that Jesus is the Christ, which is followed by the Transfiguration. These gospels also agree in regard to the institution of the Lord's Supper, and the day and hour of Christ's death. Not only is the substance of many paragraphs throughout the gospels the same in all three, but the similarity often extends to words and minor details. The discourses of Jesus also treat chiefly of the kingdom of God, its righteousness, conditions of entrance, legislation, its future, and the fortunes of the disciples. Much of this is illustrated by the use of parables.

To account for these similarities and differences is the well-known synoptic problem, one of the hardest in New Testament criticism, into which it is unnecessary for us to go at present.

LESSON III.

THE JOHANNINE PORTRAITURE OF CHRIST

In the Gospel according to John the scope of Christ's life and teaching is unique. The nature of the Baptist's ministry, the first call of the disciples, the early work of Jesus in Jerusalem and Judaea, and the journey through Samaria are peculiar to this gospel. The ministry of Jesus, most of which is spent in Jerusalem or Judaea, requires three years instead of the one within which it may possibly be brought in the synoptics. There is no mention of the temptation, the transfiguration, the agony in the garden, the expulsion of demons, or the institution of the sacraments. The discourses of Jesus given are profound and deal with the mysteries of Christ's person. Parables are not employed, allegories take their place. The Gospel is not a mosaic of written or oral narratives or words, but is the personal testimony of an eye-witness, and is full of the tender reminiscence of one who loved intensely Him whose wondrous character he is calling to memory.

A great scholar has said, "There are really only two gospels—one of the flesh, in three forms; and one of the spirit. Matthew, Mark and Luke tell the story of Christ's life on its more human side; John pierces the divine depths from which that human life issued."

THE GOSPEL ACCORDING TO MARK

Some reasons for regarding Mark as the earliest gospel:

Most of the narratives, discourses and parables of Jesus in Mark are found either in Matthew or in Luke or in both; but Mark is too vivid and true to details which are peculiar to him, to be merely an epitome of the other two. Why would an abreviator have omitted so many important incidents and sayings? On the other hand, if Mark was

known to the other two evangelists, many of their similarities to Mark will be accounted for.

THE AUTHOR—The material seems to come from an eye-witness. Read the story of the feeding of the five thousand (6:35-44), or the storm (4:36-51), or Bartimeus (10:46-52), and see how life-like the descriptions are. The author seems to have been a Jew of Palestine, for he understands the Aramaic language and the customs of the Jews (3:7; 5:41; 7:2, 3, 4; 15:42). He is much interested in the apostles, especially Peter. All this just fits to the widespread early tradition that the author of the gospel was John Mark, the cousin of Barnabas, and that he wrote it after the death of Peter in Rome, using as his material memoirs of the gospel which he had heard the apostle preach.

PETER'S GOSPEL—So the gospel would be really Peter's gospel. Mark may have been a witness of some of the incidents he relates, for example in 14:51, 52, which would be "the artist's autograph in an obscure corner of the painting."

CHARACTERISTICS, READERS, PURPOSE AND DATE—Jesus is vividly pictured in Mark as the strong Son of God. It is the gospel of action, has few discourses and only four parables, but it has many miracles and the energy is expressed by frequent use of such a word as "straightway." We see Jesus at work, full of sympathy, divine in His majesty, His suffering, His compassion. The readers were Gentiles, for Jewish times and customs are explained, 5:41; 7:3, 4, 34; 15:34. Mark describes Jesus as one whose life will bring power for godliness to the Gentile world of the western Roman Empire. Jerusalem seems to have been still standing (13:14); so the date of the composition was before 70 A.D.

LESSON IV.

PLAN AND CONTENTS OF THE GOSPEL ACCORDING TO MARK

The gospel falls into two great sections: I. The active ministry of Jesus in Galilee, chs. 1:14 to 9:50; II. The last week in Jerusalem and the Resurrection, chs. 11:1 to 16:8. The theme of the gospel is what Jesus the strong Son of God did and suffered as Messiah.

INTRODUCTION TO THE GOSPEL, ch. 1:1-13. The work of the Baptist; the baptism and temptation of Jesus as the inauguration of His public ministry.

I. THE GALILEAN MINISTRY, 1:14 to 9:50. (a) Jesus begins preaching in the synagogue, healing diseases and driving out demons, His disciples always accompanying Him. Capernaum is His headquarters, but He makes circuits into Galilee. Crowds gather. The Pharisees are scandalized when He touches a leper (1:40-45), when He for-

gives sins (2:1-12), when He calls a publican to be His disciple (2:13-17), when He disregards regulations as to fasting and the Sabbath 2:18 to 3:6.

(b) The next important step is the call of the twelve, 3:13-19. These are to be the pillars in the new Israel, the kingdom of God. The enthusiasm of the multitude is at its height, but His enemies say that He is in league with Beelzebub, and His own family cannot comprehend Him, 13:20-35. Now, Jesus begins to speak in parables, in order to sift out those who will receive the word of God in good hearts. This method of teaching makes demands on the hearers and so tests them. Those who receive the seed in good soil, wish to know the mysteries of the kingdom, and attracted by the beauty of the parables, search for their hidden truth. Others go away self-condemned, 4:1-34. Mark has only four parables.

(c) The mission of the twelve. The chief work of Jesus was His training of the twelve who were to be entrusted with the fullest knowledge of His kingdom. So they are sent forth into Galilee to get experience for their future work. Perhaps through them Herod Antipas heard of Jesus. The murder of John the Baptist here comes in, 4:35 to 6:30.

(d) Close of ministry in Galilee. Increase of His popularity and power (6:31-56), accompanied by growing hatred of the Pharisees, whetted by Christ's exposure of their immorality and His disregard of their laws as to cleanness, 7:1-23. To escape both the undiscerning enthusiasm of the multitude and the embittered attacks of the Pharisees, Jesus goes to the region of Tyre and Sidon, returns to North-eastern Galilee, and continues north to Caesarea Philippi, 7:24 to 8:27. Peter's confession (8:29), rewarded by a sight of the Transfiguration, but followed by repeated warnings that the Messiah must go to Jerusalem and die. The law of sacrifice and humility as a cardinal principle in the kingdom of God is emphasized in 8:34; 9:35, 45.

CONNECTING LINK—Between the two sections of the Gospel, chapter 10. A few details of what happened in Judea or Perea, but nothing of the progress of the journey from Galilee to Judea, nor of the gathering crisis in Jerusalem that resulted in His death. Luke, and especially John, give this.

II. THE LAST WEEK IN JERUSALEM—11:1 to 16:8. Final conflicts with the authorities in Jerusalem, trial, passion and resurrection. The closing verses of the gospel, 16:9-29. (See Revised Version, with marginal note.) As they stand, they were not written by the author of the rest of the gospel. Probably the original ending was lost. This seems to have been written by an early witness and attached afterwards to this gospel.

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THE BOOK PAGE

World-Wide Evangelization: The Urgent Business of the Church. New York, Student Volunteer Movement for Foreign Missions; 691 pages, including appendices and index, price \$1.50.

The Student Volunteer Convention in Toronto last April, at which the addresses composing this portly volume were delivered, was remarkable in that it was fervent and practical to an equally high degree. The students and their professors from the 465 colleges represented were on fire. That explained their presence in the midst of the busy college session. But the fire was of the sort that is under control, and therefore an impelling and not a wasting force. The addresses are characteristic of the Convention. They take a wide sweep, from the description of individual missions and views of the church's work in the great fields to the discussion of problems such as the financial aspect of the missionary enterprise, the missionary education of the home church, and the preparation of the volunteer for his after duties. No one who reads with a candid mind can escape a sense of the reality and dignity of the missionary movement, and of its forward place amongst world-wide enterprises. To ministers, students, and missionary and young people's societies of various sorts, the book is of especial value. It is full of meat, and its appendices will help serve up the contents in attractive style, giving as they do classified lists of missionary books, outlines for missionary meetings, an index to

illustrative paragraphs in the addresses, and a general index numbered and detailed. The price is merely nominal for so substantial a volume.

Sketches From the Dark Continent. By Willis H. Hotchkiss. The Friends Bible Institute and Training School, Cleveland, Ohio; Henderson & Co., 8 and 10 Lombard street, Toronto. Pages 160; price \$1.00.

The author of this book was one of the speakers at the Student Volunteer Convention in Toronto in April last, and perhaps no missionary speaker took his audience more completely. His unusual and intense personality has gone into his book. He is possessed of rare powers of vivid description, and his life in Africa has been sufficiently full of perils and adventures to supply ample material for their exercise. The stories of lion fighting and rhinoceros hunting will delight all lovers of daring deeds. At the same time the spirit of devoted piety breathes through the whole narrative. Not even Paton has given us a more fascinating book than Hotchkiss.

The Complete Normal Course. By W. J. Semelroth. The Fleming H. Revell Company. Ninth edition; pages 184. Price, paper, 25c.; cloth, 50c.

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Our Sixty-six Sacred Books. By Rev. Edwin W. Rice, D.D. The American Sunday School Union, Philadelphia; pages 222, price 60c.

Bible Study By Books. By Rev. Henry T. Sell, M.A. The Fleming H. Revell Company; pages 273; price, paper, 35c.; cloth, 60c.

These two books agree in recognizing the fact that the Bible is not a single book, but a library containing

many books. To say this is not to deny that there is a unity in the whole collection, which can be explained only on the assumption that each Book was written under the supervision of one Divine Person. The two volumes do not treat the sacred collection from the same view point. Indeed, they are complementary to each other. Dr. Rice traces the history of the process by which the Bible, as we have it, came into existence. Starting with the versions now in use, he follows the stream back, until he arrives at their source in ancient manuscripts, seeks to discover the date at which the various writings were collected into one book, describes the circumstances in which each separate book was produced, and gives an account of the wonderful circulation of the Scriptures in modern days. Mr. Sell, on the other hand, takes the various books as they stand and gives a very clear and complete analysis of their contents. The one volume is historical and the other analytical. In both of them the Bible student will find much valuable and interesting information. They might both be used with advantage in Bible classes to supplement the lessons of the International Series. In addition to his Bible Study by Books, Mr. Sell has written Bible Study by Doctrine, and Bible Study by Periods, the purpose and scope of which are sufficiently indicated by the titles; and also Supplemental Bible Studies, containing "a short and comprehensive course of study upon the Structure, Geography, Institutions and Times of the Bible." These also are published by the Revell Company in the same style and at the same price as Bible Study by Books.

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