

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 22.]

OCTOBER, 1888.

[No. 10

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The Sunday-School Banner

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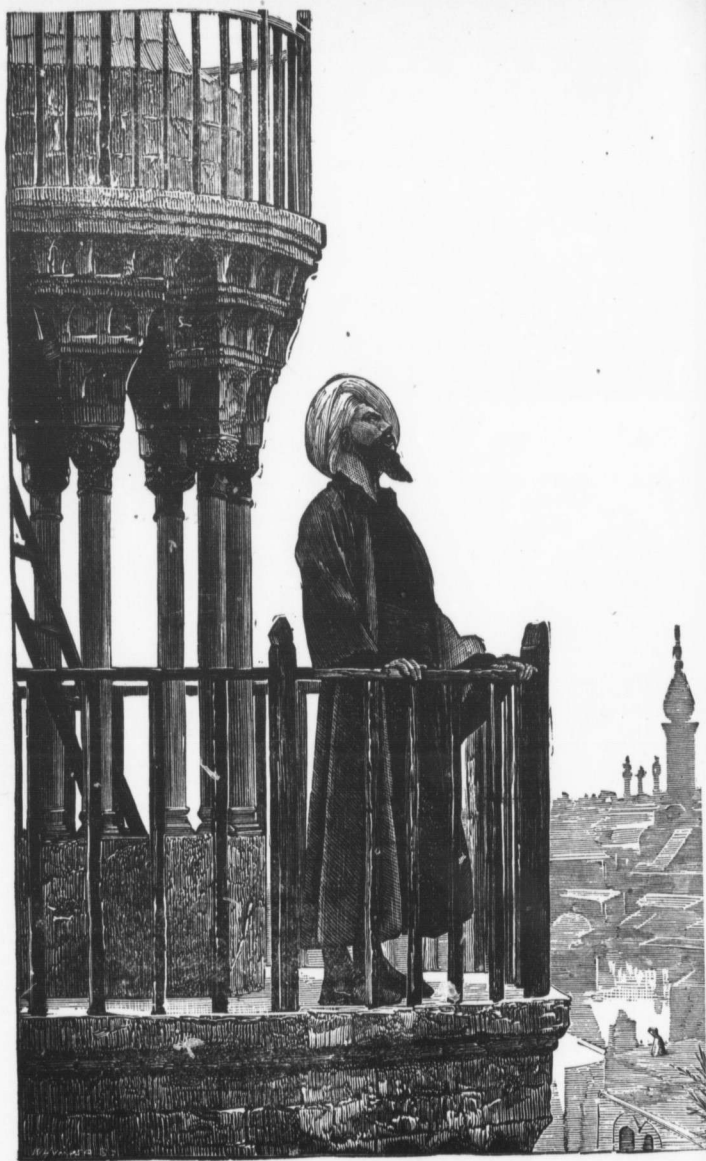
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TURKISH MUEZZIN.

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SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. XXII.]

OCTOBER, 1888.

[No 10.

"Ye Are My Witnesses."

TELL me, pilgrim, faint and weary,
Travelling o'er this pathway dim,
Are you shedding light around you,
Are you witnessing for Him?

Do you try to tell the story
Of the precious Saviour's love,
Are you hungering and thirsting
Evermore your love to prove?

Are you seeking out the lost ones
Whom the Master died to win,
Are you showing them the fountain,
That can wash away their sin?

Are you looking by the wayside
For the weary ones who fall,
Do you take them to the Saviour,
Who has promised rest for all?

Do you love to read the Bible,
Is it precious to your soul?
Are its treasures growing richer,
As you travel toward the goal?

Do you love to talk of Jesus
More than all the world beside,
Does it bring a holy comfort
With His people to abide?

Have you made a consecration
Of your time and earthly store?
If your all is on the altar,
Then the Master asks no more.

Thus, O pilgrim, should we journey,
Showing forth the Master's praise,
With our lamps all trimmed and burning
That the world may catch their rays.

Turkish Muezzin.

ONE of the most frequent and curious cries heard in the East is the muezzin's call to prayer. In the very early morning it wakes the stillness with the words, "There is no god but God. Come to prayer; come to prayer. Prayer is better than sleep." And at the canonical hours for prayer devout Mussulmen—wherever they are, or whatever they are doing—on ship or shore, in market or street, in the desert or on the house-top—prostrate themselves, and, with their faces turned toward Mecca, offer their prayers to God. Their fidelity to this duty is a lesson to many careless, so-called Christians, who neglect the sacred privilege and obligation to make their wants and requests known unto God.

Albert College, Belleville.

THE past three years have worked wonders in this institution. The attendance has been increased by one-third, being in the college year 1884-5, 120, and in the year just closed, 1887-8, 170, representing the extreme east and west Provinces of the Dominion, whilst a number have been in attendance from the adjoining States. The college is now self-sustaining, and has been so during the past three years. During that time it has passed over 50 matriculants into Victoria University. At the recent convocation twenty in all passed; nine of whom passed senior matriculation (seven male and two female), and nearly of them will enter upon the second year in arts at Victoria in October next.

Dr. Burwash recently said that "Albert College was the arm of strength of Victoria University," and the above facts fully warrant the statement. The college annually prepares about twenty-five candidates for teachers' certificates, and in this work has had signal success. The future is very full of hope, and gives promise of great success for this institution.

OUR PUBLICATIONS.

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Sunday School Banner, monthly	0 50
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Sunday School Banner.

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

TORONTO, OCTOBER, 1888.

Notes of Visits to some American Sunday-Schools.

In fulfilment of certain lecturing engagements at several Sunday-school assemblies in the United States, the present writer had an ample opportunity to study Sunday-school methods among our American neighbours. As one travels through that great country he cannot fail to be impressed with the amount of attention given to Sunday-school work. In the great cities some of the largest publishing houses devote a very large part of their energy to the production of Sunday-school literature. All that learning, and talent, and money, and artistic skill can do to prepare attractive Sunday-school lesson helps and picture papers is being done. And never before was that literature of so high a standard of mechanical and literary excellence.

At the Sunday-school assemblies some of the best talent that the Church can command is engaged in teaching the teachers, in showing the best methods of teaching, and in otherwise promoting the great work in which some two millions of devoted and self-sacrificing teachers are engaged. While we can doubtless learn something from our American friends, yet, on the whole, I think that Sunday-school work is

as efficiently carried on in Canada as in any place in the world. Our publications are, for their size, cheaper than any that I find, and for their price superior in quality to most. In many places in the United States the schools are held in the morning, or immediately after the morning church service. This leaves the afternoon free, and it is often employed in pleasure, walking or driving, or in other ways not in harmony with the sanctity of the day. Our almost universal custom of afternoon sessions, I think, far preferable. In one respect, many of the American schools surpass most of ours, viz., in the attention given to the beautifying the school-room. Many of these rooms are elegantly carpeted and adorned with framed pictures of Bible subjects, with flowers, and in one I saw a beautiful fountain playing with a delightfully cool-sounding trickling music. In many places fixed crescent-shaped seats form a very convenient system for arranging classes for instruction. But I saw few school-rooms, if any, that would surpass those of the Centenary Methodist Church, at St. John, N.B., of the Metropolitan Church, Toronto, of the Bridge Street Church, Belleville, and some others.

One feature worthy of great commendation, was the manner in which the pastors in many places availed themselves of the opportunity to reach the young people by teaching Bible-classes, or superintending the school. No grander work, I think, can any pastor do than that which is thus done in the Sunday-schools. Of course, in many cases, especially in the country, where the minister has to preach three times a day, and often to ride long distances, this is impossible. But where it is at all possible, it will abundantly pay in richest results.

It is an inspiring thing to find all over this continent some of the noblest spirits, some of the most consecrated souls devoting their best energies to the task of training the young in the nurture and admonition of the Lord. And nowhere is greater zeal and devotion and self-sacrifice thus exhibited than in our beloved Canada.

It is a great thing to love Christ so dearly as to be "Ready to be bound and to die" for him; but it is often a thing not less great to be ready to take up our daily cross, and to live for him.—John Caird.

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Book Notices.

Judge Burnham's Daughters. By PANSY. Copyright edition. Pp. 339. Toronto: William Briggs. Price, \$1.

In this strongly written story that accomplished writer, Mrs. Alden, employs her high gifts in setting forth the social perils arising from the drink habit. We need only say that the book is worthy of the distinguished reputation of this popular author, and that the moral and religious lessons conveyed are of the utmost importance for the young especially to learn. The book is elegantly printed and bound, and is one of a series of copyright editions of the works of "Pansy," published by the Rev. Dr. Briggs. We commend the whole series for use in our Sunday-schools.

Cash; or, Number Nineteen. By CARLISLE B. HOLDING. Pp. 238. New York: Phillips & Hunt; Toronto: William Briggs. Price, 90 cents.

This is another of the admirable series of Sunday-school books issued by the Methodist Publishing House, New York. It recounts the trials and triumphs, in his humble sphere, of a little cash boy in a large store. This is a story of real life, and contains, the author assures us, far more fact than fiction.

Millie's Disappearance, and What Came of It. By MARY E. SHEPHERD. Pp. 160. London: T. Woolmer; Toronto: William Briggs.

This is one of the beautiful and attractive books issued by the Wesleyan Conference office, London, England. We know not where to find cheaper or better Sunday-school books than those of this house. This forms no exception. It will captivate the young folk, and will be found in hearty accord with the doctrinal teachings of Methodism.

Science and Poetry, and other Essays. By ANDREW WILSON, M.D., F.R.S.E. Published by J. Fitzgerald, 24 East 4th Street, New York. Post-free, Fifteen cents.

"Does Science necessarily destroy Poetry?" is the question the author considers in the very luminous essay which leads in this interesting little volume. Our author says, No; the true mission of poetry is to lead us to see fairer aspects of things, to cultivate the beauty-sense, and to lead us to see nature in her thousand moods, even if the thoughts it evokes are oft-times "too deep for tears." The other essays comprised in this collection are, "Biology in Education;" "Science Culture for the Masses;" and "The Law of Likeness and its working."

That most delightful magazine for the little folks, *Our Little Men and Women* for September, has reached our table. A brief glance shows us twenty four large pages filled with pictures and stories. The children from five to nine have every reason to thank D. Lothrop Company, Boston, for such an addition to their pleasures. A sample costs but five cents.

Opening and Closing Service.

- I. Silence.
- II. Doxology.
- III. Responsive Service.
Supt. I will extol thee, my God, O King;
School. And I will bless thy name forever and ever.
Supt. Every day will I bless thee;
School. And I will praise thy name forever and ever.
Supt. I will speak of the glorious honor of thy majesty,
School. And of thy wondrous works.
Supt. Men shall speak of the might of thy terrible acts;
School. And I will declare thy greatness.
Supt. They shall speak of the glory of thy kingdom,
School. And talk of thy power; to make known to the sons of men his mighty acts.
Supt. Thy kingdom is an everlasting kingdom,
School. And thy dominion endureth throughout all generations.
- IV. Singing.
- V. Prayer.

LESSON SERVICE.

- I. Class Study of the Lesson.
- II. Singing Lesson Hymn.
- III. Recitation of Title, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.
- IV. Review and Application of the Lesson, by Pastor or Superintendent.
- V. The Supplemental Lesson.
- VI. Announcements (especially of the Church service, and week-evening prayer-meeting).

CLOSING SERVICE.

- I. Singing.
- II. Responsive Sentences.
Supt. Be strong and of a good courage;
School. For unto this people shalt thou divide for an inheritance the land.
Supt. Be thou strong and very courageous;
School. That thou mayest observe to do according to all the law.
Supt. Be strong and of a good courage;
School. For the LORD thy God is with thee whithersoever thou goest.
- III. Dismissal.

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day He rose from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to Judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER: STUDIES IN THE OLD TESTAMENT.

B. C. 1451.]

Josh. 1. 1-9.



[Commit to memory verses 8, 9.]

1 Now after the death of Mo'ses the servant of the LORD, it came to pass, that the LORD spake unto Josh'u-a the son of Nun, Mo'ses' minister, saying,

2 Mo'ses 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 Is'ra-el.

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

4 From the wilderness and this Le'va-non even unto the great river, the river Eu-phra'tes, all the land of the Hiti'tes, 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

General Statement.

The host of Israel, more than a million strong, is encamped at the foot of the Moabite mountains. Above their camp towers the height from which their great leader has but recently taken his view of Canaan, and his flight to glory. Before them rolls the turbid Jordan, swollen by the spring-tide rains, a seemingly impassable barrier to the land of promise. Beyond they see the walls of Jericho, and the heights and passes of the mountains; southward the glittering Dead Sea; northward from the heights above may be seen the snowy crown of Hermon. A voice comes to Joshua out of the curtained recess of the tabernacle. He is bidden to assume the mantle of authority left by the great lawgiver, and to lead the host on to the conquest of their promised inheritance. The bounds of the land are named, and the pledge is made that so far as the Israelites shall occupy it they shall possess and hold it. The God of Israel promises to stand by his chosen leader, to direct his energies, to guide him and his people into the full realization of the covenant long ago given to their fathers. Again and again the captain of Israel is exhorted to courage and strength and faith in the arm of his God. The roll of the law, penned by the hand of Moses, is to be borne on his bosom, shrined in his memory, kept before his eyes, and held in his heart. He is to study it day and night, to make it the theme of his converse, and the law of his life. Thus armed with the sword of the Spirit, Joshua is promised complete success.

Explanatory and Practical Notes.

Verse 1. Now. In the original "and," thus connecting this book directly with the Pentateuch. **After the death.** Probably at the close of the thirty days mourning, Deut. 34. 8. **Moses the servant of the Lord.** A title especially given to Moses as the Mediator of God, and the instrument of his will. (1) *Under the old dispensation the highest honor was to be a servant; now it is to be a son.* **The Lord spake.** Probably from the tabernacle, but in what way is unknown. **Unto Joshua.** He was a descendant of Joseph, of the

tribe of Ephraim, born in Egypt, and a young man at the time of the Exodus. He led the Israelites in repelling the Amalekite attack at Rephidim, accompanied Moses to the mount of the law, with Caleb gave a good report of the land of Canaan, and was appointed before Moses' death as his successor. His leading traits of character were decision, energy, courage, leadership, and faith.

Son of Nun. The father of Joshua was an unknown Ephraimite, who perhaps died in bondage, ignorant of his son's greatness. **Moses' minister.**

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.

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Mo'ses my servant commanded thee: turn not from it to the right hand or to the left, that thou 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 when thou shalt make thy way prosperous, and thus 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.



Pub. by Geo. W. F.

Long East 30 from Greenwich

Jerorah 30

[Oct. 7.]

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2. **Moses** from the vo They were no was living; it to delay no t ion, but only over this Jor the river w the spring fl and flows th ared, one bu the Dead sea its course m ple. The ce ing gave the Num. 26. 51, two million. a river wot mands of his twice as grol land which the earth, an was a specia Israelites, i apart, that t giving the G struction of i inable wickr ance; / how a

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Not precisely his servant, but his assistant and attendant. (2) *He who would command, must learn to obey.*

2. **Moses my servant.** An honorable title, coming from the voice of the Most High. **Now therefore.** They were not allowed to enter Canaan while Moses was living; now that he had passed away, they were to delay no longer. (3) *The law leads us to the promise, but only our Joshua can give us their fulfillment. Go over this Jordan.* A seemingly impossible task, for the river was at that time swollen to great height by the spring floods. The Jordan rises in Mount Hermon, and flows through the two lakes, Merom and Gennesaret, one hundred and twenty miles southward into the Dead sea, though the windings of the river make its course more than two hundred miles. **All this people.** The census taken near the close of the wanderings gave the men capable of bearing arms at 601,730. Num. 26, 51. This would make the population over two million. To transport such a multitude over such a river would require a miracle. (4) *God often demands of his people that which seems impossible, as when the apostles were bidden to conquer the world. The land which I do give.* God is the supreme owner of the earth, and he gives it to whom he wills. But there was a special reason for the allotment of Canaan to the Israelites, in the necessity of keeping this people apart, that they might be prepared for receiving and giving the Gospel; and there was a justice in the destruction of the Canaanites, on account of their abominable wickedness. (5) *God has given to us an inheritance; how are we using it?*

3. **Every place.** Within the limits, and upon the conditions now to be named. **Your foot shall tread.** This was the condition, they were to possess only as much as their faith and their courage prompted them to occupy. Hence, as they ceased their efforts before the work was done, they gained only a sixth of the territory promised in the next verse. Not until four centuries after, under David, did they conquer all the land embraced in the promise, and then they held it only for a short season. (6) *God's promises are ours only to the extent in which we embrace, appropriate, and employ them. Have I given.* Not "will I give," but "have I given;" for it was theirs already by promise.

4. **From the wilderness.** The desert of Paran, from which they had recently emerged; and the southern boundary of Palestine. **This Lebanon.** The lofty mountain on the north, visible from every part of the land. **Even unto the great river.** The River Euphrates, "the great river" of Western Asia, called "the flood" in Josh. 24, 2, is eighteen hundred miles long, flowing south-easterly into the Persian Gulf. It was the northern boundary of Israel in promise, but was practically so only during the reigns of David and Solomon. (7) *There is often a great gap between God's abundant promise and our feeble realization. The land of the Hittites.* The Hittites and the Amorites were the two principal peoples in the mountains of

Palestine, the former mainly in the north, the latter in the south. **Unto the great sea.** The Mediterranean, on the west of Palestine. **Your coast.** Rev. Ver., "your border."

5. **Not any man be able.** The promise was made to Joshua as the representative of Israel, and was dependent upon his fidelity and faith. **All the days of thy life.** The story of the conquest, a series of victories without an important defeat, shows how well God kept his promise. **As I was with Moses.** To direct, strengthen, and encourage. **I will not fail.** The original expresses the idea of one holding another with a strong, steady grasp. God promises to hold on to Joshua and to hold him up.

6. **Be strong and of a good courage.** Literally, "be strong and firm;" an exhortation given four times in this chapter. Moral courage, more than physical is meant; the courage which comes from consciousness of right. **Unto this people shalt thou divide.** Joshua saw the land inhabited by fierce and powerful tribes of enemies; God saw it divided among the tribes of his people. (8) *Of for the faith to see what God sees? Swear unto their fathers.* God had given his oath to Abraham (Gen. 15), and had renewed it many times afterward. (9) *We are the heritage of the promises made to our fathers.*

7. **Only.** The word upon which all the promises hinge. To all God's words there is an "only," the condition of their fulfillment. **Mayest observe to do.** He was not only to read and admire the word, but also to obey it, to do it, and this would require all his strength and courage. **All the law.** The law, and the whole law, was to be his guide in life. **Turn not from it.** Obedience to God's law is represented by a right line, and sin by a crooked one. Hence our word "righteousness," which means *rightness*; and "wrong" is but another form for "wrong," that is, *twisted*. **Thou mayest prosper.** The word in the original means "to act wisely," and hence, as a result, "to have success." It is given in the Rev. Ver., "have good success."

8. **This book of the law.** There was, then, a book of the law in the time of Joshua, probably the bulk of the Pentateuch, already gathered into volumes or rolls. It was prepared by Moses, mainly from documents already in existence, to which he added the history of his own times. **Not depart out of thy mouth.** He was to make it the theme of study, of conversation, and of instruction. (10) *Parents, teachers, Christians, talk about God's word! Meditate therein.* Not by a critical study of it, but by reflection upon its practical application to daily life. **Way prosperous.** True prosperity is found only in the way of obedience to God. **Have good success.** The word in the original here is the same as that translated "prosper" in verse 7.

9. **Have not I.** An emphatic manner of saying, "I have." **Be not afraid.** One may well be fearless to whom such abundant encouragements are given. **Thy God is with thee.** To behold his conduct, to impart strength, and to bestow success.

HOME READINGS.

- M. The commission of Joshua. Josh. 1, 1-11.
 Tu. The first commission of Joshua. Num. 27, 15-23.
 W. God's command to be obeyed. Deut. 17, 14-20.
 Th. Promises to the obedient. Deut. 11, 18-28.
 F. The Lord giveth wisdom. Prov. 2, 1-11.
 S. The Christian soldier. 2 Tim. 2, 1-10.
 S. Charge to Timothy. 1 Tim. 6, 11-15.

GOLDEN TEXT.

Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness. Eph. 6, 14.

LESSON HYMNS.

No. 128, Dominion Hymnal.

A charge to keep I have,
 A God to glorify.

No. 107, Dominion Hymnal.

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

No. 302, Dominion Hymnal.

Sound the battle cry! See! the foe is nigh;
 Raise the standard high for the Lord.

TIME.—14th B. C.

PLACE.—The plains of Moab.

DOCTRINAL SUGGESTION.—Christian courage.

QUESTIONS FOR SENIOR STUDENTS.

1. The Leader.

(1) On what occasion is mention first made of Joshua?

Exod. 17, 9.

(2) What may have been his position in Egypt?

(3) What opportunities had been afforded him to show his ability before this first mention?

(4) How old was Joshua when he succeeded to the leadership of Israel?

(5) What were his characteristics as a man?

(6) What custom and belief are alluded to in Deut. 34, 9? What was the one quality which he was bid to cultivate?

(7) What work had he already accomplished for his people?

(8) What work was he destined to accomplish?

(9) From what source alone was he to seek strength?

2. The Commission.

(1) Was the new leader equal to the old one?

(2) What was the commission given to the old leader?

Exod. 3, 10, 12.

(3) What was the commission given to the new leader?

(4) What differences of treating the commission can you discover between Moses and Joshua?

(5) Whose work was the easier? Why?

(6) What did Joshua have as a constant means of help and inspiration that Moses did not have?

(7) What GOLDEN TEXT of last year's lesson reads very much like ver. 9 of this lesson? Isa. 43, 2.

Practical Teachings.

One goes, another comes. God's work never lacks for a leader, and no matter how able we are our place will be filled.

The loss of loved ones is no ground for inaction and dependence and seclusion.

Hear God's word: "Moses is dead; therefore arise, go over Jordan."

There is only one condition named for success here, "Observe to do the law."

The rule for making such observance sure is also given: "Meditate day and night."

Here is a beautiful triad: Work, obey, think; and the completed chord is found in the promise, "I am with thee."

Hints for Home Study.

1. From a Bible text-book find and search out all the references to Joshua. Here are a few: Exod. 17. 9; 24. 13; 32. 17; 33. 11; Num. 13. 16; 27. 18, etc.

2. Write a story of Joshua's life, and take it with you to Sunday-school.

3. Find when and how the promise of ver. 4 was fulfilled. See in Kings for David's and Solomon's dominions.

4. How much of our Bible was referred to by ver. 8? Study this carefully.

5. Locate by a map, as accurately as you can, the exact position of the army at this time.

6. Study out all the difficulties which occur to you in understanding this story.

QUESTIONS FOR INTERMEDIATE SCHOLARS.**1. The Leader.**

By what title is Moses here spoken of?
At what age did Moses die? Deut. 34. 7.
How long did the people mourn for him? Deut. 34. 8.
Who became his successor?
What relation had Joshua previously sustained to Moses?

2. The Commission.

Who gave to Joshua his commission as leader of Israel?
What journey was he bidden at once to take?
What land had God promised to Israel?
How much of the land had he promised?
What boundaries are named on the north and south?
What river on the east?
What sea on the west?
What people were then in possession of the land?
Who would be able to withstand Joshua?
Who promised to be with him?
What disposition was Joshua to make of the land?
For what work was he exhorted to be strong?
Which way was he to turn aside from the law?
When was he to meditate on the law?
What would follow if he was obedient?
What question did God ask?
What exhortation did he give?
What promise of help did he renew?
What exhortation to courage does the Golden Text give us?

Teachings of the Lesson.

Where in this lesson are we taught—

1. That God will keep all his promises?
2. That we should be bold in God's service?
3. That we ought to study and obey God's word?

Hints for Home Study.

Learn the age of Joshua when he took command of Israel.

Learn where the "book of the law," written by Moses, was by his command kept.

QUESTIONS FOR YOUNGER SCHOLARS.

Who led the children of Israel forty years? **Moses.**
To whom did the Lord speak after Moses's death?
To Joshua.

Who was Joshua? **The son of Nun, and Moses's minister.**

What is a minister? **One who serves.**
How had Joshua served Moses? **In helping him to lead the people.**

What lay between the Israelites and the land of Canaan? **The river Jordan.**

What did the Lord command Joshua to do? **To lead the people into Canaan.**

What must he cross to do this? **A great river.**
Who lived in the land of Canaan? **Idolaters.**
What did Joshua need? **Courage and faith.**

What encouragement did the Lord give him? **"I will be with thee."**

What does God give to those who trust him? **His wisdom and strength.**

What does God command Moses to do? **To keep all the law.**

Why should we study God's law? **So as to know and do it.**

What promise belongs to all who keep God's law? **"Thou shalt have good success."**

Words with Little People.

Joshua was told to do things that seemed impossible.

What God says "Do" can be done.

Joshua was a great leader and ruler.

But he was himself ruled by God.

THE LESSON CATECHISM.

[For the entire school.]

1. After Moses's death who became leader of the people? **Joshua, the son of Nun.**

2. What sort of man had he shown himself to be? **Fall of the spirit of wisdom.**

3. Under what promise of God did he undertake the new work? **"I will not fail thee."**

4. What one thing did God require of him? **To observe to do all the law.**

5. What command as to his action in his new position did God give him? **"Be strong and of a good courage."**

6. What command of Paul to the Christian soldier resembles this? **"Stand therefore, having your loins," etc.**

CATECHISM QUESTION.

1. Man was made to know, love and serve God: have all men done so?

No: "for all have sinned, and fall short of the glory of God," (Romans iii. 23.)

ANALYTICAL AND BIBLICAL OUTLINE.**The Elements of a Godly Life.**

I. THE CALL OF GOD.
The Lord spake unto Joshua. v. 1.

"Called us with a holy calling" 2 Tim. 1. 9.

"Calleth his own sheep." John 10. 3.

II. THE WORK OF GOD.

Go over... unto the land. v. 2.

"Abounding in the work." 1 Cor. 15. 53.

"Work out your own salvation." Phil. 2. 12.

III. THE PROMISE OF GOD.

The land which I do give. vs. 2-4.

"Given with us... promises" 2 Cor. 1. 4.

"Yea, and in him Amen." 2 Cor. 1. 20.

IV. THE PRESENCE OF GOD.

I will be with thee. v. 5.

"I am with you always." Matt. 28. 30.

"I am with thee." Acts 18. 9, 10.

V. THE WORD OF GOD.

This book of the law. vs. 7, 8.

"Given by inspiration of God." 2 Tim. 3. 16, 17.

"Thy testimonies are wonderful." Psa. 119. 129-131.

VI. THE MAN OF GOD.

Be strong... good courage. v. 9.

"Fear not, thou worm Jacob." Isa. 41. 14.

"Quit you like men, be strong." 1 Cor. 16. 13.

THOUGHTS FOR YOUNG PEOPLE.**The Conditions of Success.**

We find in this lesson those elements that will make life what every young person desires—a success. Let us notice them:

1. One condition of success is in the words "Moses's minister." For forty years Joshua was receiving a training for his great work. He learned to obey, to serve, to work. He learned by the instruction and the compan-

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ionship of Moses. Preparation is an element of success in life.

2. The next element of success is in the aim of a life. Joshua's aim was the highest and noblest; to serve God's people, to fight God's enemies, to establish God's cause. Let us live for the cause of God.

3. Another element of success is communion with God. ver. 5. He who has God's work to do needs to live in the light of God's companionship. The friend of God can never fail.

4. An important element of success is earnestness, or the thorough devotion of all the powers of a man to the purpose of his life. ver. 6. Of this singleness of aim Joshua was a noble example.

5. Another element of success is found in the study of and obedience to God's law. We need a standard of character, ever to be kept before us; and God's word contains the noblest ideal of a life.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

Our Golden Text speaks of two things: a girdle and a breastplate. The first of these forms one of the most important parts of an Oriental's dress. It is that which keeps his flowing robes from impeding his movements, and Scripture furnishes several illustrations of this. The Israelites were to cut the pass-over with their "loins girded." Exod. 12. 11. Elijah "girded up his loins" when he ran before Ahab. 1 Kings 18. 46. Gehazi was bidden to "gird up his loins" when sent to lay his staff upon the face of the Shunammite's son (2 Kings 4. 20), and the prophet who was sent to anoint Jehu king over Israel was directed to do the same. 2 Kings 9. 1. See also Luke 12. 35; 1 Pet. 1. 13. The girdle is a general receptacle for whatever the wearer needed to carry constantly about him. Here his weapons are fastened ready for use. Comp. 2 Sam. 21. 16; Psa. 45. 3. Here is his purse, formed by folding back part of his girdle. And here the writers of old carried their ink-horns. Ezek. 9. 2. Further, the girdle was expressive of that which was closest to a man (Jer. 13. 11.), which so entered into his daily life as to form almost a part of himself. Psa. 109. 19. No wonder, then, that in the enumeration of the different parts of the "whole armor of God" which his servants are bidden to put on the girdle comes first.

What is this girdle? Truth—the truth of God: no vague and mysterious thing, but made known to man in the Scriptures.

The first man to whom this girdle, compact and ready for use, was given was Joshua. Two of the charges mentioned in the passage for to-day were given to him before the death of Moses, namely, the charge concerning his work (ver. 24), and the charge concerning the spirit in which it was to be undertaken. Vers. 6, 7, 9. By the mouth of Moses he was commissioned to bring the Israelites over Jordan into the promised land and bidden to be "strong and of a good courage." But when Moses has passed away, and a new leader stands on the threshold of the great work given him to do, the

girdle of truth is put into his hands and he is charged to bind it fast about him and make it his store-house and armory, the principle and spring of all his actions: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night."

The first necessity for a soldier of Christ is to bind about him the girdle given to Joshua. The boy who is thus girdled is ready for the battle of life. The foe cannot easily trip him up. His weapons are close to hand, and he has also good provision for all the little daily needs, and can "bring forth out of his treasure things new and old." Matt. 13. 52. David (Psa. 19. 7-11) and Solomon (Prov. 6. 23) both knew the worth of this girdle, and the author of Psa. 119 set the highest store by it.

But the other piece of armor mentioned in our Golden Text is equally needful. A man may have the Bible at his fingers' ends and yet become a prey to the enemy. He must also have the "breastplate of righteousness." "If ye know these things, happy are ye if ye do them." John 13. 17. So Joshua was charged not merely to have the "book of the law" in his mouth and in his mind, but he was to "observe to do it, turning from it neither to the right hand nor to the left."

It is to this observance that the promise is linked: "Then thou shalt make thy way prosperous, and then thou shalt have good success."

How is this related to the two former charges mentioned in the passage?

The charge to "be strong and of a good courage" is very closely connected with it. Ver. 7 seems to imply that strength and courage are needed to put on the girdle and breastplate. Such is certainly the case. The world offers our young people a very different sort of armor, and laughs at those who propose to order their steps by such an old-fashioned book as the Bible. But look at the encouragement to put it on: "Be not afraid, . . . for the Lord thy God is with thee." This armor is the "armor of God." Who wears it has the divine Presence with him. See also John 15. 7, 10.

And for what purpose are both the courage and the armor needed? In order that the remaining charge may be fulfilled and the land of promise conquered and enjoyed. A land of promise is set before every boy and every girl who hears the Gospel. God has something good for you to win if you will first accept his salvation. He charges you to put on the girdle of truth and the breastplate of righteousness, that you may be strong and fear nothing. For in giving you these he gives you himself.

The Lesson Council.

1. What are the prominent elements in the character of Joshua?

Faith in God. He possessed the true susceptibility of the divine which made God a living personality and an abiding presence in the world. **Obedience.** He called not in question God's commands, but unhesitatingly gave himself up to their execution. **Courage.** He feared not, though his foes were skilled in war and dwelt in

walled cities and his own command were composed of unwelcome shepherds. *Fortitude*. He despaired not in the face of great reverses. His courage rose with the occasion and yielded not to defeat. *Military genius*. He organized an army out of the children of slaves and led them with success against the trained armies of powerful kingdoms. *Statesmanship*. He laid the foundations of a nation of great renown that was to endure for many centuries, and whose glory was to eclipse that of all preceding nations.—*Rev. A. Wheeler, D.D.*

a.) Purity in his personal and official life, not a stain upon his record, though his life is given quite in detail, b.) Devoutness. c.) Faith that realizes the unseen. d.) Courageous and unwavering fidelity to duty. e.) Utter and unselfish abandonment to the work set forth in God's plan for him. In Joshua we therefore find a soldiery of the finest quality; undaunted, straightforward, consecrated—truly "a captain of the Lord's host with his drawn sword in his hand."—*Rev. W. P. Thirkield.*

The conspicuous trait in Joshua's character is his heroic courage. In the wilderness, in Moab, in Canaan, he was always the fearless leader, ready to challenge any opponent. He was "the man of destiny" in Jewish history—calm, determined, invincible—because he had heard and heeded the divine message, "Be strong, and of a good courage." Add to this an unswerving devotion to duty, an exacting sense of justice, a humility rarely surpassed, and, as the secret of all, a steadfast faith that never hesitated at divine commands nor questioned divine promises, and the prominent traits of Joshua's character stand out as clearly as does the splendid record of his achievements on the pages of Jewish history.—*Rev. J. C. W. Coze, D.D.*

2. *Of what did "the book of the law" in the time of Achan consist?*

"The book of the law" was a comprehensive term embracing more than the Decalogue and the ceremonial law. It must not be forgotten that God was the Lawgiver of Israel, and that he legislated, by the mouth of his prophets, for the civil and social and industrial and domestic relations of the chosen people. The book of the law contained divine deliverances and precepts and commands, which were supplementary to the Decalogue and ceremonial law, and were regulative of the various relations to which they referred. Blank spaces were probably left on the rolls for the insertion of matter additional to what was first put upon them.—*Rev. A. Wheeler, D.D.*

It is highly probable that the whole of the five books of Moses, or of "the law," were in existence at this time. Moses was dead, and probably during his lengthened period of existence—one hundred and twenty years—he had had time to write these books, and leave them as a legacy for future generations.—*Rev. L. R. Dunn, D.D.*

The Pentateuch is probably meant, though special emphasis may rest on the Book of Deuteronomy—save the last three chapters, which were written by a later hand.—*Rev. J. C. W. Coze, D.D.*

3. *To what extent was the promise of possession of Canaan, made to Joshua, fulfilled?*

Not to the extent of expelling all the inhabitants of the land or breaking down all organized power opposed to Israel. Even Jerusalem was not taken till the time of David. But such had been the success of Joshua that a portion of all the allotments made to the

different tribes was occupied by those to whom they were given, but full conquest and possession were reserved for later times. Armed occupation was the condition of some of the tribes, with hostile bands still within their geographical limits.—*Rev. A. Wheeler, D.D.*

The promise in Josh. 1. 4 was, "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." This was not fully realized until the days of David and Solomon, when God's promise was fulfilled. It would have been fulfilled at a much earlier period had Israel been faithful to God. But their unbelief and disobedience cut them short of their full inheritance. So in the days of Joshua, Damascus was their northernmost boundary, and "the great sea" their westernmost. In Josh. 21. 43, it is written, "And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein."—*Rev. L. R. Dunn, D.D.*

The promise of possession was fulfilled in a degree equal to the faith and obedience of the people, to whom the promise was given through Joshua as their leader. It was not till the reign of David that Jerusalem, even, was taken from the Jebusites. The territory of the Philistines was not conquered till much later. In a literal sense, the promise was not fulfilled. Had it not been for man's faithlessness and sin this promise would have had a literal accomplishment. Fulfillment was to equal faith and achievement. God wanted developed a strength and courage equal to the task of holding the land, and of exterminating or keeping in subjection the idolatrous heathen.—*Rev. W. P. Thirkield.*

Two considerations should be kept in mind in answering this question: 1.) The language of the promise (ver. 4) is rhetorical, as it is in Gen. 15, 18; Exod. 23, 31; Deut. 11, 24, and indicates the limits within which the possessions of the Israelites were to lie. 2.) The unbelief, and consequent cowardice, of the people prevented the actual possession of some parts of the land unquestionably within the scope of the promise to Joshua. With these limitations in mind, the actual extent of the land of conquest (see Num. 34. 1-12; Josh. 13-19) may be fairly said to meet the terms of the promise.—*Rev. J. C. W. Coze, D.D.*

Cambridge Notes.

BY REV. JAMES HOPE MOULTON, M.A.

Moses was succeeded by one less than himself, but yet among the greatest of historic heroes. Joshua's calling, in the truest sense, but not his love, was the sword. The soldierly spirit of implicit obedience never left him, and his character presents the blending of strength and gentleness, fearless courage and child-like dependence on the unseen Captain which mark the highest type of leaders in a holy war. Excepting his descent from the great tribe of Ephraim (see 1 Chron. 7. 20-27) we know nothing of his ancestry, and of his descendants no history survives to tell us how they kept his vow. Chap. 24, 15. The deepest significance attaches to his name. It was originally Hoshua, "deliverance," a name borne afterward by king and prophet. 2 Kings 15, 30; Hos. 1. 1. But Moses feared lest he or the people should attribute their deliverance to mere human promise, and changed it to Jehoshua (Num. 13. 16), that he might be

a constant presentation of the truth that "Jehovah is deliverance," just as Peter was of the foundation-truth of Christ's divinity. The warrior-hero, all his natural gifts quickened by divine inspiration, delivered the people by bringing them into the land of promise. His namesake, the high-priest (Ezra 3. 8; Zech. 3. 1), regained the inheritance forfeited by sin. But Israel could never monopolize God's deliverance nor the unmolested possession of Canaan exhaust its meaning, and so the promise contained in the name remained unfulfilled. At last He came, who was himself "Jehovah the deliverer," born to "deliver his" believing "people" from worse than earthly foes and lead them to a higher land of promise than the world could contain. Study Matt. 1. 21. For Joshua's previous life see Ezek. 17. 9, *sqq.*; 24. 13; 32. 17, *sqq.*; Num. 11. 26, *sqq.*; 13. 14; Deut. 34. 9.

VER. 1. *Now.* Literally, *and*, connecting this passage closely with Deut. 34. *Servant of Jehovah.* A title of rare honor, rising to its highest in the evangelical prophet. Isa. 52. 13, etc.; Acts 3. 26; 4. 30. Christ bestowed a higher title yet. John 15. 15; comp. Heb. 3. 5, 6. VER. 2. *Dead.* Thus were checked any useless inquiries after the lawgiver's fate, like those made after Elijah's. 2 Kings 2. 16. Moses must die before the people could enter in. *All.* See Num. 26. 51. VER. 3. *Comp. Exod. 23. 31; Deut. 11. 24.* Subsequent history shows how far the Israelites were from claiming all his promise, which was only realized for a short time in the reigns of David and Solomon. VER. 4. *Wilderness.* Of Arabia, on the south; Lebanon, faintly visible far in the north. *River.* Comp. Psa. 72. 8. That is, the Euphrates. The source of the name (Hebrew, *P'raih*, Gen. 2. 14; *Upratush*, in the cuneiform old Persian) is uncertain. *Hittites.* See note on Num. 13. 29. This great race had settlements in Palestine, and their name is here used for all the inhabitants, as perhaps in Ezek. 16. 3, 45. Their proper territory lay to the north. 1 Kings 10. 29; 2 Kings 7. 6. *Border.* This is a territory of about 400 miles by 140, of which Palestine was only one tenth. VER. 5. Joshua revered his dead master intensely, and the sense of inferiority was strong on him, making his task seem terribly hard. His encouragement now is that the one condition of Moses's greatness shall continue for him. *I will not fail.* Quoted in Heb. 13. 5. VER. 6. This reiterated encouragement strikes the keynote of Joshua's character, the typical "Valiant-for-the-truth." We dwell so much on the gentler side of the second Joshua that we rather neglect this feature in him. *Swear.* Comp. esp. Heb. 6. 13, *sqq.*, and Psa. 110. 4, with the original promise in Gen. 22. 16-18. The divine oath is a condescension to human weakness, revealing to men how the promise is bound up with the very being and attributes of God. VER. 7. It would need special courage and firmness to enforce the law when the personal influence of its promulgator was withdrawn. *Success.* Comp. Deut. 29. 8. "Prosper:" the margin represents the original, this the derived sense of the word. VER. 8. *This book.* Might be simply the written code as incorporated in Exodus and Leviticus. More probably it is the law as commented on and applied by Moses, in the words which form the basis of Deuteronomy. This last and Joshua have many traces of a common origin. *Mouth.* The law is to be the fount of words, thoughts, and deeds. Comp. Psa. 1. 19; 119, *passim*; Deut. 17. 19, etc.; and note the contrast drawn in Deut. 28. 29. VER. 9. The grounds of this commission remind us of that which closes Matthew's gospel.

Berean Methods.

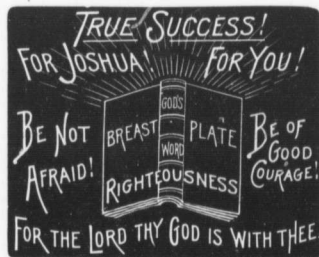
Hints for the Teachers' Meeting and the Class.

Draw a rough map of Palestine, showing the general boundaries of the land, principal places at that period, as Jericho, Hebron, Shechem, and the location of Israel's camp east of Jordan. . . Draw from the class an account of the Israelites, who they were, their origin, history, how they came to their place at the time of the lesson, etc. . . God's promise to the Israelites of an inheritance, when and to whom it was given, how long it waited for fulfillment. . . Enlarge the map already drawn by adding to it the dominion promised in comparison with that possessed. . . Joshua, his early history, experiences in the wilderness, preparation for leadership, etc. . . Bring out of the lesson what God promised Joshua and his people: 1.) Inheritance, 2.) Possession. 3.) Victory. 4.) Presence. 5.) Success. . . Also, what God required of Joshua and the Israelites: 1.) Faith. 2.) Obedience. 3.) Energy. 4.) Courage. 5.) Study of God's word. . . Notice the elements of success, as shown in Thoughts for Young People. . . The inscription on Charles Wesley's monument: "God buries his workmen, but carries on his work." . . The condition of owning a homestead in the West is simply to occupy the land for a certain time. Take possession, live upon it, and you may own your farm. . . The young soldier who would become an officer must master the book of tactics and adopt its principles. So, "This book of the law," etc.

All unseen the Master walketh,
How precious is the book divine.
Fear not, God is thy shield.
All for thee.
Precious promise—
I need thee every hour.
He leadeth me.
A brother's care
Father, lead me.
Will Jesus find us watching?
Earnestly fighting for Jesus.
Soldiers who to Christ belong.
Give me some work to do.
Soldiers of Christ, arise.
Awake, my soul.

Blackboard.

BY J. B. PHILLIPS, ESQ.



SUGGESTION FOR REVIEW. What is the first sentence on the board? *True success.* What does it require? Here speak of the requisites for success in a warrior, a

leader of men, a minister, a lawyer, or a merchant. What did God require of Joshua? What does he require of each one of us? We must put on [point to the board] the breastplate of righteousness, and "be not afraid," "be of good courage"—why? "For the Lord thy God is with thee." Close with the hymn,

"Am I a soldier of the cross?"

EXPLANATION. The breastplate here represented is the Bible, God's word. He who takes out this protect- or with him into the warfare of life will fall in the fight, and never reach the promised land.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Jesus is our Leader.*
Review. Print on the board "Moses," "Canaan," "Wilderness," "Joshua." Let different members of the class tell what they can about them. Children should be encouraged to tell what they can about past lessons, not only when the formal review occurs, but at other times. Teacher can manage this review so as to lead up naturally to the lesson for the day.

Erase words on the board. In one corner make a sun with yellow crayon, beams falling upon upper part of the board. Print "Canaan," in large letters. Make a river as a boundary to the land. Explain that the Israelites had come to the place where they could look into Canaan, but the river Jordan lay between them and the land which God had said should be their home. The river was deep and wide. Standing on the banks, they could see the beautiful green fields of the promised land, but how could they get to those fields? With a few strokes of crayon make hills if Canaan, and something to indicate a great town.

Tell that a city lay in sight, too. Wicked people who did not know God lived in the towns of Canaan. The children of Israel knew that they would have to fight to drive these people away. Do you think they were afraid?

Print, on wilderness side, "Joshua." Where was Moses? Who had told Joshua to lead the people across Jordan into Canaan? Could Joshua see how he could get them all across the deep, wide river? Could the people see how Joshua was going to bring them over?

Read verse 2. Impress upon children that what God says do can always be done. He knows the way, and when the time comes to act he will show the way. What had Joshua to do? Obey the Lord. What had the people to do? Follow Joshua.



Tell what the Lord said about courage. Why did he say, "Be not afraid?" Because, "The Lord thy God is with thee." Where he is is so.

Erase "Canaan," and put "Heaven" in its place. Tell that this world is like the wilderness through which the

Israelites had journeyed. We have many enemies to conquer before we can enter our Canaan. Tell what some of them are. Who is our Leader? Jesus. The Israelites would never have entered Canaan if they had not trusted and obeyed Joshua. So must we trust Jesus, and he will lead us safely into our promised land.

Lesson Word Pictures.

There stands Israel's new leader, Joshua. His very appearance makes him as one to go before others. How strong his build, what a look of intelligence, decision, force! But what does God say? He must lead this people over Jordan? This people! He looks up and down the length of the vast encampment. How great the host! He looks at Jordan. How strong and deep this swelling stream! He must divide the land among Israel's tribes! He thinks of that stretching territory unto the great river in the north, unto the great sea in the west, and how vast the work of subjugation, how difficult the task of division! Joshua to subdue hostile, fierce Canaan, and Joshua to locate messy Israel! What wonder if he bowed his head when God began to speak! So burdened with anxiety! Who could sympathize? Who could help? How weak, how lonely seemed Israel's leader! But hark!

"I will not fall thee, nor forsake thee!" God is saying. That bowed head is rising.

"Be not afraid, neither be thou dismayed," again God speaks. When he has finished his message there is no drooping head to Israel's leader. How erect his form! How confidently rests his hand upon his trusty sword! From his eyes flashes the light of wisdom and courage from heaven! He is no longer alone. Israel's God is the companion of Israel's leader.

We follow him out into the responsibilities of his leadership. We see him on Jordan's bank. Before him is the deep, swelling river. Behind him is the great, impatient host. Over Jordan he must lead them—somehow. What room for doubt and fear! But hark! "I will not fall thee, nor forsake thee!" The unseen God is saying. Into Jordan press the bearers of the ark, while back, back, the river falls, and with shouts, with songs, over Jordan the people go! Joshua is at Jericho. It must be taken. How strong its walls! How brave its defenders! Who can conquer Jericho? "Be not afraid!" God is saying. Round and round the stubborn walls the people go. Hoarse and defiant is the peal of the horns. Triumphant is the people's shout. Down go the walls of Jericho.

Again, it is a time of perplexity. The Lord's host has been routed by the men of Ai, and in shame, anxiety, Joshua is prostrated upon the earth. "I will not fall thee," God is saying. Rise, Joshua! Search the people by lot. Take tribe by tribe, family by family, soul by soul! There is the refuse, sifted out by the lot—guilty Achan and the reason for Israel's defeat.

Listen! It is that great Amorite army before Gibeon, Joshua's ally. How far-stretching is the idolatrous host! You hear their avenging cries. And Joshua! "Be not afraid," God has said, and in the might of heaven Joshua hurls Israel upon the Amorites. Who could resist that sudden thunderbolt?

Look again—Joshua must divide the land among the tribes. What need of wisdom! "I will not fall thee," God whispers. And now across the broad fields, the vineyards, the wheat lands, the palm groves, fall the lines of Joshua's skillful partition. Happy Israel, under a heaven-directed administrator!

Joshua is an old man now. Soon he must go over Death's Jordan. One thing he would do: bind the people in covenant to God. How serious a task! "Be not afraid," God is saying. Now the old leader gathers the people. "Choose ye, this day!", he is saying. Hear that answering shout, "We will serve the Lord." Happy leader! The echoes of that shout will attend him over Jordan.



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LESSON II. CROSSING THE JORDAN.

[Oct. 14.]

Josh. 3 5-17.

[Commit to memory verses 5, 6.]



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

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

7 And the LORD said unto Josh'u-a, This day will I begin to magnify thee in the sight of all Is'ra-el, that they may know that, as I was with Mo'ses, so I will be with thee.

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

9 And Josh'u-a said unto the children of Is'ra-el, Come hither, and hear the words of the LORD your God.

10 And Josh'u-a said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaan-ites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Am'orites, and the Jebu-sites.

11 Behold, the ark of the covenant of the LORD of all the earth passeth over before you into Jo'r'dan.

12 Now therefore take you twelve men out of the tribes of Is'ra-el, out of every tribe a man.

13 And it shall come to pass, 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 Jo'r'dan, that the waters of Jo'r'dan shall be cut off from the waters that come down from above; and they shall stand upon a heap.

14 And it came to pass, when the people removed from their tents to pass over Jo'r'dan, and the priests bearing the ark of the covenant before the people:

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

16 That the waters which came down from above stood and rose up upon a heap very far from the city Adam, that is beside Zar'e-dan; and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jer'i-cho.

17 And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jo'r'dan, and all the Is'ra-el-ites passed over on dry ground, until all the people were passed clean over Jo'r'dan.

General Statement.

History records many "crossings" which were crises in the world, from the crossing of the Rubicon by Cæsar to the crossing of the Atlantic by the Pilgrim fathers. But there was none upon which such vast results depended as followed the crossing of the Jordan by the twelve tribes of Israel, for they brought not only a people to a country, but a religion to the whole world. If that host had perished by an attack of the Canaanites at the banks of Jordan the world would never have possessed the Bible, and the institutions of Christianity would never have been. If at any point in human history God might justly have intervened with a miracle, that point was when Israel stood ready to cross the Jordan and enter upon its inheritance. The manner of the entrance was designed to impress every Israelite with the consciousness of God's presence and help, with the safety of the people whose trust is in the Lord, and with the authority of their leader Joshua, and to awe the hearts of their enemies with a terror of Israel and its God. The host stands ready for its march, as if into the turbid current of the

river. In front stands the ark of the covenant, hidden beneath its curtains, and borne on the shoulders of the priests. In silence the bearers march until their feet press the margin of the river. Then a sudden change takes place in the stream. Thirty miles above it is seemingly dammed up between the narrow hills, and the water below recedes, shrinks down to a rill, and finally leaves its pebbly bed bare. Now the ark is borne onward until it reaches the middle of the channel. There it pauses, while the host of Israel marches past it, warriors in the van, women and children following, until the twelve tribes have trodden through the flood on foot. At the leader's command, twelve men, one from each tribe, gather each a stone from the bed of Jordan and pile them up as a monument on the western bank. The desert is forsaken, Canaan is reached, and in his own land Israel rests under the palm and eats the fruit of the field. Then the mysterious barrier is removed, and Jordan once more rolls over its accustomed channel.

Explanatory and Practical Notes.

Verse 5. Joshua said. This command was given on the day before the crossing, bidding the people prepare for the marvels of the morrow. **Sanctify yourselves.** By sacred washings, by refraining from common employments and enjoyments, and by seeking God with their hearts. **To-morrow.** This would be the tenth of Nisan, the anniversary of the day when the lamb was chosen for the passover. **The Lord will do wonders.** The purposes of this miracle were: To encourage God's people by the revelation of his power; to bring them safely into their land, to enable them to triumph over their enemies, and to inspire the Canaanites with fear. (1) *Only for a consecrated people does God promise to do wonders.*

6. Joshua spake. He was now recognized as the successor of Moses and absolute ruler of the Israelites. **Unto the priests.** The sons of Aaron, whose duty it was to bear the ark, were to take precedence of the chiefs of the people. **The ark of the covenant.** A chest made of wood and covered with plates of gold, about forty-five inches long, by twenty-seven deep and wide. It contained the two tables of the law, and was the symbol of God's presence. It was kept covered while on the march and carried by the priests. **Pass over.** To the front of the host, in order to lead the way. **Before the people.** Between the ark and the people was an open space of two thousand paces, or nearly a mile, that all might see it and witness the miracle wrought at its approach. (2) *God's ministers should lead the way in God's work.*

7. This day will I begin. God had honored Joshua before (Exod. 24. 13; Deut. 31. 7), but not by working a miracle under his instrumentality. This was to be the first of many divine interpositions in aid of Joshua. **To magnify thee.** To show the people that Joshua possessed authority as God's representative. **In the sight.** As all would witness the miracle, so all would recognize Joshua's power. **I was with Moses.** In the plagues upon Egypt, at the Red Sea, and during the journey through the wilderness. (3) *God's promise is a sufficient warrant of success.*

8. Command the priests. They were to lead the way, and needed their orders before the rest. **Come to the brink.** At the shore of the river. **Stand still in Jordan.** They were to stand with their feet in the stream until the waters retired, then to advance to the middle of the channel, and there wait until the people had passed over. (4) *Let us not forget to honor the calm, confident faith that could issue such commands.*

9, 10. Joshua said. Speaking to the people through their elders. **Hear the words of the Lord.** These commands were not from Joshua, but from the Lord. **The living God.** A God who lives, a personal Being, as distinguished from the false divinities of the heathen, who had no real existence. (5) *There is a living God, who has power and authority, and happy are those who serve him. He will drive out God drove them out, not Israel, except as God's instrument.*

And they were rightly driven out; for their land had been promised to the Israelites four centuries before, by the only Being who is the owner of the earth. Moreover, their abounding wickedness made them deserve the destruction which came upon them. **Canaanites.** "Lowlanders;" living on the plain near the Mediterranean Sea and in the Jordan valley. **Hittites.** A powerful people, the *Kheta* of the Egyptian monuments, whose territory was north of Palestine, but having outlying settlements at the foot of Mount Lebanon. **Hivites.** A peaceful people in the center of Canaan, the only tribe which made a treaty with the Israelites. Josh. 9. **Perizzites.** "Villagers;" people in unwall'd towns south of Mount Carmel. **Girgashites.** Supposed to have lived around the Sea of Galilee, and perhaps the ancestors of the Gergesenes of the New Testament period. **Amerites.** "Mountaineers;" the most powerful of all the early races in Palestine, inhabiting the mountain region on both sides of the river Jordan. **Jebusites.** A small but resolute tribe occupying Jerusalem afterward Jerusalem. These nations, though vanquished, were never thoroughly extirpated, and troubled Israel until the times of David. Some think that they constitute the body of the common people of Palestine at the present time.

11. The ark of the covenant. A people just emerging from heathenism needed some visible representation of God; and this was given in the ark. **The Lord of all the earth.** This was the truth that distinguished Israel from the rest of the world. Every other nation held that its gods were local or national; Israel alone regarded Jehovah as the only God, the God of the whole earth. **Passeth over before you.** To lead the van and to open the way. (6) *Who need fear when God goes on before?*

12. Take you twelve men. The men were chosen before the crossing, to build the memorial of the crossing, as related in the next chapter. **Out of every tribe a man.** So that all the tribes would feel a common interest in the event and its memories. (7) *God's mercies toward us, and his might in our behalf, call for a memorial.*

13. It shall come to pass. The promise of this verse is related as fulfilled in verse 16. **The waters of Jordan shall be cut off.** The miracle at the Red Sea was in removing the waters from the path, which ran like an isthmus between water on either side. This miracle at Jordan was in damming up the waters from above, so that the stream below flowed away and left a

dry bed. **From the waters.** The word "from" is not in the original, and the sentence should read, as in Rev. Ver., "even the waters that come down from above." **They shall stand upon a heap.** Rev. Ver., "They shall stand in one heap," as if an invisible dam were thrown across the river.

14. Removed from their tents. Literally, "pulled up their tent-pegs," for removing the camp. **To pass over Jordan.** The order of the procession was, 1. The ark and priests. 2. The armed soldiers of the two and a half tribes eastward. Josh. 4. 12. 3. The people arranged by tribes.

15. Jordan overfloweth. The river generally lies in the lowest of three terraces, each about one hundred feet wide. During most of the year it can be crossed by wading. But in the spring, when swollen by the melting snows of Lebanon, it fills the two lower terraces, and is not fordable. **All the time of harvest.** The barley harvest, which in the hot Jordan valley comes a month earlier than on the uplands. This time was chosen. 1. To make the miracle more impressive. 2. Because at that time the enemies would not deem it necessary to guard the fords. 3. Because they would have entered the land when food was abundant, at the barley harvest. (8) *God adapts his aid to his people's needs.*

16. Stood and rose up. At the place where this is supposed to have taken place, the channel is so deeply depressed that the rise in the water would not flood the country on either side. **Very far from the city Adam.** Rev. Ver., "a great way off at Adam." **That is beside Zarethan.** The exact sites of these places are unknown, but they are believed to have been from fifteen to thirty miles north of the place of the crossing. Thus a vast tract was left bare, so that the tribes could pass over rapidly. **Those that came down . . . failed.** With the stoppage of the water above, the channel would soon be left bare. **Sea of the plain.** The Dead Sea, forty-six miles long, and thirteen hundred feet below the level of the Mediterranean. **As against Jericho.** Opposite to Jericho, at that time an important city in Palestine, and the first to be captured by the Israelites.

17. Priests . . . stood firm. They stood in the dry bed of the river until all the host had passed by. **On dry ground.** Not absolutely dry, but drained of its water. **Clean over.** Entirely over. The priests stood in their places until Joshua ordered them to advance.

HOME READINGS.

- M. Crossing the Jordan. Josh. 3. 5-17.
 Tu. Crossing the Red Sea. Exod. 14. 13-22. [8-15].
 W. Elijah and Elisha crossing Jordan. 2 Kings 2.
 Th. The mighty God. Isa. 51. 9-16. Psa. 111.
 F. The wonderful works of God. Psa. 114.
 S. God our helper. Isa. 43. 1-11.

GOLDEN TEXT.

When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee. Isa. 43. 2.

LESSON HYMNS.

- No. 118, Dominion Hymnal.
 Come, thou Fount of every blessing,
 Tune my heart to sing thy grace.
- No. 119, Dominion Hymnal.
 Guide me, O thou great Jehovah,
 Pilgrim through this barren land.
- No. 114, Dominion Hymnal.
 Holy Spirit, faithful Guide,
 Ever near the Christian's side.
- TIME.—1451 B. C.
 PLACE.—The banks of the Jordan, near Jericho.
 DOCTRINAL SUGGESTION.—God's presence.

QUESTIONS FOR SENIOR STUDENTS.

1. The Ark.
 What command had been given by the officers to the people concerning the ark? chap. 3. 3, 4.

What was the ark of the covenant?
 What was its usual place among the people?
 Was the pillar of cloud still the signal by which they moved?

For what did God use the ark of the covenant that day?

What was the ark designed to teach to Israel?
 What allusion is there in Hebrew literature to this occurrence? Psa. 114. 3, 5.

To what does the Psalmist ascribe this? Psa. 114. 7.

2. The River.

What is the river that is here made memorable?
 Where does this river rise, and what are its peculiarities?

On which side of it were the people?
 What preparations were made for crossing it?
 How was the passage effected?

Can this be explained from natural causes?
 If this was miraculous, was it contrary to nature?
 Did any others ever pass the Jordan dry-shod? 2 Kings 2. 8. 11.

Practical Teachings.

Through the Red Sea with Moses, through the Jordan with Joshua, through the "dark river" with Jesus. The waters always divide before the feet of him who follows the voice of God.

"To stand still in Jordan" was the command then. Very often now God's command is to stand still. He is the best servant who does exactly what he is told.

The reason why we do not often see God's wonders among us is because we are not "sanctified." All of God's acts are wonders: each new day is a wonder.

Here are three words to just sum up the foregoing: submission, obedience, purity.

Hints for Home Study.

1. Study carefully the history of the ark of the covenant.
2. See if any mention of it can be found in the book of Revelation.
3. Is there any evidence of the time of year when this occurred?
4. Learn all you can of the Jordan.
5. What evidences of the truthfulness of this narrative may be discovered in the text itself?
6. Learn the facts of the lesson and the order of the narrative very thoroughly.

QUESTIONS FOR INTERMEDIATE SCHOLARS.**1. The Ark.**

- What did Joshua bid the people to do?
 What did he say the Lord would do?
 What command did he give to the priests?
 What did the Lord that day begin to do?
 What direction was Joshua to give to those who bore the ark?
 For what purpose did he call the people together?
 What did he say about "the living God"?
 What enemies would be driven out before Israel?
 What evidence of this would the ark afford?

2. The River.

- What representatives were the people bidden to select?
 What burden were the priests to bear?
 What would happen when the priests came to the river?
 At what season of the year was the crossing made?
 What is said of the width of the Jordan at harvest time?
 What happened the waters above the place of crossing?
 What is said of the waters below?
 At what point did the crossing occur?
 Where did the priests take their position?
 How long did they remain in the bed of the river?
 What promise of safety does God give to all his people? (Golden Text.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. That God honors those whom he calls to his service?
2. That he will deliver all who trust in him?
3. That his people need fear no danger where he leads?

Hints for Home Study.

Learn to what family of the tribe of Levi the care of the ark was committed.
 Learn what measures Joshua had taken to spy out this land before he entered it.

QUESTIONS FOR YOUNGER SCHOLARS.

- Whom did Joshua send across to Jericho? **Two men, as spies.**
 What report did they bring? **That the Canaanites were afraid of the Israelites.**
 Who had put fear into their hearts? **The Lord.**
 What did Joshua and all the people then do? **They came to the river Jordan.**
 What did Joshua say to the people? **"Sanctify yourselves."**
 What does "sanctify" mean? **To set apart.**
 What did Joshua want the people to do? **To seek God in prayer.**
 What did he say the Lord was about to do among them? **"Wonders."**
 What did Joshua command the priests to do? **To take the ark, and go before the people.**
 Of what was the ark the symbol? **Of the presence of God.**
 Where did all the people come? **To the brink of the river.**
 Who first went down to the water? **The priests, bearing the ark.**
 What happened then? **A dry path appeared.**
 What caused this? **The Lord rolled the waters back.**
 How did all the people pass over? **Dry shod.**
 What did this prove? **That the living God was among them.**

Words with Little People.

Joshua led the Israelites safely across the river Jordan into the land of Canaan, which God had given them.

Jesus, our Joshua, will lead his people safely across the river of death, into the heavenly Canaan, if they trust him.
 Do we follow Jesus as the Israelites followed Joshua?

THE LESSON CATECHISM.

- [For the entire school.]
2 What was the next great event in Israel's history?
The passage of the Jordan.
2 How did they cross this river? **They all passed over on dry ground.**
3 What was the apparent cause of this dry ground passage? **The ark in the river.**
4 What was the real cause? **The presence of the eternal God.**
5 What has been the voice of God to the world ever since? **"When thou passest," etc.**

CATECHISM QUESTION.

- 2** Did our first fathers continue in the state in which God created them?

No; they fell from that state into sin.

ANALYTICAL AND BIBLICAL OUTLINE.**God and His People.****I. THE GOD OF ISRAEL.**

- 1. His presence.** "Living God... among you." v. 10.

"Tremble... at the presence." Psa. 114. 7, 8.

"God is in the midst." Psa. 46. 5.

- 2. His protection.** "Drive out... before you." v. 10.

"Didst drive out the heathen." Psa. 44. 3.

"Toucheth you... apple of his eye." Zech. 2. 8.

- 3. His guidance.** "Passeth over before you." v. 11.

"Shepherd of Israel... flock." Psa. 80. 3.

"Other sheep I have." John 10. 16.

- 4. His universality.** "Of all the earth." v. 11.

"Whither shall I go?" Psa. 139. 7-10.

"Beside me... no God." Isa. 44. 6.

- 5. His power.** "Stood on a heap." v. 13.

"Jordan... driven back." Psa. 80. 3.

"Before all... glorified." Lev. 10. 3.

II. THE ISRAEL OF GOD.

- 1. Holy.** "Sanctify yourselves." v. 5.

"Be ye holy, for I am holy." 1 Pet. 1. 16.

"God... sanctify you wholly." 1 Thess. 5. 23.

- 2. Obedient.** "Removed from their tents." v. 14.

"I delight to do thy will." Psa. 40. 8.

"Obedient... eat the good." Isa. 1. 19.

- 3. Believing.** "People passed over." v. 16.

"We walk by faith." 2 Cor. 5. 7.

"Without works is dead." James 2. 20.

THOUGHTS FOR YOUNG PEOPLE.**God's Mighty Works.**

- 1.** God's mighty works demand holiness on the part of the people for whom they are wrought. We cannot expect God to do every thing for us, while we do nothing for his sake, v. 5.

2. God's wonders are wrought by his presence among his people. The ark of the covenant must go before, if the waters are to recede. If Christ be with his Church, twelve apostles can conquer a world.

3. God's mighty works are a foretaste of terror to his enemies. They forbode destruction to all who fight against God's cause. On which side are you in the battle?

4. God's works require faith and obedience on the side of his people. Israel must strike its tents, and form in array, and march into the river, and then God will do the rest. We have our part to do in the work of God.

5. God's works show a power which is above natural law working through natural law. We may be sure that no law of nature was violated in the miracle, for God knows how to use law for his own purposes.

English Teacher's Notes.

THERE are places in London into which it is not safe for a respectably dressed person to enter alone. There are streets in which even the presence of a policeman hardly affords protection. Yet there are people who may go in and out in perfect safety—those well-known in the locality as Christian workers and friends of the outcast.

The Rev. H. B. Macartney, of Melbourne, records how, when on a visit to London, he went "back to the Home of Industry by a short cut, which no policeman dares to pass alone," but where he was "safe, because with Annie Macpherson, the good angel of Spitalfields." The presence of this last named person rendered her companion safe from harm, although she had no actual authority or control over the denizens of the streets, but simply exercised a moral influence over them. We can imagine how a soldier attempting to enter and pass through the camp of the enemy would quickly pay the penalty of his temerity; but if for some reason the commander of the hostile forces accompanied and conducted him through, not a weapon would be pointed at him and he would pass unharmed.

In the passage for to-day we see an immense host of men, women, and children taking a course which looked at first slight as though it must end in their destruction.

The river which lay between the Israelites and the land of Canaan was no placid stream, easy to cross. The Jordan rushes down the steep slope which forms its bed with a force and swiftness worthy of its name (the Descender), at an average rate, it is said, of from four to five miles an hour. In harvest time the waters, swollen by the melting of the snows of Lebanon, rise to such a height that all its three banks are submerged. No ordinary traveler would attempt the passage of the river at such a time. "What wilt thou do," says the prophet Jeremiah, "in the swelling of Jordan?" Jer. 12. 5. And it is recorded as an act of heroism on the part of certain Gadites, who "separated themselves unto David into the hold to the wilderness," that they went over Jordan in the first month, when it had overflowed all its banks. 1 Chron. 12. 8-15. During the last three days since the return of the spies the river had risen to its full height, and what the Israelites had now before them was a raging, roaring flood, which threatened to sweep away whatever came within its reach, and which would have been formidable to the boldest swimmer.

How was it possible for the hosts of Israel to cross these wild waters? One Presence alone made it possible. The Lord who rules the water floods was with them. The Creator and Master of that raging river conducted them through. As soon as the ark, the sign of his presence, reached the brink the waters divided. "Jordan was driven back." Psa. 114. 3.

And this was the pattern of the Lord's provision for his people unto the end of the world. There

are many "waters," strong, full, swift, seemingly irresistible, which we have all at one time or another to pass through. How is the young Christian in the workshop, the store, or in a godless household to escape being carried along by the rapid current of this world? How are the overwhelming floods of trial and sorrow to be passed through? How is the convert in heathen lands to escape being swept away by the merciless torrent of persecution? How are the weak and fearful to face the last dark waters of death? Our Golden Text, gathering up in one short sentence the teaching of the narrative, gives the answer: "When thou passest through the waters, I will be with thee." It was thus that Joseph of old passed through the flood of trial unharmed, thus that Daniel stood unmoved in the tide of luxury, and pride, and ungodliness at Babylon; thus that the infant Church at Jerusalem emerged from the storm of persecution more prosperous than before; and thus has many a naturally timid believer fearlessly gone down into the dark river, grasping the promise: "Fear not, I am with thee."

But how may any one make sure of the promise of the Golden Text, and know that that divine Presence shall be with him?

1. He must see that he is of the company of the spiritual Israel, the redeemed of God; he must have owned himself a guilty sinner, and accepted the ransom divinely provided.

2. He must carry out the instructions given to Israel on the memorable occasion we have been considering: "When ye shall see the ark of the covenant of the Lord your God, . . . then ye shall remove from your place to go after it." He must order his steps by the divine leading and follow the divine Guide. Then he may expect to pass unharmed through the flood, to the glory of Jesus, the Captain of his salvation, and the encouragement of all the people of God.

The Lesson Council.

4. Did the miracle suspend or contravene natural law?

There was neither suspension nor contravention. Neither was necessary. The laws of nature, which are the laws of God, are not real things, independent of and separate from God. They are modes of divine operation, facts, which we observe to be in orderly and abiding sequence. God's thoughts are laws. All his thoughts, touching nature, are not known to us. Some are matters of every-day experience; the manifestation of others is reserved for occurring emergencies. These, brought into operation, are neither suspensions nor contraventions of those already observed. They are simply additional laws made known upon occasion. A ball is hurled by a strong arm through the air. The law of nature is that it shall traverse a certain distance if not interfered with. I turn it aside with a bat. Another law enters into the phenomenon. No contravention or suspension is present.—Rev. A. Wheeler, D.D.

This question involves the whole subject of miracles. No play upon words should hide from our minds the fact of God's presence and direct exercise of power in this event.—Rev. W. P. Thirkield.

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The natural law was for the river to flow on to the sea. But its waters are checked from above; while they run on to the sea, until exhausted, below. There can be no doubt of the fact that it was a real miracle. Nor can there be any doubt that there was a suspension of this natural law. The God, who made the law for the rivers, and in whose hands they are, can, whenever he pleases, suspend his law. When the breach was made, then, as a matter of course, the waters from above rose like a great wall, and stood, until Jehovah's purposes were accomplished.—*Rev. L. R. Dunn, D.D.*

By "law" is meant force in regular mode of action; the established course of the forces of nature. The miracle did not suspend any force previously active, but its effect: for while in full activity the usual forces were simply overcome. In the sense that contravention means opposition, such forces were contravened. This, however, is constantly going on in nature without a miracle, and so without any "violence" to nature. An apple is suspended from a branch of the tree, and continuously overcomes the force of gravitation which hangs upon it. That is, gravitation is overcome by adhesion. The natural course for the Jordan was to flow down in regular current; but now, not a natural but a supernatural force comes in and overcomes the natural law. This is not "violence," nor "suspension" of natural forces, which meantime were as active as ever, but the intervention of a power mightier than nature's. Nature's system of forces were designed for all ordinary purposes of God in the conservation of the universe, but God did not exhaust himself, nor put it out of his own power to interpose a higher force than any found in nature's system, whenever an emergency calls for it. God remains master of the situation, and his right and power to do so is the great law of Almighty inherent in the being of God. Miracles are not to be taken as an "after-thought" with God, but a part of his more comprehensive plan from the creation; and miracles mark special epochs in the religious history of the Church.—*Rev. S. L. Bowman, D.D.*

What is "natural law?" Do we mean by it merely uniformity of sequence? Then the miracle did not "suspend natural law." In the case of all other rivers and streams the waters flowed onward in their channels as before and since. Even in the case of the Jordan "natural law" remained unchanged; but a higher, a supernatural law contravened, a law governing the flowing waters. What is law? The expression of personal will. What we call "laws of nature" are simply God's will concerning matter—his customary mode of ruling the universe. A miracle is the unusual intervention of the divine will, in a particular case, across the path of God's ordinary mode of action. It does not "suspend" the ordinary will; it projects a new force which hinders, for a time, the operation of the ordinary "law," or mode of action.—*Rev. J. C. W. Coze, D.D.*

5. For what purpose was this miracle wrought?

For two purposes: 1. To bear witness to the divine appointment of Joshua as the successor of Moses. Moses supported his claims by miracles. Joshua must do no less. 2. To satisfy Israel that with the death of Moses God had not departed from them. The land was not possessed. Great struggles awaited the people before the inhabitants could be driven out. The conviction that the God of the Red Sea was still with them was a condition indispensable to their entering upon those struggles with success.—*Rev. A. Wheeler, D.D.*

To get the people over *en masse*, ready for defense and attack; to strike terror into the hearts of the heathen;

by an unlimited exhibition of divine power to impart confidence to Israel; to teach this new generation that the God of Israel in Egypt and in the Red Sea, at the other end of their journey, is the God of Israel in Canaan: a divine attestation of the leadership of Joshua.—*Rev. W. P. Thirkield.*

The first purpose was to insure Israel a safe and quick passage over the swollen river, to the land of promise. Another was to confound their enemies with the magnitude of this miracle. And still further, to confirm the people of the Lord in their trust in his performance of all his promises.—*Rev. L. R. Dunn, D.D.*

A threefold purpose was served thereby: 1. To authenticate Joshua as God's messenger. 2. To assure the people, by an unmistakable sign, that "the living God" was among them, as their guide and defense. 3. To impress upon the Canaanites the conviction that the Israelites were God's chosen instruments of judgment upon them.—*Rev. J. C. W. Coze, D.D.*

Cambridge Notes.

This miracle is the greatest and the most abundantly attested of all those designed to show the chosen people that "they gat not the land in possession by their own sword, neither did their own arm save them." It is not impossible that the agency of earthquakes was employed, such disturbances being very frequent in the Jordan valley. The miracle thus consisted in the exact timing of this temporary upheaval so as to coincide with the Israelite's passage. Miracles of "coincidence" are an especially instructive class, illustrating vividly the providential interpositions which have not ceased in this "non-miraculous" age. We must not lay any stress on Bunyan's beautiful allegorizing of this event. Jordan was not the end but the beginning of the wars of Israel, and even at the close of his life "Joshua had not given them rest."

VER. 5. *Sanctify.* Ceremonially, but as a type of that purity of soul which alone can understand God's working. *To-morrow.* Nisan 10, four days before the passover Chap. 4. 19. VER. 6. *Before.* At a distance of a thousand yards. ver. 4. This was to give all the people a clear view of the miracle wrought by the ark's presence. VER. 7. This is the sign attesting the promise of chap. 1. 5. The passing of Jordan confirmed faith in Joshua's mission, as that of the Red Sea did for Moses. Exod. 14. 31. VER. 10. *Living God.* Comp. Deut. 5. 26, and its tremendous significance in Heb. 10. 31. No blind dead "laws of nature," but a living Person, an all-wise, almighty God, smites the sinner and blesses the faithful—"and with him we have to do." There is a contrast to the dead gods of the nations who were to be expelled. *Canaanite, Hittite Amorite, Jebusite.* See notes on Num. 13. 29, and chap. 1. 4. *Hittite.* Gen. 10. 17: 34. 2, etc. Living in villages or towns, with a republican constitution. *Perizzite.* Dwelling in the plains. *Girgashites.* Very little known. There was later a place Gergesa on the Sea of Galilee. VER. 11. *Lord.... earth.* Comp. Deut. 10. 14. The phrase, especially appropriate in the announcement of such a wonder, does not occur elsewhere in the Pentateuch. VER. 12. Comp. 4. 2. The command is issued by anticipation. Overingenious type-hunters—who have even allegorized "Adam" in verse 16!—find here a foreshadowing of the apostles. The number twelve, suggested in both cases by the tribes, was a fit one for indicating a complete and varied witness to the truth, but to go further is mere fancifulness. VER. 13. There were not two walls of water, as in the Red Sea,

The bed seems to have been temporarily upheaved eighteen miles up the river, at Adam, and beneath this dam the water then flowed away to the Dead Sea, leaving the whole course dry. See Psa. 114. 3. VER. 15. *Overfloweth*. The usual river-bed at Jericho is only thirty yards wide, but it passes through a channel a mile across and two hundred feet deep, thickly grown with jungle and haunted by wild beasts. The melting of Hermon's snows makes the river flood this channel in April, when the barley harvest is gathered in the hot Jordan valley. VER. 16. *At Adam*. A city not otherwise known, and apparently of little importance even in the author's time. It was perhaps at the ford Daniel, near the junction with the Jabbok. The valley was very narrow, and would be capable of holding the great heap of waters without flooding the country. The Jordan ("descender") gets its name from its extraordinarily swift current: only one river in the world has a greater fall. The waters once cut off would thus flow away very rapidly. *Zaretan*. Comp. 1 Kings 7. 46; 2 Chron. 4. 17. The name of a district as well as of the chief town. *Sea of Arabia*. See Deut. 1. 1, R. V. marg. Beside these names "the East Sea" occurs in the later prophets. "Dead Sea" is an exaggeration not found in Scripture. The intense saltness of the waters kills fish, but vegetation is luxuriant in some parts. The lake lies in a long cleft, 1,300 feet below sea-level, and the heat evaporates all the fresh water flowing in, while constant salt streams run from a hill on the south. VER. 17. The wide extent of the bed left dry would enable the people to go over very quickly. The ark remained in the midst as the visible sign of the power which had wrought this wonder.

Herean Methods.

Hints for the Teachers' Meeting and the Class.

Draw a sketch map of Palestine and show on it: 1.) The natural features of the country, sea-coast, plain, mountain region, Jordan valley, and eastern table-land. 2.) The location of each of the seven tribes named in verse 10. 3.) The probable location of Adam, Zaretan, Jericho, and the place of the crossing.... A word-picture of the scene by Jordan: Joshua, priests, ark, soldiers; river foaming before; walls of Jericho in the distance; procession; stoppage of current; marching across the dry bed.... Notice the purposes of this miracle (note on verse 5).... Why was such an event as this necessary at this time?... Show how this lesson exhibits God on one side and God's people on the other (see Analytical and Biblical Outline).... Thoughts for Young People give some suggestions about God's mighty works.... Duties of the lesson: 1.) Trust. 2.) Obedience. 3.) Courage. 4.) Confidence.... Warnings to God's enemies as drawn from this lesson.... Incidents, other crossings of the Jordan, 2 Kings 2. Crossing the Red Sea. Exod. 14.... Compare with Caesar's crossing the Rubicon.... Cortez burning his ships at the shore of Mexico, that there might be no retreat.

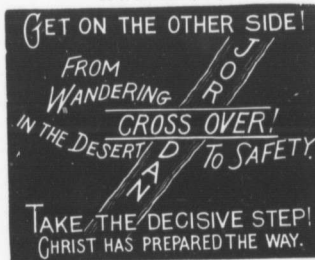
References. FREEMAN'S HAND-BOOK. Ver. 6:
The ark of the covenant. 142.

The Lord's my shepherd.
Though troubles assail.
Who'll be the next?
How firm a foundation.
Guide me, O thou great Jehovah.
All the way.
The Lord will provide.

Lead, kindly Light.
My times are in thy hand.
Final victory.
Heaven is my home.
Shining shore.
I'm a pilgrim.
Shall we gather at the river?
We shall meet beyond the river.
Hark, hark my soul.

Blackboard.

BY J. B. PHIPPS, Esq.



SUGGESTIONS. Briefly review the points in to-day's lesson, and make the blackboard diagram be the application of the lesson taught. Each one must leave the desert of sin and worldly wandering in order to come into God's land of promise and possess it. When the Israelites had crossed over Jordan there was no turning back; they had taken the decisive step, the water had rolled back again, and they were there to stay. Viewing the landscape from the other side would never have made them possessors of the promised land. So with each one of us. The decisive step must be taken, the Jordan of repentance crossed, and the place of safety reached. Christ hath prepared the way, and when thou "passtest through the waters" his presence will be with thee.

Primary and Intermediate.

LESSON THOUGHT. "I will be with thee."

The wilderness. Talk about the wilderness journey. Tell that babes born in the wilderness were now men and women. They had no home all the forty years of their life there. When they were not marching they were resting in tents. See if some child can tell what their food was and who sent it. Tell that they were always looking forward to the time when they should come to the home God had promised to give them. Where was this?

Canaan. Print "Egypt" in lower left-hand corner of the board; "Canaan" in upper right-hand corner. Tell that Israelites were slaves in Egypt. The Lord told them to come out and go to Canaan, where they should be free and have pleasant homes of their own. Print "Wilderness" diagonally across board. Yes, they had to cross this great wilderness before they could reach Canaan. Talk a little about the beautiful land—its high hills and green fields and beautiful fruits. Now after forty years wandering they could look right over into this lovely land! How could they get there?

Jordan. What was this? A river, deep and wide. It must be crossed. Tell what the Lord said to Joshua. Describe the gathering of the people on the banks of the

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river. Explain that there was no bridge across the river. If they had tried to build one their enemies in Canaan would have shot arrows at them while they were at work. They had no boats. How could they get across? *God knew*. All they had to do was to trust him and obey him.

He told Joshua just what to do, and Joshua told the people. Tell how the priests took the ark and went down to the water. Show a picture of a priest. Tell that the priests who carried the ark were dressed in white and had bare feet. All the people were ready to follow the priests, though they did not know how they were to cross the river. Tell how the priests stepped into the water before God made it roll back. That was *faith*. The ark was the outward sign of God's presence.



Our Ark. Jesus is our Ark. God is with us in Jesus. If we trust him he will make every path for us. Is there some difficulty that is like a deep river to cross? Jesus will lead us safe over if we trust him. But we must really believe and obey him, else he cannot lead us.

Lesson Word-Pictures.

"How are we going to get over this river, running like a bar across our path?" ask the people. "Just getting into the promised land and we can get no farther!"

"Wait!" says Joshua. "Wait for some word from the Lord!"

And soon a report sweeps like a wind through the camp that the ark will go ahead and lead in the passage of the river.

"What!" cries Isaac, an old and honored ark-bearer. "Lead? Who will care to follow?"

"Why not?" asks David, a courageous young bearer.

"The river is so full, David!"

"The Lord can make a path clear across."

Isaac shakes his head. It is a very uncertain experiment, very risky.

"Can't we go farther up the stream? Can't we go round it?" queries Isaac.

"I think not. We must go ahead and go across, Isaac."

The tidings of the crossing on the morrow have reached all the encampment. Wonderful is the interest aroused. People in the twilight sit before their tents, look at the rushing, swelling river, and wonder if to-morrow night they will be on the other side.

Morning has come, bright, cheering, golden, but that Jordan, though, how sullen and strong and forbidding!

The people make ready for the crossing. The tents

are all struck. The flocks are all called in. In family-clusters, the people wait for the next movement.

"The ark is going forward!" echoes the startling cry. Yes, the ark has started out. Can you not see the bearers striding off, reverently lifting this ancient relic?

"There goes Isaac!" cries some one. "He walks rather timidly."

"But see David walk!" says a second. "He is not afraid."

The bearers are now near the Jordan.

"O if we could halt here and see the river fall away, and not have to go into this rushing current!" thinks Isaac.

"Forward!" is the command. And now they are at the water's edge. "Look across!" says Isaac. "Look up the stream! Look every-where! How deep it looks! We cannot feel the bottom if we get out there!"

"Be of good courage, Brother Isaac!" cried David. "Our feet shall feel the bottom."

"Forward!" comes the word again. Yes, advance, venerable, beloved ark, that has seen such wonders, above which has brooded the strange Shekinah! Forward! The water now flows about the feet of the bearers.

Look, look! That water is flowing away from the feet of Isaac! It falls back before the courageous feet of David! See! It recedes all along the shore! It rushes back toward the center of the current! It retreats up the valley! And now what wonder, as the priests of faith go on, if they lift a jubilant psalm with their rich, strong voices, perhaps the song of Moses by the sea, all the people up and down the banks catching up the notes and rolling them out upon the morning air. Israel's triumphant song, marching over to the promised land!

In the very heart of the Jordan-bed soon stand the exultant priests. Above them the restrained waters accumulate in large masses. Below, the river runs off and leaves one wide, naked bed. And now hark! You hear not the music of voices, but of feet tramping over Jordan's bed! Hear the beating of flocks! Listen to the laugh and chatter of the children! Such a wonderful going over Jordan! As far as we can see, the river-bed swarms with a burrying, rejoicing host. Isaac is tempted to ask, "What if the water should suddenly come pouring, driving back in one overwhelming flood upon us? Like Pharaoh's host at the Red Sea!"

"This is not Pharaoh's host," replies David "It is the Lord's people, and they will all get across this day."

Yes, it is the people guided by the great Jehovah, one arm leading them over, while another mighty arm, laid across Jordan's bed, holds all the water back! Hallelujah! Jordan is crossed! Israel is in the promised land!

B. C. 1451.]

Josh. 4. 10-21.



[Commit to memory verses 20-22.]

10 For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Josh'u-a to speak unto the people, according to all that Mo'ses commanded Josh'u-a; and the people halted and passed over.

11 And it came to pass when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people.

12 And the children of Reu'ben, and the children of

LESSON III. THE STONES OF MEMORIAL.

[Oct. 21.

Gad, and half the tribe of Ma-nas'seh, passed over armed before the children of Is'ra-el, as Mo'ses spake unto them;

13 About forty thousand prepared for war passed over before the LORD unto battle, to the plains of Jer'l-cho.

14 On that day the LORD magnified Josh'u-a in the sight of all Is'ra-el; and they feared him as they feared Mo'ses all the days of his life.

15 And the LORD spake unto Josh'u-a, saying,

16 Command the priests that bear the ark of the testimony, that they come up out of Jordan.

17 Josh'ua therefore commanded the priests, saying, Come ye up out of Jor'dan.

18 And it came to pass when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jor'dan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jor'dan returned unto their place, and flowed over all his banks, as they did before.

19 And the people came up out of Jor'dan on the tenth day of the first month, and encamped in Gil'gal, in the east border of Jeri-cho.

20 And those twelve stones, which they took out of Jor'dan, did Josh'ua pitch in Gil'gal.

General Statement.

The passage of the Jordan is completed, and the host of Israel, two millions strong, are upon the western bank. Ended are all the perils of the wilderness, the long marches, the drought, the burning sand. They are resting at last upon the green meadows of Canaan, surrounded by waving harvests, with brooks of water purling through the valleys. The priests stand with the ark upon their shoulders until the last of the multitude has crossed; and still that mountain of waters rises in the gorge miles away to the north, and still the bed of the river lies dry under their feet. Beside the priests stand twelve men, representatives of the tribes. At Joshua's command they pile up a rough heap of stones in the center of the channel, where the ark rested during the crossing. Then each man takes from the rocky

21 And he spake unto the children of Is'ra-el, saying, When your children shall say to you, What mean these stones?

22 Then ye shall let your children know, saying, Is'ra-el came over this Jor'dan on dry land.

23 For the LORD your God dried up the waters of Jor'dan from before you, until ye were passed over, as the LORD your God did to the Red Sea, which he dried up from before us, until we were gone over:

24 That all the people of the earth might know the hand of the LORD, that it is mighty; that ye might fear the LORD your God forever.

floor, where the host have walked, one stone; and they bear them in solemn procession across the channel, up the terraced banks and within the newly pitched encampment at Gilgal. There they shall stand as a monument of that day, a day of promises fulfilled and of journeys ended. When the last act has been accomplished the leader gives the word of command, and the priests bear the ark of God out of the empty river bed. As soon as their feet touch the margin the stream begins to flow from above. It rolls larger, wider, deeper, until its banks are filled from shore to shore. They are in Canaan, once and for all, and henceforth there is to be no return to the wilderness. Theirs* no more the pilgrim-staff, theirs the sword and spear, until the land of promise shall be won.

Explanatory and

10. The priests which bare the ark. The ark was a sacred chest, representing God's presence, and containing the tables of God's law. None but the priests were permitted to touch it. **Stood in the midst of Jordan.** They led the march into the middle of the channel, and then stood there while the rest of the people passed over. Thus their faith encouraged all the people. (1)



God's ministers should lead in acts of faith. Until every thing was finished. The entire event in all its details was under the divine direction and command, and it was wrought out as if each had rendered his part in advance. The people hastened. Not from fear of their enemies on either side of the river, but with eagerness to reach the land of promise and enjoy its privileges. (2) *We should run in the way of God's commands.*

11. When all the people. When the miracle was fully wrought and the danger was fully past. The ark of the LORD passed over. Just as on an endangered vessel the officers are the last to leave, so the ark stood in the river, with the distant side rolling higher and higher, threatening to break, until the last man had passed over. In the presence of the people. The vast multitude stood on the shore and watched the priests and the ark coming up from the bed of the river.

12. The children of Reuben, etc. These were the warriors of the two and a half tribes, who had been permitted to receive their inheritance from the territory conquered on the east of the Jordan during the life-time of Moses, on condition that their soldiers should aid the rest of the tribes in the conquest of Canaan. See Num. 22. **Before the children of Israel.** Not necessarily in front of the throng, but in their presence. (2) *God's people are a unit, and all have a common interest in the common cause.*

13. About forty thousand. From the census (Num. 26) it appears that the fighting men of these tribes numbered over 110,000. They left more than half their warriors in their new homes to protect their wives and children. **Before the Lord.** Who was represented and symbolized by the ark, before which they marched. **The plains of Jericho.** A plain about seven miles wide, extending from the river Jordan to the mountains on the west. On this plain was the city of Jericho, and about three miles distant from the city Joshua fixed the camp of Israel.

14. The Lord magnified Joshua. The commands

Practical Notes.

to the priests and the people, before the miracle, had been given through Joshua. They were strange and inexplicable, and if the miracle had not taken place would have covered him with confusion. But the miracle did take place, and the result showed that Joshua was the representative of God as fully as Moses had been. There was a military precision, as well as a confident faith, in all Joshua's plans, which backed him as a born leader. They feared the LORD, not with an abject terror, as men fear a powerful tyrant; but with a mingling of respect for his authority and confidence in his judgment, such as a true commander inspires.

15, 16. The Lord spake. Every step of Israel under the rule of Joshua was taken by divine instruction. **Command the priests.** All this time the priests were standing in the empty bed of the river. These verses give a more complete account of what was briefly stated in verse 11.

17, 18. Lifted up unto the dry land. As the water had begun to recede when the priests touched the margin of the river on the eastern side, so now as they touched the bank on the western side the water began to flow. **Returned unto their place.** It may be presumed that as the fall and ebbing of the waters had been gradual, so now it returned gradually, and not in a wild torrent, when a mill dam gives way. **Flowed over all his banks.** The river which had hitherto rolled before them, seemingly to cut off their advance, now flowed behind them to cut off their retreat. (4) *The Christian has no armor for his back, and has no provision for going back.*

19. The tenth day. The day on which the lamb for the pass-over was to be chosen. From Josh. 5, 10, we learn that the pass-over was observed four days later; but it is not certain whether or not it had been observed during the wandering in the wilderness. **First month.** The month Abib or Nisan, first in the ecclesiastical year. The civil year began with the month Tisri in the fall. Each month in the Israelite year began with the new moon, and consisted of four "rollings," and was given to it by anticipation, because there was a "rolled away" the reproach of their servile state in Egypt. Josh. 5, 9. The camp was pitched in this place forty days lacking five days after the exodus from Egypt. From this day the Israelites were in their own land; their journeys were over, and their warfare begun. During the time of the conquest, the camp of Israel remained at this place, and to the east the army returned after each campaign. In the east border of Jericho. Three miles southeast of the ruins of Jericho is a mound bearing the name *Ridgah*, which is believed to represent the locality of Gilgal.

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20. Those twelve stones. Twelve men had been appointed, one from each tribe, to take each a stone from the bed of the river at the crossing. These were heaped in a rude monument at Gilgal. Another set of twelve stones was piled up in the center of the river, where the priests had stood with the ark. Thus there were two memorials of the crossing. See chap. 3: 12; 4: 1-9. (3) *We should keep memorials of God's power and grace in our behalf.*

21. When your children shall ask. Children there were like children now, full of curiosity, which should not be curbed, but wisely directed. Through an interest in Bible stories we may awaken an interest in salvation. **What mean these stones?** So the institutions of Christianity, as the sacraments, Easter, and Christmas, may give opportunity for religious instruction. (5) *Let us keep spiritual truth before the minds of the children.*

HOME READINGS.

- M.* The stones of memorial. Jo-h. 4. 10-24.
Tu. The command. Josh. 4. 1-9.
W. Memorial at Mizpah. Gen. 31. 43-55.
Th. Rest at Gilgal. Josh. 22. 21-29.
F. Ebenezer stone. 1 Sam. 7. 3-13.
S. Remembrance of mercy. Ps. 145. 1-13.
S. (Day of prayer.) Luke 11. 1-13.

GOLDEN TEXT. *

Then ye shall let your children know, saying, Israel came over this Jordan on dry land. Josh. 4. 22.

LESSON HYMNS.

No. 2, Dominion Hymnal.

All hail the power of Jesus' name!
 Let angels prostrate fall.

No. 284, Dominion Hymnal.

We are marching on
 With shield and banner bright.

No. 207, Dominion Hymnal.

The prize is set before us,
 To win, his words implore us.

TIME.—1451 B. C.

PLACE.—Same as in last lesson.

DOCTRINAL SUGGESTION.—Holiness God.

QUESTIONS FOR SENIOR STUDENTS.

1. The Leader Honored.

What was the effect upon the Israelites of the scene at the Jordan?

What was the effect upon the inhabitants of the land? Josh. 5. 1.

What two acts did Joshua perform to commemorate the event?

What had God promised Joshua he would do for him? chap. 3. 7.

What evidence did forty thousand soldiers give of their confidence in Joshua?

How does this show confidence?

What evidence did the priests give that they honored Joshua?

To what point did the passage of the Jordan bring the people?

2. The Lord Remembered.

Where was Gilgal?

What memorial could be seen at Gilgal in after days?

What was the purpose of this memorial?

How would it effect its purpose?

What traits of character does this act reveal in Joshua?

Are monuments and memorials of any value nowadays? Give an illustration.

What is meant by the fear of the Lord?

What promises do the Scriptures give to those that fear God? Psa. 103. 13; A. 18. 30; Prov. 10. 27.

Practical Teachings.

Fidelity, patriotism, and loyalty are shown in this lesson. Can you find them?

God always honors the man who honors him.

The best education is that which leads up to constant recognition of God.

It was not the priests, nor the forty thousand soldiers, nor Joshua, that led Israel over Jordan, but God.

22, 23. Let your children know. The Bible is a book for childhood. It shows a deeper interest in childhood, and a clearer conception of the traits of childhood, than any other ancient book. (7) *Tell the stories of the Bible to the children, constantly and repeatedly. Your God.* He is the God of the children as truly as of the fathers. **Dried up the waters.** (8) *Let us never be ashamed to tell what God has done for us, and to exalt him in the telling.*

24. That all the people of the earth. The miracle at Jordan must have influenced the surrounding nations to recognize in the Israelites a people under God's peculiar care, and thus through their fear have aided in the conquest of the land. **That ye might fear.** Others might feel afraid, but Israel was to cherish the fear of reverence.

The priests waited God's command. Let us. The people hastened to do his will. Let us. Joshua was unassuming, loyal, and earnest that God should be glorified. Let us be like him.

Hints for Home Study.

1. Read the first nine verses of this chapter.
2. Find five other instances in Scripture where God honored those who tried to honor him.
3. Locate Gilgal on a map, and find how many years this place was their headquarters.
4. Search out the things that Moses had commanded Joshua.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Leader Honored.

Where was the ark while the people passed over the Jordan?

How long did it remain in the midst of the river?

What then was done with it?

What armed force went before the children of Israel? According to whose commandment was this done?

How many warriors were there in these tribes?

How did the Lord honor the leader of Israel?

How did the people regard Joshua?

At whose command did the priests come out of Jordan?

What occurred as they reached the bank?

On what month and day did the passage of the Jordan occur?

At what place did Israel first encamp?

2. The Lord Remembered.

With what did Joshua erect a monument?

What event was thus commemorated?

To whom would the event be recited? (Golden Text.)

What made the way for Israel to cross the Jordan?

What would other nations know thereby?

What effect was it designed to have on Israel?

Teachings of the Lesson.

Where in this lesson are we taught—

1. That God's mercies never fail his people?
2. That we ought to remember God's mercies?
3. That we ought to fear the God of mercies?

Hints for Home Study.

Learn why the armed men of Reuben and Gad went before the Israelites.

Learn how many there were of the Israelites who crossed the Jordan.

QUESTIONS FOR YOUNGER SCHOLARS.

Who were the last to pass over Jordan? **The priests, bearing the ark.**

What tribes went over first? **The tribe of Reuben, the tribe of Gad, and half the tribe of Manasseh.**

What land had Moses given these tribes? **The land of Gilead.** Num. 32. 29.

What had they promised Moses? **To help their brethren take Canaan.**

How many of them crossed the Jordan? **Forty thousand.**

To whom did the Lord show honor that day? **To Joshua.** [obey Joshua.]

What did this cause the people to do? **To fear and**

When did the water of Jordan turn to their place? **As soon as the priests reached dry land.**

How many stones were taken out of the Jordan? **Twelve.**

Where did Joshua pitch them? **In Gilgal.**

Why did he do this? In memory of what God had done.

What did Joshua want to have people know? The truth and power of God.

What pleased the Lord? To have his children remember his goodness.

What may our "memorial stones" do? Speak for God when we are silent.

Words with Little People.

Have you been in danger, and has God saved you? Have you been very ill, and has God raised you up? Have you been troubled, and has God comforted you?

WHERE ARE YOUR MEMORIAL STONES?

"They shall abundantly utter the memory of thy great goodness."

THE LESSON CATECHISM.

[For the entire school.]

1. How long did the priests stay with the ark in the dry river bed? **Till all had passed over.**

2. When only did they come forth? **When Joshua gave the command.**

3. What did Joshua do with the twelve stones carried by the twelve men? **Built a memorial pillar.**

4. What did he say this was for? **An object lesson for their children.**

5. What were they to tell the children it meant? **"Then ye shall let," etc.**

CATECHISM QUESTION

3. What is sin?

Sin is disobedience to the law of God in will or deed.

Romans vii. 7. The mind of the flesh is enmity against God; for it is not subject to the law of God, neither independent can it be.

1 John v. 17. All unrighteousness is sin.

James iv. 17. To him that knoweth to do good, and doeth it not, to him it is sin.

[1 John iii. 4; Isaiah liii. 6; James i. 14, 15.]

ANALYTICAL AND BIBLICAL OUTLINE.

"What Mean these Stones?"

I. A MEMORIAL OF GOD'S PEOPLE

1. **Obedience.** "Every thing.... *Antish.*" v. 10.

2. **Keep the commandments.** Deut. 4. 2.

3. **Activity.** "The people hasted." v. 10.

4. **Do it with thy might.** Eccl. 9. 10.

5. **Courage.** "Passed over—armed." v. 12, 13.

6. **Put on the whole armor.** Eph. 6. 11.

7. **Loyalty.** "They feared him." v. 14.

8. **Know them....over you."** 1 Thess. 5. 12, 13.

II. A MEMORIAL OF THE PEOPLE'S GOD.

1. **His protection.** "Jordan returned." v. 18.

2. **Made the waters to stand.** Psa. 78. 13.

3. **His care.** "Encamped in Gilgal." v. 19.

4. **Shall dwell in safety.** Deut. 33. 28.

5. **His Power.** "God dried up." v. 25.

6. **The eternal God is thy refuge.** Deut. 33. 27.

7. **His grace.** "From before you." v. 23.

8. **Happy art thou, O Israel.** Deut. 33. 29.

THOUGHTS FOR YOUNG PEOPLE.

Our Memorial Stones.

1. One of our memorial stones is the recollection of special days in our spiritual history as the day of conversion, the day of special experience of divine mercy, etc. We do well to keep such days in mind.

2. Another memorial stone is our experience in the fulfillment of special promises. You may remember some occasion of trouble, when you opened your Bible and came to some promise which gave you needed com-

fort. Mark that promise in your Bible with day and date as a memorial stone.

3. There are memorial stones in the great days of the years. What does Easter keep in mind? Why do we give presents at Christmas? Why do we observe Thanksgiving day? These days should stand as monuments to keep us reminded of our Saviour and his grace.

4. The institutions of the Church, particularly its sacraments, should serve as memorial stones. The bread and wine at the Lord's Supper, the water of baptism—these should keep in mind what Christ has done and what we should do.

English Teacher's Notes.

A MEMORIAL may be set up for various reasons.

Some, like the triumphal arches of the Roman emperors, have been erected as a sign of triumph and self-gratulation. Some, like the column in the Place de la Bastille at Paris, commemorate a national deliverance; some, like the "Monument" of London, place on record some great calamity. Others, such as the statues of public benefactors, have been raised as an expression of gratitude; others simply as expressions of respect and affection. The memorial of which we read in the passage for to-day was of a twofold character, both a record of deliverance and an expression of thanksgiving and praise.

A memorial should be (1) durable. In bestowing on a friend some parting remembrance we do not choose a perishable article. Temporary structures are often used to serve some passing purpose, but a building designed for a memorial must be stable and lasting. It should be (2) appropriate. I remember being asked to join in a musical scheme put forth by the pupils of a German composer as a tribute to his memory. The thing was appropriate enough to its purpose, but would have been out of place as a memorial to one of another calling. The many schemes which were proposed as a memorial to the heroic Gordon were all in some way connected with some achievement, work, or object of his life. It should be (3) such as will command attention. The memorial we want simply for ourselves we may keep under our own eye: the portrait may hang in our private chamber, unseen by the crowd. But if we desire that it should tell its story to others we must choose something that others shall see and that others will notice. I was lately shown a sketch of such a one—a lovely painted window to be placed by a lady in a little church in Scotland in memory of her husband.

The memorial raised at the divine command, by the Israelites at Gilgal, possessed all these qualities. The cairn, or heap of large stones, was the usual monument erected by the nations of antiquity in memory of any event they desired to perpetuate. It was sure to attract attention. The question in ver. 21, "What mean these stones?" was one certain to be asked by passers-by who might not already know their significance. And when the answer was given, how well did the appropriateness of the monument appear: "Israel came over Jer-

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dan on dry land!" These twelve stones represented the twelve tribes, and were brought out of the river-bed through which they passed—an actual, tangible witness of what Jehovah did for them. Nor could Israel in those days have set up any thing more likely to be durable. If the clause in ver. 12 were written by Samuel the prophet it proves the existence of the cairn four or five hundred years after its setting up. If it were added in later years by Ezra, then the period is more than doubled. There are in some places stone heaps existing which must date from a very remote past.

Whether the words of ver. 12 refer to a second cairn set up in the river-bed (or perhaps on the eastern bank, where the priests' feet rested when the waters were driven back, midway between the heap by the city Adam and the mass of water which poured away into the Dead Sea) I shall not attempt to explain. It is remarkable if they refer to such a cairn that it should be mentioned in this verse only. Anyhow, the recorded command of the Lord mentions but one cairn, set up on the western shore of the river, at Gilgal. It is from this that we have to draw a lesson for our classes.

And what is the lesson? First, the duty of thanksgiving. As long a portion of the Book of Joshua is devoted to the "memorial stones" as to the wonderful passage which they commemorated, and the one immediately succeeds the other. The connection between the mercy of God and the acknowledgment that should follow it is close and indissoluble. The stones were carried over and set up that same night in their first camping-place in the land of Canaan. "He died for all, that they which live should not henceforth live unto themselves, but unto him that died for them and rose again."

For this acknowledgment—this devotion of the life to Him that loved us—is the only durable, appropriate, and noticeable monument of gratitude we can raise for his mercies.

The Lesson Council.

Question 6. *What was the purpose of the memorial stones?*

To treasure up in the most imperishable form a memory of the great miracle and all the associations that gathered around it. The people needed some object lesson constantly before them to overcome their strong inclination to idolatry. The passage of the Jordan at the close of their wanderings would suggest the passage of the Red Sea at their beginning, and tend to keep alive the memory of those forty years' wonders which could not fail to keep in mind the fact, indispensable to all pure religion, of an invisible God ever in contact with, but supreme over, nature.—*Rev. A. Wheeler, D.D.*

They were a remembrance, a monument, and a corroboration; a continuous remembrance of God's interposition in their behalf; a silent monument, yet ever proclaiming this transaction in the ears of the race; and a corroboration of the history of the event, which no skeptic could deny and no doubter could overthrow. And not only Israel would thus be convinced, but "all

the people of the earth would know the hand of the Lord, that it is mighty."—*Rev. L. R. Dunn, D.D.*

They served as a rude but appropriate memorial of a great event; a visible testimonial of gratitude; to simply mark a spot made sacred by God's presence in the putting forth of power; not for superstitious veneration and idolatry, but as a remembrancer.—*Rev. W. P. Thirkield.*

To challenge the inquiry, "What mean these stones?" which would lead to a recital of the miracle of the passage of the Jordan, with its accompanying lesson of God's gracious providence over his people.—*Rev. J. C. W. Coxe, D.D.*

The whole world was plunged in the abysses of idolatry. All the nations were "mad upon their idols"—Egypt, Babylonia, Assyria, Greece, and the surrounding countries. It was evidently necessary that the knowledge of the true and living God should be kept alive in the midst of them. Hence it was that God called Abraham from Ur of the Chaldees and gave to him and his descendants the land of Canaan for their inheritance. Now, in the fullness of this promise, they had entered this land, and there they were to abide for the centuries. Not only so; on account of their sins, and especially their frequent relapses into idolatry, they were carried away captives into all the surrounding nations, where they taught the knowledge of the one only living God, who made the heavens and the earth. These purposes were more or less fully answered by them. And so for fifteen hundred years they were an elect people, proclaiming God's existence, his character, and his Son.—*Rev. L. R. Dunn, D.D.*

7. *For what reason, in what way, and to what extent were the Israelites "the elect nation?"*

That through them the knowledge of the one and only true God might come to all the nations of the earth. True worship could be based only upon such knowledge. "In what way?" As being the channel through which the divine revelation should come in miraculous events, by prophets, apostles, and teachers of various kinds; and lastly, that revelation of revelations, Jesus Christ, God manifested in the flesh. "To what extent?" Not to the exclusion of other peoples or their own release from the obligation of obedience, but that through them other sheep might be brought into the fold. Instead of being freed from obligations by their election, those obligations were enlarged and intensified. Their election to salvation was conditioned upon obedience.—*Rev. A. Wheeler, D.D.*

Cambridge Notes.

Commemoration of events by the raising of cairns is a familiar custom in most countries, and especially in Palestine. Compare Gen. 28, 18; 31, 45; 35, 14; 1 Sam. 7, 12. On this occasion two cairns were raised, marking two stages in the miraculous passage. One was on the eastern edge of the wider channel filled by the yearly flood, where the priests' feet had rested; the other in the first encampment west of Jordan, at Gilgal, some four miles from the river. The narrative is noteworthy as exhibiting the great stress which the Hebrews laid on the traditional preservation of their history. As in the case of the passover (Exod. 12, 26), the great deliverances of Jehovah were not remembered by written annals, but constantly commemorated in the talk of the people, and so handed down from father to son.

VER. 10. *Stood.* The priests behaved worthily of the occasion, and their faith was a powerful encourage-

ment to the people. They had to stand with the ark on their shoulders through many hours while the people crossed. Unbelief would constantly suggest that the returning flood might sweep them away, or at any rate cut them off from their brethren. But they "stood firm" until the order came. *In the midst.* Better "within," for they were on the edge of the flood. *Moss.* He had charged Joshua to lead the people over Jordan (Deut. 3. 28, etc.), though he had not revealed the manner of their passage. *Hasted.* Not from timidity, but because without haste the crossing could not have been effected within the day. VER. 11. The people waited for the ark, as it was now their leader instead of the pillar of the Presence. It was a further step in their spiritual education to recognize Jehovah's presence in his written word, no longer in a visible glory. VER. 12. See Num. 32. The trib. a paid dearly in the end for their determination to choose for themselves instead of accepting their lot with their brethren. Their connection with Israel was always slight, and they melted more and more into the wild races surrounding them. VER. 13. The number represents a fighting contingent of picked men; a much larger number were left behind to guard the families and property of the warriors and to build cities. VER. 14. Comp. chap. 3, 7, and note. VER. 16. *Priests.* Usually Levites bore the ark, but on such an occasion the order was naturally changed. VER. 18. *Lifted.* The word is vivid, suggesting that they had sunk in the soft mud. VER. 19. The passover, four days later, was the fortieth anniversary of the Exodus. *Gilgal.* The place is named by anticipation. Chap. 5, 9. Its name ("rolling") was shared by other places, and was probably derived from the cromlech set up; the statement of ver. 9 is not intended to be an etymology, but an application. The H-brow fondness for this fresh application of the meaning of names has been already noted. The site of Gilgal is only approximately known. It became now the first fortress of the Israelites, their base in the middle of the hostile country, whence they could divide and conquer the attacking tribes. VER. 21. Posterity, as it seemed, carried too far their interest in these mementos of the great deliverance of old. See Hos. 4, 15; 9, 15; 12, 11; Amos 4, 4; 5, 5, 8; Judg 3, 19, 33 (margin). VER. 23. *Us.* The nation as one continuous whole. Joshua speaks, the words of the parents being in ver. 22. He and Caleb, with the part of the host whose ages lay between forty and sixty years, had experienced the first deliverance. VER. 24. The primary object was this to confound the enemy in Canaan, but there was also the purpose of spreading the fear of the wonder-working Jehovah throughout the world he made. *That they may fear.* The R. V. restores sense to the passage the connection of which was quite spoiled by the old reading.

Hebrew Methods.

Hints for the Teachers' Meeting and the Class.

Memorial stones in the Bible: Jacob's, Gen. 28, 18, 22. Joshua's, Josh. 24, 27. Samuel's, 1 Sam. 7, 12. . . Read the whole chapter and notice in this lesson: 1.) The memorial on the bank. 2.) The memorial in the river. . . . What the stones commemorated: 1.) A fact—what fact? 2.) Certain truths concerning God—what truths? 3.) Certain truths of God's people—what truths? . . . See the Analytical and Biblical Outline for the meaning of the memorial stones. . . . What are some of our memorial stones, and what do they commemorate? See Thoughts for Young People. . . . What does this lesson teach us to

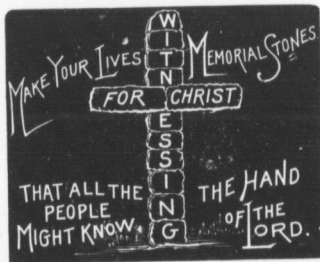
do? 1.) To recognize God's mercy. 2.) To remember God's mercy. 3.) To repeat God's mercy. 4.) To rely on God's mercy. . . . How are we shown in this lesson the value of object-teaching with children? . . . A bishop in England while traveling stopped at a certain place and went aside for prayer. When asked the reason he said that while a poor boy, without shoes or stockings, he had once disturbed a cow at that spot which he might warm his feet on the place where she had lain. He would not pass that place without giving his thanks to God for his mercies.

References. FREEMAN. Ver. 20: Monumental stones, 49

When all thy mercies, O my God,
Wonderful words of life.
Grace, 'tis a charming sound.
Wondrous words, how rich in blessing!
Halleluiah, 'tis done.
Faithful Shepherd,
happy day.
Come, thou Fount of every blessing.
The solid Rock.
I will sing for Jesus.
I love to tell the story,
We praise thee, O God,
Jesus shall reign.
Benah Land.

Blackboard.

BY J. B. PHIPPS, ESQ.



Great events in the time of our lesson were commemorated by monuments of stone. The stupendous miracle at the river Jordan is insignificant compared with the saving of a human soul; how much more then should every Christian make his life a monument that people may know what God hath done! What are the memorial stones of a Christian life? [Read: Witnessing for Christ.] Let your life stand out prominent for Jesus, even though it be a cross, and "when your children shall ask their fathers in time to come, saying, What mean these stones?" they will know that you so lived "that all the people of the earth might know the hand of the Lord."

Primary and Intermediate.

LESSON THOUGHT. Remembering God.

Review. Recall last lesson. Where were the Israelites? What land lay before them? What river flowed between? What did God tell them to do? Who made a path for them?

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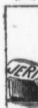
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The Lord in the midst. Ask what was the sign of God's presence with the Israelites. Tell that the priests that bore the ark stood still in the middle of the river until the people had passed over. This gave the people courage. Tell story of little girl on the ocean in a storm, who was not afraid because her father was on the ship. The people looked at the waters heaped up on either side, but they were not afraid, as long as they saw the ark in the middle of the river, for this was a sign of God's presence.

In the promised land. When all the people were safely over the river, then Joshua called the priests to come up out of the river. You know their part was to obey Joshua. Whom did Joshua obey? Yes, the Lord. In obeying Joshua they obeyed the Lord.

As soon as the priests touched the dry land on the shore, the waters of Jordan rolled back, and now there was a deep, wide river again! But all the Israelites were in Canaan. How happy they were! God had been very good to them, and now they felt sure he would help them to fight the heathen in Canaan. They knew God wanted them to be there, or he would never have made this wonderful path for them.



The memorial stones. When the people of Israel were crossing Jordan, there were twelve men whom Joshua asked to stay behind. He asked them to cross after the other people, and each man was to pick up a large stone that lay in the river bed, where the priests stood, and carry it over into Canaan.

What was this for? Joshua wanted the people to remember God. He knew that in years to come people would see this heap of stones, and ask why they were there. And some one would tell them that these stones were taken from the dry path which God made in the river Jordan for his people to walk upon. This would bring God to mind, and make people honor him.

Do we remember God? A little girl was very ill. Her father gave her a gold piece. When she was well again she asked her papa if she might give it to God, to show how she thanked him for making her well. This was her memorial stone. Has God ever helped you? Can you not set up some kind of a stone, to show that you remember God?

Lesson Word Pictures.

"One—two—three—" Somebody is counting the twelve strange stones pitched in Gilgal. It is a child to whom all the world is only a great wonder-book, and but a few of its pages has he turned over; and these stones, what are they for, the twelve that he can count? He asks his grandfather, the gray haired Reuben. And the old man tells the story, so strange, so full of marvel!

"Come up to this hill-top, little Joseph! There, sit down and look toward Jericho. Trace the flow of the

Jordan, silver in the sunlight. One day your ancestors and all of Israel's mighty host came to the river's rim. A great pilgrim-people, we had been traveling toward this land of promise, and across our way like a wall stretched Jordan's flood. O, how could we get over the river! But the word of the Lord came that as the priests bearing the ark went forward the river would fall backward. And the word of the Lord came true, and there in the midst of Jordan's bed stood the bearers of the ark. O, how the people hurried over! How the mother seized the children by the hand and flew rather than walked! How the flocks were hurried up and went bleating over the river-bed! All the while the ark stirred not. The word of the Lord had come, too, that twelve stones should be taken from the river-bed and carried across. I was to bear a stone. Seizing and lifting it, I was carrying it away. I looked below me. As far as I could see down the river the people were crossing, hurrying, almost running, sometimes. I thought, what if Jordan should roll its waters down upon me as I bore away that stone! What if the river held back somewhere, should suddenly plunge down upon the people! I looked up the river-bed, though, and I saw the priests patiently standing. I could make out the holy ark. Then I took heart. I lifted and pressed on with new courage. On this, the other side, we waited, all that bare the stones and all the people that had crossed. At last there were only a score crossing, then five, then two, finally only one! All up and down the Jordan there was not a soul crossing. Then the priests slowly, solemnly lifted the ark and bore it across the deserted river-bed, for all Israel had clean gone over Jordan. We waited to see what would happen next. Some one said, 'What if the river should not come back by its old channel? What if it flowed somewhere else, carrying death with it?' How curiously, eagerly we looked up the valley! Then some one shouted, 'Here it comes!' How we stood on tiptoe and strained our sight to catch the first glimpse of the coming of the water. See, there it was, one advancing, frothing wave! Jordan had turned! Soon we could see its waves racing with one another, all rushing one way, tumbling, foaming, a confused heap, all plunging down the river bed, a current deepening and widening, flowing over all the flats and into all the hollows, swelling fuller and fuller until at last between us and the other side ran the strong, swift river just as it had run before! We wondered if our crossing had been all a dream. No, the stones at our feet, the stones still stained with the ooze of the Jordan, told us it was no dream. Over Jordan Israel had gone. We came up out of Jordan the tenth day of the first month, and here in Gilgal we set down the stones which silently tell the story of the crossing. They have been here to this day—that one there was the one I brought—and all tell how God led his people over Jordan even as he led them through the Red Sea."

With an awe in his face the child laid his hand on the memorial stone that his gray-haired grandfather had brought up out of the bed of Jordan.

B. C. 1451.]

LESSON IV. THE FALL OF JERICHO.

[Oct. 28.



[Commit to memory verses 15, 16.]

1 Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in.

2 And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor.

3 And ye shall compass the city,

and all ye men of war, and go round about the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

5 And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down

flat, and the people shall ascend up every man straight before him.

6 And Josh'u-a the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.

7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

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

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

10 And Josh'u-a had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your

mouth, until the day I bid you shout; then shall ye shout.

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

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

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

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

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

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

General Statement.

The camp of Israel was established after the crossing of the Jordan at a place afterward known as Gilgal. It was intrenched and fortified as a dwelling place for the aged, the women and the children, and as a head-quarters for the army during the war of conquest. Here the covenant of circumcision was removed, and the reproach of bondage was forever taken away; here the passover-lamb was slain, and the feast celebrated, perhaps for the first time in thirty-nine years. Here, too, Joshua received an encouraging revelation from on high. A strange form appeared before the leader bearing a naked sword, as if for war. The hero with fearless faith walked forth to meet the stranger, and demanded on which side he stood in the impending strife. The warrior proclaimed himself as the chief of the angelic host, and Joshua fell to earth before the Son of God. From this divine messenger he received full directions concerning the

capture of Jericho, whose walls frowned defiance before their path. In obedience to his orders, the host of Israel marched round the walls of the city, led by the priests and the ark, keeping step with the music of the sacred trumpets, as if in solemn procession. For six days the strange march was repeated, once each day. On the seventh day the camp was astrid at daybreak, and the host marched around Jericho not once, but seven times. When the last circuit had been made there was a moment of silence, a sudden command by the leader, and a loud shout from the soldiery. In an instant the walls of Jericho tottered and fell, the city was taken by the rush of Israel, and soon a smoking heap was the only memorial of the place where Jericho had stood. As the first-fruits of the conquest, it was consecrated to destruction. No Israelite was allowed to touch the plunder, but the entire city, with its population and its wealth, was devoted to destruction.

Explanatory and Practical Notes.

Verse 1. Jericho. This was the most important city in the Jordan valley, for it commanded the two passes leading up to the mountain region, that by way of Bethel, and that by way of Jebus, or Jerusalem. It was not a large city, for the army could march around it seven times in one day. But it was surrounded by walls, which the Israelites could not overcome; and they could not, on the other hand, delay for a siege which would require months or years. **Straitly shut up.** Its gates were closed and its walls were guarded against the approach of the Israelites. **Because of the children of Israel.** The miraculous crossing of the Jordan had filled all the inhabitants of Canaan with alarm and terror, for they now realized their danger. See Josh. 2:9-11; 5:1. **None went out.** It was shut up from within and blockaded from without. (1) "Every carnal heart is a Jericho shut up." — *Bishop Hall.* (2) *The world in sin is also a Jericho to be won for God.*

2. And the Lord said. The preceding verse is a parenthesis, by way of explanation; and this verse connects itself with verses 13-15 of the previous chapter, named in the preceding verses. God appeared in the person of his pre-incarnate Son to encourage and direct Jos-hua. (3) *We, too, may have fellowship with the Son of God.* See 1 John 1:3. **I have given into thine hand.** The victory was to be wrought by the Lord's power, and not by the sword of Israel; and Jericho was to be God's gift. (4) *God intends that we shall be saved not by our own works, but by his own grace.* The mighty warriors of Jericho was to fall before the arms of Israel, because God was on Israel's side. But was the destruction and slaughter of the Canaanites right? It was, because, 1. It was by God's command, and 2. Israel was the instrument of God's will, not a mere conquering army. 2. Their crimes made the utter annihilation of these people an act of justice. 3. The salvation of the whole world depended upon Israel's

being kept a-art from their contaminating influence, and their destruction was a necessity. 4. Death is not in itself a wrong, and each Canaanite received his personal judgment, for good or evil, in the eternal world. 5. As for the children, it was a thousand times better for them to die than to grow up to the iniquities of their parents.

3. Ye shall compass. The plan of capture is now disclosed. The army, headed by the ark and the priests, was to march around the city once each day for six days, leaving the non-combatants in the camp. The design of this proceeding was to impress the Canaanites with a sense of God's power, and to teach the Israelites faith in God. **Six days.** This was to test and train the obedience of the Israelites, and to make the final event more signal.

4. Seven priests. Seven the perfect number; seven priests, seven trumpets, seven days, seven circuits on the last day. **Trumpets of rams' horns.** Not the straight silver trumpets used in war (Num. 10, 2), but the crooked trumpets used in worship; since this was to be an act of religion. **The seventh day.** Notice that on this day alone the city was to be compassed seven times; thus making in all thirteen circuits. **Blow with the trumpets.** This blowing of the trumpets at regular intervals was to be the only sound heard during the march.

5. All the people shall shout. That was to be all their part in the destruction of Jericho's walls, but it illustrated God's way of working. It was the shout of a victorious faith, believing on the ground of God's promise only. (b) *Man's part in the conquest of sin is to sound out the message and the testimony of faith.* **The wall of the city shall fall.** It is vain to explain how the miracle was wrought, for God has a thousand ways for the accomplishment of his purposes. See in the *Lesson Commentary* and *Peloubet's notes* some remarkable scientific illustrations of the fall of Jericho.

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6. Joshua ... called the priests. Throughout the history Joshua shows a prompt, ardent, and thorough obedience to God's will. "Take up the ark. The ark, covered by its curtains from the gaze of the people, and borne on the shoulders of the priests, was the central object of the procession, and the instrument of working the miracle. (6) *It is God's presence among his people that wins victories.*

7. He said. Literally, "they said," referring doubtless to the messengers who bore Joshua's commands. **Let him that is armed.** Rev. Ver., "the armed men." Most commentators think that this refers to the soldiers of the two and a half tribes from the east of Jordan, who marched in front of the ark, while the rest of the army followed it.

8, 9. And it came to pass. These verses relate the fulfillment of God's plan and Joshua's commands. **Before the Lord.** That is, before the ark, which represented God's presence. **The rearward.** Some think that this means only a small detachment in the rear; but in our opinion it was the main body of the army.

10. Ye shall not shout. The silence of the army was necessary, that the command of Joshua at the right moment could be heard; it was also a discipline in patience and trust to the marching host; and it must have impressed the Canaanites with wonder and awe to see the silent procession move around their walls day after day. **Until the day I bid you.** Notice the complete subordination, order, and discipline of the Israelites under Joshua. "They had profited by their training in

the wilderness, and were far in advance of the surrounding nations in the art of war.

11-14. They came into the camp. At the close of the first day's circuit, **Joshua rose early.** The energy and promptness of Joshua are noticeable every where, and formed an important factor in his success. **Six days.** One circuit for each day of the six.

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

16. At the seventh time. Which was probably about sunset, just at the close of the Sabbath. **Shout.** Up to this moment the soldiers may not have known what part they were to perform. But they obeyed their commander, as they had obeyed him before. They shouted, not as they saw the walls fell, but before the walls fell, and in faith that in some way God would give them the city. **Given you the city.** The walls fell, save at one spot where a scarlet cord floated in the wind, showing the home of the woman who had protected the spies; and Jericho was destroyed, not pillaged nor conquered, but absolutely annihilated, as an offering by fire. Its site was afterward occupied (Guig. 3. 13), and five centuries later its walls were rebuilt. 1 Kings 16. 34. It became the home of the prophet Elisha, and was visited by Christ in the gospel period.

HOME READINGS.

- M. The fall of Jericho. Josh. 6. 1-16.
 Tu. The city taken. Josh. 6. 17-27.
 W. Preceding narrative. Josh. 5. 10-15.
 Th. Deliverance from Assyrians. 2 Kings 19. 25-37.
 Fr. Asa's trust in God. 2 Chron. 14. 9-15.
 S. Deliverance of Jehoshaphat. 2 Chron. 20. 14-22.
 S. A song of deliverance. Isa. 25-26. 5.

GOLDEN TEXT.

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

LESSON HYMNS.

No. 291, Dominion Hymnal.

On to the conflict, soldiers for the right,
 Arm you with the Spirit's sword.

No. 105, Dominion Hymnal.

Onward, Christian soldiers,
 Marching as to war.

No. 103, Dominion Hymnal.

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

TIME.—1451 B. C.

PLACE.—Before the city of Jericho.

DOCTRINAL SUGGESTION.—Triumphs of faith.

QUESTIONS FOR SENIOR STUDENTS.

1. The Besieged City.

- Where was the city of Jericho?
 What was it sometimes called, besides Jericho? Deut. 34. 3; 2 Chron. 28. 15.
 What is meant by its being "shut up"?
 What does the fact of a very strong wall about this city prove?

What is shown by the fact given in ver. 1 concerning the army of Israel?

What would naturally be the effect upon the country if Israel could capture this city?
 What was the result? ver. 27.

2. The Lord's Host.

Was there any doubt in Joshua's mind that he should capture this city?
 What had given him his strong assurance? chap. 5. 13-15.

Who was the real leader of the army?
 Who once had words similar to chap. 5. 15 spoken to him? see Exod. 3. 5.

What was the plan for the capture of Jericho?
 What was the central figure in this marching host?
 What caused the complete success of this singular plan? Heb. 11. 30.
 Whose faith?

What characterized every act of Joshua in all this scene?

Practical Teachings.

Learn how to win in the battle before you (1) Be obedient to orders. (2) Be patient day after day though there are no results. (3) Be orderly in God's service. (4) Be early at the work. (5) Be ready to "shout," or to do the thing which the time demands, when the time arrives.

Sin is entrenched in the human heart and defended by walls of many thicknesses: pride, lust, envy, selfishness appetite, hate, greed. These walls must fall.

Hints for Home Study.

1. Learn what wonderful changes had occurred in Israel's condition since the passage of the Jordan.
2. Study the story of the spies.
3. Find the sequel to that story, and see if you can find any after traces of Rahab. Heb. 11. 31; James 2. 25; Matt. 1. 5.
4. Study out the future concerning Jericho? How could it have existed in Christ's time if it were so utterly destroyed in Joshua's time?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Besieged City.

- What city was first besieged by Joshua?
 What shows that the siege was complete?
 What message in regard to the city came to Joshua?
 What command was given in regard to the soldiers? How many days was the circuit to be made?
 What command was given about the priests?
 What was to be done on the seventh day?
 When were the trumpets to sound?
 What then were the people to do?
 What great victory was promised?
 What greater victory is possible to us? 1 John 5. 4.

2. The Lord's Host.

- What command did Joshua give to the priests?
 What direction did he give to the people?
 What was the order of the march about the city?
 What had Joshua forbidden the people to do?
 What was done on the first day?
 What on the second day?
 How many days was this repeated?
 When did they begin the march on the seventh day?
 How many times did they go about the city?
 The seventh time, what command was given?
 What result followed? ver. 20.
 What caused the walls to fall down? (Golden Text.)

Teachings of the Lesson.

Where does this lesson show—

1. A demand for faith in God?
2. An illustration of faith in God?
3. The reward of faith in God?

Hints for Home Study.

Learn what ally Joshua secured before he undertook the capture of Jericho.
 Learn who alone of the people of Jericho were spared by Joshua, and why.
 Learn when and by whom the walls of Jericho were rebuilt.

QUESTIONS FOR YOUNGER SCHOLARS.

What city was near the camp of the Israelites? **Jericho.**
 What had the people of Jericho done? **Shut up their city.**
 Why did they do this? **To keep the Israelites out.**
 What did the Lord tell Joshua? **That he had given him the city.**
 What did the Lord give Joshua? **Directions how to take the city.**
 What did Joshua then tell the people to do? **To surround the city.**
 Who were first in the procession? **The soldiers.**
 Who followed? **Seven priests bearing seven trumpets.**
 What followed them? **The ark of the Lord.**
 How many times did they march around the city? **Once a day, during six days.**
 How many times on the seventh day? **Seven times.**
 What did the priests do the seventh time? **They blew the trumpets.**
 What did Joshua then tell the people to do? **To shout.**
 What followed? **The wall fell down flat.**
 Who caused the wall to fall flat? **The Lord.**
 What part had the Israelites to do? **Their part was to obey the Lord.**

Words with Little People.

What is the name of your walled city?
Pride? Self-will? Ill temper? Self-iness?
 God can make the walls fall down. Ask him how to take the city? and do just as he bids you.

THE LESSON CATECHISM.

[For the entire school.]

1. What promise had God given Joshua concerning Jericho? **I have given it into thy hand.**
2. How many parts composed the besieging army? **The soldiers, the priests, and the people.**
3. What was the method of the warfare? **To march each day around the city.**
4. On the seventh day how was it varied? **By seven marches and a blast of trumpets.**
5. When the trumpets sounded what did the people do? **Shouted with a great shout.**
6. What was the effect of the people's obedience? **By faith the walls of Jericho," etc.**

CATECHISM QUESTION.

4. What was the sin by which our first parents fell from their holy and happy state?
 Eating of the fruit of the tree of which God had forbidden them to eat.

Genesis ii. 16, 17. The Lord God commanded the man, saying: Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Genesis iii. 6.

ANALYTICAL AND BIBLICAL OUTLINE.

The Divine Plan of Campaign.

3. THE COMMANDER.

1. *Jericho was strictly shut up.* v. 1.
 "Their heart melted." Josh. 5. 1.
2. *The Lord said.* v. 2.
 "The captain of the... host." Josh. 5. 14.

31. THE PROMISE.

1. *I have given.... Jericho.* v. 2.
 "He shall deliver.... kings." Deut. 7. 24.

2. *The mighty men of valor.* v. 2.

"One chase a thousand." Deut. 32. 30.

III. THE PLAN.

1. *Compass the city.... men of war.* v. 3.
 "Chosen the foolish things." 1 Cor. 1. 27.
2. *Priests.... blow with the trumpets.* v. 6.
 "We preach Christ crucified." 1 Cor. 1. 23.
3. *People shall shout.* v. 5.
 "Victory that overcometh... faith." 1 John 5. 4.
4. *Wall.... shall fall down.* v. 5.
 "Nothing shall be impossible." Matt. 17. 20.

IV. THE MARCH.

1. *Take up the ark.* v. 6.
 "God is in the midst of her." Psa. 46. 5.
2. *Pass on, and compass.* v. 7.
 "Laborers together with God." 1 Cor. 3. 9.
3. *Ye shall not shout.* v. 10.
 "Hope and quietly wait." Lam. 3. 26.
4. *So they did six days:* v. 14.
 "Not be weary in well doing." Gal. 6. 9.

V. THE SHOUT.

Shout, for the Lord hath given. v. 16.
 "We are more than conquerors." Rom. 8. 37.

THOUGHTS FOR YOUNG PEOPLE.

The Triumphs of Faith.

1. Faith in the hearts of God's people inspires fear in the hearts of God's enemies. There is nothing that the Jericho of this world dreads so much as an aggressive, earnest, believing Church. v. 1.
2. Faith appropriates God's promises. Joshua looked upon Jericho as the prey of Israel, because God had promised it; and so may we look upon this world, which is promised to Christ's people. v. 2.
3. Faith enables God's people to accept God's plan, even when it is contrary to human thought. How strange a way to take a city! And how strange God's plan of salvation through the preaching of the cross! Yet the Church conquer through it. vs. 3-14.
4. Faith enables God's people to wait while working out God's plan. How slow and useless seemed the seven days' marching around Jericho! But Israel persevered, because it trusted God's will. vs. 14, 15.
5. Faith gives complete victory. Our Jerichos fall as did Israel's. Let us shout when God gives us the word.

English Teacher's Notes.

A FOREIGNER walking in London with a friend saw the latter drop a letter into a pillar-box. Surprised, she remarked in broken English, "My dear, that letter no will go!" Being as yet unacquainted with our postal system she imagined the means taken utterly inadequate to produce the effect required. The lady who posted the letter knew better. She knew that the letter collector would come round with his bag, unlock the little door, and carry off the missives deposited there, and that they would be forwarded by the different mails to the places of their destination, and therefore, in faith, she dropped the letter in. She could not have conveyed it herself, but she could take advantage of the powers that were ready to accomplish the end she sought, and this she did. Her believing action had its place in accomplishing the result.

The fortified city of Jericho was utterly beyond the power of the Israelites to capture. They had no

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engines for war to batter down the strong walls or force open the well-guarded gate. The utmost they could have attempted would have been to encamp round it until they starved it into submission. And this again in a strange country, with enemies all around them, would have been impossible. This capture, which they had no power in themselves to achieve, the Lord pledged himself to effect for them. But had they no part in the matter? Certainly they had.

What was their part? Our passage for to-day describes it in detail. They were to march round the city, headed by the ark, once every day, for six days, in perfect silence, excepting the sound of the trumpets. On the seventh day the march was to be repeated seven times and closed by a shout from the whole army accompanying the blasts of the trumpets. This was all, and the assurance was given them that at that shout the walls of the city should fall and the way be open for them to enter.

We can imagine the surprise, changing into decision, with which the men of Israel watched this strange proceeding. Any on-looker who was not in the secret would have said, "They will never take the city that way; the means used are utterly inadequate; nay, they are absurd!" But the Israelites knew what God had said; knew his power and his faithfulness, for they had just made experience of it in crossing the river, and, believing, they obeyed. Our Golden Text gives their part of the matter in two words, "By faith."

Were these strong walls moved from their foundations by the treat of the passing host? Was it by the sound of that shout they were made to fall to the ground? No, but by the power of God. Yet the believing action of Israel's host had its place in the matter. Without that the power of God would not have been put forth on their behalf.

And this transaction was a pattern for those who desire to be Christ's soldiers and servants in all ages.

"I know I can be good if I only put enough will into it," said a little girl. Alas! she soon found out her mistake. Her will might bridle the lips for a time and restrain the outward manifestation of temper, but it could not curb the turbulent spirit within; it would not do what Solomon tells us is better than taking a city. Prov. 16. 32. A daughter wrote to her Christian mother to ask if she might attend a ball. The mother might answer in the negative, but she could not take the desire for this pleasure out of the girl's heart; her word had no power to effect this. But faith in the promises of God brought his power to work, and the end she longed for was attained.

The Lesson Council.

8. Can the destruction of Jericho be accounted for otherwise than as a direct miracle?

It cannot. The means employed for its destruction to all human reason was inadequate. The walls were so strong that the inhabitants felt secure behind them.

There was no seeming adequate connection between the noise made by blowing on the rams' horns and the crumbling of the walls. The event can only be explained on the ground of divine interference.—*Rev. A. Wheeler, D.D.*

Fidelity to all the points of the narrative demands that it be regarded as a miracle. Other explanations of the event are inadequate.—*Rev. W. P. Thirkield.*

Not without doing violence to the narrative, and to the New Testament references (Heb. 11. 30) thereto. It may be that some secondary natural agency—an earthquake or a volcanic eruption—occurred in the overthrow of the walls, but the real agency was divine power extraordinarily exercised to confirm and reward the obedient faith of the people.—*Rev. J. C. W. Coxe, D.D.*

9. Why was such a miraculous event necessary?

To encourage and strengthen the hearts of the children of Israel, and strike terror into the hearts of the Canaanites. The one needed to realize that still the Angel of the divine Presence was going before them, the other that the God of these fugitives from Egypt was more than a match for their gods.—*Rev. A. Wheeler, D.D.*

Because, 1. The Israelites were unprepared to capture the city by force; and to reduce it by siege would have required many months, had they been un hindered by attacks from without. 2. The sudden, unexpected, miraculous overthrow of the city gave to Israel great prestige, while it carried dismay to the hearts of their enemies.—*Rev. J. C. W. Coxe, D.D.*

It was necessary first to strengthen and encourage their faith in God. How could they doubt any more? It was also necessary to confound their enemies. All the inhabitants of Canaan heard of this wonderful work. And they were all alarmed beyond measure on account of it. When, therefore, they heard this—and also of the taking of Ai—no tribe dared, single-handed, to attack Israel. There was, consequently, a mustering of their forces. Hence we read, Josh. 10. 3. Adonizadek, Hoham, Piram, Japhia and Debir, were all summoned to the conflict, and they were all confounded and slain, and their cities captured and destroyed.—*Rev. L. R. Dunn, D.D.*

10. Can the extermination of the people of Jericho be justified on moral grounds?

Why not? It corresponds with all our moral notions that transgressors should receive the punishment due to their sins. For some crimes death is the only adequate penalty. Whole communities may so corrupt their ways as to be justly liable to such a punishment. The moral safety of surrounding peoples, the demand for developing a high morality and purity, in connection with a chosen race, through which they are to descend to future generations, may demand it. It is no more indefensible that God should destroy by the hands of men than by flood, or famine, or cyclone, or pestilence, or take life, at least, by the slow process of exhausting years. At all events, no advocate of the survival of the fittest can object to the disappearance of the unfittest.—*Rev. A. Wheeler, D.D.*

The destruction of the Canaanites was justified by their crimes, by their utter depravity, that placed them beyond hope of redemption, and by the character of the age. It involved not only Israel, but the destiny of all peoples under the sun to this day. Intercourse meant moral death to the only people through whom there was hope of conditions rendering Christ and re-

temptation possible. The human race was at stake. Heroic treatment was demanded. Not murder was this, but surgery. Destruction for one nation was mercy to untold generations. Their extermination accords with justice and with God's method of governing the world.—*Rev. W. P. Thirkield.*

It appears clear that Jericho had long been a wicked and rebellious city, and that its crimes challenged divine judgments. The destruction of the city was demanded for the good of Israel: the punishment of vice is necessary for the protection of virtue.—*Rev. J. C. W. Cox, D.D.*

"The cup of their iniquity was full," and they were no longer fit to live upon the earth. Other tribes and cities and nations have suffered equally as much as the inhabitants of Jericho, where there was no direct commandment from heaven, but only for the gratification of passion, or ambition, or lust of their conquerors and destroyers.—*Rev. L. R. Dunn, D.D.*

Cambridge Notes.

This chapter follows closely on the last, ver. 1 being parenthetical. Dillman objects to this view that the "prince of the host of Jehovah" becomes "Jehovah" in ver. 2, and that no removal of Joshua's from the scene of chap. 5. 12 to the camp is recorded after ver. 5. These arguments do not seem very strong, and they make vers. 13-15 an absolutely isolated and purposeless fragment. Moreover, in the Theophany of Gen. 18, there is the same identification of Jehovah and the angel, which can cause no difficulty to those who see in the angel the eternal Son. The critics find traces of two independent accounts fused here together. One cannot help feeling that evidence is sorely to seek. There are no inconsistencies, although details are left out often to avoid repetition. The scissors-and-paste mode of composition is very freely assumed in critical theories, but till further proof is forthcoming one may fairly doubt whether either of these resources of civilization was largely in use in the unartificial age when these records were compiled, even granting the latest date. As to the famous moral difficulty in the destruction of the Canaanites we may remark that (1) their fate was merited by exceptional wickedness, and the infection could only thus be purged away; (2) as death does not end all things there was a chance of salvation for repenting individuals, and as to the rest, "shall not the Judge of all the earth do right?" (3) in so early a stage of the world's education war had not the brutalizing effect it has in a developed modern civilization, and we know the Israelites were *not* brutalized by becoming the instruments of what they were constantly reminded was a divine judgment, not a national quarrel.

VER. 1. This tallies with Rahab's words in 2. 11. The phrase describing the closeness of the self-imposed blockade is very strong. Such vigilance in a city with fortifications so impregnable made the siege absolutely hopeless. But the Canaanites were to be taught that a Power greater than the invaders which no human skill could resist. VER. 3. Such a mode of capture must have needed no small faith. It would be hard to imagine a more ridiculous position than that of the Israelite host aimlessly marching round the walls for six weary days amid the jeers of the besieged; and we know that few of faith's foes are more powerful than ridicule. We have so often to notice the people's sins and shortcomings that we gladly acknowledge the universal faith which merited a place on the grandest monument ever raised

to human greatness. See the Golden Text. VER. 4. Note the persistence of the sacred number, an indication in itself that the work was God's alone. *Trumpets*, etc. The margin is perhaps better, though it is more probable that the jubilee was named from the trumpet blast than *vice versa*. Dillman, however, decides for the "rams' horns." See Exod. 19. 13. VER. 5. The seventh day was probably the Sabbath, but it was spent entirely in a toilsome march. The essence of the Sabbath is not so much rest as consecration. *Long blast*. The terrible war-shout that followed was the signal for the miraculous earthquake which shattered the walls. The attack was then to be made, not in ordered battalions, but straight from the position in which each warrior stood when the wall fell. VER. 7. *They*. Apparently the officers (1. 10; 3. 2), passing on the commands that Joshua gave them from Jehovah. VER. 9. *Armed men*. Perhaps those of chap. 4. 12, 13. Their share in the work of possessing the land was emphasized by their taking the lead, since they were not to dwell in it. *Rearward*. The rest of the host, not the tribe of Dan alone, though they must have marched last. Num. 10. 25. VER. 10. This self-control made the march more impressive, and insured the hearing of the signal-blast. VER. 12 recapitulates. VER. 16. So ended this "foolishness of God which was wiser than men." The blast of triumph (comp. Rev. 11. 15) unloosed the pent-up energies of Israel in a shout such as the world has never heard. The people did not know what would result. It had been enough for them to obey; the rest was God's.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Begin with a word-picture, aided by a diagram of the scene: 1. The river. 2. The camp. 3. The city. 4. The mountains and Canaan beyond.... Show how necessary was the capture of Jericho to the conquest of Canaan.... In the connecting chapter 5 find the preparations for conquest: 1. Encampment—taking possession. 2. Consecration—renewing the covenant. 3. Supply of food, and strength given. 4. Manifestation of the great Captain's presence.... Show the plan of the siege of Jericho, and the part for priests, warriors, and people.... Why was such a miracle necessary?... Why was the destruction of Joshua right?... How this lesson shows faith: 1. The command to faith. 2. The test of faith. 3. The shout of faith. 4. The victory of faith.... Events in history like the march of Israel around Jericho: the twelve apostles going out to conquer the world; Luther standing alone for God; the early Methodists and their preaching, etc., etc.... "Shout, for the Lord hath given you the city." The first words spoken at Mr. Moody's evangelistic work in London were, "Let us praise God for what he is going to do in London," and then the doxology was sung.

References. FREEMAN. VER. 5: Horn, 305; Trumpet, 447.

Come, thou almighty King,
Marching to Zion.
Am I a soldier of the cross?
One little hour for watching.
Battling for the Lord,
Soldiers of the cross, arise.

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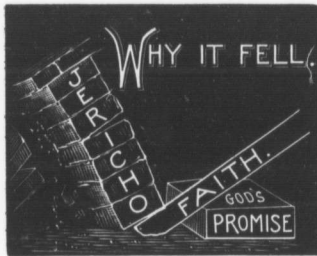
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Sound the battle-cry.
Keep to the right.
Strike for victory.
Stand up, stand up for Jesus.
Onward, Christian soldiers.
Up, for Jesus stand.
Blow the trumpet.
Arise, go forth to conquer.
Awake! awake!

Blackboard.

BY J. E. PHIPPS, Esq.



SUGGESTIONS. After reviewing the lesson, turn to the board in conclusion, and ask, Why did Jericho fall? Call for the Golden Text. The great lever of faith rested on the solid rock of God's promise, and the walls crumbled and fell, being overturned by the mighty power of God.

DIRECTIONS FOR COLORS. The wall brown, and the letters on it in red. The sentence, "Why it fell," in light yellow, shaded with red. The words "Faith" and "God's promise" in white.

Primary and Intermediate.

LESSON THOUGHT. *What faith can do.*

Make something to represent a stone wall on the board. Tell why the cities in old times used to have walls around them. Print above the wall, "Jericho." Tell that this was one of the cities of Canaan, seven miles from the river Jordan. It was the first city taken by Joshua. There were gates in the walls of the city. The people of Jericho shut them up, because they were afraid of the Israelites.

Make some white tents near the wall. Tell that the Israelites put up their tents all around the city of Jericho, and waited for God to tell them how to get into the city. The gates were so strong that they knew they could not open them.

Give outline of the story of Rahab, to show that even among very wicked people there may be a few who believe in God and try to do right.

Joshua waiting. All the people waited for Joshua, their captain, to tell them what to do. But Joshua had a great Captain, for whose word he waited. Joshua's Captain was God. Joshua did not know how he could take the great city, with strong, high walls around it, but he waited for God to tell him. This was right. When God gives us something to do he will tell us how to do it, if we do not get impatient and are willing to wait.

Joshua helped. What would help Joshua, in these days of waiting? To know that God had a plan for him.

One day Joshua saw a strange man with a sword in his hand. He soon found that this was a messenger sent from God to tell him just how to take the city. How glad Joshua was! But it was such a strange way, that only one who really believed in God would have followed it.



Joshua obeying. Joshua did just as the Lord told him to do. (Give the directions for marching, blowing trumpets, and shouting.) How the people of Jericho must have laughed! The Israelites did not understand, but they could obey, and they kept on day after day.

At last Joshua said, "Shout," and, though they could not see why, they shouted, and then the walls fell down! It was God who made them fall down, but they would not have fallen had not the Israelites had the kind of faith which obeys.

A lesson for us. Joshua was a great captain. So can any little boy or girl be! How? By just obeying God as he did. Pride, naughty temper, selfishness, any high wall, will fall down if we have faith in our Captain, Jesus!

Lesson Word-Pictures.

"Ho, ho!" cries Sanballat on the wall of Jericho. "Who are these tramping round our town? These Hebrews! These children of Egyptian slaves!" he says with a sneer. "We are safe!"

Yes, the children of slaves from Egypt are going round Jericho in stately, solemn procession. First come the armed men, proudly marching. Then follow the seven priests lifting the rams' horns.

"What is that behind?" wonders Sanballat. "They have covered it, and what can it be?"

O! ark of the Lord, how little thine enemies understand thy presence and thy mission. But hark, what a loud, swelling peal from the horns, on every side of the city, until Jericho is girdled with their echoes! But otherwise what a silent procession! Sanballat and his companions fling their scorn and taunts at the Hebrews, but they are speechless, as if specters in the night circling about Jericho. They are gone, all of them, and Jericho is unharmed. "Ha! ha!" shouts Sanballat. "We are safe!" But who is that woman at yonder window? Why does she look so anxious? Why does she shrink in alarm, and why is her household alarmed with her? "O, that is only Rahab! That poor, weak, timid woman! What harm can come?" exclaims a spectator.

The second day is here. Again moves out that long "slave-procession," as Sanballat calls it. Slowly it winds about Jericho, as if it were a coil, a long, stubborn coil pressing closer and closer. There is no threat of harm, however. There is no shouting. There is no running up to the walls. There is no scaling, storming party. There is something very impressive in this silent, stately marching of the armed men. The priests sound their horns, and that is the only noise. Then they all disperse to their tents, and the night, as surely with the curtains of a larger tent, impressively, securely veils them.

The third morning comes. Again does the silent procession move about Jericho. On the fourth, it is marching again.

"This is getting monotonous," says Sanballat. "And they don't fight!"

No, some One else will fight for them. Wait!

The seventh day has come. The sun breaks its way

through the spotless clouds like one who wades through the white drifts of winter. It is still in the valley, ^{85:7,8} where the tents of Israel are pitched. There is the sound of marching men. Again are the hosts of the Hebrews passing out to encircle Jericho. There are few on the walls. It is still early, and now round the city moves the silent host. Again they encircle Jericho. Round and round, as if weaving and twisting some fatal cord, move these dumb Hebrews. The people of Jericho have come out and have gathered to see the strange procession. Sanballat is there, hurling his scorn at the Hebrews.

"It is the seventh time they are going now!" cries somebody.

And hark! What a loud, long blast that is on the horns!

And hark again! The silent Hebrews are now shouting! O, what a shout! And they are running toward—but stand back, every body! Away from the wall! It is swaying! Stand back! It is falling! Yes, down, down, it plunges with a crash that jars the earth far up the valley! There in pride are the Hebrews, swiftly running, a column of storm and death, all aiming at Jericho! Ill-fated city! Prostrate in ruins before the victorious host, and Rahab is a victor with them!

LESSONS FOR NOVEMBER, 1888.

- Nov. 4. Defeat at Ai. Josh. 7. 1-12.
 Nov. 11. Caleb's Inheritance. Josh. 14. 5-15.
 Nov. 18. Helping One Another. Josh. 21. 43-45, and 22. 1-9.
 Nov. 25. The Covenant Renewed. Josh. 24. 19-28.

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Thankfulness an Assistance in Work.

SOLDIERS march best to battle when the trumpet and drum excite them with enlivening strains; the mariner brightens his toil by a cheery cry at every pull of the rope, and it is an excellent thing when

Christian men know how to sing as well as to work and mingle holy music with holy service. The best music of a Christian consists in thankfulness to God. Thanks should be rendered by the believer with all the acts common to men. Our eating, our drinking, our social meetings, our quiet conversings one with another, in all we should give thanks unto God and the Father. This we should do in the labors peculiar to our vocation. Whatever your trade and calling may be, if you cannot sing aloud you can sing in your hearts while your hands are busy; you can ring out the praises of God as well to the sound of the hammer on the anvil as to the peal of the organ; your feet at the sewing-machine may beat time to a sacred tune; you can as well praise God while you crack your whip as when you sing to a Psalm tune. Why not? If the heart be right you can mount up to the heavens from any place or labor.—*C. H. Spurgeon*.

Truth Triumphant Over Error.

Just outside of the city of Geneva, in Switzerland, there are two rivers which come together at an acute angle; the one to the left is muddy and turbid, while that to the right is as clear as crystal; you can look 'way down through its liquid depths, clearly distinguishing that which lies at the bottom of the river. Standing there upon that narrow neck of land, as far as the eye can reach, these two rivers move along side by side, as though divided by an invisible partition of glass. But if you go down the river a mile or two you discover that the clear, limpid water is beginning to be filed by the waters of the muddy, turbid stream. If you go down the river a short distance further you find that the clear, crystal water is lost in the mingled presence of the muddy, turbid stream. You go down the river a few miles further, and you find that the mud and the filth and the dirt are beginning to settle down to their native earth—the river is filtering as it flows. If you go down to where it pours its great flood into the ocean, and as its flood rolls at your feet, you will find the entire stream clear as crystal. So it is with the stream of truth flowing from 'neath the throne of God, to be mixed and mingled in the early centuries with doubt and unbelief and error and sin, until multitudes of men all along the ages inquire, "Where is truth?" and "What is truth?" But as you come down the centuries you discover that error and unbelief and skepticism are settling down to their native earth and the stream of truth is growing clearer and purer, and when at last the generations of men shall stand where this great river pours its vast flood into the ocean of eternity it shall be clear as crystal—as when it flowed from 'neath the throne of God.—*From "Methods of Church Work," by Rev. Sylvanus Stall, A. M.*

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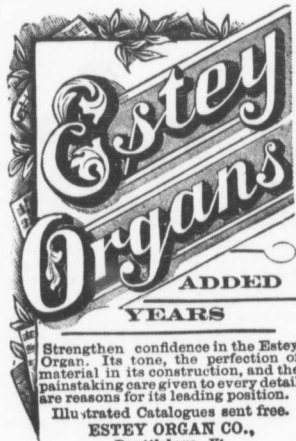
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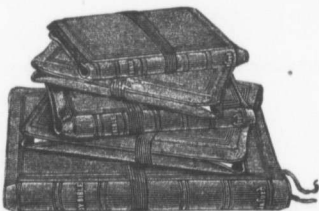
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