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## THE CONQUEST OF CANAAN.

(From Peloubet's Notes, 1895).

Before we enter upon the conquest of Canaan, which followed upon the fall of Jericho, it is well to place our scholars right upon the moral questions which necessarily arise. What right had the Israelites to drive out the Canaanites, to destroy them, and to take possession of their lands and homes?

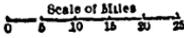
FIRST. THE CANAANITES HAD FORFEITED THEIR RIGHTS. (1) Their destruction is always presented in Scripture as a judgment of God sent on them because of their wickedness. They had not only fallen into total apostasy from God, but into forms of idolatry of the most degrading kind. Their false religion cannot be regarded as a mere error of judgment; cruelty the most atrocious and unnatural crimes the most defiling were part and parcel of its observances (compare Lev. 18: 21, 25 sqq.; Deut. 12: 30 sqq.)—Cook. The heathenism of Palestine and Syria was so foul and degrading that there is no State, even at this time, which would not put it down, if necessary, by the severest penalties. Its spread to Rome was bewailed 1500 years later by the satirists of the day, as a calamity marking the utter decay of the times (Juvenal, *Satires*, III, 62).—Geikie. Nor did they sin thus through ignorance. They were not a savage race, but among the more cultivated ones of the time. They had commerce, coined money, iron chariots, probably books. (2) The Canaanites had received repeated warnings and instruction. Abraham and the patriarchs had lived among them. They knew something of God's dealings in behalf of his people. To them, as to all, shone the primitive revelation, and the voices of God in their consciences and in nature. God bore with them with infinite patience. (3) If God had not destroyed them they would have destroyed themselves by their own corruption, but not till they had injured many others by their example and influence. This very destruction was more merciful than would have been the sufferings which would naturally flow from their character and conduct. (4) It can make no difference to those who are thus destroyed whether the agent of their destruction be a natural catastrophe, like an earthquake, the flood, the overthrow of Sodom, the destruction of the Egyptians in the Red Sea; or by an army divinely commissioned for the purpose; except that their gradual destruction by the servants of God, through marvellous miracles, was a continual invitation to them to repent, as well as a warning to the world against their sins.

SECOND. IT WAS WISE TO USE THE ISRAELITES AS THE DIVINE INSTRUMENTS. (1) This land was the best place in which to train up a peculiar and separate people in the true religion. It was isolated. It was small, yet it was centrally situated for the spread of truth over the world. It had every variety of climate and of soil. It required labor to cultivate it, but bore fruit generously in response to toil. All these things afforded special advantages for accomplishing the divine purpose as to this people. (2) The inhabitants must be destroyed, or they would destroy the kingdom of God in Israel. If the few who were spared contrary to orders exerted so baleful an influence, what would have been the result if a large body had remained? (3) What the Israelites did was not for themselves alone. "The Israelites' sword wrought a work of mercy for all the countries of the earth to the very end of the world"; on it "the happiness of the human race depended."—Dr. Arnold. "If the Jews had failed, the world would have been lost. The true religion would have vanished, the mission of Christ would have been impossible. In these contests, on the fate of one of these nations of Palestine, the happiness of the human race depended." Stanley. The nearest modern example is seen in the contrast between what this country is now in its influence upon the world and what it would have been had the Indians remained the sole inhabitants; and this without condoning a single injustice or cruelty to the native race. They should have been conquered to civilization and religion only by justice and love, as, in fact, was done in many cases. (4) The Israelites simply executed a lawful sentence against crime. It was no more cruelty than it is for the appointed officers to execute a criminal in our day. (5) "To employ the Israelites in the execution of the fearful sentence was adapted to inspire them with horror of the crimes thus severely punished, and to prevent their intimacy with the surrounding heathen and the contamination which intimacy would have produced."—Fr. Johnson. Thus it was that this conquest was necessary to the planting in the world and for the world the love and service of the true God and the purest morality and love toward men.

# MAP OF THE HOLY LAND

Corrected by  
F. S. DE HAAS, D. D.

1880.



## TRIBAL REFERENCES.

- I. JUDAH.**  
 1. Moan  
 2. Carmel  
 3. Juttah  
 4. Dumah  
 5. Tekoa  
 6. Uruah  
 7. Laachish  
 8. Hazor  
 9. Makkedah  
 10. Adullam Cave

## II. SIMEON.

- III. BENJAMIN.**  
 1. Rimmon  
 2. Gibbon  
 3. Michnah  
 4. Geba  
 5. Anathoth  
 6. Nob  
 7. Gibeah  
 8. Mizpah

## IV. DAN.

## V. EPHRAIM.

## VI. MANASSEH.

## VII. ZEBULON.

## VIII. ISSACHAR.

## IX. ASHER.

## X. NAPHTALI.

## XI. MANASSEH.

## XII. GAD.

## XIII. REUBEN.

# Notes on the Lessons.

## LESSON IX—September 1st, 1895.

### The Fall of Jericho. JOSHUA 6: 8-20.

(Commit to memory verses 15 and 16.)

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

**PROVE THAT**—God makes use of feeble agencies. 1 Cor. 1: 27.

**SHORTER CATECHISM.** Quest. 35. *What is Sanctification?* A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

**LESSON HYMNS.** *Children's Hymnal*—Nos. 119, 121, 124, 122.

**DAILY PORTIONS.** *Monday.* The fall of Jericho. Josh. 6: 1-11. *Tuesday.* The fall of Jericho. Josh. 6: 12-20. *Wednesday.* Judgment on Jericho. Josh. 6: 21-27. *Thursday.* Joshua encouraged. Josh. 5: 10-15. *Friday.* Judgment on sinful nations. Deut. 7: 1-6. *Saturday.* The battle is the Lord's. 2 Chr. 20: 14-25. *Sabbath.* Power of living faith. Heb. 11: 24-31. (*The I. B. R. A. Selections.*)

## NOTES AND EXPLANATIONS.

**INTRODUCTORY.** The Children of Israel encamped the first night at Gilgal. There they erected a monument consisting of twelve stones taken from the bed of the Jordan. They renewed the rite of circumcision, which had fallen into disuse during their forty years wandering, and observed the passover. They now partook of the newly reaped grain of the land, and the manna ceased to fall. They were once more restored to their position as God's accepted people. The reproach of their disobedience was "rolled" (Gilgal) away and they were about to take possession of the land as God's consecrated host. Jericho was immediately besieged.

**LESSON PLAN.** I. Jericho Besieged. vs. 8-14. II. Jericho Doomed. vs. 15-20.

**I. JERICHO BESIEGED. 8. When Joshua had spoken**—He gave the people the instructions that he had received from his Captain (5: 14; 6: 2-4). **The seven priests**—See verse 4. The repetition of the number seven is very conspicuous, and shews that the whole arrangement was intended to have a symbolic, or didactic character. It was a parable, or acted lesson, as well as a miraculous victory. "The number seven in the Old Testament, according to Baehr, is the sign of the relation, union, communion, between God and the world, as represented by the numbers three and four respectively ( $3+4=7$ ), just as twelve is ( $3 \times 4=12$ ) in another relation." (Lias). "The number seven was the seal of the covenant between Jehovah and Israel." (Keil). **Trumpets of ram's horns**—In verse 4 they are called "trumpets of jubilee." (See R. V. margin). They were curved and were originally, doubtless, of rams' horns. The straight trumpet is referred to in Num. 10: 2. The name "jubilee" is derived from Jubal, the inventor of the instrument (Gen. 4: 21), and since these curved trumpets (Lev. 25: 9) were blown at the Hebrew "jubilee" they gave their name to the festival. Before the Lord—Before the ark, which represented Jehovah. It was called "the ark of the covenant" because it contained the tables on which the Ten Commandments were written,—the terms of God's covenant with his people.

**9. The order of procession was** (1) the vanguard, consisting, some think, of the

soldiers of the two and a half tribes settled on the east side of the Jordan, (2) seven priests blowing the trumpets, (3) the ark carried by the priests and (4) the main body of the army. During the march through the desert the tribe of Dan led the rearward (Num. 10: 25). **The armed men**—From the use of the same word in ch. 4: 13 some think that this means the warriors of Reuben, Gad and the half tribe of Manasseh. The word however, simply means "the discombered" *i. e.* prepared for battle. **Rereward**—the rearguard. **Blowing with the trumpets as they went** (R. V.)—See also verse 13. No voice was raised but the clangor of the trumpets during the procession was continuous.

**10. Had commanded**—This verse is not properly in parenthesis. "Joshua commanded," the instructions were given as required. (See verse 16). **Nor let your voice be heard**—"It must have been a strange sight, no mount was raised, no sword drawn, no engine planted, no pioneers undermining—here were armed men, but no stroke given; they must walk and not fight. Doubtless the people of Jericho made themselves merry with the spectacle." (Bp. Hall). They may have done so at first, but the fact that they made no sortie against the defenceless camp, while the army was on the opposite side of the city shews that they were overawed. They could not fail to perceive the religious character of the procession and this in connection with the fact that such a renowned general as Joshua

already was did not take the usual military means for reducing the city, would shew them that he was relying upon some direct interposition of that God who had already dried up the swollen stream of the Jordan before him. Knowing, as they must have known, the history of this wonderfully God-guided, God-fed, and God-defended people their hearts would sink with dread of the supernatural power which these solemn, silent circumventions invoked. These instructions were also a moral discipline to the Israelites. They were taught self-control and implicit trust and obedience. At the outset of their campaign they were made to feel that they were not a mere array of invaders whose swords were their title-deeds, but the host of the Lord executing his judgments and entering into the possession of his land.

11. **Compassed**—R. V. "So he caused the ark of the Lord to compass (go around) the city." One circuit only was made on each of the first six days. At night they returned to the camp at Gilgal, about three miles away. The circuit could not have been very great for on the seventh day they completed it seven times and still had strength to storm the captured city.

12. **Early in the morning**—His energy and promptness shewed that he had the qualities of a good leader. On the seventh day when more work had to be done, he rose earlier still. The arrangements of the first day were closely followed on each of the succeeding five.

II. **JERICHO DOOMED.** 15. **On the seventh day**—According to Jewish tradition this was a Sabbath day. Was not this contrary to the law? Instead of a cessation of the labor there was an increase of it seven-fold. Two replies are made. (1) The law of the Sabbath was only a matter of arrangement and not founded on any unchangeable obligation, so that it was quite competent for God to suspend it for a time, if occasion required. But it does not seem likely that this would have been done as it would have weakened the felt obligation of the whole law. (2) "The solemn procession of the ark was really an act of worship, and therefore, the labor which it involved was altogether justifiable, just as the Sabbath labor involved in the offering of the daily sacrifice could not be objected to. In a sense it might be called resting, inasmuch as no aggressive operations of any kind were carried on; it was simply a waiting on God, waiting till He should arise out of his place, and cause it to be seen that Israel got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst 2 favor unto them (Ps. 44 : 3)." (Blaikie). The news of this strange siege would by this time have spread through the country, and the culmination of it would be watched with intense interest (Josh. 5 : 1). "Now the Israelites begin

their march very early, with the dawn, because they have to make the circuit seven times. If we suppose that Jericho had a compass of an hour's journey, then a formal procession like this, which moved slowly, would require at least one hour and a half to accomplish it. This would give for the seven circuits ten and a half hours. But to this we must add the absolutely necessary rests of at least a quarter of an hour each, and if we assume one after the first, second and third circuits, and so on to the end, the six will amount to an hour and a half. This added to the 10½ makes 12 hours. The fall of the wall, accordingly, must have taken place near evening. The Sabbath would then be about over and the work of destruction might begin." (Fay). **After the same manner**—lit. "according to this judgment." The programme of the first day had become a fixed rule. Custom had become law.

16. **When the priests**—There is no "when" in the original, and "Joshua" is preceded by "and." **Shout**—This required great faith. The walls were yet standing. Their shout had no power to throw down the walls. It was evidently the hand of God that demolished them. Compare Judg. 7 : 20; 2 Chr. 13 : 14; 20 : 22.

17. **Accursed**—R. V. "devoted" (Lev. 27 : 28, 29). Placed under the ban, devoted to utter destruction (Deut. 7 : 2, 5, 23-25). "The forced dedication to God of those who have obstinately refused to dedicate themselves to him of their own accord, and the manifestation of the glory of God in the destruction of those who would not whilst they lived serve as a mirror to reflect it." (Hengstenberg). The sin of Saul (1 Sam. 15) was the sparing of anything whatever in a city which had been laid under the ban (Ex. 22 : 20; Deut. 13 : 12-18). Jericho was regarded as the first fruit of the land, and therefore entirely sacrificed to the Lord, with all that was in it, in the same manner as the first fruits were offered to the Lord. (Keil). **Rahab**—She and her household were alone exempted from the ban, because she believed in God and shewed kindness to the spies (2 : 1, 18, 19). She doubtless abandoned her former evil life, for she was married to Salmon, whom tradition says was one of the spies, and became an ancestress of Jesus (Matt. 1 : 5). She is named in Heb. 11 : 31. In regard to the destruction of the nations of Canaan see page 166.

18. **In anywise**—By all means. They were strictly forbidden to plunder the city. They were God's executioners and not marauding invaders. **Accursed thing**—R. V. "devoted thing" (Deut. 7 : 26; 13 : 17; Josh. 7 : 1, 11, 12). "Lest when ye have devoted it, ye take of the devoted thing." It would be a contradiction to do so. "And so put the camp of Israel in the position of a thing devoted." (Lias). **And trouble it**—As Achan did (ch. 7 : 25, 26). Compare 1 Kings 18 : 17, 18; Jonah 1 : 12.

19. **Consecrated unto the Lord**—Marg. "an holiness unto the Lord." An expression used of anything specially devoted to the Lord (Ex. 28: 36; Lev. 27: 14, 21; Jer. 2: 3). This would supply a needful fund for the prosecution of their war of conquest.

20. **The wall fell down flat**—This was by faith (Heb. 11: 30). "When we examine the operation of faith in this instance, we shall see the point of the example to be in the refraining from action at the bidding of God. The impulse of nature was to attack the city; to try upon its bulworks the skill of military science, as then understood, as by them possessed. The power of faith was shewn in curbing that impulse; in submitting to an unexplained, unintelligible, severely trying, edict of inactivity, nay in consenting to play what must have seemed a ridiculous part, in the face of a warlike and disciplined host, waiting to see what this intrusive, this presumptuous horde of rovers had to say for itself." (Vaughan). The attempts of the older rationalists to ex-

plain away this miracle by saying that the march around the city was a ruse to withdraw attention from their skillful mining operations are now abandoned. All now acknowledge that the writer of this book described what he believed to be a direct act of divine power. Some suggest that the shout of the Israelites struck the "keynote" of the wall. "All structures, large or small, simple or complex, have a definite rate of vibration, depending on their material, size and shape, as fixed as the fundamental note of a musical chord." A certain note played upon the violin has made a bridge sway violently, and if continued it would have fallen. A glass may be broken by the human voice. There are many illustrations of this fact. (Lovering). This is interesting, but as applied to the walls of Jericho it is incredible that they could have succumbed to such a cause. There is no mention of an earthquake. It was a direct act of divine power.

LESSONS. 1. God's way is always the wisest and the best way. 2. Patience and obedience will receive their reward. 3. God's enemies shall perish. 4. God will bless those who shew kindness to his people. 5. Faith in Christ enables us to overcome our spiritual foes.

### THE BLACKBOARD.

## FAITH OVERCOMES.

JERICHO.

7 PRIESTS.  
DAYS.  
CIRCUITS.

SIN.

GOD LOVES.  
CHRIST ATONES.  
THE SPIRIT HELPS.

**"This is the victory that overcometh the world, even our faith."**

### LESSON X—September 8th, 1895.

#### Caleb's Reward. JOSH. 14: 5-14.

(Commit to memory verses 7-9).

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

PROVE THAT—There is a reward for the righteous. Eph. 6: 8.

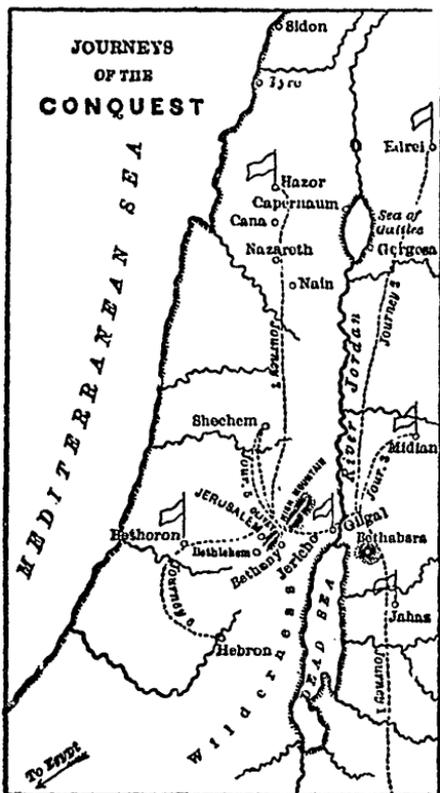
SHORTER CATECHISM. Quest. 36. *What are the benefits which, in this life, do accompany or flow from justification, adoption, and sanctification?* A. The benefits which, in this life, do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

LESSON HYMNS. *Children's Hymnal*—Nos. 204, 195, 183, 200.

DAILY PORTIONS. *Monday.* Caleb's reward. Josh. 5: 1-14. *Tuesday.* The promise. Deut. 1: 22-36. *Wednesday.* Whole hearted trust. Prov. 3: 1-10. *Thursday.* Trust mastering fear. Ps. 112. *Friday.* Trust in the Lord. Ps. 37: 1-11. *Saturday.* Reward of the upright. Ps. 37: 27-40. *Sabbath.* Reward of following fully. Mark 10: 23-31. (*The I. B. R. A. Selections.*)

## NOTES AND EXPLANATIONS.

**INTRODUCTORY.** The teacher should try to get a clear view of Joshua's campaign of conquest. We take the following outline from Prof. Croskey's, *Bible Class Primer* on "Joshua and the Conquest." Had Joshua tried to enter the



land from the south, a section always threatened from Egypt, and bristling with fortresses, he would have been confronted by a constantly increasing mass of enemies, who would have been reinforced at every step backwards, and protected by fresh lines of fortification in a country singularly adapted for the purposes of defence. His plan was to lead them round the southern borders of the country, and to fling them upon its poorly defended eastern flank near the Dead Sea. By choosing a weak point near the middle of the frontier, he executed the favorite manoeuvre of Napoleon by breaking through the centre of the enemy's line, and then striking with his whole force right and left in rapid succession. Having captured the only strong fortress on that quarter, he next attacked Ai and its fall together with the defection of the Gibeonites, opens up the interior of the country to him. At the great battle of Beth-horon the southern confederacy is defeated and at Merom the northern. These two battles decided the fate of the country. After a conflict of about seven years the land of Canaan was sufficiently subdued to permit of assigning to the various tribes their several portions. How this was done is described in the part of the book from which our lesson is taken. God himself appointed the persons who were to superintend the partition of the country, and Caleb was one of them. Hence he appeared as a petitioner, supported by the elders of his own tribe, asking for the most difficult portion to subdue.

Had this lot fallen to him some might have accused him of arranging it so, but a public request removed all suspicion and the granting of it conferred a deserved distinction upon the brave old man.

**LESSON PLAN.** I. Past Fidelity. vs. 5-9. II. Present Blessings. vs. 10, 11. III. Promised Reward. vs. 12-14.

**I. PAST FIDELITY.** 5. As the Lord commanded Moses—(Num. 35: 2; Josh. 21: 2). The land was divided by lot (Num. 26: 55; 33: 54; 34: 13). How the lot was taken we do not know. The rabbins conjecture that there were two urns; in one had been placed little tablets with the names of the tribes, and in the other similar tablets with the names of the districts, and that one of each was drawn at the same time. The decision was made by lot, not merely to prevent all disputes with reference to their respective possessions, and to remove every ground of discontent and complaint, but also in order that each tribe might cheerfully and thankfully accept the share awarded to it, as the inheritance intended for it by God (Prov. 18: 18; 16: 33). (Maclean). Our place in life and all our cir-

cumstances are ordained of God (Ps. 16: 5). No share in the land was given to the Levites (see ch. 13: 33) nor to the tribes which had settled on the east side of the Jordan.

6. The children of Judah—The heads of the tribe endorsing Caleb's request. This occurred six or seven years after the fall of Jericho and just before the allotment of the land was proceeded with. Caleb was himself one of the "commissioners" chosen to preside over the apportionment (Num. 34: 19). Gilgal—The first encampment near the Jordan which was the head quarters of the people until the removal of the ark to Shiloh (Josh. 18: 1). Caleb—One of the two faithful spies (Num. 32: 12; Josh. 15: 17). The Kenezite—This is generally understood to mean that Joshua was descended from Kenaz, the son of

Esau (Gen. 36: 11). In that case the family must have become proselytes and connected themselves with the tribe of Judah. "Their faith was pre-eminently the fruit of conviction, and not the accident of heredity. It had a firmer basis than that of most Israelites. It was woven more closely into the texture of their being, and swayed their lives more powerfully. It is pleasing to think that there may have been many such proselytes; that the promise to Abraham may have attracted souls from the east, and the west, and the north, and the south; that even beyond the limits of the twelve tribes many hearts may have been cheered, and many lives elevated and purified by the promise to him. "In thee and in thy seed shall all the families of the earth be blessed." (Blaikie). Moses, the man of God—A beautiful title, repeated in the inscription of the 90th psalm. "That which constituted the highest glory of Moses was that he was so much at one with God. God's will was ever his law, he was pre-eminently in fellowship with him." (Blaikie). Concerning me and thee—(Num. 14: 24, 30; Deut. 1: 36, 38). The reference is to the promise that these two alone should survive to enter the promised land.

4. **Forty years old**—He was now eighty-five (verse 10). Moses, the servant of the Lord—So called also in Deut. 34: 5 and Josh. 1: 1. The title "Man of God" might be taken as suggesting his life of spiritual communion, and this as denoting the character of his daily life. In mine heart—He spoke out bravely what he knew to be true. "He neither courted the favor of any man, nor did he fear the anger of any." (Masius). He gave his honest convictions. The other spies framed their report with a view to deter the people from advancing.

8. **Made the heart of the people melt**—Discouraged them. They made them see the giants and walled cities and forget the promise of God. I wholly followed the Lord my God—He did not allow himself to be shaken in his faith upon God's promises. "Why does he not couple Joshua with himself as having been faithful on that never-to-be-forgotten occasion? The only explanation that seems feasible is, that from the pre-eminient position of Joshua this was unnecessary, perhaps it might have appeared even unbecoming. A soldier making a request of the Duke of Wellington, and recalling some service he had done at the battle of Waterloo, would hardly think it necessary, or even becoming to say how the Duke too, had been there, and what surpassing service he had rendered on that day. Joshua occupied an unrivalled position. He was crowned with such manifold glory that individual acts did not need to be recalled. Caleb's silence was a tribute to his leader's all but unparalleled services during these later years." (Blaikie).

9. **Moses swore**—Num. 14: 24; Deut. 1: 36). This definite promise is not referred to

in the narrative in Numbers, but Joshua would doubtless remember it, and it is hinted at in the passage in Deuteronomy. It was a solemn promise in the presence, and by the direction of God. The land whereon thy feet have trodden—The spies visited Hebron (Num. 13: 22); it was there the Anakim were seen (Num. 13: 32, 33); and from near there the grapes of Eschol were obtained. Joshua knew that Moses meant that this specially beautiful spot should become the lot of the man who was not afraid of the Anakim.

II. **PRESENT BLESSINGS. 10. Hath kept me alive as he said**—He had survived all his old comrades except Joshua (Num. 14: 30). **Forty and five years**—Caleb was forty years old when he went to spy out the land of Canaan and the Israelites wandered 38 years after that in the desert so that he must have been seventy-eight when they crossed the Jordan. The conquest of the land therefore, occupied seven years (Josh. 11: 18). There still remained some enemies, none however, so powerful but that each tribe could subdue its own portion (verse 12).

11. **As my strength was then, so is my strength now**—He does not congratulate himself on his good constitution but gives thanks to God for sustaining his vigor. "Faith, and temperance, and cheerfulness are wonderful aids to longevity. Dr. Richardson says that the human frame might last for a hundred years if it were only treated aright." (Blaikie). "A vigorous and respected old age is ordinarily, by nature's own law, the decreed reward for a virtuous youth and a temperate manhood. Caleb's devotion to God's service had preserved him from the sins as well as from the faithlessness and murmuring of the Israelites."

(Lias). **Both to go out, and to come in**—A phrase meaning "to perform all the duties of a soldier" (compare Num. 27: 17; Deut. 28: 6; 31: 2; 1 Sam. 8: 20; 18: 13; 2 Chr. 1: 10; John 10: 9). He could stand the fatigues of a campaign without exhaustion as well as ever he did.

III. **PROMISED REWARD. 12. This mountain**—The mountainous district in which Hebron was situated. The city is 2,600 feet above the Mediterranean. Whereof the Lord spake in that day—This shews that it was not merely a general promise of an inheritance in Canaan, but a special one that Hebron and its surrounding territory should be his. The **Anakim**—The race of giants dwelling in walled and fortified cities, fierce and warlike (Num. 13: 28, 33). If so be—R. V. "It may be." This modest form of speech does not imply any distrust of God, but expresses his hope and prayer, while it devoutly acknowledges God's right to withhold the blessing craved if he sees fit (Ps. 18: 32; 60: 12; Rom. 8: 31; Phil. 4: 13). I shall be able to drive them out—He believed that God was just as strong to drive them out as he was forty-five years before (Ex. 17: 15). He

is ready at eighty-five to prove his own brave words when in the prime of life (Num. 13: 28, 30, 33). See Josh. 15: 14. A noble mind seeks not the easiest, but the noblest task.

13. Joshua blessed him—"Joshua prayed for a successful issue to all the efforts of Caleb, and especially to his attack upon the cities of the mountains, which were inhabited by giants, when he offered the supplication 'may God make you prosperous, may God bless you, and may he subdue the giants before

you.'" When the lot for Judah was cast, the Lord so ordered it that it should include Hebron.

14. Hebron—This was the original name (Gen. 23: 2; 35: 27; 37: 14). The Anakim had named it "the city of Arba," one of their chiefs. Perhaps Goliath was a descendant of the Anakim. He belonged to Gath, one of the cities in which they continued to dwell (Josh. 11: 22).

LESSONS. 1. A youth well spent leads to a happy old age. 2. The way to reach a noble character is to follow the Lord wholly. 3. We owe our good health and strength to God's blessing and not to natural causes alone. 4. Brave men seek not ease but usefulness. 5. Our spiritual foes seem to be giants but with God's help we can drive them out.

### THE BLACKBOARD.

## THE REWARD OF SERVICE.

CALEB'S  
LOYALTY  
PATIENCE  
COURAGE

in

SERVICE.

BROUGHT  
LONG LIFE  
STRENGTH  
OPPORTUNITY

for

**"To him that hath shall be given."**

—S. S. Times.

### LESSON XI—September 15th, 1895.

#### The Cities of Refuge. JOSHUA 20: 1-9.

(Commit to memory verse 9.)

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

PROVE THAT—God has provided us a refuge. Prov. 18: 10.

SHORTER CATECHISM. Quest. 37. *What benefits do believers receive from Christ at death?*

A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

LESSON HYMNS. *Children's Hymnal*—Nos. 161, 145, 48, 246.

DAILY PORTIONS. *Monday.* The cities of refuge. Josh. 20: 1-9. *Tuesday.* Purpose explained. Deut. 19: 1-13. *Wednesday.* The law of refuge. Num. 35: 9-15. *Thursday.* God our refuge. Ps. 91. *Friday.* A safe refuge. 2 Sam. 22: 1-20. *Saturday.* True rest. Matt. 11: 25-30. *Sabbath* Sure and steadfast. Heb. 6: 13-20. (*The I. B. R. A. Selections.*)

### NOTES AND EXPLANATIONS.

INTRODUCTORY. The ark of God was now at Shiloh, where it remained for 300 years. Here the allotment of territory was completed (18: 1). Our lesson contains the regulations governing cities of refuge. In the earliest laws given to the Israelites, intimation is given of God's intention to establish them (Ex. 21: 13). In Numbers 35: 9-34 the law concerning them is given in full, and it is rehearsed in Deut. 19: 1-13. In the passage before us we have the account of their actual establishment. It is a curious fact that in the whole course of Scripture history, we do not read of one instance of their having been used as a refuge. In ancient times, and still among some communities, it was considered the duty of the man who stood next of kin to avenge the death of a slain relative. This often led to bloody feuds continued from one generation to another. To mitigate this evil, and at the same time recognize the

sanctity of human life and the guilt of shedding man's blood, the law before us was enacted. Mahomet endeavored to accomplish the same end by permitting a money compensation, but the Bible plan refuses to set a price upon that which is priceless.

LESSON PLAN. I. Provided in Mercy. vs. 1-3. II. Governed by Justice. vs. 4-6. III. Accessible to All. vs. 7-9.

I. PROVIDED IN MERCY. 1. The Lord also spake—As soon as the allotment of the land was completed, Joshua was instructed to carry out the provisions already laid down (Num. 35: 9-34) for the protection of those who accidentally committed homicide.

2. Appoint out for you—R. V. "Assign you." The three on the east of Jordan had been already designated during the lifetime of Moses (Deut. 4: 41-43). The cities of refuge (R. V.)—These were not specially sacred places, but inhabited towns governed, like others, by their elders. By the hand of Moses—By the agency of Moses (Num. 35: 6, 13-34; Deut. 19: 3-9). There were three on each side of Jordan. They were also Levitical cities (Num. 35: 6). "By this arrangement the manslayer, who specially needed the mercy of God to protect, console, instruct or humble him, was placed in the most favorable circumstances for his spiritual welfare." (Douglas).

3. Unawares and unwittingly—Only he who slew another unintentionally could be admitted. The wilful murderer was to be torn even from the altar (Ex. 21: 14; Num. 35: 31, 32; 1 Kings 2: 28-34; 2 Kings 11: 15). "In this respect there was an essential distinction between the asylum of the Israelites and those of the Greeks and Romans, and even of the middle ages, where criminals of every kind found protection." (Keil).

II. GOVERNED BY JUSTICE. 4. He that doth flee—Roads were made and kept in order (Deut. 19: 3), every obstacle had to be removed. Jewish writers say that no water-course on them was left unbridged, and at every-cross road guide posts were set up with the word "Refuge" on them, so that the fugitive might make no mistake and lose no time. Shall stand at the entering of the gate—This does not mean that he shall stand outside the gate. "The gate of the city" means the public place of judgment, where the magistrates held court (Ruth 4: 1, 2; 2 Sam. 15: 2). Declare his cause—Give his version of the occurrence which led to his claiming an asylum there. Take him into the city—Receive him into its protection and give him the right of asylum meantime, if his story seemed true, until a formal trial could be held (verse 6).

5. They shall not deliver the slayer up—He was safe until he had been proved guilty of murder. He was delivered into the custody of the elders of his own village to stand his trial.

6. Until he stand before the congregation—(Num. 35: 24, 25) The elders of his own city would put him on trial. If he were then proved guilty of "malice aforethought" he would be delivered up to the avenger, but if innocent he would be returned to the city of

refuge. Until the death of the High Priest

"We have in this arrangement a manifestation of the perfect rigor of the divine justice in the most beautiful concord with compassionate mercy. By the destruction of life, even when not wilful, human blood had been shed, and that required expiation. This expiation did not consist in the death of the sinner, for he had not sinned with purpose; he had therefore to flee to the city of refuge, not merely into exile, although it was certainly a punishment to be obliged to absent himself from house and home, and be severed from his family, but also under the protection of the mercy of God, which had opened in the cities of refuge a place of escape from the human ardor of the avenger of blood, where he might remain concealed, until his sin had been expiated by the death of the High Priest." (Keil). Why was the death of the high priest fixed as the limit of the homicide's restraint? (1) It was symbolical of the death of Christ, and prefigured the deliverance from sin's penalty through the atonement (Keil). But the high priest died the common death of all men, he came "under the curse" for his own sin and in virtue of his connection with a fallen race. In this last act he could not be, in any view, a type of Christ. (2) He represents the whole people of Israel in their religious aspect.

"As the most honored and beloved man in all Israel, his death plunges the whole community into such distress that private sorrow is lost in the general affliction" (Baehr). (3) It was merely a merciful limit assigned to his confinement, and contingent upon this condition in order that it might not be left at the discretion of man. It was God who set him free. The avenger could not complain at his release, nor the man himself at the length of his exile from home. The whole affair was in God's hands. The refugee was required, however, to remain strictly within the city. If found by the avenger outside of the limit of 500 yards from its walls he might be slain at any time.

7. Appointed—lit. "sanctified" or consecrated. They were set apart for a sacred purpose. "They were intended to preserve the people and the land of Jehovah free from blood-guiltiness; and stood there as memorials of the love of Jehovah to his chosen people." (Ranke). Kedesh—In the tribe of Naphtali (ch. 21: 32) north of lake Merom. Galilee—The word means "the circle." Originally a circle of twenty towns in Naphtali (1 Kings 9: 11) within whose borders many heathen continued to reside and hence called "Galilee of the gentiles" (Isa. 9: 1). Shechem—The old home of Jacob.

8. These three had already been set apart by Moses (Deut. 4: 41-43). Bezer—opposite Jericho. Ramoth—In the centre, on the

table-land, or elevated plain of Bashan. Golan—probably in the north. Its location is not known certainly. It gave its name to the region afterwards known as *Gaulanitis*. The district was once densely populated, but is now uninhabited.

9. These were the cities appointed—  
 Matthew Henry notes regarding these names, as significant of the sinner's salvation, that *Kadesh*, means "holy;" *Shechem*, "a shoulder," reminding us of Him upon whose shoulder the government was to be; *Hebron*, is "fellowship," recalling the fellowship we have in Christ; *Bezer* "a fortification" reminding us of God our stronghold; *Ramoth*, is height or "exaltation," and to such an exaltation we are called in Jesus Christ; and *Golan*, is "exultation." These derivations are not all quite correct according to the latest views, but the pious suggestions are interesting.

And for the stranger—This merciful law was extended to foreigners as well. These might be either the "mixed multitudes" that came out of Egypt with them (Ex. 12: 38), or the remnants of the ancient inhabitants, or captives taken in war, or fugitives, hired servants and merchants (2 Chr. 2: 17). The cities were so distributed as to be easy of access to all the land. They are typical of Christ (Heb. 6: 18). (1) Easy of access. (2) The way readily known. (3) Available for all without distinction. (4) The gates always open. (Aldridge). But they fail to set forth the fullness of the gospel. (1) Only the innocent welcomed, the guilty relentlessly surrendered. (2) Only for one kind of sin, not for all. (3) Deliver only from sin's consequence, not from sin itself. (4) The refugee might still be slain if he wandered away too far—Christ keeps those who come to him.

We add the following from a commentator whose notes are always rich and suggestive. "I. There were several cities of refuge, and they were so appointed in several parts of the country, that the manslayer, wherever he dwelt in the land of Israel, might, in half a day, reach one or other of them; so, there is but one Christ appointed for our refuge, yet, wherever we are, he is a refuge at hand, a very present help; for the word is nigh us, and Christ in the word.

II. The manslayer was safe in any of these cities; so in Christ, believers that flee to him, and rest in him, are protected from the wrath of God and the curse of the law. There is no condemnation to them that are in Christ Jesus. III. They were all Levites' cities. It was kindness to the poor prisoner, that, though he might not go up to the place where the ark was, yet he was in the midst of Levites who would teach him the good knowledge of the Lord. So it is the work of ministers of the gospel to bid sinners welcome to Christ, and to assist and counsel those who, through Christ, are in him. IV. Even strangers and sojourners, though they were not native Israelites, might take the benefit of these cities of refuge. So in Christ Jesus no difference is made between Greek and Jew. Even the sons of the stranger that by faith flee to Christ shall be safe in him. V. Even the suburbs or borders of the cities were a sufficient security to the offender. So there is virtue even in the hem of Christ's garment for the healing and saving of poor sinners. If we cannot reach to a full assurance, we may comfort ourselves in a good hope through grace. VI. The protection which the manslayer found in the city of refuge was not owing to the strength of its walls, or gates, or bars, but purely to the divine appointment. So it is the word of the gospel that gives souls safety in Christ; 'for him hath God the Father sealed.' VII. If the offender were even caught straggling without the borders of his city of refuge, or stealing home to his own house again, he lost the benefit of his protection, and lay exposed to the avenger of blood. So those that are in Christ must abide in Christ; for it is at their peril if they forsake him and wander from him. Drawing back is to perdition." (Matt. Henry).

LESSONS. 1. The law of God justly demands the death of a sinner. 2. A refuge has been provided in Christ Jesus. 3. We should lose no time in fleeing to him. 4. He is within reach of all, 5. We are safe in him.

## THE BLACKBOARD.

### THE HOPE SET BEFORE

THE MANSLAYER

is

FOR THE INNOCENT

FOR ONE SIN

FROM THE PENALTY

STILL A PRISONER

STILL IN DANGER

THE SINNER

is

FOR THE GUILTY

FOR ALL SIN

FROM THE PENALTY  
 POWER  
 OBLIVION  
 RESENCE

FOREVER FREE

FOREVER SAFE

**"He is able to save to the uttermost."**

## LESSON XII—September 22nd, 1896.

### Joshua Renewing the Covenant. JOSHUA 24: 14-25.

(Commit to memory verses 22-24.)

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

PROVE THAT—We should decide for God. 1 Kings 18: 21.

SHORTER CATECHISM. Quest. 38. *What benefits do believers receive from Christ at the resurrection?* A. At the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

LESSON HYMNS. *Children's Hymnal*—Nos. 107, 103, 135, 141.

DAILY PORTIONS. *Monday.* Joshua renewing the covenant. Josh. 24: 14-25. *Tuesday.* The stone of witness. Josh. 24: 26-31. *Wednesday.* Occasion of the covenant. Josh. 24: 1-13. *Thursday.* Joshua's exhortation. Josh. 23: 1-10. *Friday.* Warning against disobedience. Josh. 23: 11-16. *Saturday.* Persuasion to faithfulness. 1 Sam. 12: 20-25. *Sabbath.* The better covenant. Heb. 8: 7-13. (*The I. B. R. A. Selections.*)

### NOTES AND EXPLANATIONS.

INTRODUCTORY. Nearly eighteen years after the division of the land, Joshua, feeling that his end was drawing near, summoned all Israel with their elders and rulers to Shechem to receive his final charge. He then gave them his farewell counsel and bound them anew, in a solemn covenant, to God. This was his last official act. He died shortly afterwards at the age of one hundred and ten.

LESSON PLAN. I. Decision Demanded. vs. 14, 15. II. Decision Made. vs. 16-21. III. Decision Ratified. vs. 22-25.

I. DECISION DEMANDED. 14. Now therefore—Joshua bases his appeal upon the memory of all that God had done for his people in the past. He appeals to their gratitude and conscience (Deut. 10: 12; 1 Sam. 12: 24) Fear the Lord—This does not mean that they are to be afraid of God, but that he is to be revered and worshipped. Such "fear" is consistent with the most ardent love and child-like trust (Ps. 2: 11; Prov. 1: 7; Job 28: 28). In sincerity and in truth—"The word translated "sincerity" is rather to be rendered *perfection, or perfectness.* The Hebrew word signifying truth is derived from the idea of stability, as that which can stand the rude shocks of inquiry" (Lias). "The Latin word from which our 'sincerity' comes denotes 'honey without wax,' unmixed purity. The Greek word is considered by some to be founded on the idea of something held up in the rays of the sun, and proved to be without speck or flaw" (Maclean). God is to be served perfectly and with steadfast fidelity (John 4: 23, 24; 1 Cor. 5: 8; 2 Cor. 1: 12; 2: 17; Ps. 119: 1; Eph. 6: 24)—Put away the gods which your fathers served—"It seems strange that at that very time the people needed to be called to put away gods. But this only shows how destitute of foundation the common impression is, that from and after the departure from Egypt the whole host of Israel were inclined to the law as it had been given by Moses. There was still a great amount of idolatry among them, and a strong tendency towards it. They were not a wholly reformed or converted people. This, Joshua knew rig-

well; he knew that there was a suppressed fire among them liable to burst into a conflagration; hence his aggressive attitude, and his effort to foster an aggressive spirit in them; he must bind them over by every consideration to renounce wholly all recognition of other gods, and to make Jehovah the one object of their worship." (Blaikie). On the other side of the flood—R. V. "beyond the River," *i. e.* the river Euphrates. Ur of the Chaldees from which Abram came lay near the mouth of the Tigris and Euphrates. In Egypt—Compare Lev. 17: 7; Amos 5: 25, 26; Ezek. 20: 6-8; Gen. 25: 2; 1 Sam. 7: 3. There seems to have been lingering remains of idolatry amongst the people at every period.

15. If it seem evil—Undesirable. God desires only rational service and he will not accept unwilling worshippers. Choose you this day—(Compare the scene at Carmel, 1 Kings 18: 21. Also read Ruth 1: 15; Ezek. 20: 39; John 6: 67). This does not mean that the Israelites were now free to reject the worship of Jehovah if they chose. The object of Joshua was to incite them to solemn self-examination lest they should "make a thoughtless and easily forgotten decision. He would lead them to a well considered and deeply impressive renewal of their covenant. "Liberty of choice is granted to them, in order that they might not afterwards plead that they were compelled; when they had bound themselves of their own free will." (Calvin). The Gods of the Amorites—There is a touch of sarcasm in this suggestion. If the local deities had not been able to protect the former inhabitants from the

invader is it likely that they would protect the conquerors? With regard to local deities see 1 Kings 20: 23; 2 Kings 17: 26-28. The Amorites worshipped the vile deities Astarte and Moloch. As for me and my house—Whatever others might do, Joshua and all his family would remain loyal to their God (Gen. 18: 19). "Here speaks the sturdy old warrior who had led them to victory in many a battle. He invites them, as Elijah did on another even more memorable occasion, to make their choice between the false worship and the true, between the present and the future, between the indulgence of their lusts and the approval of their consciences. But, as for himself, his choice is already made. No desire to stand well with the children of Israel obscures the clearness of his vision. No temptations of this lower world pervert his sense of truth. The experience of a life spent in his service has convinced him that Jehovah is the true God, and from that conviction he does not intend to swerve. In days when faith is weak and compromise has become general, when the sense of duty is slight, and the definitions of duty vague, it is well that the spirit of Joshua should be displayed among the leaders of Israel." (Lias.) Shew this spirit yourself and urge your scholars to take this stand.

II. DIVISION MADE. 16. God forbid—Lit. "Far be it from us" (22: 29). An expression of horror at the very thought. "The substance of their reply is this, that as God by his wonderful deliverance has constituted them his peculiar people, and has constantly assisted them, and proved that he is their God, the ingratitude on their part would be despicable, if they were to reject him, and turn to other Gods." (Calvin). Three times Joshua made them repeat their resolve. It was faithfully kept while those who made it lived (ch. 24: 31; Judg. 2: 7).

17. The Lord our God—"Jehovah our God." The reasons given for their choice are (1) He was their covenant God, (2) He had delivered them from bondage, (3) He had defended them and provided for them in their journey, (4) He had conquered the land for them. Amid all their defections from the true worship of Jehovah, the Israelites had never denied his existence or the reality of the facts of their history. The prophets everywhere appeal to these as articles of undoubted belief and national pride. Their besetting sin seems to have been the mingling of heathen rites with the worship of God. Of course the practical result was the entire abandonment of the service of Jehovah. These great signs—referring to the miracles of which Joshua had just reminded them. Through the midst of whom we passed (R. V.)—(Num. 20 to 25). The Ishmaelites, Edomites, Moabites.

18. We also—As well as thee and thy house. He is our God—They fully recognize the intimate and gracious relationship established by the covenant. They do not mean that he is their God as distinguished from the

gods of other nations, but he is the one living and true God, the God of the whole earth, yet standing to them a special relation which gave him special claims upon them.

19. Ye cannot serve the Lord—This is not meant absolutely but that it will demand their whole-hearted and zealous endeavors. Calvin thinks that this strong language is used to rouse the people to consider more closely what their choice implied. Others that he means "ye will not be able from merely human resolutions, and apart from the help of the grace of God, without seriously turning away from idols, or without true repentance and faith." Still others see in these words a glimpse of Paul's doctrine, that by the deeds of the law shall no flesh be justified in God's sight" (Rom. 3: 20). (Lias). "The difficulty was with themselves, in the state of their hearts, in their wandering affections, in their proneness to yield to the solicitations of evil, in the want of that strong abiding attachment to his service which would prevent their swerving from it." (Green). (Matt. 6: 24; Luke 14: 25-33). A holy God—The word for "God" is plural here and generally, "It directs attention to the infinite riches and infinite fulness, contained in the one divine being, and, therefore, to the fact, that if we were to believe in innumerable gods, and endow them with perfection, they would still all be contained in the One." (Hengstenberg). Since God is holy he demands that his worshippers be holy likewise (Lev. 19: 2; 1 Sam. 6: 20; Matt. 5: 5; Heb. 12: 14; Eph. 5: 5; 1 Pet. 1: 15, 16; 1 Thess. 4: 7). "The holiness of the Scriptures combines most closely both glory and holiness; God is holy, inasmuch as he is separated from everything created and finite, and elevated above it, especially above sin, which could only fix its seat within the limits of the finite." (Hengstenberg). "Holiness is the principle that guards the eternal distinction between the Creator and creature, between God and man; it preserves the divine dignity and majesty from being infringed by the divine love; it eternally excludes everything evil and impure from the divine nature (Isa. 6: 3)." (Maclean). He is a jealous God—Loyalty to him forbids that any other should share his place in our hearts (Ex. 20: 5). Jealousy is the indignation of love when defrauded of its rights. In the Divine emotions there is nothing of human unreasonableness and selfishness. Here the word for "God" is singular, and attention is drawn to him as the exclusive object of affection and reverence. He will not forgive—He will not tolerate, or overlook your sins (Ex. 23: 21). Sin is not a light matter in his eyes. Presumptuous offenders will not escape with impunity. To the penitent God is ever merciful (Ex. 34: 6, 7; Ps. 32: 5; Prov. 28: 13; 1 John 1: 9, 7).

20. Strange gods—Heb. "gods of the stranger," the deities worshipped by the foreign heathen nations around them. He will turn—(Jas. 1: 17). The essential nature and

eternal purposes of God never change, but his attitude towards men changes according to their moral relation to him. The change is not in him but in them (2 Chr. 15: 2; Ezra 8: 22; Isa. 17: 3; 23: 15; Isa. 63: 10; Heb. 10: 26-29, 38; Matt. 7: 7, 8). Apostasy would be a greater sin than that of the heathen who knew not God. Joshua does not mean that they had better not try to serve God unless they meant to continue faithful, or that refusal to serve him now would be a venial offence compared with apostasy. He wishes them to count well the cost and thereby strengthen their resolution, not abandon it. It is one of the commonest mistakes of our young people to think that it is better not to make a profession of religion in case they should afterwards fail to maintain it. Their present duty is to confess Christ, and pray for grace to enable them to be true to him.

21. **Nay**—The faithful words of Joshua had their desired effect. The people reiterate their pledge to serve the Lord sincerely.

III. DECISION RATIFIED. 22. **Witnesses**—The people now placed on record their deliberate choice of Jehovah. Should they ever forsake him, their present declaration would be evidence that they were false to their solemn vows when they did so, and that he had a right to punish them as Joshua had declared. As a matter of fact, the people never disavowed these obligations when the prophets upbraided them with apostasy. The Book of Joshua, and the chapter before us, shut their mouths against offering any excuse for their rebellion.

LESSONS. 1. God's goodness should lead us to love and serve him. 2. He demands our undivided worship and devotion. 3. He will not overlook sin, but will receive the penitent who pleads the merits of Jesus. 4. Whatever others may do, we should serve the Lord. 5. Solemn vows are helpful.

## THE BLACKBOARD.

### CHOOSE YOU THIS DAY.

A COVENANT CLAIM	CIRCUMCISION	BAPTISM
A GREAT DELIVERER	EGYPT	SIN
A MIGHTY PROTECTOR	THE DESERT	LIFE'S BLESSINGS
A RICH INHERITANCE	CANAAN	HEAVEN

**"We also will serve the Lord."**

When a scholar leaves your school because of removal to another city or town give him a letter of introduction to some Superintendent or Pastor, and also inform that superintendent or Pastor of the newcomer and ask that he look him up. It may be that will save him from dropping out of Sunday School altogether as so many do upon removing to a new place to live.

Teach your scholars that giving, if rightly done, is worship. Always call attention to the offering for the day by holding it up and making a short prayer asking a blessing upon both the gift and givers. You might mention the "omitters" also.

23. **The strange gods which are among you**—Idolatry may have been secretly practised by some (Ps. 66: 18; Prov. 28: 9). Compare Judges 17: 5; Gen. 35: 2; 1 Sam. 7: 3. **Incline your heart**—It was not enough to conform outwardly to the worship of God, he demands truth in the inward parts. The only safeguard against idolatry of any kind is to have the heart filled with the love of God.

24. **For the third time and in most solemn and emphatic terms the people reiterate their decision.** "Obedience to God's revealed will is the real test of a true servant of God; not merely excited religious feelings, or formal professions, or outward connection with the church or people of God, or engaging in acts of worship with seeming devotion. If ye love me, said the Saviour, keep my commandments. It is the servant who did his lord's will who gains his approval." (Green).

25. **Made a covenant**—This was a renewal of the covenant at Sinai (Exod. 19: 20; 24: 3-8; Heb. 9: 19, 26). It had been previously renewed by Moses in "the field" of Moab (Deut. 29: 1; 31: 9-11, 25, 26). Doubtless Joshua observed a fitting, impressive ceremonial. **Set them a statue**—A law "engraved," as the word signifies, like the two tables of stone, or the inscriptions on Mounts Ebal and Gerizim. **An ordinance**—Something set upright, as a pillar, hence a fundamental law for all time. The covenant was solemnly recorded as part of the national constitution. It was registered in the book of the law of God. (verse 26).

# LESSON XIII—September 29th, 1895.

## REVIEW.

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

**PROVE THAT—**The Old Testament is God's Word. 2 Tim. 3: 16.

**LESSON HYMNS.** *Children's Hymnal*—Nos. 4, 49, 9, 251.

**SHORTER CATECHISM.** Review Quests. 27-38.

**DAILY PORTIONS.** *Monday.* The Ten Commandments. Ex. 20: 1-17. *Tuesday.* The golden calf. Ex. 32: 1-8. *Wednesday.* Report of the spies. Num. 13: 23-33. *Thursday.* The brazen serpent. Num. 11: 2-9. *Friday:* The new home in Canaan. Deut. 6: 3-15. *Saturday.* Crossing the Jordan. Josh. 3: 5-17. *Sabbath.* Caleb's Reward. Josh. 14: 5-14. (*The I. B. R. A. Selections*).

### REVIEW CHART — THIRD QUARTER.

LESSON.	TITLE.	GOLDEN TEXT.	LESSON PLAN.	CENTRAL THOUGHT.
I. Ex. 20: 1-17	T. C.	Thou shalt love	P.—D. G.—D. M.	Jesus takes away sin.
II. Ex. 32: 1-8, 30-35	G. C.	Little children	S.—W.—I.	Christ intercedes for us.
III. Lev. 10: 1-11	N. A.	Do not drink.	P. S.—G. G.—M. S.	Approach God reverently.
IV. Num. 10: 29-30	J. C.	Come thou ...	K. I.—S. G.	Invite others to Christ.
V. Num. 13: 17-20, 23-33	R. S.	The Lord is ...	S. S. O.—E. F.—E. U.	Trust God for victory.
VI. Num. 21: 4-9	B. S.	As Moses ...	S.—P.—C.	Look to Jesus.
VII. Deut. 0: 3-15	N. H. C.	Thou shalt bless ...	I. G.—I. W.—R. M. —R. N.	Be grateful to God.
VIII. Josh. 3: 5-17	C. J.	When thou ...	P.—P.—P.	Jesus near in death.
IX. Josh. 0: 8-20	F. J.	By faith ...	J. I.—J. D.	In God's strength we are strong.
X. Josh. 14: 5-14	C. R.	He wholly ...	P. F.—P. R.—P. R.	Fidelity in youth rewarded in age.
XI. Josh. 20: 1-9	C. R.	Who have fled.	P. M.—G. J.—A. A.	Christ our refuge.
XII. Josh. 24: 14-25	J. R. C.	The Lord our.	D. D.—D. M.—D. R.	Our Covenant—Baptism.

The Lessons of this Quarter will be best reviewed with the help of a large map. This will allow you to touch on events between the lessons as far as you wish or the standard of your study during the last three months allows. What events occurred at the following places? In what lessons are they narrated? What Golden Texts are illustrated by them? What lessons have we learnt from them?

EGYPT.                      MOUNT HOR.                      GILGAL.  
 MARAH.                      EDOM.                      JERICHO.  
 ELIM.                      WILDERNESS.                      AI.  
 REPHIDIM.                      EAST OF JORDAN.                      HEBRON.  
 SINAI.                      PLAINS OF MOAB.                      SHILOH.  
 KADESH.                      PISGAH.                      CITIES OF REFUGE.  
 ESCHOL.                      JORDAN.                      SHECHEM.

Similarly find out all that is remembered about the persons who have come before us during the quarter.

MOSES.                      AARON.                      NADAB and ABIHU.  
 MISHAEL and                      ELEAZAR and                      HOBAB and  
                     ELZAPHAN.                      ITHAMAR.                      JETHRO.  
                     JOSHUA.                      CALEB.                      THE ARK.

# Primary Department.

## LESSON IX—September 1st, 1895.

### The Fall of Jericho. JOSHUA 6: 8-20.

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

II. **PREVIEW THOUGHT:** "Victory by faith."

III. **REVIEW:** Have a simple map of Palestine on the board, and review the places mentioned in last lesson.

What river did the Israelites cross? Tell some of the rivers we have to cross? Who will help us to cross them?

IV. **INTERESTING EVENTS:** After the Israelites had safely passed over the Jordan, they encamped at Gilgal, a place about three miles from Jericho. There they erected twelve stones, which they had taken out of the river Jordan as a memorial of the crossing. There Joshua renewed the religious institutions "Circumcision and the Passover." At this time the manna ceased and the Israelites ate of the fruit of the land. As Joshua was looking at the city of Jericho, wondering perhaps how they were to take it, the Captain of the Lord's host appeared to him and told him very plainly just what he would do to capture the city.

**LESSON STORY:** Joshua now spoke to the people and told them that they were going to take the city of Jericho. (Pin the symbol of the tents on the board and roughly draw a picture of Jericho). Altho' the people saw that the walls were very high, and knew that the enemies inside were very strong, they were not afraid, for they knew that God was with them and they had faith in Him, that is, they believed that He could gain the victory for them. So they did as Joshua told them, and got up early in the morning and formed themselves into a long procession. 1st came some soldiers. 2nd, Seven priests blowing trumpets (large rams' horns). (Show symbol of one). 3rd The ark carried by priests (show symbol). 4th A great many people. When they all got ready, Joshua told the seven priests that they were to blow their trumpets as they marched, but the rest of the people were to keep quiet, and not say a word. In this way they marched all around the walls of Jericho, and went back again to their tents. (Make a line with coloured chalk around the city, beginning at the tents). Next day they got up early again and did the same thing again, and so for six days they did just the same thing. Make lines around the city).

The enemies inside the wall must have wondered, perhaps laughed, and thought that the people would never get the city in that way, but the Israelites still had faith in God, and showed they trusted in Him, by doing what He told them. On the seventh day they all got up very early, just as it was getting light, and in the same way as they had done the Friday before, marched around the city, but this day instead of only going around once, they went around seven times. When they got around the seventh time, and the priests blew with their trumpets, Joshua told the people to shout—so they shouted with a great shout, and the walls of the city fell down flat, and the people went in and took the city. This lesson can also be very impressively taught by word picturing. With the help of the sand-map too it can be very clearly brought before the minds of the children. Have the sand-map prepared beforehand, the walls of Jericho built up with wooden blocks, some small sticks for men, and perhaps symbols of "the ark" and the "trumpet." As you relate the story uncover the map and point out Jericho, and as you describe the procession, place the things in the order mentioned in the lesson, then in the sand make a path all around the city of Jericho. Bring the procession around once, being careful to explain how many times it really did go round. After telling about the shouting and blowing, knock down the blocks, and tell how the walls of the city fell and the people went in and took the city.

VI. **APPLICATION.** We have seen how the Israelites, by faith in God gained the victory

over their enemies. Our hearts are like cities and have enemies in them which we have to gain the victory over. (Draw a heart on the board).

That was a great victory the Israelites gained. Can we gain cities as great as that? Yes, indeed we can! for the wisest man in the world said "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city."

So we see that "anger" is a great enemy (write anger in heart), and if we gain a victory over it, that is get it out of our hearts, we are even greater than the Israelites. Pride is another great enemy of ours (write "pride" in heart) and "self" perhaps

"BY FAITH  
THE WALLS OF JERICHO FELL "DOWN"  
VICTORY  
OVER ENEMIES

VICTORY  
OVER OUR ENEMIES"

TRUST



OBEDIENCE

is the greater enemy of all (write "self" in heart). But we can gain the victory over them all if we like the Israelites have faith in God, that is if we trust Him and show that we trust Him by obeying Him as they did.

## LESSON X—September 8th, 1895.

### Caleb's Reward. JOSHUA 14: 5-14.

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

II. PREVIEW THOUGHT: "Whole hearted service."

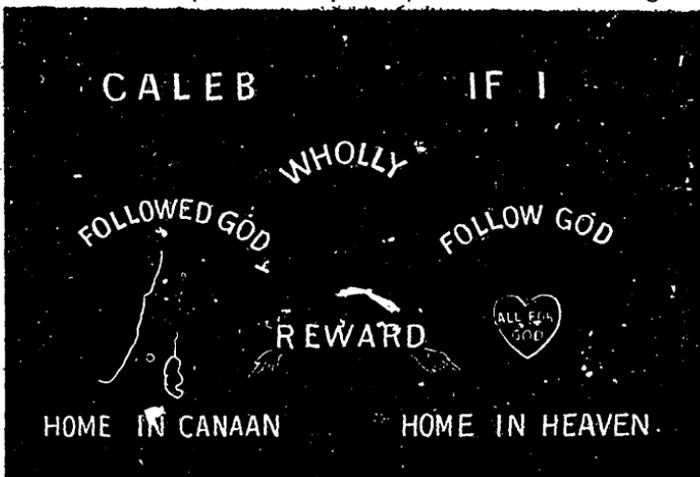
III. REVIEW: What city did the Israelites take in last lesson? How many times did they march round the walls? What made them gain the victory? How did they show their faith? Tell some enemies we have to gain the victory over? How can we do it?

IV. INTERESTING EVENTS: Soon after the capture of Jericho, the Israelites under Joshua made an attack upon Ai, the next stronghold of their enemies. Here they were defeated because of the disobedience of Achan. He was put to death, and after that the victory was gained. Then Joshua built an altar to God on Mount Ebal, and upon the stones wrote a copy of the Law of Moses. After Joshua and the Israelites had fought many battles and conquered much of the land, God told Joshua to divide the land and give each of the tribes a portion.

V. LESSON STORY: In this lesson we find the Israelites again at Gilgal near Jericho. Joshua was now about 90 years old, and as he was dividing the land among the tribes, Caleb the son of Jephunneh came to him, and reminded him of a promise that Moses made to him. To understand that promise, we must go away back to when Moses sent out the spies, from Kadesh-Barnea to view the land. Caleb as we remember, was one of the spies who brought a good report of the land, and wanted the people to go up then, and take it. The people were afraid, but Caleb was not, for he trusted in God and wholly followed after Him. Moses was pleased with Caleb for bringing back such a good report, when all the others except Joshua, brought a bad one, and then made this promise to Caleb: "Surely the land whereon thy feet have trodden, shall be thine inheritance and thy children's forever, because thou hast wholly followed the Lord my God." It was forty-five years now since that promise had been made to Caleb, and as he reminded Joshua about it, he told him that he was just as strong then as he was when he went out to spy the land. He knew that the walls were high, and there were giants there, but he knew too that God would be with him, and help him to drive them out, and gain possession of the land. So Joshua blessed Caleb, and gave him Hebron for his inheritance, the reward that Moses had promised him, for his faithfulness in wholly following the God of Israel. Have a map of Palestine on the board, or draw one and point out Hebron the home of Caleb.

VI. APPLICATION: Who wants to be like Caleb? (Draw a heart on board, write "all for

God in it." Some little boys and girls are not like him, they don't wholly follow God. Their hearts are not "all for God." (Rub out "all for God"). Sometimes God has to go out because they let Satan get into their hearts (write "Satan" in heart) and he, brings "unbelief" (write "unbelief" in heart) and "disobedience" (write "disobedience" in heart) and they take up all the room, and there is none left for God. That is a dreadful heart to have. I am sure none of us would like to have one like that. Let us, by having our hearts



all filled up with God, drive out Satan and all his bad things, and keep our hearts all for God. (Rub out "Satan," etc., and write in again "all for God." As Moses rewarded Caleb for wholly following God by promising him a home in Canaan, so God has promised me a home in heaven with Him if I love and wholly try to follow Him.

## LESSON XI—September 15th, 1895.

### The Cities of Refuge. JOSHUA 20: 1-9.

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

II. **PREVIEW THOUGHT:** "Christ the Refuge."

III. **REVIEW:** Where was Joshua when he divided the land amongst the tribes? About how old was he? Who came to him for his promised reward? What was it? Who promised Hebron to Caleb? Why did Moses promise it to Caleb? How should we follow God? What has he promised to us if we do?

IV. **INTERESTING EVENTS:** The division of the country amongst the tribes.

V. **LESSON STORY:** Not long after our last lesson we find the Israelites at a place called Shiloh. This was not far from Jerusalem, and near the centre of Palestine, and was the religious capital. The tabernacle was there, and the ark remained there for a long time. Joshua lived there, and it was there God spoke to him and told him to tell the Israelites to appoint cities of refuge. Those cities of refuge were places set apart where persons who had killed others without meaning to do so, could go and be safe from their enemies. There were six of them—three on each side of the river Jordan, at about equal distances from one another. On the sand-map form a map of Palestine, being careful to form the river Jordan, the sea of Galilee and the Dead Sea, and with little flags (made of paper, with "refuge" painted on them), mark each city.

On the west of the Jordan were

1. Kadesh, in Naphtali.
2. Shechem, in Mount Ephraim.
3. Hebron, in Judah.

On the east of the Jordan were—

4. Golan in Bashan.
5. Ramoth-Gilead, in Gad.
6. Bezer, in Reuben.

Or, on the blackboard draw a map of Palestine, and with coloured chalk, insert the names of the cities in their proper places. It may be difficult for some of the little ones to understand clearly why, for whom those cities were appointed. Therefore it would be well to try and

make plain the difference between wilful and unintentional murder. We must remember that we have to teach from the known to the unknown, and must therefore begin with something that they know about. Show by familiar illustrations the difference between wilful wrongdoing, and mistake.

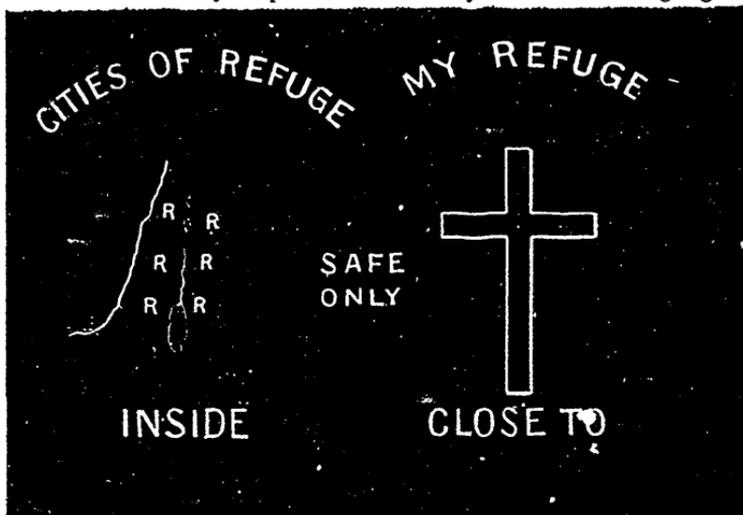
Harry was out playing one day with some other little boys. His mother watching them at the window, saw it had begun to rain, and called Harry to come in. He did not come, and when his mother called him again, he said, "I won't come in." His mother then went out and brought him in, and shut the door. Then Harry got very angry, kicked the furniture and pulled off a little vase of flowers that stood on a table, threw it down on the floor, and smashed it. Was not he a very naughty boy? and don't you think he deserved to be punished? Yes, his mother had to punish him, though it made her feel very sorry that she had to do so.

Jenny was one day helping mother to arrange some flowers in a pretty little vase, and when ready mother gave it to her to carry into the parlour. As Jenny went along talking to the pretty flowers and giving them a little smell now and then, her foot slipped and down she went, and spilled all the flowers and broke the vase. When she saw what had happened, Jenny began to cry and ran to tell her mother about it. When she heard it, her mother took her up in her arms, wiped her tears away and said, "never mind my little girlie I know you did not mean to do it," and I think she was more sorry for her little girl's trouble, than for the loss of the vase.

Now Harry and Jenny both broke a vase, Mother was very much displeased with Harry, and had to punish him. Why? Because he had let anger get into his heart, (see review application of Lesson II) and this anger led to something else, led him to throw down and break the vase. When Jenny broke the vase her mother was sorry but not displeased, and did not punish her, why? Because she had no anger in her heart, and did not mean to break the vase.

Now those cities of refuge were not for people who acted as Harry did, had anger in their hearts which led them to do something worse, even sometimes to kill one another, now God was very much displeased with people who acted in that way, and had to punish them, said that they would have to be put to death themselves. These cities were for people who like Jenny having no anger in their hearts, by mistake killed another and were very sorry for it.

VI. APPLICATION: In our lesson we see how kindly God provided cities of refuge for the Israelites, places where no enemy could harm them, and where they could be safe. Little boys and girls sometimes have troubles and need a city of refuge to run to. Jenny ran to her mother in her trouble when she broke the vase, and her mother was her refuge, took her up in her arms, said kind things to her, and wiped away her tears. But mothers are not always near and cannot always help us as a little boy knew whom I am going to tell you about.



Danny was a little cripple and sometimes used to have great pain. His mother was very kind and good to him and was with him whenever she could be, but she was very poor and had to go away in the morning and not come back till the evening, so that she might earn money to buy food and other things for Danny herself. So poor little Danny would be

left alone all day, and sometimes he used to be in great pain. Don't you think he needed a refuge, yes, indeed he did, and he had one too, and that refuge was Jesus. As he lay there on his bed he used to have "little talks with Jesus," and Jesus seemed to be so near to him and helped him so, that he did not seem to mind the pain half as much. This same kind Jesus will be our refuge too if we will only run to him and tell him all our troubles (make a cross or pin a symbol of one on the blackboard to represent Jesus). He is always near, and is always so glad to have us come. As the people in our lesson were only safe when they got inside the gates of the cities of refuge, so we are only safe when we keep close to this dear Jesus our refuge.

## LESSON XII—September 22nd, 1895.

### Joshua Renewing the Covenant. JOSHUA 24: 14-25.

I. GOLDEN TEXT: "The Lord our God will we serve, and his voice will we obey."

II. PREVIEW THOUGHT: "Our Choice."

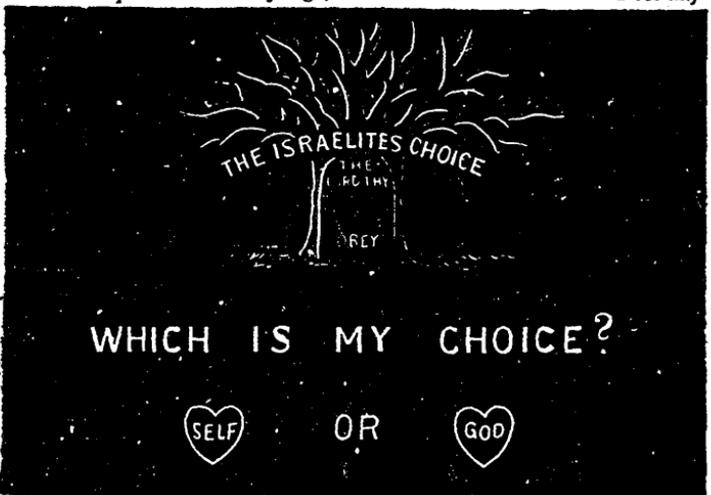
III. REVIEW: Who can remember what the last lesson was about? How many cities were there? Whom were they for? Whom were they not for? Who is our refuge? What must we do to be safe?

IV. INTERESTING EVENTS: After Joshua had finished dividing the land, he blessed the tribes of Reuben, Gad and half tribe of Manasseh who had helped their brethren of the other tribes to conquer the tribes west of the Jordan, and sent them home. The tribes on the west of the Jordan, hearing that those on the east had erected an altar, were afraid that they were going into rebellion and idolatry, and were going against them in battle; but finding out that it was an altar of testimony to God, they had erected, the western tribes were appeased. Then we have an account of Joshua's exhortation to the people before his death.

V. LESSON STORY: Eighteen years have passed in Joshua's life since we last learned about him, and now he is 110 years old. He had been a good soldier, fought many battles, and now his work is almost done, and God is soon going to take him home to be with Himself. But before he goes, he wants to talk once more to the people whom he loved so well, and had been with so long. He is afraid they might forget God again and serve other gods, as they had done before. He does not want them to do this and reminds them how good God had been to them all these many years, bringing them out from bondage in the land of Egypt, and taking care of them in all their journeyings, driving out their enemies, and giving them such a beautiful land to live in. These gods that they foolishly worshipped before, could not do anything like that for them, for they were sometimes made out of wood or stone, or gold, like the golden calf, we had a lesson about not long ago. Sometimes too they worshipped the sun, the moon and the stars, animals, and all sorts of strange things. Joshua told the people that God would be very much displeased, and would punish them, if instead of worshipping him, they worshipped these idols. He said he was going to have the true God to be his God, and was going to love and obey him, and asked the people to choose which they were going to have for their God to love and obey. Three times he asked them, and each time they told him that they were going to have the True God to be their God, and were going to love and obey him.

VI. APPLICATION: I am sure that we are all very glad that the people made such a good choice, instead of choosing idols, they chose the True God. Do you think people ever have idols now? Yes, they do, and even little girls and boys have to choose which they will serve—God or idols. You know quite a few Sundays ago, we had a lesson about idols. Does any-

one remember what any of those idols are? Yes, "self" is one, "play" another, anything we love better than God is an idol. (Make a heart on the board and write "self" in it). Some little boys and girls are selfish, and are always thinking about what will please themselves, and not about what would please other people and what would please God.



They think so much about "self" that it becomes an idol, because they love it more than they love God. God is just as much displeased with us for having this and other idols, as he was with the Israelites. He wants us to have him in our hearts. (Make another heart and write "God" in it). That means he wants us to love him more than anything else. As the Israelites had to choose, so we have to choose which we will serve, self or God.

# Normal Department.

## ANALYSIS OF THE TEXT-BOOK.

THE SABBATH SCHOOL TEACHER'S HANDBOOK; or, The Principles and Practice of Teaching, with special reference to the Sabbath School, by Thomas Morrison, M. A., L. L. D., Principal Free Church Training College, Glasgow,

By THOMAS KIRKLAND, M. A.,

Principal, Normal and Model Schools, Toronto, Ont.

## PRINCIPLES OF MEMORIZING.

Amongst the Principles of Teaching Dr. Morrison includes the principle of Association. This is a principle of memorizing, rather than a principle of teaching, and it is one of the most important principles, for no piece of mental or spiritual experience is isolated. Every thought and action in our life is associated with some other thought or action.

### Different kinds of Association.

(1) *Contiguity of Place*, by which the locality is associated with the events that happened there. Ex.—Patmos with John; Jacob's Well with Jesus, &c. Give other examples.

(2) *Association by Similarity*. When two objects that resemble each other have been contemplated together, the one cannot be recalled without recalling the other. Give examples.

(3) *Association by Contrast*.—By this is meant that one impression, object or event tends to call up the image of its opposite or contrast. Ex.—The house on the rock suggests the house on the sand; Peter boasting suggests Peter denying.

(4) *Cause and Effect*.—This is the most important principle of association. The cause should suggest the effect, and the effect should lead us to look for the cause. See Judg. 3: 23. What is the Association here? Give other instances.

The following is a brief summary of the principles of memorizing:—

### I. A complete and accurate knowledge of the thing to be memorized.

(1) Close association with something else that is well known and frequently recalled. Always point out the relation between the different parts and the whole, and in this way bring association into play. See the previous lesson.

(2) Undivided attention. The art of memory is the art of attention, says Dr. Johnston; and this eminent thinker has declared that genius itself is nothing but the power of continuous attention.

(3) Close and accurate observation.

(4) Make the subject to be committed as attractive as possible. Excite pleasurable feelings at the time in connection with the object of acquisition.

(5) Point out the need, present or prospective, to the learner.

(6) Keep the thought before the mind as long as possible. Put the subject before the mind again and again, so that a deepening impression may be made.

### II. Ability to Retain. This requires all of the foregoing in learning, and besides—

(1) Frequent repetition. Every impression seems to lose its effect after a time, and in order that the second impression may produce an effect, it must occur before the first impression has vanished.

(2) Present the same view of the subject in early repetitions, and vary the view in later repetitions. Ex.—Matt. 6: 25-31; Acts 10: 11-16. Give other examples.

(3) Recall purposely after intervals of several weeks.

### III. Ability to Recall. Depends upon—

(1) Frequent practice in recalling what we have learned.

(2) Great accuracy in what we do recall.

(3) Persistency in recalling whatever we attempt to recall.

(4) Great concentration of mind and great will-power in the matter.