

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 22.]

NOVEMBER, 1888.

[No. 11

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SUNDAY SCHOOL BARRER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. XXII.]

NOVEMBER, 1888.

[No 11.]

A Word to Sunday Teachers.

I WONDER if he remembers—

That good old man in heaven—
The class in the old red school-house
Known as the "Noisy Seven."

I wonder if he remembers

How restless we used to be,
Or thinks we forget the lessons
Of Christ and Gethsemane.

I wish I could tell the story

As he used to tell it then ;
I'm sure that, with heaven's blessing
I could reach the hearts of men.

That voice, so touchingly tender,

Comes down to me through the years—
A pathos which seemed to mingle
His own with the Saviour's tears.

I often wish I could tell him—

Though we caused him so much pain
By our thoughtless boyish frolic—
His lessons were not in vain.

I'd like to tell him how Harry,

The merriest one of all,
From the bloody field of Shiloh
Went home at the Master's call.

I'd like to tell him how Stephen,

So brimming with mirth and fun,
Now tells the heathen of China
The tale of the Crucified One.

I'd like to tell him how Joseph,

And Philip, and Jack, and Jay,
Are honoured among the churches,
The foremost men of their day.

I'd like, yes, I'd like to tell him,

What his lesson did for me,
And how I'm trying to follow
That Christ of Gethsemane.

Perhaps he knows it already,

For Harry has told, may be,
That we all are coming—coming
Through Christ of Gethsemane.

How many beside, I know not,

Will gather at last in heaven,
The fruit of that faithful sowing ;
But the sheaves are surely seven.

The Cedars of Lebanon.

THE Cedar is a type of the Christian—being evergreen, beautiful, aromatic, wide-spreading, and having many uses. The famous cedars of Lebanon are confined to one valley in the Lebanon range. The grove is at the very upper part of the valley, 6,500 feet above the sea. There are about 400 trees, about a dozen of these are very old, the largest 63 feet in girth and 70 feet high. It is thought to have attained the age of 2000 years. These are probably descendants of the very trees that were used in the construction of Solomon's Temple.

THE graduates in class '88 of the Chautauqua Literary and Scientific Circle, in thirty-eight different assemblies, number over 4,000 this year. Reading circles are established in Russia, Turkey, France, China, Japan, India, Egypt, Africa, Brazil, Mexico, and almost every other country.

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Sunday School Banner.

W. H. WITHEROW, D.D., Editor.

TORONTO, NOVEMBER, 1888.

The Chautauquan Decade.

As the present is the best time to begin the Chautauqua course, we have pleasure in reporting the following from *Zion's Herald*—modified to our use. The inception of the project was vividly recalled, when, ten years before, Bishop Vincent, aflame with his great purpose of popular education and moral culture, laid his new plans before a great audience. It proved to be the providential design of the hour. Society was waiting for the germinant word. Dr. Vincent but uttered God's great thought for the uplifting of humanity. Over seven hundred members at once gave their names for the proposed Circle.

That seven hundred have increased to more than two hundred thousand; that one assembly has grown into forty. From the October number of the *Chautauquan* we take the following graphic account of the scope of the work:—

"The sweep of the C. L. S. C. has been almost as broad as the world. While the bulk of the membership is in the United States and Canada, Great Britain has some three hundred readers; in France, Germany, Sweden, Bulgaria and Russia, there are members; one Siberian exile has taken up the course; in Japan three thousand readers are enrolled and twenty-four local circles have been formed; South Africa has over a hundred readers, and next year will

hold a real Chautauqua Recognition day; the Hawaiian Islands has been a C. L. S. C. stronghold for several years, and the interest still remains. Among missionaries in every part of the world the course is read regularly; in Brazil, Chili, Mexico, and the Bermudas there are members.

"The classes among whom the readings go are as many and as varied as the countries. Thousands of the members are college graduates, and many have been sent into college by the stimulus of the work. There are hundreds of cultured homes represented in the membership. Lawyers, doctors, teachers, ministers, and business men join the circle. But the great aim of the C. L. S. C. is to reach the poor, the uneducated, the neglected, the sick, and the old, and wonderfully well has it carried out its design. In many factory towns of New England and the Middle States are to be found circles of hard-working factory hands who steal time to read the prescribed course after ten hours of hard labor. On the plains of the West, in the mountains, far away from railroads and post-offices, readers are scattered. There are members in the Massachusetts Reformatory, and the penitentiaries at Canon City, Colorado, and Seattle, Washington Territory.

"Many invalids throughout the country are making their shut-in hours bright and hopeful by these readings, and not a few have organized circles in their invalid chambers, which have served to leave an entire set of their town's society. Among the aged the work has been most successful. Every Commencement at Chautauqua, marching in the procession of graduates will be found white-haired men and women, whose latter days are being made as good and interesting as the earlier ones by the persistent search for knowledge which they are keeping up. Among the '88's present on Recognition Day at Chautauqua in August last, were three deaf and dumb persons and one colored man—signs of the wide adaptability and the endless opportunity which the course affords."

The course of reading for 1888-'89 commences with October. The list of books, with price, is:—

1. An Outline History of Greece. J. H. Vincent, D.D., LL.D. 50 cents.
2. Preparatory Greek Course in English. W. C. Wilkinson, D.D. \$1.
3. College Greek Course in English. W. C. Wilkinson, D.D. \$1.
4. Popular Zoology. J. D. Steele. \$1.20
5. Chemistry. J. H. Appleton, A.M. \$1.
6. The Character of Jesus. Horace Bushnell. 40 cents.
7. The Modern Church in Europe. J. F. Hurst, D.D., LL.D. 40 cents.

The *Chautauquan*, a monthly with required readings and much other excellent matter, one of the most suggestive and inspiring magazines that comes to our table, is \$1.50. The total expense for reading matter, therefore, for the

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year, is only \$6.80, and the volumes secured are permanently valuable for the library of the home or the student.

The course of reading is not difficult. There are no persons so deficient in culture or cramped in time that they cannot by requisite industry and tenacity of purpose successfully complete the work. The reading can be done alone, if need be or preferred, and without the help of any one. The examinations are not difficult or exacting. The whole purpose is to inspire and tenderly cherish the endeavor for self-culture.

This course of reading will help the most limited into glad sympathy with the best of this era. We should like to say, personally and persuasively, to every one of our readers, commence at once this course. Read it. Life will be made larger, nobler and more useful.

You can successfully complete it. To defray expenses of correspondence, memoranda, etc., an annual fee of fifty cents is required. This amount should be forwarded to Miss K. F. Kimball, Plainfield, N.J.; or to L. C. Peake, Toronto, who will also take orders for the *Chautauquan*. The books may be ordered of William Briggs, 78 & 80 King Street East, Toronto; C. W. Coates, Montreal, Que.; S. F. Huestis, Halifax, N.S.

Book Notices.

The Mayflower Annual for 1888. Edited by Mrs. JULIA H. BOYSTON, Boston and Chicago: Congregational Sunday-school and Publishing Society. 75 cents.

That dainty little paper, *The Mayflower*, is only a year old, but already has a host of affectionate admirers. In it has appeared some of the best things ever written for the youngest readers. The weekly issues, bound together as an annual, present a most attractive appearance. It is one of the very best things that can be given on Christmas or New Year's to the little ones.

Burden Bearers, and Travelling by Land and Water. By T. C. HEATH. London: T. WOOLMER, pp. 64.

This is a very interesting little book, with many engravings, showing the queer modes of travel adopted in many countries.

How People Dress at Home and Abroad.—Same author and publisher.

This is a similar little book, showing the queer costumes of many lands in the present and the past. These are very instructive books.

The Methodist Book Concern, New York, issues a series of admirable pamphlets on Missionary topics. One of these is an excellent collection of Missionary Dialogues on Heathen Lands in Asia, another on North America and the Islands of the Sea, a third on Missionary Giving. These are 10 cents apiece, or \$1 per dozen. A larger collection of Missionary Concert Exercises is 25 cents, or \$2 per dozen.

A charming Scripture Primer, with many Pictures, is 75 cents, per dozen.

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. 7. 1-12.



[Commit to memory verses 10-12.]

1 But the children of Is'ra-el committed a trespass in the accursed thing: for A'chan, the son of Car'mi, the son of Zab'di, the son of Zer'ah, of the tribe of Ju'dah, took of the accursed thing; and the anger of the LORD was kindled against the children of Is'ra-el.

2 And Josh'u-a sent men from Jer'icho to A'i, which is beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed A'i.

3 And they returned to Josh'u-a, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite A'i; and make not all the people to labor thither; for they are but few.

4 So there went up thither of the people about three thousand men; and they fled before the men of A'i.

5 And the men of A'i smote of them about thirty and six men: for they chased them from before the gate even unto Sheb'a-rim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.

6 And Josh'u-a rent his clothes, and fell to the earth

LESSON V. DEFEAT AT AI.

[Nov. 4]

upon his face before the ark of the LORD until the evening; he and the elders of Is'ra-el, and put dust upon their heads.

7 And Josh'u-a said, Alas, O Lord God, wherefore hast thou at all brought this people over Jor'dan, to deliver us into the hand of the Am'or-ites, to destroy us? would to God we had been content, and dwelt on the other side of Jor'dan!

8 O Lord, what shall I say, when Is'ra-el turneth their backs before their enemies!

9 For the Ca'naan-ites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

10 And the LORD said unto Josh'u-a, Get thee up; wherefore liest thou thus upon thy face?

11 Is'ra-el hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.

12 Therefore the children of Is'ra-el could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

General Statement.

After the fall of Jericho, the next objective point of the Israelites was Shechem, in the center of the land. They had been commanded to hold at this place a solemn service of thanksgiving and consecration. But in their way up the ravine leading to the mountain district, the little city of Ai stood confronting them, barring their progress; or, if passed by, endangering their rear. Joshua sent a part of his army to capture and destroy this city; but to his surprise and alarm, his attacking party was repulsed, and a number of the warriors were slain. He knew that the defeat, though slight, would inspire the people of the land with new hope of victory over their invaders, and to the same measure it would discourage the Israelites in their campaign. He knew, too, that in some way sin was the cause of their failure, for God's promise of victory would not have been with-

drawn if the covenant people had kept faithful. Therefore Joshua sought the Lord in his extremity, and fell down before the tabernacle. Here he received a revelation that there was an accursed thing in the camp. Some one had taken of the consecrated spoil of Jericho; and all Israel must suffer until the crime was expiated. Joshua ordered the lot to be cast; and tribe by tribe, clan by clan, family by family, man by man, the crime was traced until the guilty man was found. He confessed his sin, and gave up the stolen booty. But as a warning he was put to death, with all his family, who were held as partakers in his guilt. Then Ai was again attacked, and this time conquered. Over the stone heap in the valley, where Achan was buried, and over the ruined city upon the mountain, God wrote his condemnation of sin.

Explanatory and

Practical Notes.

Verses 1. The children of Israel. Notice that the whole nation was held responsible for the act of one man. Israel was regarded as a unit in the covenant with God, and when one man broke the pledge, all must suffer until the one guilty man is detected and punished. (1) *Every community suffers, and each family in it, for every act of crime. In the accursed thing.* Literally, "in the consecrated thing;" that which had been devoted to God, and was not to be put to common use, or private use. Every thing in the city of Jericho, as the first-fruit of the conquest, was dedicated to God, and either destroyed or taken for the use of the tabernacle. **Achan.** His name was afterward changed to Achar, "troubler" (1 Chron. 2, 7), in remembrance of this event. See verses 25, 26 of this chapter. **The son of Zab'di.** A few links in the chain of twelve generations from Judah are named to indicate the line. (2) *See how a whole family is disgraced by the act of one member.* **Took.** His act is related in verse 21. He took a Babylonian garment, a hundred shekels of silver, and a wedge of gold, and hid them in the earth under his tent. His sin involved robbery, for the spoil of Jericho was not his property; disobedience, for God through Joshua had forbidden all plundering, and especially sacrilege, for the treasure of Jericho was devoted to God. **The anger of the Lord.** God's anger is no blind, unreasoning passion, but a just indignation against wickedness. (3) *Our God is neither a dead Buddha nor an impulsive Jupiter.*

2. Joshua sent men. As spies or scouts, to ascertain the next place where the enemies were to be met. **From Jericho.** From the ruined city in the Jordan valley up the ravine to the mountains. **To Ai.** Though this place is named several times in Scripture and

its locality is given quite definitely (see besides this verse Gen. 12, 8), geographers are not agreed as to its identification. We incline to the location of Captain Conder, at *Haiyan*, two miles east of Beitin, or Bethel. Joshua chose this place for attack, probably, because it commanded the valleys leading up to the main road running north and south over the mountain region. **Beside Beth-aven.** A small place near Bethel, but not important. **Bethel.** A well-known place about twelve miles north of Jerusalem, visited by Abraham (Gen. 12, 8); the scene of Jacob's vision, from which it obtained its name (Gen. 28, 11-22); after the conquest assigned to the tribe of Benjamin (Josh. 18, 25); after the division the tribe of the ten tribes, where it became an idol sanctuary. 1 Kings 12, 30-33. It is now called *Beitin*.

3. Let not all the people go. If Joshua had consulted the Lord instead of taking the advice of the spies, the repulse at Ai might have been avoided. But the victory at Jericho had made the people self-confident, and even though it was not their victory, but the Lord's, and even Joshua forgot to seek counsel from on high. Let about two or three thousand. They underrated the power of their adversaries, who had the advantage of position, and made a fatal mistake. They are but few. The population of Ai was twelve thousand (Josh. 8, 25), which would give about two thousand fighting men. (4) *It is a mistake to seek counsel from men and not from God.*

4. They fled before the men of Ai. This was the first and only defeat the Israelites in the war of conquest; and it came because of one man's sin. God forsook them, and left them to themselves, and then they

were no more than so many of their enemies. (5) *How weak is God's Church without God!*

5. Smote of them. That is, killed in the battle. About thirty and six men lost a large number to lose in a battle, but enough to fill the Israelites with alarm, and their leader with sorrow. **Chased them.** The unexpected repulse caused a sudden panic and a disgraceful flight. **Unto Shebarim.** Probably not a town, but, as the word means, "the hearts of the people vibrate" in the mountains. **The hearts of the people melted.** Before the hearts of the Canaanites had melted at the approach of Israel (Josh. 2, 9-11); now, Israel's heart melts at the success of the Canaanites. (6) *Those who are faithful to God need not be afraid. Became as water.* See how much harm one sin may do—thirty-six men slain, the army of Israel defeated, and the hopes of the people turned to fear!

6. Joshua rent his clothes. The Oriental manner of expressing distress or terror. **Before the ark.** As Joshua was not a priest, he could not lawfully enter into the tabernacle, though in the emergency of the hour he may have done so, as the words would intimate. **Until the even-tide.** Spending the day in fasting and prayer. **Elders of Israel.** The princes at the head of each tribe, and the heads of the various houses. **Dust upon their heads.** According to the Oriental manner of expressing deep sorrow and humiliation. So the young soldier who brought news of defeat to Eli. 1 Sam. 4, 12. In the Eastern lands it has ever been the custom to manifest grief, while we of the Western world strive to repress it. Their sorrow was not so much over the death of thirty-six soldiers, a small loss in battle, but for the shame and defeat, which showed that God had forsaken them. (7) *Men are nothing, but God's cause is every thing.*

7. And Joshua said. Joshua's words seem like the complaints of the people in the wilderness, for which God rebuked them. Num. 14, 2, 3. But it arose from the opposite motive, not distrust of God prompting fear, but faith in God prompting boldness in appeal. **Wherefore hast thou.** We do not agree with those expositors who find in this distrust of God's care. Joshua saw that for some reason God had forsaken his people, and the promise had seemed to fail. His words mean, "Better that we had stayed in the wilderness, than undertaken to conquer this land without God's help!" He knew that the fault was with Israel, and not with God; but where it lay he did not know. **The Amorites.** "Mountaineers;" a general name for the people inhabiting the mountain-region, to which tribe the men of Ai belonged. **Would to God we had been content.** He knew that it was vain for them to attempt the conquest in their own strength; and if they were to go alone it would be better for them to remain. (8) *So with us now, we can never succeed in the struggle against sin unless God be on our side.*

8. What shall I say. What words of explanation for the defeat and the flight; of excuse for Israel's

shameful conduct; of defense for what seemed to be a failure of God's promise. **When Israel turneth their backs.** Here was the shame, that God's warriors had turned to flight before idolaters.

9. The Canaanites. The inhabitants of the lowland and the Jordan valley, but often put for all the races of the people dwelling in the land. **Shall hear.** This is the great shame whenever God's people do wrong, that the world's people hear, and despise God's cause. **Shall environ us round.** As the fall of Jericho caused the hearts of all the Canaanites to melt, so the repulse at Ai would encourage them, and to the same degree weaken the courage of Israel. **What wilt thou do unto [Rev. Ver., for] thy great name.** The honor of Jehovah, the true God, was at stake, and was in danger of being despised. (9) *Let us remember that God's honor is in the keeping of his people.*

10. The Lord said. Probably from out of the tabernacle, before which Joshua and the elders were lying prostrate. **Get thee up.** This is not a rebuke to Joshua for his supplication, but an intimation that the sorrow has lasted long enough, and now the prayer is heard.

11. Israel hath sinned. One man only had done the deed, but the nation was a unit, and all were held responsible until they should formally separate themselves from the sinner. **Transgressed my covenant.** The nation had broken the conditions of the covenant, or agreement, which on their side required obedience to God. **The accursed thing.** Rather, "the devoted thing," that which had been devoted or consecrated to God, so that to take it was not only robbery, but also sacrilege. **Dissembled.** Added lying to robbery, and hid their crime instead of confessing it. **Put it even among their own.** Dealt with God's property as though it were their own. (10) *See how one act involves many sins. (11) See how one man's sin involves a whole people.*

12. Therefore the children of Israel could not stand. It was necessary that Israel should learn that there is a law of relation in righteousness and sinfulness, so that one brings success and the other failure. One defeat was a small price to pay for such precious knowledge. **They were accursed.** By taking the things solemnly devoted to destruction they themselves became devoted to the same fate. So is it in society now. The community that permits crime suffers the evil result of crime; and the State or city that sanctions liquor-selling must pay its price in jails, and poor-houses, and desolated homes. **Destroy the accursed.** The nation's safety demands the exclusion of the guilty member, or all must perish with it. (12) *Sin is weakness and oddliness is power.* Achan's family were included in his penalty, either 1) Because they shared in his crime; or, 2) Because the family was regarded as a unit, just as the nation was a unit. We are not to look for the mercy of the Gospel under the severities of the law.

HOME READINGS.

- M. Defeat at Ai. Josh. 7, 1-12.
 Tu. The cause of defeat. Josh. 7, 16-26.
 W. Presumption and defeat. Deut. 1, 37-46.
 Th. Punishment of disobedience. Lev. 26, 13-30.
 F. God's omniscience. Psa. 139, 1-12.
 S. Sin will not be unpunished. Prov. 1, 24-33.
 S. Prayer against covetousness. Psa. 119, 33-40.

GOLDEN TEXT.

Incline my heart unto thy testimonies, and not to covetousness. Psa. 119, 36.

LESSON HYMNS.

- No. 79, Dominion Hymnal.
 Just as I am, without one plea
 But that thy blood was shed for me.
 No. 80, Dominion Hymnal.
 Lord, I hear of showers of blessings,
 Thou art scattering, full and free.
 No. 86, Dominion Hymnal.
 I am thine, O Lord, I have heard thy voice,
 And it told thy love to me.

TIME.—1451 B. C.

PLACES.—Jericho. Ai.

DOCTRINAL SUGGESTION.—The consequences of sin.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Defeated Army.**
 What army was defeated?
 Where and by whom was the army defeated?
 Why did God allow this defeat?
 How widely did this guilt of one man reach?
 Can you find any Scripture instances of parallel nature? Rom. 5, 12.
 How was the sin discovered?
 How severe was the defeat which Israel suffered?
 Was the whole army defeated?
 What would be the moral effect throughout the country of such a defeat?
- 2. The Despairing Cry.**
 What was the burden of Joshua's cry?
 Was the Lord's answer to him a rebuke?
 What prophet in later days received a similar rebuke? 1 King 19, 9-15.
 Should Joshua have known that there was sin among the people that caused defeat?
 In what does the cry of Joshua show despair?
 In what respect is the prayer of lament unworthy of Joshua?

What promise of the Scriptures was nevertheless exemplified in Joshua's experience? James 4. 8.

Practical Teachings.

Sin always involves others besides the sinner. Have you found it so?

Sin delights in exposing the sinner. Satan would have only half a victory if he could not bring disgrace upon the sinner.

Covetousness takes many forms: Achan "saw," that was not wrong; "took," that was; "hid," that was cowardly. A thief is always a coward—he was a sneak-thief. We do not all do like Achan. But—do we covet? The only thing that can separate us from God is sin.

Hints for Home Study.

1. Read chap. 6 from ver. 17 through.
2. Read all of chap. 7.
3. How many things are said about Joshua in this lesson? Can you find more than six?
4. How many joined in this mourning?
5. Find a proof of God's omniscience in this lesson.
6. Read Psa. 90. 8.
7. Write ten questions which will tell what you think about this lesson.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Defeated Army.**
Of what act of disobedience was Achan guilty?
What was "the accursed thing" here spoken of? Chap. 6. 17.
What sorrow did Achan's sin bring on the people?
Whither did Joshua send out spies?
What advice did the spies give on their return?
How many men were sent against Ai?
What was the result of the attack?
How many of the men of Israel fell?
How far did the men of Ai pursue?
What effect had this defeat on the Israelites?
What reason had they for expecting defeat? Deut. 28. 15, 25.
2. **The Despairing Cry.**
How did Joshua and the elders show their grief?
What question of despair did Joshua ask?
What foolish regret did he utter?
What did he fear from the Canaanites?
What did the Lord say to Joshua about his complaints?
What charge did he bring against Israel?
Why had they been defeated at Ai?
How only could they secure God's continued presence?
What is our defense against the sin of Achan? (Golden Text.)

Teachings of the Lesson.

- Where in this lesson are we taught—
1. The hatefulness of sin?
 2. The harmfulness of sin?
 3. The sure punishment of sin?

Hints for Home Study.

Learn how Achan's sin was found out, what he took from Jericho, and how he was punished.
Find two New Testament warnings against the sin of covetousness.

QUESTIONS FOR YOUNGER SCHOLARS.

- What warning was given to the Israelites when they took Jericho? **Not to take the silver and gold for themselves.**
Did all obey? **One man disobeyed.**
What was his name? **Achan.**
Did Joshua know Achan's sin? **Not at first.**
What small city was near Jericho? **AI.**
What did the Israelites think? **That they could easily take it.**
How many men went to take it? **Three thousand.**
What happened? **They were defeated.**
Why did this trouble Joshua? **He knew that God must be angry with them.**
What did the Lord show Joshua? **That there was sin in the camp.**
What had this caused? **Lack of faith, and fear.**
When do our enemies always defeat us? **When God is not on our side.**
What did the Lord tell Joshua to do? **To search out the sin and destroy it.**
What is the penalty of sin? **Death.**
What is the gift of God? **Eternal life.**

Words with Little People.

Answer to yourself—
Is it true that sin is the accursed thing? Do I love it? Am I in danger of being destroyed?
Do I really believe God's word about this?
"The soul that sinneth, it shall die."

THE LESSON CATECHISM.

[For the entire school.]

1. What was Joshua's next military attempt? **The capture of AI.**
2. What was the result? **Defeat, and loss of thirty-six men.**
3. What was the effect upon the people? **They were greatly frightened.**
4. What was Joshua's first act? **He gave way to grief.**
5. What did God tell him was the cause? **The sin of the people.**
6. What ought this lesson to make each of us pray? **"Incline my heart," etc.**

CATECHISM QUESTION.

5. Why were they commanded not to eat of this fruit? **To try them whether they would obey God or not.**
6. Wherein lay the evil of eating the forbidden fruit? **In the spirit of disobedience to God, unto whom, as their Creator and Benefactor and Lord, they ought to have been in entire submission.**

ANALYTICAL AND BIBLICAL OUTLINE.

"Your Sin will Find You Out."

- I. IN THE ANGER OF GOD.
The anger of the Lord, v. 1.
"God is angry... every day." Psa. 7. 11.
"Set our iniquities before thee." Psa. 90. 8.
- II. IN INFLUENCE UPON CONDUCT.
They fled before the men of AI, v. 4.
"Delivered... hands of spoilers," Judg. 2. 14.
"Wicked flee... righteous are bold," Psa. 28. 1.
- III. IN SHAME TO GOD'S CAUSE.
O Lord, what shall I say, v. 8.
"Name of God is blasphemed," Rom. 2. 24.
"A reproach to any people," Prov. 14. 34.
- IV. IN DISCOVERY.
Achan... was taken, v. 18.
"Our secret sins in the light," Psa. 90. 8.
"Evil pur-sue sinners," Prov. 13. 21.
- V. IN HARM TO OTHERS.
His sons and his daughters, v. 24.
"Iniquity... upon the children," Exod. 30. 5.
"Seed of evil-doers," Isa. 14. 20.
- VI. IN PENALTY.
Stoned him... burned them, v. 25.
"Will recompense their iniquity," Jer. 16. 18.
"Wages of sin is death," Rom. 6. 23.
- VII. IN MEMORIES.
Called, The Valley of Achor, v. 26.
"Valley of Achor... door of hope," Hos. 2. 15.
"Name of the wicked shall rot," Prov. 10. 7.

THOUGHTS FOR YOUNG PEOPLE.

Sin Among God's People.

1. Sin is often to be found among God's people. There was a Judas among the twelve; there was an Ananias in the apostolic Church; there is often an Achan in the camp, v. 1.
2. Sin generally enters among God's people through self-h desire, the spirit of covetousness, which puts gold in the place of God. How many Christians have lost their love of God through love of gold! v. 1.
3. Sin among God's people kindles God's anger. God is more displeased at the sins of saints than at the

sins of sinners. Nothing will more surely arouse God's indignation than to have his people fall into sin. v. 1.

4. One sinner among God's people weakens the entire body. The Church of God is a unit, and when one member is injured, all suffer; when one sins, all are affected by it. There is nothing that weakens the power of the Church more than sin in its membership. vs. 2-5.

5. Sin in God's people brings sorrow to God's leaders, defeat and discouragement to God's cause, shame to those who love God, and dishonor to God's holy name. vs. 6-9.

6. Sin among God's people must be put away, if God's Church is to be relieved of its responsibility. God will not own even his own people if they keep sin among them.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

A REVERSE is always harder to bear when it is a thing wholly unlooked for, disappointing and nullifying all previous calculations, and throwing a dark uncertainty over the future. Of such a character was the defeat at Ai. It was a calamity in itself. For the army of Israel to be smitten and chased down the heights by a victorious enemy was a serious matter. It was likely to raise the hopes of the Canaanites and to dispirit Israel, and we are told in fact that the "hearts of the people melted and became as water." But it is the part of a valiant commander to bear up under such a reverse, and without losing heart to rally his men afresh for the contest. A general may lose a battle and yet be successful at the end of the campaign, and many an army which has at the onset of the struggle suffered sorely has eventually marched to victory. But Joshua's behavior looks like that of a man whose courage and energy have utterly collapsed, and who has given way to despair, and the elders of Israel followed his example in abandoning themselves to grief. How came the bold leader thus to succumb to the first blow?

It was because the calamity was no ordinary one. It was not a failure such as might soon be retrieved by courage and resolution. Joshua knew that the enterprise he had undertaken was beyond the power of man to accomplish. The hosts of Israel could never have dislodged the "seven nations greater and mightier than themselves" (Deut. 7. 1) who were in possession of the land of Canaan; they could never have captured those fortified cities. They depended for their success entirely on the performance by Jehovah of the promises he had made to them. Until the last twenty-four hours these had been gloriously fulfilled. Terror had filled the Canaanites, Jordan had divided, Jericho's walls had fallen. Then there was a sudden reversal of the whole. Israel was vanquished, the enemy triumphant.

It looked as if the promises of God had failed. And if they failed once, where was the security for the future? The firm ground on which the Israelites had stood seemed utterly cut away from their feet; there was nothing sure, nothing they could

depend on. Was it any wonder they were utterly weighed down with despondency?

Many young people, thank God, are setting out on an undertaking similar to that of Joshua and the Israelites. They have undertaken something which of themselves they can never bring to a successful issue. They have started as the servants of God on the way Zionward, in faith that he will be with them, will strengthen them against temptation, will give them the victory over their spiritual enemies, and bring them safely through every conflict and trial. They have made blessed proof of his faithfulness at the onset, but suddenly comes a reverse—and perhaps not one, but many; they find things very different from what they expected, and are really making no progress at all. Far better for them to be down, like Joshua, mourning in the dust, than to remain unconcerned about this matter.

But despondency is no cure. What is wanted is to seek for the cause of failure. The answer of God to Joshua's prayer was not one of consolation and encouragement. That came later. Chap. 8. 1. The word now was a call to diligent search, "Get thee up; wherefore liest thou thus upon thy face?" The failure lay not in the promises of God, but in Israel.

The city of Jericho, the first conquest of Israel in the land of Canaan, with all it contained, had been pronounced *cherem*; or, as the Rev. Ver. renders it, "a devoted thing." According to the law in Lev. 27. 28, 29, this meant the putting to death every human being in the place, and in certain places the destruction of all belonging to it. See Deut. 7. 2; 20. 17; 1 Sam. 15. 3. It was thus that the wickedness of the Canaanites, to whom God had shown such long-suffering, at length met with its just doom. But the gold, silver, brass, and iron found in the city were to be given up, not to destruction, but to the service of God. This solemn command had been disobeyed. Both that which should have been destroyed, the Babylonish garment, and that which should have been consecrated "wholly to the Lord," the gold and silver, had been taken into the midst of Israel and put "among their own stuff." Here was the cause of failure, and before the blessing of God could flow down unhindered on the people the matter had to be laid bare and the devoted thing, which had become a curse, to be put away from among them.

It teaches us a double lesson. There are things displeasing to God—things which his servants are required to put away entirely; devoted to destruction. "Come out from among them, and be ye separate, and touch not the unclean things. . . . and I will be a Father to you," etc. (2 Cor. 6. 17, 18); the promise is linked with a condition. And there are things which should be consecrated to God's service, devoted to him—"holiness to the Lord;" health and strength, talents and opportunities, wealth and influence. If these are put among one's "own stuff," reckoned as belonging to self and used for self, the blessing of God must be stayed; the promises cannot be made good.

The Lesson Council.

Question 11. *Wherein was the act of Achan a sin demanding such severe punishment?*

So grievous were the results of idolatry that Moses saw fit to punish it in the severest manner, in order to deter the Jews from adopting it. He therefore pronounced upon all idolatrous cities the vow called *Cherem*, the "irrevocable curse." By this vow every living thing was devoted to death, and property of all kinds was consigned to the flames, or preserved for the sanctuary. Achan, by sparing some of the spoils and devoting it to his own use, put himself under the city's ban, and had to be treated as an idolater.—*Rev. C. R. Barnes.*

It was the first and the most flagrant violation, 1. Of the divine prohibition recorded Josh. 6. 17-19; and 2. Of the promise voluntarily given by the people, Josh. 1. 16-18. It was an act of sacrilege that justly incurred the divine punishment, and a breach of discipline, which would, had it been overlooked, from the force of example, have proved most disastrous to all.—*J. E. Hanauer, Jerusalem.*

Israel was under a covenant which represented God primarily as King, and Achan's sin was an infraction of that covenant at one of its most significant points. He appropriated to his own use that which had been formally and irrevocably devoted to God. His crime was "less-majesty," in gravity equal to treason. Joshua's proclamation, chapter 6. 18, transferring the anathema to offenders found guilty of such sin, was in strict harmony with precedent (compare Num. 21. 3, 9) and with established legislation. (See Deut. 7. 2^d, and Lev. 27. 28.)—*Rev. George Müller, D. D.*

Achan's act was founded in unbelief of God and in selfish greed that was careless of the interests of others, so that his own advantage was promoted. There are no sins more radically destructive of order and prosperity than these. But his punishment was the severest that human organized society can inflict because his offense was the highest known to its threefold law: 1. To military law, disobedience to orders in the presence of the enemy. 2. To civil law, treason to community by committing a deed that would imperil its existence. 3. To ecclesiastical law, that is, sacrilege—the appropriation to a common use of what God had reserved to himself.—*Rev. J. B. Van Meter, D. D.*

Achan's sin was composite. It was covetousness, disobedience, theft, and sacrilege. With it he shattered the decalogue. It merited severest penalty because, 1. It was a direct and flagrant defiance of God's explicit command; 2. It was a sin primarily against God, since the stolen things had been especially consecrated to the purposes of the tabernacle (Josh. 6. 19); and, (3) Such a sin left undetected and unpunished at the very threshold of the national history would discredit forever the sanctions of the divine law. The profound impression his punishment made is evident from Josh. 22. 90, and 1 Chron. 2. 7.—*Rev. F. M. North.*

12. Why must the whole nation suffer for Achanian?
The state is a divine institution, and founded upon family relationship. In such a fellowship, established by God, the good or evil deeds of an individual affect injuriously or beneficially the welfare of the whole society. The crime of Achan was imputed to the whole nation, not as though they had shared his disposition and act, but that he, as a member of the nation, had robbed the whole people of their purity and holiness.—*Rev. C. R. Barnes.*

Because Achan could not possibly have carried off all the articles named, chap. 7. 21, without the knowledge

of some one or other among the people; and even had this not been the case, the very fact that he was able to commit the act unperceived (which I do not think at all likely) shows a most culpable indifference on the part of the people as a whole for maintaining the authority of Jehovah, and a want of jealous watchfulness his laws, on which depended their success and safety, should be broken. Though Achan was the only one who committed the act of theft, disobedience, and sacrilege, the presumption, from what we know of the general character of the people, is very strong that others had wished to do the same, and had sinned in their heart. Further, leaving the sin of Achan out of the question, the people had in their proposal to Joshua, chap. 7. 3, shown a spirit of self-reliance and forgetfulness of their dependence in all things on God's help for success. Their elation because of the fall of Jericho made them forget who it was that had given them the victory.—*J. E. Hanauer, Jerusalem.*

The organic unity of the covenant people, in view of which each Israelite appears not only as an individual, but also as a part of the whole body, affords the explanation. In that light the relations of all Israel with Jehovah are seen to be compromised by Achan's sin, and the withdrawal of the divine countenance and favor becomes simply a sign that the covenant no longer holds. Israel is left to its own resources, and its ill-advised attempt to conquer a garrison of unknown strength with inadequate forces naturally results in defeat and loss. The idea of direct punishment is not in evidence in this part of the narrative.—*Rev. George Müller, D. D.*

Achan was not only a man, he was a member of the nation of Israel and of its army. What a soldier does the army does. What a citizen does is done by the State, unless the State repudiates it and takes measures for redress or punishment. God would teach his people this lesson of the responsibility of the whole for the conduct of its parts, therefore the defeat at Ai. If we could trace the results of deeds we would be able to see events of the same kind occurring to-day, not perhaps speedily, but as fruits come from seed.—*Rev. J. B. Van Meter, D. D.*

It is evident that God regarded Israel not as an aggregation but as an organism. So, in ways more obscure but no less certain, he deals with all nations. Dr. Mulford's remarkable work on *The Nation* is of especial value as a demonstration of this thesis. For the chosen people, in whose covenant relation with God was bound up the world's hope of redemption, it was of the first importance that they should be taught how close is the connection between the righteousness of the individual and the well-being of the community. Besides this, there are not wanting indications that the spirit which prompted Achan's overt act prevailed far beyond the curtains of his own tent.—*Rev. F. M. North.*

13. Why were the family of Achan put to death with him?

The Mosaic law especially forbade the putting to death of children for their father's sins; and many have imagined, therefore, that Achan's sons and daughters were simply obliged to witness their father's death as a warning. The strong presumption is that Achan, in burying the booty, could not have done it so secretly but that his children were knowing to it, and thus became participators with him in his theft. If so, then they would naturally fall under the ban with him.—*Rev. C. R. Barnes.*

The fact that the articles stolen were "hid in the earth in the midst of the tent" sufficiently proves that

the members of Achan's household knew of and connived at his crime. They had probably helped him in committing it.—*J. E. Hanauer, Jerusalem.*

Were they put to death? If so, it was because they were involved in Achan's guilt. To conceal their knowledge of the stolen booty hidden in the ground under his tent would be sufficient to render them his accomplices. If they were guiltless they did not suffer death for his crime. The law itself protected them. See Dent. 24, 10, 11. Under somewhat similar conditions the children of Korah were actually spared by God. See Num. 26, 10, 11. The question depends entirely on the interpretation of the pronoun "them," verse 25, which many scholars understand to designate simply Achan and his cattle and other possessions, as specified in ver. 24. Josh. 22, 20 does not necessarily disprove that view.—*Rev. George Miller, D.D.*

It is possible that the family of Achan were accessories to his offense, but this is wholly conjecture, and the result would probably have been the same had they been altogether ignorant of it. The barbarous customs of the people and the times justified a severity which to our day seems undiscriminating butchery. We are under no necessity of defending or excusing it.—*Rev. J. B. Van Meter, D.D.*

They probably shared his guilt by connivance at his sin. Concealment of his deed from the dwellers in his own tent was hardly possible. If this guilty knowledge did not exist, the event here is a solemn announcement under the direct and obvious authority of the divine command of that general law, every-where and always prevailing, that the sin of one invariably involves others in misfortune. Exod. 34, 7; 20, 5. The low and imperfect moral ideal of early times necessitated a demonstration of divine authority which to us would be harsh and apparently cruel. Yet in estimating such administration of justice it must never be forgotten that God permits no soul to suffer irremediable disaster as the result of another's sin.—*Rev. F. M. North.*

Cambridge Note.

BY REV. JAMES POPE MOULTON, M.A.

Josh. 7, 1-12.

The narrative is a striking example of the method in history so characteristic of Deuteronomy and Joshua. It is not a startling event that is here chronicled—only a trifling defeat caused by over-confidence against an enemy more than equal in strength. Most invaders must reckon on such small reverses. But this historian has a very different point of view. For the hosts of Jehovah, be the odds what they might, nothing but complete triumph was conceivable, and even a drawn battle would have proved that their strength had departed. So, after narrating the fall of the mightiest fortress in Canaan before one war-shout of faith, the seer paints a contrast. One sin drove the conquerors in headlong panic before the warriors of a mere highland village, and the Israelites became as Samson was when the pledge of his dedication was surrendered. We are bidden also to observe the solidarity of the chosen people. Only one man covets, but a mysterious sympathy spread through the host, and a vain self-confidence arises in which even Joshua could not discern the sure precursor of a fall. VER. 1. *Devoted.* See Lev. 27, 28. One of the purposes of this solemn ban is illustrated by Saul's violation of it in the case of the Amalekites. Had the people won wealth for themselves in such a crusade it must have lost its sacred character. Accordingly, they were only occasionally allowed to take

of the spoil and that as a definite gift from Jehovah. Comp. chap. 8, 27. *Zerah* (Gen. 38, 30) is the head of the family; some links have probably been omitted. See 1 Chron. 2, 6, 7. VER. 2. *ai* (properly a monosyllable) is first mentioned in Gen. 12, 8, and is perhaps identical with the *Aija* of Neh. 11, 31. It lay in the hill country east of Bethel and north of Michmas, and was of the greatest importance as the key of the highlands. *Beth-aven*, "House of naught," that is, of idols. Its name, given probably to an aboriginal holy place, is scornfully applied by Hosea to idolatrous Bethel (4, 15, etc.) It was, however, a distinct place. Chp. 18, 12; 1 Sam. 13, 5. VER. 3. *Tell.* For it was a steep ascent. VER. 4. Comparing chap. 8, 25, we may estimate the fighting men at Ai at over 3,000. The Israelites seem to have been seized with panic before striking a blow. The precipitation of their flight explains the small loss. *Shebarim*. A place named from its "ruins" (Isa. 30, 13), or perhaps "broken rocks." *Going down.* See chap. 10, 11. The descent into the plain of Jericho. *Meltd.* Contra- chap. 2, 11, ver. 1. VER. 6. *Rent.* The ceremonial rending of the upper garment, extending only a few inches. Comp. Lev. 10, 6; 21, 10. *Dust.* A sign of humiliation, both in Hebrew and in classical antiquity. VER. 7. Joshua's language is painfully like the murmuring of the people in Exod. 14, 11; Num. 14, 1, 2. We can hardly wonder at, though we are bound to condemn, his temporary unbelief. VER. 9. He uses the constant plea of Moses. Comp. Exod. 32, 12; Num. 14, 13. VER. 10. The prayer contained too much mistrust to be acceptable. The rebuke implies that Joshua ought to have known at once that only Jehovah's displeasure could cause such a repulse. VER. 11. Note the emphasis with which each successive aggravation of the sin is mentioned. *Covenant.* The essence of the covenant was obedience to God's commands. Exod. 24, 7. *Dissembled.* All this was Achan's sin, and we need not suppose that it could have been imputed to the people so completely as to work their destruction. But its presence was enough to sap their strength and debar them from victory. VER. 12. *Accused.* See 6, 18. Properly, devoted, like the doomed city itself. *Except.* The sole condition of divine aid in the future was an action which only that divine aid could accomplish for them.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw a sketch map showing the Jordan valley, Gilgal, Jericho, Bethel, Ai. . . . Relate or draw out of the class the story of Achan's sin. . . . Show how in this act were involved covetousness, sacrilege, robbery, idolatry, disobedience of God, etc. . . . Why is this crime so great? . . . Let the story of the repulse at Ai be told. . . . See Analytical and Biblical Outline for the results of one sin. . . . Lessons concerning sin among God's people. (See Thoughts for Young People). . . . Show how not only in this instance, but always, sin harms others besides the sinner: 1.) It delayed the progress of God's cause. 2.) I caused the loss of innocent lives. 3.) It brought shame to God's people. 4.) It resulted in suffering for many. . . . Show the benefits that resulted from this severe dealing. . . . ILLUSTRATIONS. The drunkard's wife and family suffer more than the drunkard; the defaulter brings ruin and sorrow to many innocent people; society pays the penalty for permitting the existence of a criminal class. . . . The church's power is in its purity; like a telescope, which is ruined if its lens have a defect; a rifle, which is useless if its barrel

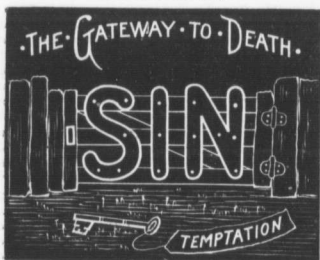
be bent; a sword, which falls if its steel have a defect....A poisoned hand or foot must be cut off when its virus threatens the whole body.

References. FREEMAN'S HAND-BOOK. Ver. 6: Rending the clothes, 70; putting dust on the head, 379.

There's a wideness in God's mercy.
Deep are the wounds which sin has made.
Come, ye sinners, poor and needy,
Grace! 'tis a charming sound.
Hasten, sinner, to be wise.
Depth of mercy.
None but Jesus.
Fear not.
Hide thou me,
Tell it to Jesus.
Yield not to temptation.
Dare to do right.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. The gateway to death is sin; the key that opens the gate is temptation. The pathway beyond the gate leads to shame and sorrow, reproach and punishment.

DIRECTIONS FOR COLORS. Draw the gate with brown; the word "Sin" with red; the key, white.

The superintendent may speak of the danger of the sin of covetousness as a pathway leading up to sin.

Primary and Intermediate.

LESSON THOUGHT. "Thou God seat me."

Print "Jericho" on the board, or show picture of a trumpet, to recall the last lesson. Question upon it, aiming to bring out the thought that the city and every thing in it belonged to the Lord. He owns the whole world, and all that is in it. Show that when he gave Jericho to the Israelites he had a right to tell them just what to do with all that they found there.

Let children tell what they think would be found in the city. The houses with all their furniture, the stores, the cattle—all these the Israelites could have for their own. But the Lord said that all the silver and gold they found must be put into his treasury. Was this right? Tell story with crayon in hand: A rich lady lived here [make square for house]. It was a large house, full of beautiful things, with great fields and lovely trees and flowers all around it. Here [make small square] lived a poor orphan boy. His parents were dead, and he had to work hard to get enough to eat. One day the rich lady went to the poor place where

Johanny lived. She pitied him and said he might go and live in her home. So Johanny rode in her carriage to the beautiful house. She gave him a room, and told him that he might use all the things in it. Then she took him into other rooms and showed him what he might use. There was a desk in one room, which she told him he must never open. One day when he was alone he peeped into the desk. There he saw a pretty purse. He opened it. There were shining silver-pieces in it, and a pretty little gold-piece. He took the gold piece and hid it away to keep for himself. Was this right? Tell why not.

Print "Achan" on the board. Tell that he was like Johanny. He coveted and stole. He thought, no one saw him. God always sees.



Why is it wrong to covet? Call out commandment against covetousness. Why wrong to steal? Call for the commandment against theft. Who gave the ten commandments? Whom did Achan disobey? Tell how Achan's sin was punished. No human eye saw him, but God's eye was upon him when he took

the riches and hid them. Teach that no one can ever hide from God, and that it is because God loves us that he has to punish our sin. It is sin that kills, not God. He gives life. What shall a child do who is tempted by Satan to sin? Look to Jesus. Ask him to keep you, and he will do it.

Lesson Word-Pictures.

Do you see that man? He acts like a sneak, a thief. He is hugging something under his robes, and all the while hurrying away. Occasionally, he has looked round. His glances have always been hasty and timorous, as if he thought just behind him was a pursuer who would prove to be an avenger of some guilty act. With hot, blushing cheeks, he often looks down. Not once does he dare to give a full, direct look up. What if he saw God's eye flashing out of the sun, illumining his guilt! Rushing into his tent, he buries his stolen goods in the earth. "There!" he says. "No one saw me! No harm will come from it!"

No harm? We shall see.

Other men are now creeping slyly over the land, but their eyes are honest. They have gone from Israel's tents to Ai. They look at the people. They look at the walls. They say, "How weak is Ai! How few are the people!" They have departed now. They steal back to Joshua. They urge him to send an army to Ai, a small one, for is not the work little? The warriors of Israel have gone, not a mighty host, but in what confidence and pride! How erect their heads! How goodly their armor! Huzzah! Hear the shouts of the people as they send out the victors of Ai! "They will soon come back," cry the people. "What spoils they will bring!" The echo of those tramping feet of war has died away. There is the silence of waiting in Israel's tents, and soon a listening for the shouts of the victors marching across the land. But who are these struggling down this path, and who are running across that field? Who is it that steals ashamed, at twilight, into his tent? And why do some never, never come back? Why the heads that are bowed in shame, the hands that are empty, and the tales of defeat and death? The Lord's host smitten before the idolaters! Why is it? Does any one know? Can that man tell who concealed in his tent that unlawful spoil? He did not go

to Ai, we venture to say. The thief is not a patriot. Can he tell why some of the Lord's host lie out under the stars to-night, their faces white as the snows of Lebanon?

The news has gone all through the camp of Israel. It reaches Joshua. It bows him to the earth. There he lies on the ground before the ark of the Lord. His robes are torn. Dust is on his head. Israel's elders are bowed with him. The clothes of all are rent. Dust is on the head of each. They lie there until the eventide. Hark! Joshua is pleading before God. Why have they been brought over Jordan? To be the Amorites' prey? What could Joshua say when it is flung out as a taunt that Israel showed his back and not his face to Canaan? And what will Jehovah do "unto his great name?"

Why this disgrace?

Come, soul, that broke God's law and hid in your tent that spoil, come forward! Confess! Tell what you have done! Tell why God is displeased! Still prostrate are the elders and their leader. Dust still is on their heads. Lamentation still is in their mouths. But hush, every one! God is speaking to Joshua. Up, leader of the host! God tells thee to rise! O Joshua, there has been transgression. There has been an awful theft. It is the same God, but not the same Israel.

There has been disobedience. Up, up!

And where still is that guilty soul? Come forward! Dig up, bring out that buried stuff! The eyes of the Lord are upon you.

O what a delusion to think you are hidden!

BC. 1444.]

LESSON VI. CALEB'S INHERITANCE.

[Nov. 11.]

Josh. 14. 5-15.

[Commit to memory verses 10-12.]



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

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

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

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

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

10 And now, behold, the LORD hath kept me alive, as

he said, these forty and five years, even since the LORD spake this word unto Mo'ses, while the children of Is'ra-el wandered in the wilderness; and now, lo, I am this day fourscore and five years old.

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

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

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

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

15 And the name of Hebron before was Kir'jath-ar'ba; which Ar'ba was a great man among the An'a-kim. And the land had rest from war.

General Statement.

The conquest of Canaan was accomplished in three swift campaigns, each in one section of the land. The first campaign was wisely planned to seize the center of Palestine, and thus divide the enemy. By way of Jericho, Ai, and Bethel, Joshua marched upon Shechem, which fell without a struggle, and became the scene of a formal consecration of the land to the God of Israel. In the erection of an altar and the reading of the law. Next Joshua turned his arms against the south. The decisive battle of the conquest was fought at Bethoron. If ever the sun and the moon might well stand still it was on that day, for that was the most important battle in all the world's history, a battle beside which Marathon and Hastings and Gettysburg sink into insignificance, for upon it was at stake the religion of the whole world. From Beth-horon Joshua led his army in a rapid march through all the strategic points of southern Palestine. Then he turned northward, and at Lake Merom won the third great victory of the war, and gained the country from Carmel to Lebanon at one blow. Thus in three campaigns, each marked by a signal victory—at Jericho, at Beth-horon, at Merom—the land was won. Two of the tribes soon entered into

possession of their inheritance, Ephraim in the center and Judah in the south. When the men of Judah came to receive their portion, among them stood the venerable Caleb, at eighty-five, still erect and strong for war. He it was who at Kadesh-barnea, a generation before, had brought a good report of the land, and in the face of his fellow-spies and of all Israel had urged an immediate march upon the Canaanites. He now reminded Joshua of the promise then made to him by the Lord, that he should possess a portion in the land. He claimed the fulfillment of the promise for which he had patiently waited forty years. There was a noble courage in his faith, for, old as he was, he chose for his possession Hebron, the city of the lofty walls, the city of the giants, the city which his fellow-spies had dreaded most. He did not ask that others should fight for it, but proposed to take it for himself. His request was granted. The old warrior led an assaulting force: he conquered the city, and sat down in peace within its walls, an example of that faith which seeks only the privilege of toil, and chooses for itself the hardest tasks in the service of God.

Explanatory and Practical Notes.

Verse 5. As the Lord commanded Moses. While Moses was living, and before the land was conquered, full directions were given for the division of the territory. (1) See how faith is the evidence of things not seen. They divided the land. The division was made by lot, but not by chance, for it was under the special direction of God through the high-priest. The lot had reference to location, and not to boundaries, which were afterward arranged with great definiteness by Joshua and the "princes," or heads of the tribes.

6. Then. This was about six years after the crossing of the Jordan, when the conquest had been well completed. The children of Judah. The heads of the tribe, who accompanied Caleb, to give their sanction to his request. In Gilgal. This was a locality in the Jordan valley, just north of the Dead Sea; and it was the head-quarters of the Israelites during the entire period of the conquest of Canaan. The camp remained there for about seven years. Caleb. We have already seen Caleb, in the story of the wandering

in the wilderness, forty-five years before the event of this lesson. He was one of the twelve spies sent out by Moses from Kadesh-barnea to view the land of Canaan. (See Lessons X and XI, Third Quarter, Num. 13 and 14.) The name of **Jehaphaneh**. In 2 Cor. 2: 5, 18, 42, the family relationships of Caleb are given; and he is there named as the descendant of Hebron, the grandson of Judah. But he may have been, as some think, a foreigner, who was adopted into the tribe of Judah. The **Kenazite**. This name, meaning "descendant of Kenaz," would point to an Edomite extraction. Gen. 15: 19. Notice also the peculiar way in which Caleb is mentioned as following the Lord God of Israel, that is, as if he were not a Israelite, in which it is said that he obtained an inheritance among the children of Judah, as if he were not one of them. These and other indications have led to the view, held by many scholars, that Caleb was a Gentile, and the first on record who became one of the chosen people. (2) *Hence we have an interest in this story, for we too are God's believers. The thing that the Lord said.* See the promise in Num. 14: 24, as repeated in verse 9 of the lesson. **Moses the man of God.** What a noble title for the noblest of men! (3) *To be a man of God is a higher honor than to be a prince in the world.* In **Kadesh-barnea**. This was the first visit of the Israelites to this place, which was on the southern border of the land of Canaan.

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

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

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

10. **The Lord hath kept me alive.** With true faith he does not declare that his long life is the result of his own care or of his own constitution, but gives the glory to God. (6) *Righteousness leads to length of days, singleness to premature decay.* **These forty and five years.** This shows that Caleb's request was made seven years after the crossing of the Jordan, and hence at the conclusion of the conquest. Caleb helmed the rest of the nation to win their inheritance before he claimed his own. **Wandered in the wilderness.** How illustrious Caleb's faith becomes as he marches through the desert thirty-eight years with that promise

still in sight! How it strengthened his heart in the long journey around the land of Edom and Moab; and how it served his arm during the war of conquest! **Four-score and six years old.** Caleb and Joshua were the two oldest men among the Israelites, and it is older than any others, for all that were over twenty at Kadesh-barnea had died in the wilderness.

11. **I am as strong this day.** Here is another reward which God often gives to his faithful servants—strength even to old age. Not all Christians live to be old, and not all aged disciples are strong and hearty. But comparing good men with bad, temperate men with drunkards, honest men with thieves, and so on, it is one course of life preserves strength and vitality, while the other wastes it. **For war.** He was as able to plan out a campaign and to fight it out as younger men. **To go out, and to come in.** A phrase comprehending all the duties of life. (7) *Which old age would you choose—that of the man of pleasure or the man of God?*

12. **Give me this mountain.** Not any one peak or hill, but the mountainous region in which Hebron is situated, the highest in all southern Palestine, being six hundred feet above the level of Jerusalem. This choice gives us the key to Caleb's character. With the whole land before him he chose that which was the hardest of all to win. He sought not ease, but service; and would rather work than rest. So is it with noble souls. His was the choice of Moses in Egypt, and again at the bush; the choice of Elijah, of Paul, and of the apostles. It was the choice of Luther and of Wesley, of missionaries and of frontier preachers. (8) *There is something in every soul which leaps up at the thought of danger and of difficulty.* Witness a Franklin, a Kane, and a De Long in the north; a Livingstone and a Stanley in Africa; a Garibaldi and a Robert Bruce among patriots. **Thou hearest in that day.** From the white lips of the terror-stricken spies, **The Anakim.** The giants; one of the earliest names on the soil of Palestine. They were merged among the Canaanites and Amorites who came after them, and after the conquest they retired to the sea-coast plain, where families of their descendants continued to exist among the Philistines until the times of David, when they were exterminated. See Gen. 14: 5, Deut. 2: 20-23; 2 Sam. 21: 15-22. **Cities were great.** Because the giants were there, and because the cities were fortified, Caleb chose this region, for he would not enjoy what was not worth earning. **It so be the Lord will be with me.** Caleb's faith was no boasting nor self-confidence. He trusted in God, and faith made him strong. For nearly fifty years he had leaned on God and looked to God, and his experience gave him confidence in God. **As the Lord said.** Notice once more how Caleb rests his hope on God's promise and not on his own strength. (9) *He who stands on ground of promise has the everlasting rock beneath his feet.*

13. **Joshua blessed him.** As the representative of God, and the head of the nation, Joshua gave his sanction to Caleb's purpose, and his prayers for his success. **Hebron.** One of the oldest cities in the world, and still standing, with 5,000 inhabitants. Under its mosque is the cave of Machpelah, where Abraham, Isaac, and Jacob were buried.

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

15. **The name of Hebron before.** Some commentators think that Hebron was the earliest name, that the city was named Kirjath-arba by its Anakite conquerors, and that Caleb restored the ancient name. Such has been the history of many names in Palestine, the earliest coming into vogue again last of all. **Kirjath-arba.** Rev. Ver. Kirjath-arba, that is, city of Arba. **A great man.** Probably Arba was the Amalckite conqueror. **Land had rest.** No more extended campaigns took place, but some of the tribes drove out the heathen people from the territory, and the conquerors permitted them to remain and become "thorns in their sides."

HOME READINGS.

2. Caleb's inheritance, Josh. 14: 5-15.
7. Caleb's integrity. Num. 32: 6-13.
W. Whole-heartedness. Psa. 119: 1-8.

7. The lot of the godly. Psa. 112.
P. Reward of the upright. Psa. 18: 19-30.
S. Confidence of the righteous. Psa. 37: 1-11.
8. A good man's inheritance. Psa. 37: 23-40.

GOLDEN TEXT.

Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.
Psa. 37. 3.

LESSON HYMNS.

No. 89, Dominion Hymnal.

Work, for the night is coming,
Work through the morning hours.

No. 90, Dominion Hymnal.

There is work to do for Jesus,
Yes, a glorious work to do.

No. 88, Dominion Hymnal.

Rescue the perishing,
Care for the dying.

TIME.—1444 B. C.

PLACE.—Gilgal.

DOCTRINAL SUGGESTION.—True service of God.

QUESTIONS FOR SENIOR STUDENTS.

1. **Caleb.**
To what command of the Lord is reference made in ver. 5? Num. 35. 2.
Why did the children of Judah come to Joshua in Gilgal?

To what historical fact does Caleb allude in his speech?

What was Caleb's character?
How old was he when he made the request in this lesson?

What kind of a request did he make?
What would necessarily come to him if his request were granted?
How different was Caleb's self-seeking from that of most men?

2. **His Inheritance.**
Who had first promised Caleb his inheritance?
Why did Moses make this promise?
What had Caleb said concerning the land when he spoke for the spies? Num. 13. 30.
What spirit did he then display?
What spirit does he now display?
Had this part of Canaan been left unoccupied? Josh. 10. 36.

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

Did Caleb succeed in his enterprise? Jo-h. 15. 13, 14.
Where have we heard before of the three men here mentioned? Search in Numbers.

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

Practical Teachings.

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

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

Learn from Caleb fearless-ness, uprightness, and godliness.

Hints for Home Study.

This is one of the important lessons, because it is so many years in time after the last lesson. In studying,

1. Find how many years have passed since the defeat at Ai.

2. Find what has occurred in those years. This makes it necessary to learn the names and places of the battles, of the services that occurred, of the settlements that were made, etc.

3. Locate the inheritance which Caleb claimed.

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

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **Caleb.**

By whose direction was Canaan divided among the children of Israel?

To what tribe did Caleb belong?
To what family and household?
Of what did he remind Joshua?
At what age was he sent out as a spy?
What word did he bring back?
What effect had the report of his companions?
What promise did Moses make to him?
How many years had gone by since that promise?
What did he say of his strength?

2. **His Inheritance.**

For what inheritance did he ask?
What had been the report about it forty years before?
How did Caleb expect to gain possession?
What response did Joshua make?
What city became Caleb's inheritance?
What was the former name of Hebron?
Why did Caleb receive this inheritance?
What blessing hath had the land?
What promise to us does Caleb's experience confirm? (Golden Text.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. That God requires a whole-hearted service?
2. That God rewards a whole-hearted service?
3. That God's word is sure of fulfillment?

Hints for Home Study.

Find three names by which Hebron is known in Scripture.

Learn what two other prominent Scripture characters are associated with Hebron.

QUESTIONS FOR YOUNGER SCHOLARS.

What did the Lord want Joshua to do? To **subdue all the land of Canaan.**

What did Joshua divide among the tribes? **The part already subdued.**

How was it divided? **By lot.**

Who came to Joshua to ask Hebron for an inheritance? **Caleb.**

Who was Caleb? **One of the spies sent out by Moses.**

How many spies did Moses send into Canaan? **Twelve.**

Who brought back a good report? **Caleb and Joshua.**

What did the others say? **That they were not able to take the land.**

What did this show? **Their lack of faith.**

With what was the Lord pleased? **The faith of Caleb and Joshua.**

What had the Lord promised to Caleb? **The land upon which his feet had trodden.**

By whom did the Lord promise this? **By Moses.**

How long before was this promise given? **Forty-five years.**

What did Joshua do? **He blessed Caleb, and gave Hebron to him.**

What will God give to his people? **All that their faith can take.**

Words with Little People.

Heaven is the inheritance of God's children. Jesus, our Captain, has promised it to us.

WILL WE CLAIM IT?

"He shall choose our inheritance for us."

THE LESSON CATECHISM.

[For the entire school.]

1. Who came to Joshua with a request for an inheritance? **Caleb, one of the spies.**

2. On what did he base his request? **On the promise made by Moses.**

3. Why did Moses promise Caleb an inheritance? **Because he wholly followed God.**

4. What was the nature of the work which his request involved? **Difficult and dangerous.**

5. What was the only help he said he needed? **That the Lord would be with him.**

6. What is the lesson that Caleb's example and success should teach us? **"Trust in the Lord,"** etc.

CATECHISM QUESTION.

7. Into what state did the fall bring mankind? **Into a state of sin and misery.**

8. Romans v. 12. Through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned.

ANALYTICAL AND BIBLICAL OUTLINE.

The Character of Caleb.

I. THE MAN OF FAITH.

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

"The evidence of things not seen." Heb. 11. 1.

"Through faith... obtained promises" Heb. 11. 33.

II. THE MAN OF DECISION.

I wholly followed the Lord. v. 8.

"Choose you... whom ye will serve." Josh. 24. 15.

"No man can serve two masters." Matt. 6. 24.

III. THE MAN OF FIDELITY.

The Lord hath kept me alive. v. 10.

"Be thou faithful unto death." Rev. 2. 10.

"Endureth to the end... saved." Matt. 10. 22.

IV. THE MAN OF COURAGE.

Even so is my strength now. v. 11.

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

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

V. THE MAN OF SELF DENIAL.

Give me this mountain. v. 12.

"Let this mind be in you." Phil. 2. 5, 7.

"Endure hardness as a... soldier." 2 Tim. 2. 4.

THOUGHTS FOR YOUNG PEOPLE.

The Man of Faith.

1. We see in Caleb that faith in God makes a man independent of the world's opinion. Caleb was not afraid to stand alone, because he had God on his side. "If God be for us, who can be against us?" "This is the victory that overcometh the world, even our faith."

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

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

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

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

English Teacher's Notes.

THE passage for to-day gives the story of a man who waited forty-five long years for the possession of something which, but for the sin of others, he might have enjoyed at once. When the Israelites first arrived at Kadesh, on the borders of Canaan, Caleb was ready to enter. Sent out with the other spies to search the land, he saw its beauty and fer-

tility, and although he fully measured the difficulties of the conquest, they were to him simply *nil*, in view of the ample provision made for Israel's needs. "We are well able," he said, "to overcome it;" and by faith in the promise of God he could have gone in without delay and taken possession of his inheritance. But the promise of the land of Canaan was not made to one individual, or to another, but to Israel as a whole, and the unbelief of the mass of the people resulted in the whole nation being turned back to wander in the wilderness. Sorely disappointed one would imagine must have been Caleb and Joshua as they turned away from the fair inheritance so close at hand.

Yet, when Caleb, after forty-five years, recounts the story and reminds Joshua of all that had taken place, there is not a shadow of complaint or sadness in his tone. He does not speak as a man whose heart has often been made sick by hope deferred. He is just as ready now as he was then. He does not speak of the years of his prime being passed in the wilderness, and his having now, as a comparatively old man, to win by his sword what he had in his youth looked forward to possessing. There is one other note in his speech besides readiness, and that is praise: "The Lord hath kept me alive these forty-five years.... As yet I am as strong this day as I was in the day that Moses sent me." And his experience well illustrates the command and the promise given in our Golden Text: "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

Caleb had obeyed the command. His trust and obedience had not failed. But had the promise been made good to him? At first sight we might be doubtful about this. The wilderness was not "the land," nor was the manna the rich and varied provision of Canaan. But Caleb's tone of praise and content bear witness that he had dwelt in a better land, and had been fed with food far richer and sweeter than the corn and wine, the milk and honey, and the pleasant fruit of Canaan.

What had kept Caleb hopeful, cheerful, strong, contented, through these long years of waiting? He had dwelt by faith in the land of spiritual truth, and when the time was come for him to receive his portion of Israel's inheritance it was no weary, worn-out man who stood there, though older by twenty years than any man in the host, the leader only excepted, but one still in the prime of vigor, energy, and enterprise, one who speedily conquered the "mountain," drove out the "giants," and won not only for himself, but for his child (chap. 15. 18, 19), a rich inheritance.

There may be some in our classes who have already met with disappointment. There are certainly many who will meet with it, and that, perhaps, not through their own fault. The hope that was on the point of becoming a certainty may fail. The place and the post for which they seem justly prepared may escape their grasp. "Ah!" said a young girl with large desires for knowledge, intellectual society, and opportunity, "had it not

been for that [a circumstance entirely out of her control] the world would have stood open to me." Now what does the word of God offer to such disappointed ones?

It offers not simply a future inheritance of glory and blessedness, through faith in the atoning blood; it offers also a present inheritance. To those still on this side of the river of death it says: "Dwell in the land;" and "If ye be willing and obedient ye shall eat the good of the land." Isa. 1. 19. At the same time with the weary and sometimes monotonous plod, plod, through the wilderness, the believing heart may enjoy all the good things in God's treasures of grace, and be like Caleb, strong, joyful, and full of readiness and of praise.

The Lesson Council.

Question 14. What noble traits of character are found in Caleb?

Upon the Godward side of Caleb's character the most marked trait is his simple and profound confidence in God's promise. He takes God at his word. Upon the worldward side of his character we see his brave and self-sacrificing willingness to do or to suffer whatever may be necessary in bringing God's promises to pass. Largely the courage rested on the faith; only less largely was the faith based upon the courage.—*Rev. J. B. Van Meter, D. D.*

1. Faithfulness, that is, faith and fidelity. 2. Courage: the ten recent spies frightened all Israel with stories of giants whom Caleb afterward conquered. 3. Generosity: he rewarded Othniel's valor with the hand of Achsah and added the dowry of one of the richest and best watered valleys in his domain. 4. Ingenuitiness: he shows equal manliness and candor in his report upon the land (Num. 13. 30), in his demand for permission to conquer the territory guaranteed him by Moses (Josh. 14. 6-12), and in his affectionate treatment of his daughter (Josh. 15. 17-19). 5. Enthusiasm: the fine zeal of Num. 14. 6-9 repeats itself in Josh. 14. 10-12, when he is nearly half a century older. Caleb was warm-hearted and high-minded.—*Rev. F. M. North.*

1. He was able to command the respect of others and rule them (Num. 13. 2) and calm them. v. 30. This incident reminds one of the story told of Garfield quieting the crowds excited by the news of the murder of Lincoln. 2. His (Caleb's) was implicit obedience and trust in God. Num. 14. 24; Deut. 1. 36. 3. Though an active, brave, and successful leader (Josh. 15. 14), he was singularly modest and does not appear to have been in the least jealous of the superiority in rank of his old comrade Joshua. 4. His sense of God's mercy is beautifully expressed in the words, "And now behold, the Lord hath kept me alive" etc. (Josh. 14. 10), and his child-like sense of utter dependence on divine help in, "If so be the Lord will be with me, then I will be able," etc. (14. 12).—*J. E. Hanauer, Jerusalem.*

Generally, manliness and godliness. In particular:

1. A teachable spirit; 2. A good understanding; 3. A confident faith; 4. An eye single to the glory of God; 5. Undaunted courage; 6. Energetic, persistent obedience to God's commands; 7. Aggressiveness in urging fidelity to God on an unwilling people; 8. Practical regard for the common welfare.—*Rev. George Müller, D. D.*

Caleb appears to have been a man of great courage

and faith. He was God-fearing and conscientious in discharge of duty, trusting implicitly in the promises of Jehovah; and was able to say, "I wholly followed the Lord my God."—*Rev. C. R. Barnes.*

25. Who were the Anakim?

The Anakim were a people inhabiting at the period of the exodus Hebron and its vicinity. The sacred historian refers to them as in some sort a standard of unusual size, strength, and valor. Deut. 2. 10, 11, 21. They were probably a nation, composed of several tribes, whose average stature somewhat exceeded that of their neighbors, and who united to their size a fierce courage that magnified them in the eyes of their terrible foes. There is no reason to believe that the human stature has ever anywhere greatly exceeded its present proportions.—*Rev. J. B. Van Meter, D. D.*

The Anakim were probably a branch of that giant race, the Rephaim (Gen. 14. 5; Deut. 3. 11), which seems to have been aboriginal in Canaan, antedating the occupancy of the Phenicians and their cognates. They were collateral with the Emim and Zuzim. Gen. 14. 5; Deut. 2. 10, 20. Anak, the "son of Arba," was the father of Sheshai, Ahiman, and Talmai. Josh. 15. 13, 14; Judg. 1. 10. These may be tribal rather than personal names. It seems a fair inference from Gen. 23. 2, where the city of Arba is mentioned as the scene of Sarah's death, that the Anakim's tenure of the region whence Caleb expelled them had extended at least throughout four hundred years. It was the sight of these warrior-folk with their gigantic stature and their walled cities that terrified the ten spies and through them drove Israel back into the wilderness to fill out the forty years. Num. 14.—*Rev. F. M. North.*

That tribe of the aboriginal inhabitants that descended from Anak and his four giant sons had for its central settlement the town of Hebron, or Kirjath-arba, and that occupied, generally speaking, the mountains in the south of Palestine. For brief but most interesting notices of these ancient inhabitants of Palestine I would recommend the perusal of Dean Stanley's *Jewish Church*. Memories of this gigantic race still linger in Syria in the legends of Awaj bin Anak (Awaj-son of Anak), evidently Og, king of Bashan, and in the name of Beit Jibrin (Bethogabrin), Eleutheropolis, house of giants. It is remarkable that to this day the family of the sheik of this village is noted for the great stature of its members.—*J. E. Hanauer, Jerusalem.*

A tribe of people of gigantic stature, belonging to the Canaanite, or, as some prefer, the Cushite, race. Its ancestry was traced to Arba, "a great man among the Anakim," who was the father of Anak, and from whom Hebron derived its early name Kirjath-arba, city of Arba. Josh. 14. 15. The tribe occupied southern Canaan in the period immediately preceding the Hebrew conquest, and three of its clans are specified as inhabiting the region of Hebron, the formidable aspect of whose warriors dismayed the spies sent out by Moses (Num. 13. 33) and caused the Israelites to look on them as invincible. Deut. 9. 2. They were nevertheless defeated at a later day by Caleb (Deut. 15. 14), and driven from the country, the escaping remnant finding a refuge with the Philistines and being absorbed into their communities.—*Rev. George Müller, D. D.*

The Anakim were a race of giants descended from Anak, the son of Arba, the lord of Hebron. These Anakim were a terror to the Israelites (Num. 13. 22, 28); but were driven out by Caleb, who came into possession of Hebron.—*Rev. C. R. Barnes.*

Cambridge Notes.

CALEB'S history gains especial interest when we remember that this honored Israelite was a foreigner by birth. The genealogy in 1 Chron. 2 is not very clear, but the title Kenazite here and in Num. 32, 12, supported by the peculiar phraseology of chap. 15, 13, seems to indicate that he came of the Edomite tribe mentioned in Gen. 36, 15, 42. Originally, one of the "mixed multitude" that came out of Egypt with Israel (Exod. 12, 33), he had so distinguished himself by his whole-hearted devotion to Jehovah that the tribe of Judah—whom in the cases of Rahaab and Ruth seem to mark as conspicuously free from mere race prejudice—had adopted him as a "prince." Israel's exclusiveness was entirely religious, and even now a place was reserved for Abraham's spiritual children. Caleb's name is perhaps an additional evidence of his foreign origin. It means "dog," and is regarded by great authorities as a relic of totemism (comp. *Hiawatha*, 14), which may well have prevailed in the wild tribe from which he sprang. (Dillmann thinks, with hardly sufficient reason, that the whole clan of Kenaz was adopted by Judah.)

VER. 6. *Kenazite*. Comp. 15, 17. Othniel seems to have been Caleb's younger half-brother, or perhaps his nephew. Comp. Gen. 15, 16 with 11, 31. For his history see also Judg. 1; 3, 7-11. *Spake*. Num. 15, 24, 30; Deut. 1, 36, 38. Note that while this verse mentions both Caleb and Joshua the rest of the passage speaks of Caleb alone. Some critics assert that two accounts are combined, one (Num. 13, 30; 14, 24; Deut. 1, 35, 36) representing Caleb as the only faithful spy. See ver. 12, note. But we have both types of narrative combined here, where it is extremely artificial to trace two separate documents, and there is no necessary inconsistency. It is thoroughly characteristic of Joshua to let Caleb be the mouthpiece of his own no less determined remonstrance. See Num. 13, 30, note. VER. 7. *In mine heart*. Comp. Deut. 8, 5; 1 Kings 10, 2. He had the courage to say what he thought without fear of the consequences. VER. 8. *M-t*. Chap. 7, 4, note. *But I*. Comp. Num. 14, 24; 32, 12; Deut. 1, 35. It is not pride, but gratitude, that leads Caleb thus to repeat the commendation of Jehovah. VER. 9. The promise referred to is that in Deut. 1, 36. To "swear," in the right sense, is solemnly to make God the witness of an assertion, and here Moses was directly repeating the words of Jehovah. *Land*. That is, that round Hebron. Num. 13, 22, 23. VER. 10. The masculine faith of the aged hero sees in every thing, not his own merit, but the fulfillment of Jehovah's promise. *Forty yea*. Thirty-eight years had been spent in the wanderings, and it was now seven years after the crossing of Jordan. VER. 11. Caleb thus thanks God that he is fit for an enterprise so dangerous. *Go out*. Comp. Deut. 31, 2; Num. 27, 17; also Psa. 121, 8, etc. VER. 12. *This mountain*. The hill country of Hebron, with its fertile valley. *Thou heardest*. Perhaps the spies separated into parties, so that Joshua went north toward Ephraim's territory, Caleb south into Judah's, or their knowledge of the dreaded Anakim was due only to report. Dillmann's change of punctuation is thus not needed. The document incorporated in chap. 11 (vers. 21-23) states that Joshua had already driven out the Anakim. But no inconsistency is proved, for they would certainly try to reconquer their country when the Israelites were fighting in the north. *It may be*. Note his humility; he will not assume that God will grant him such a privilege. He had maintained that the Anakim could be conquered, and God, as ever, rewarded faith by giving the opportunity to do so. VER. 13. *Blessed*. Wished him Godspeed.

VER. 15. *Arba*. See G-n, 23, 2, and note on Num. 13, 22. *Arba* in Hebrew means *four*, and the rabbis inferred that Adam was buried at Hebron with the three patriarchs. *The land*. That is, the rest of the land.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw a map showing Canaan, Kadesh-barnea, the northern part of the wilderness, Edom, etc. Show the Israelites at Kadesh-barnea on their first visit, going back in the history more than forty years, to the lessons for Sept. 2 and 9. Let some scholar tell the story of the spies, their report, and the terror of the people. Show Caleb's conduct on that occasion and the promise made to him. Then trace on the map the journeys of Israel around the wilderness of Paran, down to the Gulf of Elath, to Mount Hor, around Edom, etc., and show how all this time Caleb was waiting for the fulfillment of the promise. Caleb's part in the war of conquest, how he helped in the gaining of the land, and waited until all had been conquered before putting in his plea. A word-picture of the interview between Caleb and Joshua, two old men, yet strong and courageous. Recalling the promises of God, an example for us. The spirit of self-denial shown by Caleb in his demand, "Give me the mountain." He chose the hard task, not the easy one; like Paul and Luther and Wesley and Judson, and many missionaries. The traits of character shown by Caleb (see Apalytical and Biblical Outline) show how all these traits grew out of faith, the foundation of his character. Call attention to some noble utterances of Caleb: "I brought him word again as it was in mine heart;" "I wholly followed thee O Lord God;" "The Lord hath kept me alive;" "Give me this mountain." How may we be like Caleb? 1.) By telling the truth. 2.) By choosing for God and not for popularity. 3.) By seeking work for God and not ease in his service, etc.

All unseen the Master waiteth.
How good thou art to me!
Though troubles assail,
The Lord's my shepherd,
How firm a foundation.
Precious promise,
Guide me, O thou great Jehovah.
A!l the way,
Since Jesus is my friend,
He leadeth me,
The Lord will provide.

Primary and Intermediate.

LESSON THOUGHT. *Our happy home.*

Show bunch of grapes. Ask who remembers a story about a very big bunch of grapes that was carried by two men. Let this call back the story of the spies' visit to Canaan. Did all the spies agree that it was no use to try to take Canaan? Print "Caleb," "Joshua," on the board. Tell that these two men had faith in God, and believed that he would help them conquer. God is pleased to see faith in his children. Tell that of all the Israelites who refused to believe God not one was allowed to live long enough to enter Canaan. Unbelief cheats us out of great blessings. Tell story of a child who was promised a ride if he would accomplish a certain task which he could have done easily. But he thought perhaps something would prevent the ride after all, and the task looked hard, and so he killed away his time, and after saw his parents take his brothers and sisters and start for a lovely lake which he had long wanted to see. The Israelites lost a

beautiful home as well as the favor of God by their unbelief and fear.

God puts honor upon those who believe him. What honor had he given Joshua? Let some child tell. God would not have chosen Joshua to lead the people if he had not seen real faith in his heart.

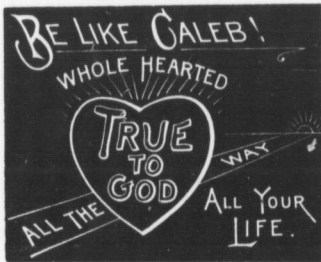
Caleb was an old man now, but he was strong and well. He felt able to do good work yet for the Lord.

Outline a space, which name "Canaan." Divide into twelve parts, a part for each tribe. Tell that Caleb came to tell Joshua that Moses had promised to give him Hebron as a reward for his faith. There were heathen still living in Hebron, but Caleb said he would drive them out. He still believed in God, and felt sure that he could conquer his enemies. Joshua was glad to give Caleb just what he asked, for he knew that his faith in God would make his victory certain.

Our inheritance is what God had given to us. Sing, "My Father is rich in houses and lands." We are heirs of God, and all good things are ours if we only have faith in God. We have an "inheritance" in this world as well as in the world to come. We may have a happy heart, full of love and good-will here, and a happy home in heaven hereafter, if we have faith in God.

Blackboard.

BY J. B. PHIPPS, ESQ.



The illustration on the blackboard is plain and easily understood. It may be used in the personal application of the lesson by the superintendent that we should profit by the example of Caleb in his whole-hearted devotion to God. The secret of a happy life is in being true to God.

Lesson Word Pictures.

Two interesting sights to be witnessed to-day. One is the presence of the two men that are the only survivors of their generation. There they are, gray-haired Caleb and gray-haired Joshua. And the other fact of

interest is God's lasting blessing upon the patient continuance in well-doing. How many have come with Caleb to see God's promise made good in Caleb's inheritance! He is the oldest man of his tribe, and Judah has gathered to witness his honor. They stand around Caleb while he talks with Joshua. He is reminding Joshua of the past, of the time when Caleb and Joshua were members of a band of spies. Again in thought they steal away from Israel's tents. They stealthily traverse the land of Canaan, creep about its cities, hurry over its fertile plains. They look in wonder upon the stature of the giant dwellers of Hebron and shrink back from their strongholds. Again, they break off and bear away Eschol's rich and pulpy clusters. On their return, how like an evil wind, sullenly blowing, swell the gloomy murmurs of the faithless spies and a disloyal people! But, Joshua, do you remember how you and Caleb, loyal to your God, urged upon his people an advance into Canaan? It all comes back to you to-day as you look into the bronzed face of that true fellow-warrior for God. He is telling now how old he is, how many years God has kept him. It is forty-five years since you and Caleb tramped up and down the land, searching out its treasures of milk and honey.

But look at him!

He is strong to-day.

He can wield vigorously his trusted old sword, and drive deep the spear that never failed him. The word of the Lord has kept him.

He is talking about his inheritance now. He has seen of years, fourscore and five. He has reached that age when men take rest after the long pilgrimage. In what valley of ease, remote from enemies, will he find a restful nest? Let it be a place with easy grades, where traveling will be easy for an old pilgrim. In the division of the land he has the right to choose, before all others, a home where he pleases. What does Caleb propose? "This mountain," is he saying? Look at it! What, those hard, uneven slopes? Caleb, if you have kept your strength, have you not lost your reason? Why, Caleb, the Anakim dwell there, those "giants," those "sons of Anak," before whom the rebel-spies whined that they were "as grasshoppers." Do you not mean another "mountain?" No, Caleb means "this mountain." He nods his head emphatically. He lays his hand on his old sword. He reverently says, "If so be the Lord will be with me!" No easy couch for Caleb, no nest of sloth, but vigorous work. Not "Caleb to bed" but "Caleb to the fight!" Hardy old warrior!

You have not lost your memory in your twoscore and five years since the day you were a spy.

You have not forgotten the children of Anak, and their fenced cities in this hill-country.

But hark! Joshua is blessing Caleb. Scene of tender, profound interest! The only survivors of their generation! Two old men, one blessing, the other receiving. They separate now. Caleb goes to his inheritance, to his new field of work: to make Hebron, with its cave of Machpelah, where sleep his great ancestors, the beautiful center of sacred song and honored story.

B. C. 1444.]

LESSON VII. HELPING ONE ANOTHER.

[Nov. 18.]

Josh. 21. 43-45; 22. 1-9. [Commit to memory vs. 1-4.]

43 And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein.

44 And the Lord gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand.

45 There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass.

1 Then Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh.

2 And said unto them, Ye have kept all that Moses the servant of the Lord commanded you, and have obeyed my voice in all that I commanded you:

3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the Lord your God.



4 And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, and unto the land of your possession, which Moses the servant of the LORD gave you on the other side Jordan.

5 But take diligent heed to do the commandment and the law, which Mo'ses the servant of the LORD charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.

6 So Joshua-a blessed them, and sent them away: and they went unto their tents.

7 Now to the one half of the tribe of Ma-na'se'h Mo'ses had given possession in Ba'sian: but unto the other half thereof gave Jos'h-a among their brethren

on this side Jordan westward. And when Jos'h-a sent them away also unto their tents, then he blessed them,

8 And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much apparel: divide the spoil of your enemies with your brethren.

9 And the children of Reuben and the children of Gad and the half tribe of Ma-na'se'h returned, and departed from the children of Is'ra-el out of Sh'ph'oib, which is in the land of Ca'nan, to go unto the country of Gil'e-ad, to the land of their possession, whereto they were possessed, according to the word of the LORD by the hand of Mo'ses.

General Statement.

At last the warfare was over and the land divided. There was a long delay, after the conquest, before all the tribes took possession of their inheritance. They had become so accustomed to the camp and the wandering that they had little desire to settle in permanent homes; and it required a direct command from Joshua for them to go to their different places of abode. Then, too, the native peoples were not destroyed, nor even wholly subdued, and the Israelites may have feared a rebellion if once their army was scattered. On the shore were the Philistines, on the plains near Mount Carmel and in the Jordan valley were the Canaanites, on the stronghold of Zion were the Jebusites. The land, though conquered, was not fully possessed. But the time came when the ten tribes on the west of Jordan had all received their territory. Opposite the Dead Sea Judah held the mountain region, and Simeon the Negeb,

or south country, North of Judah Benjamin was on the west, and Dan on the east, though the latter was closely crowded by its Philistine neighbors. The center of the land, from the Jordan to the sea, was given to the descendants of Joseph: Ephraim, and half the tribe of Manasseh. The northern part of this territory was given to four tribes: Naphtali in the extreme north, Zebulun in the center, Issachar in the south-east, and Asher by the Phœnician sea-board. When all the territory on the west of Jordan had been divided, and the tribes had taken possession, Joshua sent for the warriors of the two tribes and a half who had received their inheritance conditionally upon aiding their brethren in the war. They had been true to their trust, had been loyal to God and faithful to their brethren. Joshua gave them his blessing and sent them home to enjoy the rest which they had so fairly earned.

Explanatory and Practical Notes.

Verse 43. The Lord gave unto Israel. They gained their inheritance, yet the Lord gave it to them. They journeyed to it, yet the Lord led them into it. They fought for it, but it was the Lord who gave them victory. (1) *So every man who earns money, or knowledge, or power, receives it from the Lord, and should give the Lord thanks for it.* All the land. The benediction included all the territory from Egypt to the Euphrates; but the Israelites of that age only possessed a fifth part of the promised land. They could have taken the whole, but they contented themselves with a small portion. (2) *Such is too often our possession of God's promise, only a small part of our abundant privileges.* "Most men," said Beecher, "are like a farm of a hundred and fifty acres, of which ten have been brought under cultivation." Dwell therein. The dwelling-place of the Israelites was mainly in the mountain region east and west of the Jordan. They scarcely obtained a foothold in the Jordan valley or the sea-coast plain.

41. Give them rest. They obtained rest after their long wandering and rest after their hard warfare: the rest of home and the rest of peace. But this was only a dim shadow of the higher and better rest which the disciple of Christ enjoys under the Gospel (see Heb. 4, 8, 9), in which Joshua is presented as a type of Christ. *Three stood not a man.* Their foes were not exterminated; better had it been for Israel and for the world if they had been; but they were cowed into submission for a time, and there was no organized opposition to Israel. (3) *See in all this a prophecy of the rest and the victory which God assures to his people now.*

45. There failed not ought. What God had promised to Abraham, to Isaac, to Jacob, and to their fathers and themselves in the wilderness, all came to pass. (4) *Every fulfilled promise of God in the past is a pledge that he will keep his word with us also.*

1. Then Joshua called. When the war of conquest was over, and the tribes had gone to their several allotments, about seven years after the crossing of the Jordan. The Reubenites, and the Gadites, and the half tribe of Manasseh. These tribes had already received their inheritance during the life-time of Moses, on the east of the Jordan. The territory of that section was well adapted for pasturage, and as they were keepers of flocks and herds, and not farmers, they asked Moses for this land. He gave it to them on condition that they would send an army of their fighting men with their brethren of the other tribes to aid

in conquering the rest of the land. They assented; settled their families in their possession. Reuben in the south, Gad in their middle, and the half tribe of Naphtali, and the half tribe of Manasseh in the north of Bashan; left with them a sufficient guard for their protection; and then marched, forty thousand warriors strong, to help the other tribes win their inheritance. (5) *God's cause is one, and every soldier of God should be ready to help his comrades.*

2. Said unto them. Joshua gives to these tribes deserved praise for their loyalty, brotherly kindness, and fidelity to the common cause. **Ye have kept all.** For seven years they had not seen their newly acquired homes, nor their families; they had marched in all the campaigns, and had fought in all the battles. **Have obeyed my voice.** They had shown the first requisite for a good soldier—absolute, implicit obedience to their commander. (6) *Would that the host of God to-day were such a well-disciplined army!*

3. Ye have not left your brethren. For seven years they had battled beside their fellow-tribes and helped them to win the land between the Jordan and the sea. They had been true to their compact, and faithful to the common cause, even when it required them to deny themselves of rest, and ease, and the delights of home. They saw that their own prosperity was linked with the prosperity of Israel as a whole, and that the true interests of all the tribes were one. (7) *Every Christian gains in the gain of God's cause, and loses in its loss.* **Kept the charge.** They had looked upon their work and duty to their brethren as a charge of God intrusted to their care, and they had kept it well. (8) *Thus let each one think, "A charge to keep I have."*

4. Now return ye. They were now at liberty to go back to their own land on the east of Jordan, for they had fulfilled their task. **Get you unto your tents.** This expression, which continued in use four hundred years after the wanderings of Israel were over (see 1 Kings 12, 16), showed that they had once been a migratory people. **Which Moses... gave you.** These two tribes and a half on the east of Jordan had received their inheritance from Moses, before the entrance into Canaan.

5. Take diligent heed. There was especial need for these injunctions and exhortations, for these tribes were to live at a distance from their brethren, afar

from the tabernacle and its services, and on the borders of the heathen world. They were in danger of forgetting their brotherhood, of neglecting the institutions of religion, and of conforming to the world around them. (9) *Let every youth who goes from home, every commercial traveler, and every one who lives in a godless community, ponder this exhortation. To do the commandment.* That is, in the fulfillment of all the outward acts of duty and forms of religious service. *To love the Lord.* To have the love of God the ruling principle of conduct and the inspiring motive of character. (10) *No man's character is safe until he does right from love, as well as from principle.* *To cleave unto him.* To be close as well as firm in union with God; to trust him in the dark as well as in the light; to cling to him in adversity as well as in prosperity; to believe in God when they could not comprehend his dealings. *Serve him.* Every soul must serve some higher power, whether Satan, the prince of this world, or God, the true King of men. *Heart, soul.* Perhaps the two words are used for emphasis; or one may indicate the affectional and the other the emotional nature.

6. **Joshua blessed them.** As the head of the nation and the representative of God he gave them his benediction. **Went unto their tents.** Two days, or at the most remote distance three, would take them from Shiloh to their own land; and we may well believe that they would not delay to return home, where their wives and children were awaiting them.

7. **To the one half.** The writer of this book here

explains how the tribe of Manasseh was divided. Part of this tribe were shepherds and cattle-raisers, and they received from Moses the land of Bashan, east of the Sea of Galilee. The others were farmers, and were located by Joshua north of Ephraim, on the west of the Jordan.

8, 9. **Return with much riches.** In those ages, the property and persons of a conquered people were always possessed by their conquerors. The property was regarded as lawful spoil, and the people were held as slaves. So far as we can learn, the Israelites were rather more merciful in dealing with the people whom they conquered than were the most of ancient nations. We must not expect to find among the ancient Israelites the moral principles that the world has scarcely accepted even in this century; for even now there is much plundering and robbery in war, though greatly lessened by Christianity. **Divide the spoil**... with your brethren. Those who had fought in the war were directed to divide their gains with those who had remained at home on guard. **Shiloh.** A place in the tribe of Ephraim, in the center of Canaan, where the tabernacle stood from the time of Joshua to the death of the priest-judge Eli. **Land of Canaan.** The word means "lowland," and it derives its name from the people early inhabiting its maritime plain, who were better known to the world than the Amorites or "mountaineers." **Country of Gilead.** The name means "high" or "rocky," and is applied to the tableland on the east of the Jordan.

HOME READINGS.

- M. Helping one another. Josh. 21. 43-45; 22. 1-9.
 Th. The request. Num. 32. 1-5, 16-22.
 W. Reminder and promise. Josh. 1. 10-18.
 Th. David's helpers. 1 Chron. 12. 14-22.
 F. God's faithfulness. 1 Kings 8. 54-61.
 S. Praise of God's faithfulness. Psa. 80. 1-9.
 S. The example of Christ. Rom. 15. 1-13.

GOLDEN TEXT.

Bear ye one another's burdens, and so fulfill the law of Christ. Gal. 6. 2.

LESSON HYMNS.

- No. 287, Dominion Hymnal.
 Blessed be the tie that binds
 Our hearts in Christian love.
 No. 256, Dominion Hymnal.
 He leaveth me! oh! blessed thought,
 Oh! words with heavenly comfort fraught;
 No. 261, Dominion Hymnal.
 Simply trusting every day,
 Trusting through a stormy way.
 TIME.—1444 B. C.
 PLACE.—Shiloh.

DOCTRINAL SUGGESTION.—Brotherly kindness.

QUESTIONS FOR SENIOR STUDENTS.

1. **Rest.**
 What was the land which God had promised to their fathers? Gen. 13. 14, 15; 15. 8, etc.
 What does ver. 44 show as to the completeness of their conquest?
 Did the Israelites utterly expel the Canaanites from the land?
 How, then, could they have rest and peace? See Judg. 2. 23, 30, 33, 35.
 What other reference to their happy condition in these early years can you find besides ver. 45? R ad chap. 23.
 What does this happy condition show as to their obedience to God?
 What was the one condition for their lasting prosperity?
 Who first broke the compact? Judg. 2. 10-14.
 2. **Reward.**
 On which side of the Jordan was the country that received this rest?
 Had the country on the other side of the Jordan been conquered? Deut. 4. 46-49.

What tribes had received this east country as their possession?

Why had they not already settled it?
 What was the reward which they received?
 Was the condition imposed at Jericho, that no spoil be taken, kept up through all the war? Give authority for your answer.

What was the last commandment which Joshua gave them before sending them away?
 How many warriors had they furnished for the joint army? Josh. 4. 12, 13.

Practical Teachings.

Rest after toil is the divine law for men. But the toil must come first.

The idle man does not know what rest means. There can be no heaven until after earth. No salvation, save out of sin.

Work here, rest in heaven.
 Pain here, joy in heaven.
 Temptation here, eternal purity in heaven.
 Learn also the lesson of Christian helpfulness. Remember, it is only "a cup of cold water" that Christ asks.

Hints for Home Study.

1. Find where these last head-quarters of the people were. Locate the place upon a map. See what other important occurrences happened here. Josh. 18. 1; 1 Sam. 1. 3; 2. 14; 3. 21.
2. Find a prophecy that connects this name with Christ.
3. Study Heb. chaps. 3 and 4, to see what the writer says about the Christian's rest.
4. Find in the geographical relation of the inheritance of these eastern tribes to the western a reason for ver. 5.
5. What political danger did this geographical position make imminent? Read carefully chap. 22. 10-34.
6. Commit to memory the Golden Text and the memory verses.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **Rest.**
 What land did Israel receive from the Lord?
 What further gift did he bestow as he had promised?
 Who was able to stand before Israel?
 What did the Lord do to their enemies?
 What portion of God's promises to Israel failed?
 What says Peter about God's promises to us? 2 Pet. 1. 4.
 What assurance have we that his promises will never fail? 2 Cor. 1. 20.
 2. **Reward.**
 What tribes did Joshua summon to his presence?
 For what well-doing did he commend them?
 How had they shown their fidelity to the brethren?
 How had the Lord showed his faithfulness?
 Where did Joshua bid them now return?

What five things did he charge them to do?
What three like things does the Lord require of us?
Micah 6. 8.

With what good gift did Joshua send these tribes away?
What inheritance fell to Manasseh east of the Jordan?

What was the possession of the remainder of the tribes?

What blessing did Joshua pronounce on those who went eastward?

From what city did they take their departure?
To what country did they go?

Teachings of the Lesson.

Where are we here taught—

1. A lesson of confidence in God's word?
2. A lesson of loyalty in God's service?
3. A lesson of fidelity to God's commandments?

Hints for Home Study.

Learn how long after the division of the land Israel had "rest."

Learn what covenant the eastward tribes entered into that they would be faithful to the God of their fathers.

QUESTIONS FOR YOUNGER SCHOLARS.

What had the Lord now given to Israel? All the land of Canaan.

Why were they able to conquer their enemies? The Lord fought with them.

Whom does the Lord always help? Those who fear and obey him.

What did Israel's success prove? That God keeps his promises.

Whom did Joshua now call before him? The men of the two and a half tribes.

What had been given to these men by Moses? The land of Gilead.

Why did they cross the Jordan with Joshua? To help their brethren.

What had they shown themselves? Faithful soldiers.

What did Joshua allow them to do? To return to their homes.

What did he charge them? To keep the law of the Lord.

What did he give them? Cattle and silver and gold.

What else? His blessing.

What is worth more than great riches? God's blessing.

Upon whom does his blessing rest? Upon those who are ready to help.

What is the law of Christ? Golden Text.

Words with Little People.

How to help. *How to hinder.*

Forget self. Think of self.

Think of others. Forget others.

Which am I doing, helping or hindering?

THE LESSON CATECHISM.

[For the entire school.]

1. How much of the promised land did God give to Israel? All that he had promised.
2. What was the political position of Israel in the land? They were stronger than their enemies.
3. By whose aid had the western tribes won their possessions? Of the tribes from east of Jordan.
4. What reward did they receive for their fidelity? Half of all the spoil.
5. What word of commendation did Joshua give them? Ye have kept the commandment of God.
6. What practical Christian duty had these tribes fulfilled? "Bear ye one another's," etc.

CATECHISM QUESTION.

8. What is the sinfulness of that state?
The want of original righteousness, and the depravity of our nature, through which it has become inclined only to evil.

Romans v. 19. Through the one man's disobedience the many were made sinners.

Romans iii. 10. There is none righteous, no, not one. [Matthew vii. 11; Luke xi. 13.]

ANALYTICAL AND BIBLICAL OUTLINE.

The Spirit of God's Soldiers.

I. THE SPIRIT OF VICTORY.

There stood not a man. v. 44.

"Who can be against us?" Rom. 8. 31.

"This is the victory...faith." 1 John 5. 4.

II. THE SPIRIT OF DISCIPLINE.

Kept... Moses... obeyed my voice. v. 2.

"Obey them that...rule." Heb. 13. 17.

"Know them...over you." 1 Thess. 5. 12.

III. THE SPIRIT OF UNITY.

Have not left your brethren. v. 8.

"Let brotherly love continue." Heb. 13. 1.

"Love one another." 1 Pet. 1. 22.

IV. THE SPIRIT OF FIDELITY.

Kept the charge... of the Lord. v. 8.

"Faithful in...lest...also in much." Luke 16. 10.

"Be thou faithful unto death." Rev. 2. 10.

V. THE SPIRIT OF LOYALTY.

Love the Lord...deceive unto him. v. 5.

"What doth the Lord require?" Deut. 10. 12.

"Love the Lord thy God." Mark 12. 30.

THOUGHTS FOR YOUNG PEOPLE.

The Promises of God.

1. The promises of God are sure of fulfillment; what God has said, that he will do. We may rest assured if we have God's word on our side. v. 33.
2. God's promises are an inspiration to energy and not an excuse for idleness. Israel had a work to do in order to enjoy the rest which God had promised; but the endeavor found its abundant reward. v. 44.
3. God loves to give good things to his people. Just as a father loves to make his children happy. God promises blessings and bestows them. v. 45.
4. The promises of God require work, obedience, and fidelity on the part of his people. Only those who do his will shall inherit his rewards. vs. 1-6.
5. God's promises give riches to those who inherit them: if not always the gold of earth, surely the gold of heaven.

English Teacher's Notes.

A COLLECTING box with the inscription upon it "For the Destitute Children at Whitechapel," was one day placed on the breakfast table of a family living at—let us say Brighton. Said one of the party on seeing it, with a comical expression, "I wonder what Brighton has got to do with Whitechapel?" The answer was not far off, although none of the family residing at Brighton had, I believe, ever been at Whitechapel or knew a single boy living there. That answer is contained in our Golden Text for to-day, and may be illustrated by the story of which our passage to be read gives us the last chapter.

Let us look back at the first chapter of the story. For a couple of months or so the Reubenites and Gadites and half the tribe of Manasseh had been making homes for themselves in the conquered lands of Gilead and Bashan. They had built folds for their sheep, who were to enjoy the rich pastures. They had established their wives and children in their cities, and the land had no doubt acquired for them that peculiar beauty and preciousness which belongs to what is one's own possession. But

over a hundred thousand of them (Num. 2. 16) belonged to the fighting "host" of Israel, and at length the time came to move forward to the banks of Jordan, that that river might be crossed and the conquest of Canaan entered upon. The Jordan with its rapid current and its formidable "swellings" was a substantial barrier between the countries on either side of it. One side was home to the two tribes and a half—home with peace and plenty; the other side was a battle-field where the struggle would be, not for their own needs and interests, but for those of others. Why had Moses required of them (Num. 32. 16, 24) that they should leave their own inheritance to take up the burden of fresh conquest for the other ten tribes and a half?

Because this law of mutual help, of bearing "one another's burdens," is the ordinance of God, the "law of Christ." "Ah! but," says one, "the Israelites were brethren; of course it was right for them to help one another." True, they were all descendants of Jacob, but the cousinship with the members of different tribes was one very far removed; it was a relationship between a nation. And among the two millions of Israel, reckoning old and young men, women, and children, the personal acquaintanceship would not go a long way; it would not be every Reubenite, for instance, who would be a familiar acquaintance of an Ephraimite. "But," says another, "the two tribes and a half had not effected the conquest of their inheritance by themselves; the rest had shared in it, therefore they were in honor bound to help them in return." True, it was owing to their own individual achievements that they possessed homes while the rest were still homeless. The same words would have applied to them which apply to all who enjoy a larger amount of comfort and privilege than others: "Who maketh thee to differ from another; and what hast thou that thou didst not receive?"

The duty of the Reubenites, Gadites, and half tribe of Manasseh to assist the other tribes represents the duty of every Christian to "bear the burdens" of his brethren. Nor can his liability be limited to those who are his brethren "in Christ," for who can tell where the number of these is to end? A far-off negro sunk in ignorance and sin may be one of the future "brethren" of Christ. And all are fellow-creatures, and, in the larger sense, the "offspring of God."

But our passage will tell us whether the "burden" borne by the two tribes and a half weighed heavily, or whether they lost by taking it on.

Did the burden weigh heavily? Look at chap. 21. 43-45: "The Lord gave unto Israel all the land.... The Lord delivered all their enemies into their hand.... There failed not aught of any good thing which the Lord had spoken." That burden could not have lain heavy on their shoulders which Jehovah bore with and for them.

Did they lose by taking it up? Look at chap. 22. 8. On the contrary, they returned home with increased possessions, "with very much cattle, with silver and with gold, and with brass, and with iron,

and with very much raiment." They were well imbursed for their undertaking.

One thing more. Had they failed in their duty they must have lost the land of their possession, for so Moses had decreed. Their sin in this matter would have "found them out." Num. 32. 22, 29, 30.

The duty of every Sunday scholar is as clear as that of the two tribes and a half: "Bear ye one another's burdens," the burden of father, mother, brother, and sister, the burdens of the companion, the burdens of the neighbor, and the burdens of those who have not a Bible, a teacher, and a school—the burdens of the heathen. Such burdens taken up in obedience to the "law of Christ," and from love to him, 1.) can never weigh too heavily, because he who once bore the burden of the sinner's guilt bears them with and for his people; 2.) they will be amply rewarded, for his work enriches all who engage in it; and 3.) the neglect of them must surely entail loss, for it is a refusal of partnership with him!

The Lesson Council.

Question 16. *To what extent was Canaan conquered and the Canaanites destroyed by the Israelites?*

Canaan was so far conquered that its territory could be allotted to the several tribes, but the destruction of its inhabitants was in no true sense an extermination. Judg. 1 shows that independent communities remained. For example, Jebus was not reduced until David's reign. 2 Sam. 5. 6; 24. 38. Gezer was unconquered until Solomon's time. 1 Kings 9. 16. Besides the Gibeonites, who by strategy obtained treaty relations, many descendants of the original inhabitants seem to have escaped even tribute until brought under the yoke by Solomon. 1 Kings 9. 30, 31. The more general subjugation was accomplished under Sannai, David, and Solomon. There were border cities which never yielded. Judg. 1. 27; Josh. 17. 11-13. Beth-shan survived as a heathen city (Scythopolis) until the time of Christ. Notwithstanding the tremendous slaughter in the early conquests, the Canaanites remained, for centuries, a constant element in the life of Israel, and a menace to its faith.—*Rev. F. M. North.*

The conquest was gradual, and till David's reign incomplete. It was the occupation of a country which, till then, had been held, and in a great measure still was, by an alien race. Though in the first flush of victory, and during the contest of the seven years' war, the supremacy of Israel was established, yet later on the natives, especially of the border districts, recovered spirit and maintained themselves for centuries after Joshua's death. On the Lebanon and about Hermon was a Hivite settlement. At the source of the Jordan was the Canaanite (Phœnician) colony of Lais, afterward Dan. Beyond this the fortress of Abel-beth-machab, on a well-watered plateau, retained an independence enhanced by the reputation its inhabitants had for sagacity. East of the same plateau the kings of the Geshurites maintained their rule. The strongholds of Taanach, Megiddo, Ibleam, Endor, and Beth-shan (the last of which remained, as Scythopolis, a heathen city, even to the Christian era) defied the attempts of Manasseh to reduce them. Jebus, or Jerusalem, was not completely taken till David's time. The five Philistine cities on the south-western sea-board, the little kingdom of Gezer, first conquered by the Pharaoh who bestowed it as a dowry on his daughter, Solomon's queen, and the Phœnician cities from Dor and Achso,

up to Sidon, still held out. We find that the usual relation between the conquering and the conquered was reversed, the former being successful in the mountain regions but defeated in the lowlands.—*J. E. Hanover, Jerusalem.*

Several cities held out; and Jebus (afterward Jerusalem) was not taken till the time of David. 2 Sam. 5. 6. Sidon was nominally allotted to A-her, but seems to have remained actually independent. Judg. 1. 31. The inhabitants of Gibeon, a tribe of the Hivites, made peace by stratagem, and thus escaped. They were frequently strong enough to harass the Israelites. The Gergashites seem to have been wholly destroyed or absorbed in other tribes. The Anakites were completely destroyed by Joshua, except in three cities, Gath, Gaza, and Ashdod (Josh. 11. 21-23); and the Amalekites were at last totally annihilated by the tribe of Simeon.—*Rev. C. R. Barnes.*

Moab, Philistia, and Phenicia remained unsubdued. Elsewhere the entire country was overrun, and, excepting the lowlands and the city of Jerusalem, permanently held by the Hebrews. A chain of fortresses, extending from the sea-coast along the valley of Esdraelon to the Jordan, and a formidable chariot-force enabled the Canaanites to defend the districts of open country with success. Many of their communities remained, in consequence, particularly in the northern half of the country, among whom the Israelites were in the end content to dwell, holding as much of the territory as they could seize. The Canaanites were gradually, but never wholly, eliminated from the population. Some districts, on the northern frontier, preserved their independence to the time of David; some tribes established friendly relations with Israel and others became tributary, the latter, in a few instances, as late as the reign of Solomon; and some individuals, as Uriah the Hittite, Ittai of Gath, and Araanah the Jebusite, were even admitted to positions of honor and influence.—*Rev. George Miller, D.D.*

The Israelites under Joshua fully occupied Canaan. There remained Canaanitish districts and cities and people. Some of these appear in history as late as David's time. But there was no longer a well organized nation or confederacy. Their strength was broken, their confidence was gone, they were dispersed, their organization was completely shattered and their strongholds in the hands of the conquerors.—*Rev. J. B. Van Meter, D.D.*

17. What finally became of the Canaanite races?

Multitudes of the Canaanites fell in battle or by massacre. Many became fugitives during the earlier invasion, and afterward returned to share their land with their conquerors. They became "brewers of wood and drawers of water" (Josh. 9. 21), or "tributaries" (Judg. 1. 30, 33, 35); some maintained independence (Judg. 1. 29). Their identity was in a large degree lost by intermarriages with the Israelites. Some, doubtless, migrated—tradition says, to Egypt and the north. Their racial affinities with the Phenicians give strong color to the latter suggestion. An interesting modern opinion is advanced, namely, that the fellahin or peasants of Palestine are direct descendants of the old Canaanitish nations.—*Rev. F. M. North.*

Those above mentioned (Answer 16) were independent till David's time. Others remained either in friendly or tributary relations. Some traces of the Canaanites appear in a striking form in the names of persons incidentally mentioned in the Scripture narrative, for instance, Ittai of Gath, Uriah the Hittite,

Araanah the Jebusite. Though Scripture says nothing about the emigration of any, yet it is probable that this was the case. The Talmud relates that Joshua made proclamation offering the choice of emigration, or war, or peace; that some accepted the first and sailed for Africa, others asked for peace, and thirty-one kings who chose war were vanquished; but that many centuries after this the Gergashites, who had fled to Africa, complained to Alexander the Great that the Israelites had unlawfully dispossessed them, and they therefore sought redress from him. Procopius, a writer of the sixth Christian century, tells us that he saw near Tangier (North Africa) a monument bearing the following inscription in Phenician (Canaanite) characters: "We are they that fled from before the face of the robber Joshua, the son of Nun." (See Stanley's *Jewish Church*, Lect. XII, vol. 1, pp. 233-235.) It is not improbable that the fellahin or peasants of Palestine are descended from the ancient Canaanites.—*J. E. Hanover, Jerusalem.*

Individual Canaanites in later times united themselves to the Israelites, living in peace, and even obtaining positions of honor and power, as Uriah the Hittite. All the remnants of these nations were made tributary by Solomon. 1 Kings 11. 41. After the return from Babylon there were survivors of five of the Canaanite nations with whom the Israelites had made alliance, contrary to the command given to them. According to ancient tradition, some of the Canaanites left Canaan on the approach of Joshua, and emigrated to the coast of Africa.—*Rev. C. R. Barnes.*

Understanding the word "races" to mean the entire non-Israelite, pagan population of Palestine in Old Testament times, the facts are that the tribes in the interior were finally suppressed by Solomon, and that the border nations, Philistia and Phenicia, together with the floating fragments of minor tribes, lost their individuality in the savage and incessant wars for empire which followed on the death of Alexander the Great and were finally lost from historical view. Traditions of no great value attribute the founding of Carthage to refugees escaped from the sword of Joshua; but the planting of that city by Phenician colonists is a conceded fact, which at any rate accounts for one fraction of the Canaanite race.—*Rev. George Miller, D.D.*

There is no clear intimation of the ultimate fate of the Canaanites. Following historical analogies, it is reasonable to believe that some of them migrated to the north and became identified with nations there, others of them were amalgamated with the Israelites, and yet others remained for many generations in a state of vassalage. It is thought by some ethnologists that the fellahin of Syria are possibly descendants of these Canaanite serfs.—*Rev. J. B. Van Meter, D.D.*

Cambridge Notes.

Josh. 21. 43-45; 22. 1-9.

For the choice of the two and a half tribes see notes on chap. 4. 12. 13; 6. 9. Although we must blame their original choice, and admit its disastrous effects in after ages, their present conduct merits the highest commendation. For at least seven years their best warriors had been assisting in the conquest of western Palestine, most of them cut off from their families throughout, and that while their homes were in constant danger of attack from wild hordes against whom the garrisons had, humanly speaking, not a chance of success. But neither they nor their brethren are found

murmuring through the whole of this trying campaign. It is the universal principle—activity so much easier than passivity, working than waiting, doing "some great thing," than being content with the commonplace. VER. 43. This is a summing up of the history of the conquest. Its two crowning victories—the fall of Jericho and the battle of Beth-horon, the latter at least as important an event as Marathon itself to the student of the world's history—had for the time utterly cowed the Canaanites. And those two events were so palpably marked by divine power (6. 16; 10. 10, 11) that even the heathen felt "Jehovah gave unto Israel all the land." The Canaanites were not, however, to be all driven out at once, else the land would have been a desert. Deut. 7. 22. VER. 44. *Rat.* A gift which was soon forfeited. Heb. 4. 8. See note on Exod. 33. 14. *Not a man.* That is, during Joshua's life-time. In the rapid declension of faith in the judges' period the beaten natives rose again. VER. 45. Literally, "there fell not aught of every good word." Comp. 2 Kings 10. 10; 1 Sam. 3. 19; chap. 22. 2; comp. Deut. 3. 18-20; chap. 1. 12-18; 4. 12. *Servant.* See note on chap. 1. 1. VER. 3. *Charge.* Comp. note on Num. 9. 19. VER. 4. *Tents.* Comp. Deut. 5. 16; 21. 7; 1 Kings 12. 16. The mark of nomadic and military life was preserved in the language of the settled people. VER. 5 is a collection of Deuteronomic phrases. Comp. Deut. 2. 4; 4. 9, 15; 24. 8; 4. 4, 6; 6. 5, 13; 8. 6; 4. 29; chap. 1. 7. *Love.* Comp. Matt. 22. 37. It is a unique command, for no deity but Jehovah was ever represented as lovable. The remembrance of this supreme commandment is a useful corrective to the idea that Old Testament worship was mainly ceremonial. *Creave.* In this very vivid expression lies the germ of the later revelation of life through union with God; heart and soul, if distinguishable, represent perhaps the spiritual and the intellectual respectively. VER. 7. This has, of course, been narrated before, chap. 17. 5, etc., and it may be a late gloss inserted here by an editor wishing to complete documents that only mentioned Reuben and Gad (Dillmann.) But this is not necessary, as repetition is a characteristic of all old historical writing. VER. 8. *Return.* etc. The LXX. makes this historic, "And they returned." If this is original, ver. 9 begins a new document. VER. 9. *Shiloh.* Now the holy place instead of Gilgal. Chap. 18. 1. It retained the honor till the time of Eli, and in later times was the abode of the prophet Ahijah. 1 Kings 11. 29, etc. It lay about twenty four miles north of Jerusalem. Comp. Judg. 21. 19. For the reason of its abandonment, see Jer. 7. 12. *Gilead.* Here in the widest sense.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw a map of the tribes on the east of the Jordan, and show how they came to be assigned to the two tribes and a half. . . . Relate the story of the conquest of Canaan, and draw a map locating the tribes on the west of the Jordan, arranging them in three groups: 1) Southern—Judah, Simeon, Benjamin, Dan. 2) Central—Ephraim and Manasseh-west. 3) Northern—Issachar, Zebulun, Gad, and Asher. . . . Show the traits shown by the Israelites as soldiers of God. (See Analytical and Biblical Outline). . . . Show what the lesson teaches about the promises of God. (See Thoughts for Young People). . . . Find in this lesson how God gives to his people, 1) Rest. 2) Victory. 3) Prosperity. 4) Peace. . . . Tell the story of the altar of witness, which follows the lesson.

Will Jesus find us watching?
The child of a King.
Come, ye that love the Lord.
Am I a soldier of the cross?
One little hour.
Earnestly fighting for Jesus.
Take up the cross.
Battling for the Lord.
Soldiers who to Christ belong.
Work, for the night is coming
Keep to the right.
Strike for victory.
Stand up, stand up for Jesus.
Onward, Christian soldiers.

Blackboard.

BY J. E. PHIPPS, ESQ.



On the blackboard is a shield and a sword, representing the faithful warriors mentioned in verse 1 of the lesson. They had been—what? (All read:) "Faithful in battle." The armor is now to be laid aside, and the rewards of peace and possession promised by the Lord their God is to be given to them. God's promises never fail. Read verse 45 in concert. It is always safe to trust God, for he is worthy of supreme trust and confidence.

APPLICATION. Be faithful, work for God, and help others.

DIRECTIONS. Tie a piece of light blue chalk to a string, and describe the circle for the shield. Hold one end of the string against the board with your left hand at the center of the circle; with the right hand draw the circle. Make words in the shield with white chalk. Draw the blade of the sword with white, the handle with yellow; upper sentence red, or pink; low er sentence light yellow, or pearl gray.

Primary and Intermediate.

LESSON THOUGHT. *Love do'ights to serve.*

Make a river, and let children tell what river it was, what land lay on the further side of it [print names as they are given], and how the Israelites crossed it. Some will remember that the men of two and a half tribes went over with the others, though they did not mean to live in Canaan. Tell the story simply of their application to Moses for permission to make their home on the wilderness side of the Jordan, and the condition upon which he allowed them to do so. Make square to stand for their houses, and smaller ones for the folds in which they kept their cattle. Tell that they had pleasant homes there; their wives and children were

there, and they did not want to go across the river to live in Canaan. Excite curiosity of children as to what these men would do about leaving their comfortable homes to go into a strange country, and perhaps lose their lives in fighting to help others.



Loving Helpers. Tell story of little boy who is always ready to help. When mamma calls he is glad to leave his play if he can do something to help her. He is willing to let little sister use his toys, and to share all his good things with those who do not have much to make them happy.

Tell how happy he is when mamma or papa says to him, "Thank you, little helper." Will people who know such a boy love him? Will they like to please him? Will they feel like giving him good things? Tell how thankful the Israelites felt to these kind helpers who had fought to help them conquer Canaan, and how Joshua blessed them and gave them cattle and silver and gold to take to their home. Show that this is a picture of the way God treats those who love to help on his great work.

Selfish Hinders. Either draw or pin to the board picture of unhappy-looking child. Draw illustrative picture of a scene in the life of such a one, showing how selfishness not only hurts the selfish one, but hinders and hurts others. Tell what a selfish man would have said about going to fight in Canaan. God wants us to think about the needs of others and forget our own selfish pleasures in trying to help them. Ask which child parents are most ready to praise and reward—the selfish or the unselfish one? Teach that God loves the ready, glad helper.

Lesson Word-Pictures.

Home and rest at last! All through the valleys, on the plains, along the sunny slopes of Canaan, are the

goodly habitations of Israel. The long pilgrimage is over, the promised land is divided, and each man has his brook of milk, his hive of honey. No enemy is in arms. It is the land of plenty, the land of peace. And yet who are these men in arms standing before Joshua? They are not holiday-troops gathered for a showy parade. They are veterans from recent war. The dust of weary marches is on their garments. On their hands and faces is the mark of long exposure to the sun. Who are these men of war? They are Israel's defenders, who, leaving their inheritance on the other side, came over Jordan to help their brethren until rest should be won and the land divided. They have been steadfast help. They were on guard when Israel sped over Jordan. They patiently tramped day after day around Jericho's walls, and heard the crash of its downfall. They were a part of that furious caravan went down like a reed before which the Canaanite went down like a reed before a tornado. Steadfast in the battle or on the march by day, they have been vigilant, steadfast sentries by night. And now the campaign is all over. With songs of triumph they are going home, but they halt before their war-worn leader to receive his parting word. There they stand, those rugged, sinewy men of war. How intently they listen to Joshua! We seem to hear his very words, as he tells them how loyal to God they have been, how helpful to their brethren. Now they may go to their inheritance on the other side of Jordan, taking God with them. Joshua's hands are outstretched in blessing. They bow their heads. Another moment, they are gone. You hear the tramp of their stalwart columns. You catch the gleam of the sunshine on their spears. You follow them back over Jordan, over the plain, through the valley, winding round the mountains, burdened with the spoil and leading the flocks of their enemies. And see! There are the tents, the wives and children, the parents and neighbors of these returning veterans. O how sweet is home! Sweeter far the consciousness of service rendered others, of help given to one's brethren.

B. C. 1427.]

LESSON VIII. THE COVENANT RENEWED.

[Nov. 25.]

Josh. 24. 19-24.

[Commit to memory verses 26-28.]



19 And Josh'u-a said unto the people, Ye cannot serve the LORD: for he is a holy God: he is a jealous God; he will not forgive your transgressions nor your sins.

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

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

22 And Josh'u-a said unto the people, Ye are witnesses against yourselves that ye have chosen you, and have said, We are witnesses, and have heard.

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

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

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

26 And Josh'u-a wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak that was by the sanctuary of the LORD.

27 And Josh'u-a said unto all the people. Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

28 So Josh'u-a let the people depart, every man unto his inheritance.

General Statement.

The war of conquest has become a recollection of the past, and the children of Israel are now settled in their homes throughout the land. Joshua is now an old man, soon to ascend from the scene of his triumphs to the companionship of his great Leader in glory. But his aged eyes are not too dim to perceive the gathering dangers which shall break upon the people all too soon after his departure, and the hidden poison which taints their national life. He knows that concealed among his people are hereditary tendencies toward idol-worship, cherished in secret through all the centuries of their history, and now, from the contact of the heathen races left on the soil, soon to break

forth into open sin. He knows that the time is at hand when images shall stand upon the hills and in the groves, and when the chosen people shall renounce their vows and bow before gods of wood and stone. He knows, too, how prone is the heart of man to forget the mercies of God, and how necessary it is to keep men reminded of God's grace and power. Therefore, as his last public act, the aged general summons all Israel, through its chiefs and elders, to an assembly at Shechem, between the twin mountains, in the center of the land. Here he reviews God's dealings with his people during all their history, and calls upon them to renew their vows of fidelity in God's service. He calls

upon them to put away the idols which many have served in secret, and receives from the whole nation a pledge of faithfulness. As a token and memorial of the covenant, he plants a monumental stone under the ancient tree where Abraham had built his first altar on entering the land, and where Jacob had renewed the

covenant long afterward. At that sacred place the venerable chieftain lays down the authority which he had received from Moses, a generation before. Followed by the love of the people, he returns to his own home on the hills of Ephraim, there to remain until called to the godly fellowship above.

Explanatory and Practical Notes.

Verse 19. And Joshua said. In answer to the protestations of the people that they would not forsake the worship of God for idols. **We cannot serve the Lord.** His aim is not to discourage the people, but to awaken their strongest will, by showing them the difficulties of God's service. His words were not to be taken literally, for if it were impossible to serve God, then why is the Bible full of injunctions to God's service? He meant simply "it is not easy to serve God; nor is his service to be undertaken without serious thought." **He is a holy God.** A Being who is so utterly without evil or wrong in his nature that he cannot endure sin in others. "He cannot look upon sin with the least degree of allowance." **A jealous God.** Every-where the Scriptures represent the relation between God and his people as that of marriage, with the strongest obligation to constancy. God will have no rival in a human heart which has been pledged to him and is his by right. **He will not forgive your transgressions.** Rather, **will not tolerate** or "overlook." God is no Buddha, living in an unconscious existence; he no Jupiter, absorbed in his own pleasures and regardless of the world which he has made. He watches over men, takes an interest in their conduct, and feels every act of iniquity as a blow at himself. His whole nature is at war with wrong doing. (1) *We should try to be as holy as God.* (2) *We need mercy and not justice from God.*

20. If ye forsake the Lord. What folly to forsake the living God for lifeless idols! (3) *Yet there are multitudes who commit their idols now. Serve strange gods.* Hebrew, "gods of the stranger or foreigner;" the idols worshiped by other nations. There is in the human heart a longing for some visible object of worship. It is seen not only in heathen countries, but also in lands professedly Christian, as may be witnessed in the Romanist churches. In the ancient world, Israel was the only people worshiping the one invisible, spiritual God. Surrounded by idolaters, the Israelites were prone to fall into their sins, from the conquest to the captivity. (4) *See in this the power of evil associations. Then he will turn.* He is no Buddha, whose character never changes; he is ever the same in hate of sin and love of righteousness; therefore when man turns from righteousness to sin God must turn from gentleness to severity. **Consume you.** The twelve tribes turned from God, in the centuries after Joshua, and God turned against them and destroyed them, so that they utterly passed away. Judah, the one remaining tribe, turned from God, though not entirely; and God carried it into captivity, where the godless element was lost, and the godly was purified; and then the people were brought back to their own land. **After that he hath done you good.** Notwithstanding all his past mercies, God will punish those who reject him. (5) *It is dangerous to tamper with religious privileges.*

21. The people said. They spoke sincerely, but they did not know their own weakness of character, and how soon they would break their own pledges. **Nay, but we will serve the Lord.** They declared their purpose, in the face of all the difficulties. Their resolution was good, but their fulfillment was only for a time.

22. Ye are witnesses against yourselves. He reminds them that their promise will stand on record as a testimony against them if they should prove unfaithful. (6) *Every broken vow will come up in judgment against us.*

23. Put away . . . the strange gods. Through all the years of the wandering and the conquest idolatry was maintained in secret. Once, indeed, it rose to power

when the golden calf was erected; and though put down relentlessly, its elements were still in existence. Now that peace and rest had come, especially in a land full of idolatrous reminiscences and with many of its leathern tribes still remaining, there was danger of the idolatry worship arising in new strength. With idolatry was ever the most gross corruption of morals, for it cultivated immorality under the name of religion. Hence the first work of every reformer, from Gideon to Josiah, was to purge the land of its idols and their worship. **Incline your heart unto the Lord.** The heart, rather than the mind, is the seat of religion. People will worship the God whom they love, whether Jehovah or Baal, or pleasure or appetite.

24. And the people said. For the third time the vow was declared. See verses 16 and 21. **The Lord our God.** "Jehovah our God." Jehovah was the personal name by which God made himself known to the Israelites. **His voice will we obey.** There is no service of God unless it be shown by obedience, and no fellowship with Christ which does not submit to his will. (7) *Our faith in God will be shown by our obedience to God's commands.*

25. Made a covenant. Literally, "cut a covenant;" an expression referring to the sacrifices which were offered. Probably it was a burnt-offering, which represented consecration to God, followed by peace-offerings to show fellowship with God. **Statute and an ordinance.** The covenant was framed into a law, which required the worship of God from all the people. **In Shechem.** In the center of the land, between the mountains Ebal and Gerizim, in the tribe of Ephraim.

26. Joshua wrote these words. This may refer only to the account here given of the meeting at Shechem; but it would seem to point to Joshua as the author of the book that bears his name. It may have been written under his direction, and thus received his sanction. In the book of the law, which we added this record to the manuscripts containing the law, which were kept in the tabernacle. **Took a great stone.** So Jacob erected a memorial stone to mark the place of his heavenly vision (Gen. 28, 18); so he erected a pillar on his return from Padan-aram (Gen. 31, 44-46); so Joshua had set up stones in remembrance of the passage of the Jordan, Josh. 4, 3. **Under an oak.** Rev. Ver., "under the oak;" probably the very one, then standing, under which Abraham and Jacob had worshiped God. In Gen. 12, 6, the words "plain of Moreh" should read "oak of Moreh," and in Gen. 35, 4, the same place is referred to. Here Abraham built his first altar in the land, and here Jacob renewed the covenant; so that it was on ground already historic and hallowed that this meeting was held. **By the sanctuary.** It may be that the ark had been brought from its resting-place at Shiloh for this meeting; or more probably that the ground where Abraham and Jacob had built altars was regarded as holy. There may have been a sacred place set apart for worship under the oak from earlier ages.

27. This stone shall be a witness. For it would stand as a token and memorial of the service that there took place. **It hath heard.** A figurative reference which all the people would understand. So the prophets say, "Hear, O heavens, and give ear, O earth. Let us deny your God." By renouncing his service the Israelites would deny the God with whom they had ratified the covenant.

28. Joshua let the people depart. This was the last act of Joshua's public life, and from it he retired to his home at Timnath-serah, where some think his sepulcher has recently been identified.

HOME READINGS.

- M. The covenant renewed. Josh. 24, 14-21.
 N. The covenant renewed. Josh. 24, 22-28.
 W. The occasion of the renewal. Josh. 24, 1-11.
 Th. Joshua's warning. Josh. 23, 8-16.
 F. Covenant renewed by Samuel. 1 Sam. 12, 14-23.

- S. Elijah's challenge. 1 Kings 18, 17-24.
 S. The first choice. Matt. 6, 24-33.

GOLDEN TEXT.

The Lord our God will we serve, and his voice will we obey. Josh. 24, 24.

LESSON HYMNS.

No. 23, Dominion Hymnal.

I will sing of my Redeemer,
And his wondrous love to me.

No. 26, Dominion Hymnal.

Jesus keep me near the Cross,
There a precious fountain.

No. 63, Dominion Hymnal.

My Jesus, I love thee, I know thou art mine;
For thee all the pleasures of sin I resign.

TIME.—147 B. C.

PLACE.—Shechem.

DOCTRINAL SUGGESTION.—The covenant.

QUESTIONS FOR SENIOR STUDENTS.

1. The Choice.

What expression of the people caused Joshua to speak as in ver. 19? See vers. 10-18.

Is it true that men cannot serve God because he is holy?

What is there in the very nature of idolatry that is debasing?

Is there any suggestion in these verses that God is close at hand, watching his people?

What other Scripture teachings substantiate this thought? Prov. 15. 3; Zech. 4. 10.

What was the second response of the people to Joshua?

How many times were the warning and the promise repeated?

Why was Joshua so anxious to make this choice impressive?

2. The Record.

What further means did he take to make the choice binding and memorable?

Whose example was he following in what he now did? Exod. 24.

Where was it that all this occurred?

What traces of the beginnings of our Bible can be found here?

What does ver. 27 mean? It says the stone heard: is that true?

What had he once before told them was the value of a pillar of stone? Josh. 4. 21-24.

What was the one sin that Joshua seemed to dread for his people?

Practical Teachings.

Learn this: for the deliberate, willful sinner there is no forgiveness.

Learn this: for the broken-hearted, contrite sinner there is plenteous mercy.

Notice the value of a pledge, ver. 27. It was to be a help to keep them from denying God.

God had done great things for them. He has done greater things for us.

They had a fragment of a Bible. We have the whole.

They promised freely to obey all hearing one word from Joshua. You have had preaching and teaching all your life, and have never promised. Will you not promise now?

Hints for Home Study.

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

2. As a preparation for study read the whole 24th chap. of Joshua.

3. Find all the allusions to "strange gods" in connection with the early history of Israel and their ancestors. Dent. 32. 17; Josh. 23. 14; Gen. 35. 2; Psa. 103. 37.

4. Write a brief story of Joshua's life.

5. Give fifteen minutes each day of the week to the study of this lesson.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Choice.

What service did Joshua pronounce impossible?

What did he say of God's character?

What did he say about the people's sins?

What penalty did he pronounce on such as forsook the Lord?

What reply did the people make?

Whom did Joshua summon as witnesses to the people's choice?

What prohibition did he require?

What devotion did he demand?

What was the response of the people? (Golden Text.)

Between whom is each one of us called to choose?

Matt. 6. 24.

2. The Record.

What covenant was that day made?

Where was the covenant made?

Where was the record of the covenant written?

What monument was set up?

What did Joshua say about the stone of witness?

Where then did they go?

Have you entered into covenant to serve God?

Have you been faithful to the record?

Teachings of the Lesson.

Where does this lesson teach us—

1. That God demands our service?

2. That God demands our entire service?

3. That God demands a holy service?

Hints for Home Study.

Learn who was made king near the pillar of the covenant in Shechem, and when this event occurred.

Find other instances in the Scriptures of a stone witness being set up.

QUESTIONS FOR YOUNGER SCHOLARS.

What had Joshua now become? An old man.

Where did he appoint a great meeting? At Shechem.

Of what did he remind the Israelites? Of the way the Lord had led them.

To whom did he give the glory for their successes? To the great God.

What did he ask the people? If they would serve the Lord or idols.

What was their reply? "We will serve the Lord."

What reason did they give for this? "For he is our God."

What did Joshua fear? That they would forsake God.

What did he tell them? That God is a jealous God.

What did he ask them to do? To put away strange gods.

What did he make with them that day? A covenant, or agreement.

Where did he write their promise? In the book of God's law.

What did he set up as a reminder of the covenant? A great stone.

What took place soon after? Joshua died.

How should we regard a promise? As a very solemn thing.

Have we ever made a promise to God?

Words with Little People.

Have you ever made a promise to the Lord?

Do you really think he heard it?

Does he know whether you have kept it?

Which is easier, to make a promise or to keep it?

Can you say, "I will pay my vows unto the Lord?"

THE LESSON CATECHISM.

[For the entire school.]

1. What was Joshua's last service with his people? Making a covenant with God.

2. What did he promise for himself and his house? "We will serve the Lord."

3. What did the people promise? "The Lord our God will we," etc.

4. How did Joshua help them to remember the scene? He wrote the words in a book.

5. What was his last recorded official act? Erecting a stone of witness.

6. What was the purpose of it? That they might not deny God.

CATECHISM QUESTION.

8. What is this sinfulness commonly called?

Original sin: being that from which all actual transgressions proceed.

1. What is the misery of the state into which man fell?

All mankind, being born in sin, and following the desires of their own hearts, are liable to the miseries of this life, to bodily death, and to the pains of hell hereafter.

Ephesians ii. 3; Galatians iii. 10; Romans vi. 23.

ANALYTICAL AND BIBLICAL OUTLINE.

The Covenant with God.

I. GOD'S CHARACTER.

1. **Holy.** "A holy God." v. 19.
"Holy, holy, holy is the Lord." Isa. 6. 3.
2. **Jealous.** "A jealous God." v. 19.
"I, the Lord... a jealous God." Exod. 20. 5.
3. **Just.** "Do you hurt." v. 20.
"By no means clear the guilty." Exod. 34. 7.

II. GOD'S SERVICE.

1. **With will.** "We will serve." v. 21.
"Choose you this day." Josh. 24. 15.
2. **With heart.** "Incline your heart." v. 23.
"My son, give me thine heart." Prov. 23. 26.
3. **With deed.** "Will we obey." v. 24.
"He will keep my words." John 14. 23.

III. GOD'S COVENANT.

1. **Confessed.** "The people said." v. 24.
"Confess with thy mouth." Rom. 10. 9.
2. **Written.** "Wrote these words." v. 25.
"All scripture... by inspiration." 2 Tim. 3. 16.
3. **Witnessed.** "Behold, this stone." v. 27.
"Given us the earnest of the Spirit." 2 Cor. 1. 22.

THOUGHTS FOR YOUNG PEOPLE.

The Service of God.

1. God's service is a serious and important matter. It is not to be undertaken carelessly. We should think before we promise to serve God. v. 19.
2. God's service requires perseverance to the end. God will not accept a heart which is speedily taken away from his cause to that of sin. v. 20.
3. God's service requires a strong and determined will. We must make a solemn and deliberate choice, if we would belong to God. v. 21, 22.
4. God's service must be whole-hearted. We cannot leave idols in the heart that is given to God. God accepts the whole heart or none. v. 23.
5. God's service does not mean the following of our own will, but of God's. If we serve God we must obey him. v. 24.
6. God's service is a covenant service; one with a pledge made in presence of witnesses. Let us make our vows before the altars of the Church, and before its members as witnesses. vs. 25-28.

English Teacher's Notes.

In the story of the assembly at Shechem, which forms the subject of our lesson to-day, there are two things which appear strange and contradictory.

At the "sanctuary of the Lord" at Shechem, where Abraham had first raised an altar in the land which God had shown him (Gen. 12. 6), and where the first altar had been raised by his descendants under Joshua (Deut. 11. 29, 30; Josh. 8. 30, 39), the representatives of the tribes had assembled at the call of Joshua, and here they are called upon to make a solemn choice, whether they will serve the Lord or not. They enter into a distinct covenant to serve and obey Jehovah, and a memorial stone is set up to bear witness of what they had done.

Now, considering that it was as the people of God that the Israelites had crossed the Jordan and entered Canaan, that it was as his people that the victory had been given them, and that as his people

the land had been divided among them for an inheritance, we might have concluded that this fresh choice and covenant would be quite unnecessary. But Joshua knew that it was not so. They had enjoyed the advantages and privileges which the promise of God to their forefathers (Deut. 7. 8) insured them; but they had not purged themselves of the remnants of idolatry. Chap. 23. 17. And now that, as a victorious people, they were settled into the conquered land, from which the heathen had not been altogether expelled, it was needful that they should be urged to make a distinct choice and resolution to serve the Lord only.

Here is a lesson for the children of professing Christians who are in the enjoyment of outward religious privileges. Prayer is perhaps a daily exercise with them; the Bible is familiar; the songs of Zion are on their lips; their lot seems cast among the people of God. But all this makes it doubly their duty to come to a deliberate resolution and register themselves truly and unreservedly as servants of God.

Such a free and deliberate choice the Israelites seemed quite ready to make. Without hesitation they had answered Joshua that they would serve the Lord. And now comes the second thing which looks so contradictory.

What does Joshua say in response? He holds out to them in the strongest light the difficulty and dangers of the course they have announced their resolution to take—the course he had just before been urging upon them. He goes so far as to tell them that they can never accomplish it: "Ye cannot serve the Lord; for he is a holy God; he is a jealous God; he will not forgive your transgressions nor your sins... If ye forsake the Lord... then he will turn and do you hurt," etc.

Now why is this? Why does he first urge and then discourage—first point out a way, which he is going to take himself, and then tell them it is wholly impracticable? Look at those two vessels about to leave port on a long voyage. The breeze is fair, the day is favorable; there is business to be done, and profit to be made. But while one of these vessels looses anchor and goes forth, the other is stopped—not allowed to proceed. Why? There is something wrong about her. She could never make the voyage in safety. Either she is too heavily laden or she is unseaworthy, and to allow her to proceed would be to insure the loss, not only of the cargo she carries, but of the lives of those who man her.

It was for just such a reason that Joshua bade the Israelites stop. They were heavily weighted. They were going to start, carrying with them hidden household idolatries and the many desires and lusts of a divided heart. Ver. 23. And they were totally unfit to embark on such a course as he had set before them. They were proposing to enter upon it in their own strength. Joshua knew how quickly such a frail vessel must succumb to the first storm and make miserable shipwreck. And therefore the solemn warning given beforehand. This was

the only way to induce them to cast away their sinful weights and arm themselves with the divine strength which could carry them safely through all difficulties.

Was he successful? In one particular we may suppose so, as without a definite putting away of the "strange gods" among them Joshua could hardly have concluded and written down the covenant. The rest, the attitude of the heart, he had to leave to their own conscience; but his strong misgivings upon the subject are proved by the terms in which he spoke of the transaction: "Behold, this stone . . . shall be a witness unto you, lest ye deny your God." And we read in the Book of Judges how too surely these misgivings were fulfilled.

To take up the words of our Golden Text and make choice of God's service in mere human strength, with sin yet unpurged and unrenounced, is a dangerous experiment, and can only end in utter collapse. God is "a holy God." Our own righteousness can never come up to his requirements. He will not forgive our transgressions nor our sins unless as guilty sinners we trust alone in the atoning sacrifice he has provided. He cannot be served with a divided heart: "Ye cannot serve God and mammon." The warning of Joshua against failure is not stronger than that of our Lord himself when he tells us: "Whoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14. 33.

The Lesson Council.

Question 18. *What were the "strange gods" worshipped by the Israelites?*

Foreign gods—the gods of nations other than Israel. They were conceived of strictly as national gods, who shared the world between them, but respectively had power and the right to exact worship only where the service of the particular divinity in question was, as an historical fact, established. The imposition of such service on a new region or people was demanded only when conquest had made good the claim of the divinity to that country. Unconquered Israel was accorded the right to its own national religion by the judgment of all men; and the cardinal doctrine of that religion was that there is but one God, and that all other gods are mere idols—vanities—to worship which is treasonable folly.—*Rev. George Miller.*

For an interesting summary and account of these personifications of the various powers and phenomena of nature, worshipped with cruel and licentious rites, I would recommend a careful study of the fine lines of Milton's *Paradise Lost*, Book 1, 360-520.—*J. E. Hanauer, Jerusalem.*

The "host of heaven," the stars; Baal, the sun; Baal-peor, a god of the Moabites (Num. 25. 1-9); Baal-berith (Judg. 8. 33); Baal-zebub, who was supposed to protect against knots (2 Kings 1. 2); Bel, probably the Indian Hercules; Astarte, the moon (Jer. 7. 18; 44. 17-19); Molech; the planets, especially Saturn (2 Kings 23. 10); Chim, or Saturn, who like Molech was worshipped by offering human sacrifices; teraphim, household gods (Gen. 31. 19; 2 Kings 23. 24); Dagon, the fish-

god of the Philistines (Judg. 16. 23-30); Shedim, translated (Deut. 32. 17; Psa. 106. 37) "devils," were evil spirits; Gad, the goddess of fortune; Meni, "fate" (Isa. 65. 11), and others.—*Rev. C. R. Barnes.*

A comparison of verses 2, 14, 15, 20, 24, of Josh. 24, indicates that the "strange gods" are the "teraphim." These were household deities whose images were kept in the home as objects of worship and as oracles. The devotion to them was first learned in Chaldea—that is, "beyond the flood"—the Euphrates; it evidently continued during the Egyptian bondages (verse 14), and was a secret share to the faith of the people for many centuries. Gen. 31. 19, 34; 35. 2, 4; Judg. 17. 5; 18. 18, 20; 1 Sam. 19. 13; 2 Kings 23. 24. Even the later prophets are heard denouncing such worship. Ezek. 20. 7, 8; Hos. 3. 4. Doubtless, however, the "strange gods" signified, also, in a more general way, Israel's proneness to every possible form of idolatry.—*Rev. F. M. North.*

19. *Why did idolatry retain so strong a hold upon the Israelites?*

I. It was congenial to their modes of thought and their state of culture. 1. The Hebrew mind was prone to think in concrete forms. It instinctively provided a body for every conception, clothing God himself with human attributes. A religion of symbols and significant ceremonies was eminently adapted to impress such a mind. 2. Materialism and superstition always impress unintellectual people more readily than does the lofty spirituality of true religion. Centuries of training were required to convince the Israelites of the absolute superiority of the latter. II. Conditions favored its persistence. 1. The country was dotted over with the sacred places of its earlier inhabitants, many of which retained their names and thereby preserved their reputation of sanctity. 2. Many Canaanites remained in the land. 3. Israel was surrounded with heathen nations and exposed to their influence. 4. Polygamy was practiced by the court, introducing not only heathen wives but also their religion, and making the latter fashionable. The aristocracy was debauched and the education of princes perverted. In the later period the ruling classes often became fanatical persecutors of the Jehovah religion, as a consequence.—*Rev. George Miller.*

1. Because of the natural inclination of mankind to have some tangible object of worship. 2. Because of the want of a centralized seat of government and worship and the frequent forgetfulness of the necessity of a union between Church and State. 3. Because of the influence exerted by heathen connections. 4. Because Israel forgot God's mercies in times past.—*J. E. Hanauer, Jerusalem.*

They were surrounded by idolatrous nations, and often conquered by them. Their rulers frequently married among foreign royal families, and these strange wives brought with them their worship of idols. They seem, also, to have blended in a strange manner a theoretical belief in the true god with the external reverence for the idols of surrounding nations.

Idolatry was no more attractive to the Israelites than to other nations. There is a natural drift toward idol worship because men symbolize the unseen deity and the symbol easily supplants the substance. Idolatry was in Israel's pre-Abrahamic traditions. They had felt its subtle sway and seen its magnificent ceremonial in Egypt. Every nation about them, both strong and weak, practiced it. It smoldered constantly, and often flamed out in the religious habits of the Canaanites,

who so constantly affected the thought and faith of their conquerors. In Israel's struggle against idolatry we can find nothing surer than the sweeping trend of humanity itself away from the invisible God, who is a Spirit, and who "must be worshiped in spirit and in truth."—*Rev. F. M. North.*

Cambridge Notes.

Josh. 24. 19-28.

Joshua's farewell discourses have the same purpose and scope as those of Moses reproduced in the Book of Deuteronomy. Ominous traces of idolatry have already appeared (ver. 23), and the aged hero, foreseeing the evil effects of rest and ease, will reiterate his solemn warning before he dies. The LXX. gives Shiloh as the scene, but the superiority of our text is obvious. The tabernacle itself had less significance for such an occasion than the sight of the blessings and curses of the law inscribed on Gerizim and Ebal. The resolution of the people was perfectly sincere, but their unthinking self-confidence reminds us painfully of the apostle's protestations when a greater Joshua warned him of his impending fall. Such impulsive vows clearly did not satisfy the noble old leader's prophetic insight. Only a faith which looked beyond the troubled times that were coming could cheer his last days. He retired to his inheritance (chap. 19. 50)—which, with characteristic humility, he had not claimed till the very end of the allotment—and there he soon died, one hundred and ten years old. No single successor was appointed, and the people seem to have been ruled by the high-priest and the elders of the tribes. **VER. 19.** *Canon.* Because they always tended to serve other gods as well. See introductory note for July 8. *Holy.* Here and in a few other passages the adjective follows the plural form of the word *Elohim* (God), probably only by an idiosyncrasy of style. The plural *Elohim* may perhaps represent a union of attributes; it certainly does not evidence an antecedent polytheism. *Jehovah God.* Comp. Deut. 5. 9; 6. 15, etc. The divine name is here *EY*, quite distinct from *Elohim*, and rigidly singular. The epithet reminds us once more how God designed marriage to be a parable of the relations between himself and his people. The first and the seventh commandments are intended to protect the same divine ideal. See note on Matt. 22. 2. *Forgive.* This clause is continuous with verse 20 *Transgression.* See Exod. 34. 7. note. **VER. 20.** The moral of the Book of Judges is that chastisement is co-extensive with impenitence. *After.* Herein lay the sting of the punishment. **VER. 22.** Comp. chap. 22. 34. The people try to burn their bridges behind them as they flee from idolatry. *And they.* The reply is omitted by the LXX., perhaps rightly. **VER. 25.** *Covenant.* Between them and Jehovah. Comp. Deut. 29. 1. *Statute.* Comp. Exod. 15. 25. The covenant was solemnly proclaimed, consented to, and recorded. **VER. 26.** The first clause is assigned on internal evidence to the reviser, but this does not affect its truth. We have only to remember that the "book of the law" received some alterations in form before being incorporated in our Hexateuch. *These words.* That is, 23. 24. *Oak.* (erebthi). See Gen. 12. 6; 33. 20; 35. 4; Deut. 11. 30; Judg. 9. 37. The place had thus been long a sanctuary. **VER. 27.** For similar "stones of witness," compare Gen. 28. 18; 31. 44; Exod. 24. 4; 1 Sam. 8. 12, etc. *It hath heard.* Nature listens, though man be deaf. *Deny.* Literally, "lie concerning." The stone was to remind them of the words of the covenant whenever they should falsify and repudiate them.

Hebrew Methods.

Hint for the Teachers' Meeting and the Class.

Open with a word-picture of the assembly at Shechem; twin mountains (what are their names?) people, warriors, elders, aged chieftain leaning on his staff; oak of Abraham, with moss-grown remains of his altar; stone of remembrance, etc.... What was the purpose of this meeting? When held? By whom called? Where? Who attended? What took place? etc.... An analysis of the lesson is given in the Analytical and Biblical Outline: 1. God, vers. 19, 20. 2. God's service, vers. 21-24. 3. God's covenant, vers. 24-28.... A line of teaching on the lesson is found in the Thoughts for Young People. "The service of God." Show what is taught in these verses about this subject.... Perhaps a good illustration for this lesson may be found in the circumstances of Washington's farewell address to the American people. This was the farewell address of the great general who had led the Israelites to freedom and victory.

Praise the Rock of our salvation.
Holy, holy, holy.
The cleansing wave.
O come at once to Jesus.
Come, said Jesus' sacred voice.
Just as I am, O Lord.
Who'll be the next?
To Jesus I will go.
Take me as I am.
More love to thee.
O happy day.
All for thee.

Blackboard.

BY J. B. PHIPPS, ESQ.



The lesson of to-day describes a covenant made by the Israelites, in which they vow to serve God. Serving God means to give your heart to him. What does the blackboard say? "Our God has no partnership with evil." He is a zealous God, just and holy! He hates sin. You cannot please him with part of your heart for him and the balance of it for sin. It must be—what?

ALL, OR NONE!

ALL OF SOME OF NONE OF WHICH SHALL IT BE? NONE FOR SOME FOR ALL FOR SELF IN THIS HEART OF MINE. CHRIST

Primary and Intermediate.

LESSON THOUGHT. *Choosing God.*

To be taught: 1. That God wants our whole heart. 2. That we have each to make our choice between God and Satan. 3. That Jesus is the "witness" that God has chosen us.

1. Print "Holy." What name can I print after this? Show that no man would dare put this word before his name, and there is but one Name to which this term can be applied. Make heart, and print "Whole" above it. Tell that when Joshua was an old man he called the people together and talked to them about God and his goodness, and told them how much they owed to him for all the way he had taken care of them. Tell that the heathen in Canaan had worshiped idols, and very often the Israelites would find some of these idols in their fields or in their gardens. God told Joshua that these idols must be burned, even if they were made of gold or silver, and were very beautiful, because God hates idols of any kind. Joshua was afraid that when he was gone the people would forget and put these idols in their homes and learn to worship them. So he told them that if they wanted the favor of God they must serve him with their whole hearts.

2. Print "Choose" between the words "Holy God" and "Idols." Joshua told the people they must choose that day. He could not choose for them. He knew that some of them had already begun to take the pretty images they found into their houses, and he knew that they were in danger of learning to love these idols. It is never safe to have any thing that God warns us against. Teach that children have to choose between good and evil every day. No one can choose for them. But Jesus is ready to help them to make the right choice.



3. Joshua wrote in a large book the promise which the people made to serve God. Then he set up a great stone under an oak-tree, and told them that this should be a "witness" to what they had said. When they looked at the stone it would remind them of the promise they had made.

God has made a promise to save us. The cross is the "witness" to his truth in keeping his promises. When we look at the cross it reminds us of Jesus, who gave his life on the cross for us. God always keeps his promises. Shall we not promise to give him our hearts? Teach

"Here at the cross where flows the blood
That bought my guilty soul for God.
Thee my new Master now I call.
And consecrate to thee my all."

Lesson Word Pictures.

A Hebrew pilgrim has halted in his journey across the hot country. So grateful is the cooling shade of this great oak! What a magnificent green roof it stretches above him! There is something very interesting near it, even the sanctuary of the Lord, and there is also something interesting under the oak, but he does not see it at first. He leisurely looks around and sees a great stone under the oak. Whence that stone? he wonders. "It was not here the last time I halted under this oak. Why was it brought here?" he queries. "It is a new-comer. I must ask Nahum, who is coming this way, why the stone was put here."

Nathan can tell. This devout old Levite, who spends

so much time in the courts of the Lord and meets so many people, can certainly tell about that stone under the oak near the sanctuary.

"Yes," replies Nahum, "I can tell you all about it. Joshua, you know, is very old. He has been anxious to bind the people as closely to God as possible. He called all the people together. What a gathering it was! From over Jordan, from the south country, from homes far to the north and over toward the great sea, they came together. It was indeed a vast assembly. And then Joshua talked to them. You know how old he is, white-haired and wrinkled, but earnest as ever, and all the more anxious as he nears death to bring the people near to God. It was an affecting sight to see our venerable white-haired leader talking to the people. How plainly he spoke! Joshua never could keep his mind to himself when he thought a thing ought to be done, and he told the people they could not serve the Lord; that he was a jealous God; and he told them too what would happen if they served strange gods. They knew how faulty they have sometimes been. They were quick at answering, though, and I can hear the great shout rising up from the people. It rolled along like a big wave upon the shore of the great sea: 'Nay, but we will serve the Lord.' How prompt Joshua was to hold them to that declaration! You ought to have seen his eyes flash and his hand point. 'Ye are witnesses,' he said. Then rolled another huge wave of sound as the people answered, 'We are witnesses.' They were as excited in their answer as he was quick to question. And this transaction, this covenant, has all gone down in the book of the Lord. It was a touching sight to see the old leader, white-haired, bending over the book and writing. Then he wanted a witness as well as a record. And what would it be? A man? The man would die. We saw Joshua looking curiously about him. A great stone was near him. He went to it. He laid his hand upon it. That, he said, should be the witness. That will outlast any witness of flesh. The stone was brought here and placed under this oak. It is the very stone you now lean against.

"How the people flocked about this tree and pressed up to the stone, and some even, I fancy, wanted to take away a bit of it. If they will only heed it! Finally, they all went away to their homes. So that is the history of the setting up of the stone of witness, O pilgrim. You and I must heed it."

The pilgrim looked at the stone curiously, lingered under the oak through the heat of the day, and then turned away to—forget what he had seen?

LESSONS FOR DECEMBER, 1888.

- Dec. 2. I-rael Under Judges. Judg. 2. 11-23.
Dec. 9. Gideon's Army. Judg. 7. 1-8.
Dec. 16. Death of Samson. Judg. 16. 21-31.
Dec. 23. Ruth's Choice. Ruth 1. 16-22.
Dec. 30. Fourth Quarterly Review.

Thoughts for the Quiet Hour.

— THERE may be very much unconscious blessing apart from sensible light and joy. The visible, light-bearing rays of the spectrum are not the whole beam. It is not they which make the plant grow; it is the dark rays, with their mysterious, unseen vibrations, that bring heat and chemical power.—*Havergal.*

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