

# SUNDAY SCHOOL BANNER

FOR  
TEACHERS  
AND  
YOUNG PEOPLE.

VOL. 8.]

JANUARY, 1875.

[No. 1.

## TABLE OF CONTENTS.

	PAGE		PAGE
New Year's Hymn.....	1	I in Thee and Thou in Me .....	8
Last Year's Work .....	1	The Coming Year .....	9
Blind Nelly, the little Missionary .....	3	The New Lessons .....	10
A New Year's Prayer .....	5	SUNDAY SCHOOL WORK.....	10
A Mother's Memory of a Golden Text ...	5	SCRIPTURE LESSONS .....	11
That Awful Bell.....	6	BIBLICAL LESSON LEAVES .....	26
"Pure Milk" .....	7	MUSIC .....	32
Infant Class Organization .....	7		

## THE SUNDAY-SCHOOL BANNER

IS designed to afford aid to Sunday-School Teachers and Heads of Families in the religious training of the young, and to excite throughout the country a deeper interest in Sunday-School work.

Published Monthly, 32 pages, at the low rate of **SEVENTY-FIVE CENTS PER ANNUM**, invariably in advance, free of Postage. Single copies, ten cents.

Address Rev. S. ROSE, Methodist Book-Room, Toronto.

**TORONTO:**

PRINTED AND PUBLISHED BY SAMUEL ROSE.

80 KING STREET EAST.

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

VOLUME VIII.]

JANUARY, 1875.

[No. 1.

## New Year's Hymn.

BY THE REV. B. J. HOLMES, M.A.

FASTER and ever faster,  
Year rolls after year,  
And the Lord and Master  
Shortly will appear.  
"Go ye out to meet Him;"  
Soon the cry will ring,  
Oh! that we may greet Him,  
And His triumphs sing!  
Onward, resting never,  
Be the journey trod;  
Upward, homeward, ever  
Nearer to our God.

Onward, as the river  
Flows by town and tree,  
Hasting to deliver  
Tribute to the sea;  
So, our mission knowing,  
We would ever press,  
Good to all bestowing,  
Living but to bless.  
Onward, &c.

Upward, as the eagle  
Wings his daring flight,  
Borne on pinions regal,  
Soaring into light;  
So, by faith's direction,  
We would ever move,  
Setting our affection  
On the things above.  
Onward, &c.

Homeward, as the weary  
Turn at set of sun  
To the fireside cheery,  
Glad their work is done;  
So, when death's shades gather,  
We would joyful come  
To our gracious Father,  
And our heavenly home.  
Onward, &c.

Though the way be longer,  
Darker than we know,  
Christ is still the stronger,  
And He'll bring us through;  
Who in Beth'lem's manger  
Once for sinners lay,  
Will preserve from danger,  
And He's near to-day.  
Onward, &c.

## Last Year's Work.

A TEACHER'S SOLILOQUY AND PRAYER  
AT THE BEGINNING OF A YEAR.

BY REV. C. CLEMANCE, B.A. (NOTTINGHAM.)

ANOTHER year is gone! Fifty-two more  
Sabbaths have seen some hours spent in  
the Sabbath-school, with my class gathered  
round me. I seem to see the faces of the  
young immortals now, as their changing  
aspects tell the action of the truth upon  
their natures. Now the story of a Sa-  
viour's love causes the tear to trickle  
down the cheek, and now the solemnities  
of life, as they stand up vividly in thought,

14,386

4/2/1902

impress an unwonted earnestness on the countenance. And how much has there been at work within, of which I knew nothing. Here, the resolve has almost been formed, "I will be a Christian;" and there, a new temptation of the Evil One has proved but too successful in calling forth the response, "Not yet." Some of my class, in spite of all obstacles, decided for God last year. For them, and for me because of them, it was a happy year, for which I thank God, and take courage. Some have left my class, and have gone out into the "wide, wide world;" others have come in, and are giving me a mingling of anxiety and hope. Some now seem to be very thoughtful, and very deeply impressed. There are others whom nothing seems to move. They go and come, they come and go, as far as I see, just the same as ever. And yet they are not the same. They cannot be. Not one of the class has been stationary, in a spiritual sense, for a single day. All of them are moving on heavenward or hellward! Great God, the thought almost overpowers me! Then, too, I have been moving on. My work has been according to my own spiritual state. *It has never risen above myself.* And now, for good or ill, the year's work is finished. It cannot be recalled. It is "gone before me." It will be reproduced at the morning of the resurrection. Surely it behoves me at this point of time to examine myself. Have I taught Christ fully, so that it is entirely the fault of my class if they do not clearly understand the Gospel? Has my manner in the class been as kind, as gentle, as earnest, as it ought to have been? Has there been so much spirituality that all my scholars could tell that I "had been with Jesus?" Have I spoken privately to every one, and warned them to flee from the wrath to come? Have I pleaded as if I could be willing to die, if it would but lead them to turn to Jesus? Have I prayed with them, and for them, alone, and for each severally? Have I lived near to God myself? Has my example been such as to add new force to the lesson of the week? Have I been to each of my class the Friend, Helper, and Guide, as well as the Teacher? In a word, Have I been all that a teacher

should be? These questions probe me. I must confess I have fallen short, yea, very far short of what I should have been. Perhaps I have not by any external impropriety brought positive disgrace upon the holy Name I teach; but even if that be so, there has been sad deficiency in the spirit and power of my work. The shortcomings appal me more than the transgressions! I have *not* been earnest enough. I have *not* been faithful enough. I have *not* been prayerful enough. And when I read our Saviour's words, that the burden of His complaint at the last day will be, "*Ye did it not*"—oh, how seriously defective must my life work appear to His all-seeing eye! And yet God knows I love the work. It is my heart's joy. While, therefore, I look up to Him, that out of the aboundings of His grace He may cancel all my guilt, I desire now to re-offer myself to Him, and to renew my vows to Him. But above all, must the aim be more directly and more intensely towards the conversion of my scholars. The plenteous Baptism of the Holy Ghost is what I and they most need! This will be an "armour of light." Filled with the Spirit, they will be well shielded against the mummery of Ritualism on the one hand, and against the chills of the doubter on the other. This, then, must be my aim for this year. *To secure the conversion of every scholar in the class.* With this in view I will, by God's help, work harder than I have ever done. I will prepare my lessons more thoroughly than ever; I will visit the houses of the scholars more, and seek to win the parents for God. I will pray more. I will be more to my scholars than I have been in times past. I will look out for conversions in my class, and try to foster each impression, and to nurture every right and kindly feeling in them. Already I think I see a cloud in the sky, though as yet "no bigger than a man's hand." Oh, for more faith in God! Great God! I now throw myself penitently and prayerfully upon Thee! In Christ I would come and plead with Thee. Pardon the defects and sins of my work. Accept and bless what has been right. Now re-inspire me, at this opening year, with the Holy Ghost and with power. Bless my class. Bring them

all to Thee. May this year be very fruitful in blessings, more so than all past years. Gather the little ones in our schools into Thy fold. Look on their youth, and guard them from the perils of opening life. On the young men and women look with gracious love and care, and may past years of teaching and training issue in full decision for Christ. Thou art reviving thy work in many schools. Oh, revive it in ours! In my class, too, O God, let Thy Spirit graciously work. And fit me for receiving the blessing I have implored. Now I consecrate myself afresh to thee, body, soul, and spirit, to be more, and do more for Thee than ever. Lord, accept the surrender I now make of myself to Thee! Be with me through this year; and if, as it rolls on, I and my scholars should be parted by the stream of death, may we rejoin each other on the opposite shore!



### Blind Nelly, the little Missionary.

#### PART I.

I was sitting one evening, as was my wont, by my window, which overlooked a lane, then gay with wild flowers, when I was attracted by low, sweet sounds of singing. Listening, I heard it was the singing of children, which to me is very charming, especially when it is, as it was then, sacred music which is sung. Raising my eyes towards the direction from whence the sound proceeded, I saw quite a crowd of children assembled round one who, by some means, was raised above the rest. I had been absent from this my country home for some time, and had not yet had an opportunity of knowing much of what was going on in the village, so that I could not conceive the reason of the gathering. They were not at play, nor could I tell what they were doing. All were standing, apparently listening to the words of a child little larger than themselves. For several evenings I had observed the same sort of meeting, but with fewer numbers. Being rather curious to know what was going on, I folded my work, and, taking my garden hat, strolled into the field, where a sight met my view

which will not soon pass from my memory. As I approached, the singing stopped, but in crossing the lane I had caught the words of an evening hymn. On drawing nearer, I found that each child was conning a lesson; and out of what book?—the Bible; and the figure on the mound was evidently their little teacher, for she sat while the others stood.

I think it would be difficult to picture a sweeter face than that of Nelly Day, the girl who sat on the mound. Her's was a beauty of expression, although beauty of colouring and feature was not wanting. But the mark of a mind at peace with God was there, and a look of that heavenly peace which passeth understanding, which God giveth to them who have come to Him through faith in their Redeemer, and who have found hope and joy in believing.

As I approached nearer, I was astonished that Nelly did not notice me as the others had done; but my surprise was great when she said to the girl nearest to her, "Is there not some one here, Jessie?"

I answered her myself, and on looking nearer at the earnest face of Nelly, I found that the dear child was blind!

"Do not let me interrupt you, my dear," said I. "If I judge rightly, you are teaching these your companions from memory, as your sad affliction does not allow you to read."

"Yes, madam," said Nelly; "but when my memory fails me for some chapter or verse, I have a book here—a Bible—which is used by the blind, and which I can read as well almost as I used to read before I lost my sight."

All this was said with such a sweet, modest, and happy spirit, that I was quickly convinced that this child, for she was hardly more, was yet in deed and in truth a child of God, and an inheritor of heaven.

"You were not always blind, then?" said I.

"No; my blindness was occasioned by a flash of lightning, which struck my eyes as I was coming home from school. My mother had everything done for me, but the doctors said the case was hopeless; so I am quite resigned to what God chose to send me. I have many pleasures; and

this is one, that my school-fellows are good enough to come here to me to school, as we call it, and we are very happy together."

"I have sadly interrupted your school, my dear," said I; "but if you will let me sit down by you, I will not disturb you, and shall be very pleased to hear what you have to say."

So I passed an hour with Nelly whilst she heard her companions say their Scripture lessons for the school on the morrow. When all was finished, and Nelly prepared to go home, I asked her permission to accompany her, as I was anxious to hear more of this young disciple. We reached her mother's cottage, and when I entered and she had withdrawn to some domestic duty, I sat down by her mother, and asked her to tell me all about Nelly's blindness.

"Ah, madam," said the mother, "never was parent blessed with such a child. It is nearly a year and a half since she was struck with blindness, in a storm, one day when she was returning from school. She was always a good girl, and attended her church and her school regularly; but it seems as if the Lord had blessed her affliction to her, for now she is truly a child of God. But I am afraid you will think, perhaps, she goes beyond what her years would allow, for since her blindness she has taken to going amongst the villagers who are ill or in suffering, to read to them, and do any little office of love and kindness for them that no one else would think of; and when any of them are ill, or unhappy, or the children are sick, they send for Nelly, and she reads to them and comforts them with words from the Holy Book. Sometimes she sings hymns to the children, and tells them how Jesus loves them, until the little ones look round as though they expected to see the loving Saviour of whom she speaks."

I was truly delighted at the account I received of my little blind friend, and determined in myself that she should be helped in every way to do that patient work of a child-missionary which she had, by God's help, so successfully begun. The next day I visited Nelly, with the view of hearing from her the reason which had impelled her to the work she had so zealously undertaken.

"What was your reason, my dear Nelly, for thinking that you could be useful to the Sunday-scholars, and also to the sick and suffering?" said I.

"May I unburthen all my heart to you, dear lady?" said Nelly; "for then I hope to be able to make you understand how it was that I thought I could be of service to my school-fellows and to the sick."

She drew from her pocket a list of the names of her scholars; on the other side of the paper were those of some bedridden women, and others who had, as they said, no time for reading the Bible.

"When I first lost my sight," she said, "I suffered much, but after a little time, knowing that it was my Father's hand which had sent the blow for some wise end of his own, I looked around me to think what I could do to show God my penitence for having shown angry feelings.

"One morning I had been into the village for my mother, and was crossing the green just outside the rectory, when I heard some boys who were at play using such bad words, that I seemed compelled to feel my way to where I heard their voices, and having found that I was close by them, I begged them not to use such bad words, telling them that God could hear them. The boys began to laugh, as is too often the case, when another lad, who had been standing a little apart, came up and rebuked the others, saying, 'How can you be so rude!' and then, in a soft whisper, 'Do you not know it is the little girl who was struck blind?' and 'Mother says that because of her affliction all hear what she has to say.' Those words sunk very deep into my heart; and although I am a child, I felt that, as I was blind, many of my amusements and occupations would now be lost to me, and, therefore, as the boy said my blindness made the people listen to me, I thought perhaps I might make the girls of the Sunday-school learn their lessons more correctly. I would have them with me yonder in the field, and I could say a chapter or a psalm to them, and repeat some hymns, and then God would see that I was sorry for being impatient when He chose to afflict me. So I prayed God to direct me and to help me, and one Sunday, after School, I asked the girls if they

would come to the meadow yonder and learn their lessons with me. I hope, dear lady, you don't think me presumptuous, but I felt as though I was obliged to do it."

The child had become excited whilst talking to me, and I tried to soothe her with words from the Book she loved so well.

"Remember, my dear Nelly," said I, "that the Lord loveth whom he chasteneth; so perhaps you would never have become the useful missionary you are, had it not been for your affliction; and do not forget that through much tribulation we inherit the Kingdom. Our Saviour was a man of sorrows, and acquainted with grief; yet, like as a father pitieth his children, so the Lord pitieth them that fear Him."

Nelly seemed cheered by this conversation, and I promised her that any help she might require I should be very happy to give her.



### A New Year's Prayer.

LIFE cannot rest—the unknown year before us  
Waits for the coming of our ling'ring feet;  
Nor can we know if tempests shall break o'er us,  
Or the fair glory of home sunshine greet.

Veil of the future, we ask not thy rending,  
Or prophet's power to live in scenes afar;  
At the child's cradle, with the Magi bending,  
We wait the guidance of the morning star.

In Time's great loom, life's warp and woof are  
twining,—  
Help us to weave a fabric pure and strong,  
Divinely fair, whose hues shall bear the shining  
Of heavenly light, nor change with wearing  
long.

Father, lead on! life's sands are falling slowly,  
Hold our right hands, our feet with counsel  
guide;  
We rather in these vales would wander lowly  
Than on the heights, miss Jesus from our side.

Remind us night is near, and day decreasing,  
Our labour lasts till ev'ning veils the sky:  
Help us to watch and pray with love unceasing,  
And ever on Thy heavenly arm rely.

Bless Thou our work, and send a golden harvest  
To crown the labours of the coming year;  
The field is Thine, and Thine shall be the glory,  
Grant reaper's joy to dry the sower's tear.

ISA KAR.

### A Mother's Memory of a Golden Text.

BY KATE HARRINGTON.

THE following touching little incident was published in the *Gate City*, (a daily paper in Keokuk, Iowa,) after an Institute held there by the editor of the *Sunday School Journal* in May last. We are sure that our readers will thank us for its republication.

During Dr. Vincent's recent lecture upon "Methods of Teaching in Sunday-schools," a sad, sweet memory of other years floated back to me. It had been my plan to keep two blackboards in the nursery, one for the Golden Text and central thoughts of the Sabbath lesson, the other for week-day exercises. The children took turns in printing the texts and important passages—printing that the youngest might read readily. This was done on Sabbath afternoon, after which the board was hung against the wall, where it remained before their eyes until the following Sabbath, when, after the return from school, it was erased and succeeded by the new text. It was Maymie's turn—the little fingers traced it clearly, distinctly—that Golden Text—that last precious legacy—that "Light in the Window" that was to shine out upon the utter desolation that followed.

"For now we see through a glass, darkly, but then, face to face; now I know in part; but then shall I know even as also I am known."

It hung there before me, this blessed assurance, through the weeks of suffering that followed. Sabbaths came and went, but no other text supplanted it. The end drew near. I bowed above her in an agony of woe. "Raise me up, mamma," she said. One little fluttering hand stole about my neck, the other pointed to the Golden Text, and then, with a hopeful, loving look in her eyes, she whispered, "Face to face, mamma; face to face!"

Ah, mothers! ye who have loved and lost can best understand how that dying voice hallowed this glorious promise—illuminated with a heavenly radiance the words I had, until then, indeed seen darkly.

"Face to face!" It seemed all I had left to cling to after she was gone. Through blinding tears I gazed upon the little dresses, the half-worn shoes, the playthings that seemed waiting her return, yet, when my lips murmured "Gone forever," my eye, in its searching gaze, would light upon those sunny letters, and my despairing heart gain strength from the hope of a re-union beyond the stars.

Yes, mothers, make room for blackboards in your nurseries, even if it be your mournful task to take them down and fold them carefully to preserve, as long as may be, the precious tracery of a vanished hand. It was two years before those words faded wholly; and after, on Sabbath afternoons, I would sit beside them, and let my imagination picture to my yearning spirit the glories of the upper Sanctuary, and the blessedness of those who were gathered home, and ever at the close of these, my silent sermons, a gentle hand seemed resting on my head, while a dear, familiar voice pronounced this sweet benediction:

"Face to face, Mamma; face to face!"

—S. S. Journal.

---

### That Awful Bell.

BY A. TINTINNABULATOR.

If the pastor of a Church were to begin his Sunday morning services by ringing a bell, blowing a horn, or sounding a gong, his congregation would naturally wonder what in the world was the matter with him. If he continued the practice of thus signaling his hearers preparatory to giving out a hymn, or reading a selection from the Bible, or praying, it is more than probable that a committee would wait on him at the close of service to ask what novelty he intended next to introduce.

And yet such a use of signals would be hardly more absurd than the use which is continually made in so many of our schools of that odious instrument of torture, THE SUPERINTENDENT'S BELL.

In some schools the desk is furnished with a little gong-bell of silvery sound and gentle tones, yet strong enough to be heard in the farthest corner of the room.

This is enough; and if decorously used, and not too often, might be of service when attention is suddenly to be called. But other schools are furnished with gong-bells as large as the superintendent's head, or larger; gong-bells of fearful sound and of penetrating pungency. Some of these are so large that they have to be fired off by means of the superintendent's foot. Sometimes they make as great a noise as the gong in the engine-room of a steambot. This amount of racket is no more necessary than a chorus of trumpets would be to call a family to dinner.

As the temptation to a boy who has a new drum strongly urges him to beat that instrument of torture, so the possession of these curious bells constantly tempts the superintendent to use them. At the most unexpected times, in season and out of season, their cruel BANG is heard, near and afar off. The bell is struck when the school is to begin, when a hymn is to be sung, when the children are to put themselves in attitude for prayer, when a too long-winded speaker is to bring his remarks to a close, and on numerous other provocations. Perhaps the most aggravating use of it is when the superintendent wants what he calls "Less noise there, boys;" when there is a mod-rate buzz among the classes instead of that grave-like silence which he considers the proper indication of good teaching, he startles every body by the sound of his awful gong and the call, "Less noise there, boys!"

We are educating our children, among other things, to take their places properly, and do their part in the regular services of the house of God. There are decorous ways of securing their attention which are as effectual as the habitual use of this abominable bit of hardware. "Let all things be done decently and in order."—S. S. Journal.

---

I LIKE Christ's work so well, that I do not care how long I live to do it, nor how soon I die, that I may know and serve him better.—*Thomas Adams.*

THE unsolved problems of creation ought to make men modest.—*Rev. Mr. Weldon, of London.*

## "Pure Milk."

BY A TEACHER.

A FRIEND of mine sent a little servant girl to the milk depot for a quart of milk. The milkman said to her, "Do you want the pure milk or the other. Pure milk is twelve cents a quart, the other ten." The girl was nonplussed, and went back for instruction, with the order of "pure milk by all means."

We are told by Christ to "Feed my lambs." The question may well be asked, With what shall we feed them? They are not able to bear the "strong meat" of the Gospel, but rather desire the "sincere milk of the word." But do the lambs always obtain this pure milk?

"What do you study? Do you use the Berean Leaves?" asked a visitor in a certain Sunday-school, who had been asked to teach a class of boys, and complied with the request.

"O we don't study the lesson! We read the lesson, and then the teacher tells us stories till the bell rings."

"What kind of stories does he tell you?"

"O he tells us about fighting Indians, about the Rebellion, and lots of stories, Won't you tell us one?"

When this fact was told me by the gentleman himself, I said, That teacher fed his lambs on "swill milk," and not on the "pure milk of the Gospel." There are scores of teachers who complain about the Berean Leaf, (we have seen several,) and are loud in their protestations against it, saying it was superseding the Bible, our question-books, etc., and when asked to give a reason why they were opposed to the system, frankly acknowledged in this wise:

"Before we had these leaves I could read over the lesson, look up two or three parallel passages, and be prepared to teach. Now I take up the 'Leaf,' and it is a week's work to get out the lesson with all its references, questions, etc., and I haven't time to study it, and so I prefer the other plan."

So these grumblers do not like the churning (to keep up the figure) necessary to prepare the pure milk of the Gospel to

present to their hungry lambs, and prefer to feed them with the adulterated milk they have been able to gather during the eleventh hour of the week. Too many teachers are guilty of leaving the preparation of the lesson until the hour before Sunday-school opens, and can it be wondered they are but poor shepherds to the lambs committed to their care.

No time to study the lesson, my brother, my sister? A little study each day will accomplish it. A little earlier rising in the morning, a little less reading of the unprofitable but entertaining books, a few less words of gossip with your friend, a few less puffs of the morning segar, a determined will, and a heart in earnest with your mission, will accomplish the work, and you will come to your class with the truth that is able to make wise unto salvation beaming from your countenance, shining from your eyes, and giving utterance through your tongue, that your scholars will know and realize that you have been with Christ and learned of him.

Let us study the lessons earnestly, prayerfully, persistently, and ask God to add his blessing, that while we strive to give the pure milk of the Gospel to the lambs, we may find that our own souls are fed by the manna of heaven.—S. S. Journal.

—o—o—

## Infant Class Organization.

It was our rare pleasure to visit the primary school under the management of Mrs. Knox, wife of the Rev. Dr. Knox, of the First Presbyterian Sunday-school of Elmira, N. Y., a few Sabbaths since. We had, a few days prior thereto, heard her at Chatauqua in a description of her school, and statement of her plans of work, and while that was in itself very satisfactory, the desire arose to see that of which we had heard, both in form and effect. Her plan, so widely differing from that usually adopted, is briefly this:

She believes that teachers of primary classes, like all others, can operate more readily and with far greater effect upon the minds and hearts of their scholars by a warm personal acquaintance with them, and by a full knowledge of their characters; that from the large numbers usually



composing such classes, this personal acquaintance is impossible without exhausting labor and almost entire devotion of self to the acquirement of such knowledge, the performance of which would be a wrong to the teacher and her family in nearly every case. So she has divided her school, composed of about one hundred scholars, into sixteen classes, each possessing a circular class form, and each in charge of a teacher, usually a young member of the adult classes of the main school, although Mrs. Knox says she always prefers young mothers if they can be led to take such classes in charge. It is the duty of these teachers, out of schools hours, to visit their scholars at their homes frequently, to see that proper religious influences are constantly brought to bear upon each, and in every respect to win their affection by a constant regard for their well-being. In school it is their duty to teach the lesson of the day during a period of about fifteen minutes, in such a manner as may be best suited to the individual child, to teach the words of hymns to be sung, to distribute cards and papers, and to make a record of the attendance. The duty of the superintendent, Mrs. Knox herself in the care of her school, is to conduct the opening and closing exercises, to review the school upon the lesson of the day, illustrating, as may be deemed proper, and to see that each teacher does her work well. Of course there are many details of the work, peculiar in each case, which only each teacher could name and provide for, but the above is the substantial outline of a plan, which for effectiveness and for simplicity, seems to be pre-eminent. Its chief advantages are a full knowledge of each child's character and wants, and hence a nearer approach to his heart and mind, and greater effectiveness, without extraordinary labor upon the part of any one individual. We cordially recommend her plan to those of our primary class teachers desiring a reorganization of their classes.

—S. S. Helper.



LET the mountain be ashamed of spring-tide, with its bursting leaves and rivulets, before a Christian minister or teacher is ashamed of enthusiasm!—*Beecher.*

### “I in Thee, and Thou in Me.”

BY M. A. L.

IN a little village in one of the mid-  
counties of England, more than sixty years  
ago, a little child wandered away from its  
father's door down a green lane where  
stood little thatched cottages, their door-  
stones close upon the footpath. The child,  
a little lad of five or six years, following  
a childish impulse, strayed in at an open  
door. It was quiet within, and the only  
occupant of the room was a woman, lying  
pale and still on a bed in the farther  
corner. Her lips were moving, and the  
awestruck child heard her repeating the  
words, “I in thee, and thou in me? I in  
thee, and thou in me!” He was deeply  
impressed, but the words were meaningless  
to him.

When the child became a man he came  
to America and gave his heart to God;  
and after this, thinking of the old English  
village and his early childhood, the scene  
in the cottage came distinctly to his mind,  
and the words of the dying woman, re-  
membered only as words, were now first  
filled with a blessed meaning. He saw  
that long ago under that roof of thatch  
lay one who had entered into divine union  
with Christ, and was only waiting for the  
fulfilment of that prayer of Jesus for his  
own, that they might “be with me where  
I am, that they may behold my glory.”

He once related, without comment,  
this little event of his childhood, as given  
above, to some friends, and his own little  
daughter was a listener. She was strongly  
touched by the simple story, though the  
words, “I in thee, and thou in me,” were  
as meaningless to her as to the little boy  
who first heard them. But when she had  
grown to womanhood, and had become  
united to Christ, the story and its full  
meaning came to her at the same time.  
She had never heard it referred to since  
she first listened to it when a child, and  
she felt a reverent joy in the possession of  
those words of holy confidence from the  
lips of a dying saint coming down to her  
through half a century through minds  
that had no conception of their meaning.

If this little story—a true one—shall  
bear a message to any heart, the design

of the writer is met. There are parents—teachers—who, day by day, in the “patience of hope,” are dropping seed-thoughts into little hearts, but the anxious look and the sigh which often follow such seed-sowing savours more of unbelief than of hope. Dear, faithful hearts, the dry seed may lie imprisoned in its husk beneath a lifeless clod; it may lie in the darkness and cold for months, with the earth frozen above it; but God careth for it; the promise of “seed-time and harvest” is sure, and there comes a quickening. And shall not the “seed of the kingdom,” scattered in Jesus’ name, and for love of him, be precious in his sight? Surely, his word shall not return unto him void!

---

## The Sunday School Banner.

---

TORONTO, JANUARY, 1875.

---

### The Coming Year.

THIS is a season at which we are naturally prompted to place ourselves on some mount of reflection, from which we can review the past and anticipate the future. The past year has left its impress on every soul, either for good or for evil. We have been either lifted heavenward by its good influences, or dragged downward by temptations to wrong doing. We are all largely what the past has made us. The weaker ones are almost solely what circumstances have made them. The strong and morally brave are those, who have used circumstances as the instruments of their will, in the accomplishment of their purposes. How very few calmly review the past, to find out what faults they can correct, and in what respect they can be more useful in the future than they have been in the past. Mere dreamy musings on the past are unprofitable. What lessons has the past taught for future guidance? What beacons has

it kindled on reefs of danger which we should shun? What misleading attractions have warped the needle of the soul in steering over life’s dangerous sea? Many people are so zealous to discover and confess other people’s faults, that they neither find out nor acknowledge their own.

To no class of persons is reflection and self-examination, at this season of the year, more appropriate than to Sunday-school workers. They are workers on delicate and precious material, that may be marred by their unskilfulness or neglect. They are husbandmen whose neglect to sow wisely, or in season, may cause a scanty harvest. They say in the great Scotch factories, so complete is the system of supervision, that if, in any particular web of cloth, a defect is found, as the result of a broken thread, it will be traced back to the girl who attended the loom in which it was woven. Teachers, how many broken threads have injured the web you have been weaving? How sadly have want of patience, want of love, want of knowledge, want of self-denying zeal, want of the spirit of faith, marred your work and hindered your success! These perilous defects may not be visible now; but our failings, as well as our sins, are set in the light of God’s countenance; and “the day shall declare it, for the fire shall try every man’s work of what sort it is.” Every teacher that reads this should not begin the work of the year without carefully asking and honestly answering the questions—“Is there anything faulty or defective in my spirit, conduct, or way of teaching, that I should aim at avoiding in the future?” “What can I do in the coming year to make my service more acceptable to God, and more fruitful in results?” Those who think themselves so perfect, that they have nothing to learn, are those who most imperfectly know

themselves. The thought that the impressionable period of childhood is fast passing away, and that the children who are now within the reach of their influence shall soon be beyond their control, and without the docility which now distinguishes them, should impel every Sunday-School teacher to be instant in season and out of season, in the great work of training the young beforehand for the great battle of life. A due sense of responsibility will prompt each Sunday-School worker to use all diligence, by the study of divine truth, to acquire the needed knowledge and wisdom; and to be frequent and fervent in their prayers to the Giver of all good, that He would bestow a richer baptism of the Spirit of Christ to qualify for the Master's service.



### The New Lesson Scheme.

WE are persuaded that the readers of the BANNER will find the Notes on the Lessons to be given in its pages of vast advantage in assisting them in the profitable study of God's word. It will be seen that, while all the old features are maintained, in deference to the expressed wish of several experienced teachers, the lessons for the primary classes are much more fully treated. We are glad to know that the BANNER is received with very great favour, and is accomplishing a good work in the Sunday-schools of our land. No school should be without it. We hope our friends will endeavour to promote its circulation as far as is in their power. We shall be glad to receive short communications on Sunday-school topics, and condensed reports of Sunday-school progress, and hope from time to time to introduce features of great interest and importance to all Sunday-school workers.

## Sunday School Work.

### ANNIVERSARY MEETING OF THE RICHMOND ST. METHODIST SUNDAY SCHOOL.

THIS interesting service was held in the church on Wednesday evening, December 2nd. The pastor, Rev. J. W. Jeffrey, occupied the chair. The scholars were arranged on a large platform, which was erected over the pulpit for the occasion. The programme consisted of solos, duets, quartettes, and readings and recitations by the scholars, who did their parts well, reflecting credit on the esteemed superintendent, Mr. W. H. Pearson, by whose untiring efforts the meeting was rendered so completely successful. Very appropriate and instructive addresses were also delivered by the Revs. S. A. Dyke and J. Shaw.

From the Secretary's report we gleaned, that notwithstanding the fact that the school is so peculiarly situated, being in the heart of the city, and surrounded by new and attractive schools, thus, in a measure, cutting off its supply,—it is still in a prosperous state and its interest unabated. The teachers on the roll number 39, and the scholars 387, being an increase of 36 over the number in last year's report. The number of Scripture verses recited during the year was 29,274, being an increase of 796 over the number said the previous year. The Teachers' Bible Class is well attended, and the Sunday Afternoon Prayer Meetings are sources of much spiritual refreshing. There are at present about 80 scholars who are members of the Church, quite a number of whom were converted to God during the past year.

The number of deaths was above the average, six scholars having been called away during the year. While there is much care and anxiety experienced by true hearted Sunday-school teachers in the faithful discharge of duty, since the teacher's relation to the scholar may form the sole link which couples their earthly career to an eternity in heaven,—it must afford them much comfort to know that their scholars "die well," as each of the above-mentioned seemed to be carried away, folded in the arms of Jesus, to the realms of eternal bliss; thus giving an assurance of the blessed influence exerted by Sunday-school teaching.

## Scripture Lessons.

International Lesson Department, 1875

FIRST QUARTER—LESSONS ABOUT JOSHUA.

### Preliminary Remarks.

1. Another step forward in our Old Testament studies. In 1873 we spent six months in the book of GENESIS, with *Adam, Eve, Cain, Abel, Enoch, Noah, Abraham, Isaac, Jacob, and Joseph*. In 1874 we devoted six months to lessons from the books of EXODUS, LEVITICUS, NUMBERS, and DEUTERONOMY, with *Moses* and the *Children of Israel*. In 1875—the third year of our new “International Series”—we shall study the books of JOSHUA, JUDGES, RUTH, and a part of the FIRST BOOK OF SAMUEL, becoming acquainted with *Joshua* and the *Judges*, especially with *Gideon, Samson, and Samuel*. We shall meet *Ruth* and *Naomi*, and the first king of Israel, *Saul*, of whom we hope to learn more in 1876.

2. The lessons of 1873 covered a period—from Adam to Joseph—of about 2,379 years. The lessons of 1874—from the death of Joseph to the death of Moses—a period of 174 years. The lessons of 1875—from Moses' death to Saul's Coronation—a period of 356 years. Remember the dates: 2379 + 174 + 356 = 2909 ..... 4004—2909 = 1095 B.C., the date at which our lessons for 1875 close.

3. The first five books of Moses are known as the “Pentateuch,” (five books.) The second class of Old Testament books is known as the “Historical.” The first of the historical books is JOSHUA, written principally by him whose name it bears. The Bible was not given all at once. It was at first a book of one book, and then a book of five books; and thus it gradually increased until now it is a book of sixty-six books. It is a library in itself. It is a full-orbed sun that rose slowly from behind the hills, increasing in size and brightness as the centuries passed. Every new addition gave new light. One grand idea—REDEMPTION—runs through the whole volume; but in GENESIS the Redeemer is only “the seed of the woman,” and in NUMBERS a “Star out of Jacob;” while in MALACHI—the last book of the Old Testament—he is the “Sun of Right-

eousness,” and in the APOCALYPSE—the last book of the New Testament—he is “King of kings and Lord of lords.” The Bible is a progressive revelation. Its successive unfoldings bring out in increasing clearness the character of God, the want and woe and worth of man, the office and person of the Messiah. The Israelite in Canaan knew more of the plan of redemption than did his father at Sinai, or his grandfather in Egypt, or his more remote ancestors in Mesopotamia.

4. The book of JOSHUA is more than a dry collection of historical facts. As in the bondage of Egypt we are taught of the bondage of man to sin, and as in the wilderness-life, its lessons and deliverances, we are taught the power of the “law,” (“the law came by Moses”) to convict man, and the grace of God in leading man, with occasional gleams of the work of grace under the Gospel, here in Joshua we see the Christian brought by Joshua (Jesus) into the land of grace where enemies are found who are to be fought and subdued and ejected. If the children of Israel had gone on as they did at Jericho, they would soon have taken the whole land and had perfect rest; but, alas! like Christians of to-day, who trust so implicitly and fight so valiantly at first, but who so soon waver and fail—the Israelites doubted, and had Achans among them, and became wedded to the sins of the old Canaanites, and fell into many snares and “hurtful lusts.”

5. The following very beautiful meditation, by a distinguished and spiritual minister, should be read in the spirit of prayer by every teacher of the Berean Lessons:

“Let us pray to the Divine Antitype of him whose name this book (*Joshua*) bears, that he would so enlighten our minds that we may read it aright, and profit thereby. May he who is the true Joshua, and who is also our great High Priest, and whose feet were dipped in the river Jordan at his baptism, and who has led us into the Canaan of his visible Church, give us grace, who have been baptized into him, to fight manfully under his banner against our spiritual Canaanites—Sin, the World, and the Devil—and to continue his faithful soldiers and servants unto our lives' end! May he who, after his baptism in the river Jordan, chose his twelve apostles, and set them up as the foundation stones of his Church, build us up, as living stones, on the foundation of the apostles and prophets, Jesus Christ himself being the head corner-stone! May he who has given the whole world to be the inheritance of his visible Church, and has planted us therein, enable us to occupy and adorn that portion of the inheritance which he has allotted to us, and to drive out there-

from those spiritual enemies, against which he commands us to contend, and especially to expel them out of our own hearts! May he give us grace to extend his kingdom upon earth, by laboring to bring both Gentile and Jew into it, that in him all nations may be blessed! May he who passed through the Jordan of Death, in order to bring us through its dark waters to the land of everlasting life, the Captain of the Church triumphant in heaven, and who has made death to be the entrance to a glorious immortality, enable us to follow him in the march of victory; so that at that great day, when all the types of the book of Joshua will be wallowed up in their antitypes; when the ark of Christ's Church will have ended her course, and the walls of all the Jerichos of this world which oppose Christ will fall flat to the ground; when the sun and moon themselves will be stayed from setting until all things are subdued to him; when all his enemies, who have fled to the dens and the hiding places of earthly security, and think themselves safe from the eye and the arm of the divine Joshua, in the Makedahs of their earthly refuge, will find their hopes to be vain, and will be driven forth from their caves and be placed beneath his feet; and when all the confederate forces of unsanctified knowledge and antichristian power will be routed, as the league of Jabin was at the waters of Merom, we may be with the Calebs of Israel, and have an inheritance of the spiritual Hebron, where Abraham, Isaac, and Jacob rest in peace, and may hereafter sit down together with them in the kingdom of God."

SUNDAY, JANUARY 3, 1875.

LESSON I.—JOSHUA ENCOURAGED. Joshua i. 1-9.

#### Berean Notes on the Lessons.

##### I. TO TEACHERS.

TEACHER, consecrate yourself anew to the work in which you are now to engage for this new year. Cross the "Rubicon." Follow the "ark of God." Have strong faith. "Be strong and of a good courage." Remember who leads you. Enter the "rest" to which God calls you—the rest of faith and hope. Love your pupils. Pray for them. Live for them. Study hard that you may instruct them.

##### II. GENERAL STATEMENT.

Joshua, probably now in his eighty-fifth year, undertakes a great work. In this he is encouraged, as our OUTLINE says, "1. TO DO, (vers. 1-5;) 2 TO BE, (vers. 6-9.)" He needs strength, so do we. There is one source of

strength and one way to find it. The GOLDEN TEXT for the day points to the source: "*Thou, therefore, my son, be strong in the grace that is in Christ Jesus.*" 2 Tim. 2. 1. The TOPIC for the day points to the way by which we may find strength: "*In the way of duty—STRENGTH.*" Obedient, restful, childlike faith in the Lord Jesus Christ enables us both to DO and to BE.

The lessons for this month are lessons of warfare. Let us therefore lift up our banner for the month as the symbol of the truth we study. The army and its leader are before us. God (who, according to the DOCTRINE for this week, "*is faithful to his purpose and to his people,*") encourages the leader to "be strong and of a good courage."

[For helpful notes from many commentators see "Less n Compend," price 60 cents; also, "Foster's Cyclopadia of Prose Illustrations," Nos. 1123, 1675, 1690, 1015, 4218. For sale by Rev. S. Rose, 80 King Street East, Toronto.]

##### III. OUTLINES.

Joshua Encouraged. 1. By the call of God; 2. By the commands of God; 3. By the consolations of God. (His assurances, pledges, promises.)

##### IV. NOTES, ILLUSTRATIONS, AND LESSONS.

SERVANT OF THE LORD, v. 1. A good title for any man. (1) *We may be not servants only, but sons.* Rom. 8. 14, 15. JOSHUA (word means JESUS.) Born in Egypt and was about forty-five years old when the Israelites left there. From being Moses' MINISTER he becomes Moses' successor. (2) *He who is faithful in the lower takes the higher sphere of service.* MOSES.....DEAD. Difference of administration but the same Lord. (3) *The workers die but the work goes on.* I DO GIVE, v. 2. Not earned by merit but given by grace. (4) *We are saved by the free favor of God.* SOLE OF YOUR FOOT, v. 3. The land given must be taken. A gift not a gift until received. (5) *We must accept the grace proffered.* WILDERNESS to the south of Palestine. LEBANON, the lofty range of mountains to the north. EUPHRATES, the great river about five hundred miles east of Palestine. HITTITES, the tribe in the south-west. GREAT SEA—the Mediterranean. God offered more than Israel accepted. (6) *How limited our religious attainments as compared with the offers of God.* Eph. 3. 20. I WILL BE WITH THEE. The grace that gives must strengthen us to accept. It is all of God, and God is

pledged to stand by those whom he appoints to a holy work. Matt. 28. 20. BE STRONG, vers. 6, 7. God works best with those who are bravest and firmest. (7) *Strong will is requisite to strong faith.* TO DO, v. 7. (8) *Strong will is requisite to successful effort.* ALL THE LAW. God's presence, and grace, and human faith and courage, and service, all depend upon the Word of God, which is the battery of spiritual power. (9) *Whatever you want go to God's word for it.*

HOW TO USE THE WORD OF GOD.—1. Obey it, v. 7; 2. Obey it perfectly, v. 7; 3. Talk about and quote it, v. 8; 4. Meditate upon it, v. 8.

(10) *We are to be strong in the grace that is in Christ Jesus.* This grace communicated by the Spirit through the Word.

### An English Teacher's Notes on the Lessons.

BY EUGENE STOCK, ESQ.

In more ways than one we to-day "turn over a new leaf." We turn over the literal leaf of our Bible, and that not only to begin a new chapter—not only to begin a new Book—but to begin a new section of Holy Writ: we leave the Pentateuch for the Historical Books. Again, we "turn over a new leaf" in Hebrew history. It was an epoch when Abraham left Chaldea; it was an epoch when Jacob went down into Egypt; it was an epoch when Israel crossed the Red Sea; and now another epoch is marked by the entrance into Canaan. Once more we "turn over a new leaf" in our own history; a new year has just opened to us. Can we take the words in yet another sense? Are we "turning over a new leaf" in our spiritual life? Here is a solemn question to begin the New Lessons with.

And the question has a special appropriateness to our subject. For, viewing the history typically, the crossing of the Jordan represents, not physical death, but death to the law, advancement to a higher and freer Christian life. "What the law could not do, in that it was weak through the flesh," (Rom. 8. 3,) namely, give us victory over sin, and therefore rest, Christ can do. Many a religious youth has come "out of Egypt," but is still trying to keep the law, conquer evil habits and become holy, in his own strength; and he is never happy, because he is always failing. It will

not do: he must give it up altogether; he must become "dead to the law," that is, cease to trust in its sanctifying power. Not till then will the opening words of the Book of Joshua apply to him, "Moses my servant is dead; now therefore arise, and go over this Jordan."

Moses being dead, God gave Israel a new leader; and while Moses was undoubtedly in many ways a type of Christ, we must regard him, when viewing the history as a whole, rather as representing the law, and Joshua as a type of Him who is a "leader and commander" to his people, (Isa. 55. 4,) and the "captain of our salvation." The very name of *Joshua* signifies "Saviour," and "Jesus" is but the Greek form of it. And it is Jesus, and he only, who can give us the victory over our spiritual foes, and "rest to our souls." "We are more than conquerors through him that loved us." Rom. 8. 37. "Come unto Me, and I will give you rest."

But for the practical purposes of teaching, Joshua will represent the individual Christian, called to some arduous work for his Master. Neither we nor our scholars have to conquer mighty nations in Jehovah's name; but every one of us has his allotted place in the great battle-field. We cannot too earnestly press on every one of our young people that if they are Christ's they must be at work for him. For all of us there is the work—a quite sufficiently arduous one:—of subduing the evil within us and setting up Christ's throne in our hearts; and besides this, there is some post, however humble, in the Lord's army for each one to fill. See, therefore, what kind of man it was to whom God gave the task of conquering Canaan.

1. He was a brave man. Forty years before he had led the unwarlike and undisciplined men of Israel to victory. Exod. 17. *He had begun to fight young.*

2. He knew how to serve as well as how to fight. He had been Moses' faithful and zealous (even over-zealous, Num. 11. 28) attendant and helper. "He that is faithful in that which is least is faithful also in much."

3. He was not afraid to stand alone. He and Caleb risked their lives in opposing the cowardly counsels of their fellow-spies. Num. 14. 6, 10.

4. And whence this courage? He believed God. He was a man of faith.

Then see, as the title of this lesson invites us to see, how he was encouraged to undertake

his great mission. Just one thing was promised him—God's presence: "I will be with thee." But hearing that, he wanted nothing else. And we may have it, too, on the same conditions. What are they?

(a) Success will be according to our faith and effort. See ver. 3. "Every place that the sole of your foot shall tread upon, that I have given unto you," *but no more*; and we know how the Canaanites lingered where Israel refrained from attacking them, and what the result of that was.

(b) There must be no wavering. "Turn not to the right hand or to the left." Verse 7.

(c) God's word must be the guide. See ver. 8. Let our resolve be, "I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only."

#### For Senior Scholars.

##### 1. DIRECTIONS.

1. Your class must have more time. Thirty minutes is not long enough. Get the time. Take the time. 2. Have a programme. One of your own or the following: (1) All having Bibles read the lesson for the day, (3 minutes); (2) turn to the texts called for in "Themes for Bible Readings" below, (6 minutes); (3) Turn to the texts called for in the "Doctrine" below, (3 minutes); (4) Read each verse of the lesson to find some doctrinal or practical truth taught in it; (5) Always see that every scholar knows the facts of the lesson.

##### 2. THEMES FOR BIBLE READINGS.

1. JOSHUA A TYPE OF CHRIST. Num. 27. 18, 19; Deut. 1. 38; Heb. 4. 8, 9; Deut. 34. 9.
2. JOSHUA THE CHRISTIAN'S MODEL. Num. 14. 6-9; Joshua 6. 13-15; 24. 15.
3. THE CHRISTIAN'S PROMISED POSSESSION. Gen. 12. 1; Exod. 3. 8; Psa. 46. 1-4; John 14. 1-3.
4. THE CHRISTIAN'S PRE-EMINENCE. Josh. 1. 5; Psa. 23. 5; 91. 14; Eph. 2. 19; 1 Cor. 3. 21-23.
5. THE CHRISTIAN'S STRENGTH. Josh. 1. 7; Eph. 6. 10; 1 Cor. 16. 13; Matt. 7. 24, 25; Psa. 138. 3.
6. THE CHRISTIAN'S HANDBOOK. Josh. 1. 8; Psa. 1. 2; 119. 9-11; Luke 24. 27, 32.
7. THE CHRISTIAN'S COMPANION. Josh. 1. 9; Psa. 72. 23-26; Prov. 3. 6; Isa. 42. 16; Matt. 28. 20.

##### 3. SEED-THOUGHTS.

BY L. D. BARROWS, D.D.

1. What were the official titles of Moses and Joshua, and how do they differ?
2. How had Joshua distinguished himself *before* this occasion?
3. How can we explain the Providence that removes Moses just when he seems to have been most needed?
4. If God works by *means*, and the most powerful, why does he often *remove* such?
5. If *God* would deliver Joshua and the people, why was it necessary for *Joshua* to be strong and courageous?
6. What in Joshua's earlier life fitted him now to *command*?
6. What *Law* was this, and what connection had its strict observance with the possession of the land?
8. Why was Joshua especially required to *study* it?
9. When miracles are interposed in our behalf, does that obviate the necessity of *means* on our part?
10. When and how are we morally *strong and courageous*?
11. On what *conditions* were Joshua and the people to be *invincible*?

##### 4. DOCTRINE.

*God faithful to his purpose and to his people.* Consult and read or recite Exod. 3. 15; Jer. 32. 18; Deut. 33. 27; Num. 23. 19; 1 Sam. 15. 29; Psa. 33. 21; 1 Cor. 1. 9; Titus 1. 2.

#### The Primary Class.

1. It is our intention this year, in compliance with the request of many primary class teachers, to give more room to this department of the *Banner*. We shall endeavor, as heretofore, to give variety in treating the lessons, sometimes setting forth sundry hints for teachers, and at other times giving specimen lessons, as if a class were before us.
2. The primary class teacher should own a copy of "The Infant Sunday-school," by Mrs. Dr. Knox and Dr. Vincent, without exception the best published treatment of primary class organization and teaching. (S. Rose, Toronto. Price, 75 cents.)
3. No primary class can be considered furnished without a copy of the "Pictorial Leaf Cluster," a large and beautiful series of sheets with blackboard pictures by Frank Beard, the

New York and Chautauqua Lake artist, assisted by Miss M. A. Latibury. This cluster is published quarterly, at \$4 a year. It is cheap, beautiful, and indispensable.

4. Whatever other plan the teacher of this class may adopt, let the following elements of the lesson never be omitted: (1) The Title; (2) The Topic; (3) The Golden Text; (4) The Story; (5) The Whisper Song.

#### HOW TO TEACH THE FIRST LESSON.

This, the first lesson for the year, may be introduced by a few questions, bringing out the facts of Moses' birth, hiding by the river side, escape to Midian, the burning bush, the appeal to Pharaoh, the passage of the Red Sea, life in the wilderness, the manna, Mount Sinai, etc., etc., up to the death of Moses.

It will be well for the teachers in as little time as possible to get these facts into the minds of the children in order to make the connection between Moses and Joshua, and to give them a better understanding of Joshua as the successor of Moses. If the word *successor* is used it must, of course, be explained: the man who took Moses' place.

This man was told by God to lead the people over the river Jordan into the Land of Promise. It was a very great undertaking, but God told him to be "strong and very courageous;" that is, he must not be afraid of any thing. He also told him that he must do whatever Moses had commanded him; also, to think on God's law, and to keep it. Children must be like Joshua in this: (1.) They must do what their teachers tell them; and (2.) They must think on God's law and keep it. Do you know what is meant by God's law? It is what God tells us that we must do. It is found in the best Book in the world. What is it called? You must learn to read the Bible as soon as you can, so that you may learn what God says to you. Then, as God promised to be with Joshua, so will he be with you. [Class repeat] "The Lord thy God is with thee whithersoever thou goest."

*Mem.* Call out frequent expressions of opinion from the class, by raised hands, to avoid confusion. Be animated in tone, gesture, and countenance. Have your class directly before you. Use the blackboard. Let the children's eyes assist their ears.

1. *The Situation.* Great company of people—Israelites—men, women, and children—slaves once—God set them free—promised them a country for home—was leading them to it—through desert. Travelling long time—ancient mode of travel—no railroad—on foot—living in

tent, as we do at camp-meeting—no home—no house. (Draw line on blackboard.) Israelites are almost there—here. (Make square on right side of line.) This line is a river between them and the land God gave them—Canaan. (Describe.) Hills—valleys—brook—fruit—grapes—honey—cities and houses—all built. (Sketch tree, houses, roughly—anything to catch the eye—on left side of river.) People—Canaanites—all—strong—wicked—numerous. Lord told Israelites to destroy them, they were so wicked. Canaanites heard they were coming—very angry—getting ready to fight. How did Israelites feel? "Afraid."

2. *The Encouragement.* To people. God gave them a captain—Joshua—deliverer. To Joshua. God spoke to him—voice out of heaven. "Be not afraid." Couldn't help it—Canaanites stronger than his armies, "I am with thee." Power of God—made men—can destroy them. (Ill. Exod. 12. 28 and 2 Kings 19, 35.) Which army stronger if God was with Joshua? Did God promise to help any way? good or bad? They must love him—obey his word—be good—else he would leave them. What would happen then?

3. *Application.* Is the God we pray to the same God? Strong now as then? Does he speak loud from heaven? Why not? Bible sufficient. In that God promises to be with us—every child—right by our side—help us in trouble. Can't see him—can't see air, or our own thoughts, but can feel them. So feel God in our heart—makes us happy if we are good—unhappy if we are naughty. Haven't you felt him? How many will try and be good so God will help them? Happy—safe.

#### WHISPER-SONG.

No need of fear,  
Or anxious care,  
For thou art near  
Me, everywhere.

Dear Jesus, thou our Guide shalt be,  
O help us now to follow thee.

SUNDAY, JANUARY 10, 1875.

#### LESSON II.—CROSSING THE JORDAN.

Josh. 3. 14, 17.

#### Berean Notes.

##### I. GENERAL STATEMENT.

Last week we saw the leader of the army encouraged by the divine word to undertake the appointed work of subduing and possessing the land of Canaan. The first thing to be done is to transfer his army over the river. This is a difficult and a dangerous undertaking. What will this crowd, especially of women and children, "do in the swellings of Jordan!" Our



lesson shows *what* was done, and *how* it was done. The leader obey God and makes for the river. God in his own way takes the mighty host over Jordan. Our OUTLINE shows us the great army moving, 1. ONWARD; 2. IN; 3. OVER the river. They find, as our TOPIC says: "*In the waves of Jordan—SAFETY.*" So, indeed, to us all, when called upon to do, to resist, to suffer. God says in our GOLDEN TEXT: "*When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.*" Isa. 43, 2. See also the LESSON HYMN for to-day, page 29. Notice the DOCTRINE SUGGESTED: *God's Omnipotence.*

[Consult LESSON COMPEND. FREEMAN'S HAND-BOOK; The ark of the Covenant, 142. FOSTER: 1327, 1241, 91, 1354, 1304, 5790.

## II. NOTES, ILLUSTRATIONS AND LESSONS.

The commands of Joshua having been given to the people, Josh. 1. 10-15; the people having taken the oath of allegiance, vs. 16-18; the spies having been sent to Jericho and having returned, Josh. 2; the preparations having been made for crossing the river, Josh. 3. 1-13; we now study the most interesting narrative.

REMOVED FROM THEIR TENTS, v. 14. Must leave the tents of the body and the tents of our earthly home when God calls us into another life. How glad were they to go to the land of rest! OVER JORDAN. A symbol of death. Also a symbol of conversion by which we enter the spiritual life for its possession, and for the necessary conflicts. (1) *Let us leave all and follow JESUS*, (the true Joshua.) ARK OF THE COVENANT, v. 14. Symbol of Christ—the divine manifestation—dwelling on the mercy-seat which rested above the law of God.

"Upon the Ark a Mercy-seat;

A perfect Law within:

'Tis Jesus, 'full of Grace and Truth,'

Atoning for my sin."

No other way of crossing the Jordan of Decision and Faith or of Death but by the grace and purity and power of the Ark—which is Christ. Joshua and the Priests, and the Ark together, represented Christ in his work of Loving, Atoning, Leading, and Saving. (2) *Let us look to Jesus and fear nothing.* Forget Egypt, forget Sinai, forget the way and the work of sin—looking only, and always, and trustingly upon Jesus.

"O JESUS! Thou art all in all!

I care for none like Thee!

All else be hidden from my sight,

But show THYSELF to me!"

BEFORE THE PEOPLE, v. 14. (3) *The Lord the Leader and not the people.* BRIM OF THE WATER, v. 15. An act of faith. How did they know that the waters would recede? They BELIEVED. [This occurred in the spring-time, when the inundation filled all the banks. The snows from Hermon caused it. For a fine description of this event see "Lesson Compend" for 1875.]

(4) *Let us walk by faith and not by sight.* OVER RIGHT AGAINST JERICHO. In the very face of the foe. STOOD FIRM. The secret of the passage was the power in the ark. It opened a broad path ay. It gave all the people a passage. Its victory was perfect. (5) *Let us trust to the Omnipotence and righteousness and grace of Christ, who is able to do the whole work of salvation perfectly and gloriously.*

## English Teacher's Notes.

The passage of the Jordan was one of the most cherished memories of the Jewish nation for centuries after: see the allusion to it in Psalm 66. 6, (second clause,) 78. 13, (second clause,) 114. 3, 5, etc. And if teachers use their opportunity in this Lesson well, the scene may remain in their scholars' minds a vivid recollection for years. But to effect this the picturing must be very life-like, and so, with tolerable pains, it may be.

First describe the great plain between the "mountain wall" of Moab and the Jordan, covered with the tents of that vast host stretching in long lines (see Numbers 24. 5, 6) as far as the eye can reach. Imagine the people looking with anxious expectation westward. Right before them, and only a few miles off, are the walls and towers of Jericho, and behind it the steep cliffs that bound what is by and by to be the hill-country of Judah and Benjamin. But what is there between them and the goal of their hopes? If it were even but the rushing river in its winding and narrow bed, that would be a serious obstacle, with a resolute foe on the other side; but it is worse than that. It is the time of Jordan's overflow, the winter snows of Hermon having melted before the advancing spring, and a broad and turbid expanse of

water bars further progress. Had Moses been alive, they might have trusted to his experience and wisdom; but this new leader—they know him not yet (see ver. 7) and if their hearts fail them, we cannot wonder at it.

Then see them watching Joshua as, with a readiness and decision that command confidence, he gives the orders he has received from God. The ark, borne solemnly by the appointed priests, moves forward, alone, in advance of the people, (verse 4;) can we not imagine the intense interest with which all eyes follow it? It is at the brink of the river; fearlessly the priests walk into the water; and then—! See, the stream has stopped short; the rushing torrent is held back on the right by an invisible Hand, as though it dashed against a solid wall; on it comes from the north, but only to be piled up in a continually rising heap. And the waters that had passed the spot—there they go to the left, unchecked, down toward the Dead Sea, leaving the channel dry behind them: Slowly the priests march into the very middle of the river-bed; and there they stand under the towering wall of water, while the whole host crosses dry shod. Do any tremble as they see the foaming, trembling mass threatening to engulf them? *But the ark is there*, the symbol of His presence in whom there is perfect safety.

This is the barest sketch of such a picture as is wanted, but it may give an idea or two to some, and at all events prevent the miracle being described as if it were the same as that at the Red Sea, when they marched between walls of water on both sides.

Now, what is the teaching of the subject?

It was observed in the last Note that Jordan is not properly a type of death.

“Sorrow vanquished, labor ended,  
Jordan passed”—

says the favorite hymn; but the passing over Jordan did *not* end the labors or sorrows of Israel, but introduced them to sterner conflict.

And there are two other ways in which we can take the subject.

1. One is suggested by the Golden Text, in which the “waters” mean trial and affliction of all kinds. Not one of our Sunday scholars is without his or her special trials, and every teacher ought to know what the trials of his own scholars are. Now to those who have to bear sickness, pain, bereavement, poverty, dis-

appointment, ill-treatment, or persecution for Christ's sake, what does the narrative of the passage of Jordan say? It says just this: Waver not; move onward on the road to the heavenly Canaan; the waters of affliction shall not overwhelm you, *for Christ has gone before us*—He bore our griefs and carried our sorrows; and He, the true Ark, stands between us and the engulfing waves.

2. But it will be observed that all these trials come upon men quite independently of themselves; they must bear them, whether they will or no; but Israel *could* have refused to go over Jordan. The passage therefore may stand, still better, for those acts of decision to which we apply the term (derived from Roman history) “crossing the Rubicon.” When Israel had passed over their position was most critical. Before them, deadly foes; behind them, an impassible stream—*for God offered no miracle to take them back again*. Yet the bold course was the safe one, *because in it God was with them*. How many of our young people are hesitating about that one great step which, once taken, they feel to be irrevocable, which brings them face to face with bitter opposition, but which marks them on the Lord's side, and secures the Lord on their side!

### For Senior Scholars.

#### I. THEMES FOR BIBLE READINGS.

1. THE SOURCE OF SALVATION. Psa. 3. 8; 1 Thess. 5. 9; Psa. 37. 39; Jer. 3. 23.
2. THE SUBJECTS OF SALVATION. Isa. 35. 4; Rom. 11. 26; Isa. 45. 22; 52. 10; Rom. 11. 11.
3. THE CAPTAIN OF SALVATION. Heb. 2. 10; 5. 9; Isa. 49. 6; Luke 1. 69; 1 Tim. 1. 15.
4. THE WAY OF SALVATION. Mark 16. 16; Acts 16. 31; Rom. 10. 9; 1 Pet. 1. 5.
5. THE NATURE OF SALVATION. Matt. 1. 21; 1 John 3. 5; Heb. 2. 14, 15; Gal. 1. 4.
6. THE EVIDENCES OF SALVATION. Psa. 35. 3; 51. 12; Heb. 6. 9, 10; Luke 2. 30; Psalm 21. 5.
7. THE TIME FOR SALVATION. Isa. 49. 8; Lam. 3. 26; 2 Cor. 6. 2.

#### 2. SEED-THOUGHTS.

1. What was the preparation of the people for this wonderful occurrence? (ver. 5.)
2. Does God work *miracles* in man's behalf without his co-operation?
3. Why is there so little rhetorical display in the narration of this *great* historical event?

4. Why were they taken across the river where it was *deepest and broadest*?

5. What is the import of God's words to Joshua, "*I will magnify thee!*" etc.

6. Why was the ark of the covenant sent over before them?

7. *When* do rivers, seas, and mountains of difficulties yield to God's people?

8. What is indicated by their passing over *right against Jericho*, a strong and fortified city?

9. What correspondence between the passing over this Jordan and *death*?

10. Why did not the Canaanites resist their passage?

11. What is evident from the fact that Israel in none of its subsequent revolts ever denied this miracle?

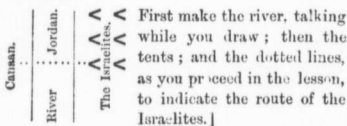
### 3. DOCTRINE SUGGESTED.

*God's Omnipotence*: Psa. 62. 11; Rev. 11. 17; Psa. 115. 3; Jer. 32. 17; Matt. 19. 26; Luke 18. 27; Rev. 19. 6.


### The Primary Class.

Recite, (1) Title; (2) Topic; (3) Golden Text; (4) The Story; (5) Whisper Song.

What great man, mentioned in the last lesson, took the place of Moses? What do we call a man who takes the place of another? *His successor*. Joshua, then, was the successor of Moses. God told him to lead the people over the river. What river? [Let the teacher draw on the blackboard a diagram similar to the one here given; only make the lines representing the river banks crooked and irregular. This diagram may be used for different parts of the lesson.



Some of the priests, that is, the ministers, went before the people, and carried something. What was it? *The Ark*. [Here describe the ark, and see that the children do not confound it with the ark of bulrushes referred to in the hints on the last lesson.] The procession started, [ask, "Do you know what a *procession* is?"] and soon they reached the river. It was full of water, because it was the time of year when the river overflowed its banks. How

could they get across? How do people cross rivers now? *Bridges*. Yes, but there was no bridge over Jordan. *Steamboats*. Yes, but they had no steamboats. *Little boats*. Yes, but they had no little boats. *Swim over*. Yes, some can; but many of these people could not. There were thousands of women and children among them. [Draw out all the ways of crossing rivers that the children can think of. It will keep them awake and interested.] How, then, did they get over? [Let the class answer this, if they can. Then draw a line across the river, as represented in the diagram, to indicate the place where the water from above "rose up upon a heap." Then show how the water that was left south of this all ran down into the Dead Sea. Draw a line like this  to indicate the slope of the Jordan valley.] Here you see how God made a way for his people to get into Canaan. He held the waters back until they all crossed over. Did you ever hear of anything like this before? Anything in last year's lessons? What was it? [Here show how at the commencement and at the end of the great journey God opened a way for them through the waters.] Wherever it is right for you to go, God will help you go; whatever is right for you to do, God will help you do. If you should have great trouble and sorrow you need not be afraid, for God will be with you as he was with these Israelites in crossing the river. He says: [Here repeat Golden Text.]

### WHISPER SONG.

The Lord can still  
The roaring tide,  
And at his will  
The waves divide.

*Note*. If you have no blackboard and cannot get one, use a sheet of foolscap, pinned against the wall, and a lead pencil.

1. *Review*. Call out principal points from class, for example: journey—Israelites—Canaanites—Joshua—deliverer—encouragement.

2. *Preparation*. Began immediately—packed up—what does your mother do to get ready for a journey?—three days.

3. *Passage*. (Draw line to represent river; little square on right side to represent camp of Israelites. Describe ark.) Ark was chest of precious wood—like sandal-wood of fans, perhaps—covered with gold—sacred—touched only by ministers—contents holy. Ready to march

—early in morning. But no bridge—river deep and wide—overflowed its banks, (widen your chalk mark on both sides,) how could they cross? “Boats”—had none. “Swim”—not with babies and baggage. But God told them to go, and they started—priests ahead, carrying the ark—walked right to the river, so, (draw light line to represent their track,) and would have walked into the river, but water opened before them, (erase a wide path through line,) leaving dry path. (Describe) heap of water—stony bottom, never dry before—delight of Israelites—terror of Canaanites looking on. Priests stopped in middle of river and held ark till all the people passed over, (draw another heavier track a little lower,) Bible says “dry-shod”—what does it mean? (Move your chalk camp to the other side.) Did you ever cross river? how? “boat”—“bridge”—never that way; how do you think the St. Lawrence (nearest river) would look cut in two? Solid wall of water. Would you be afraid to go through? Israelites might have been a little afraid, for they hurried. Priests came up last to the camp—then water came pouring down—like mill-dam, or flood. (Prolong your light track to camp, and unite the river.)

4. *Application.* River was trouble to Israelites—no trouble when God helped them. Do people have any kind of trouble now? Ever see men and women cry? Will God help now if he is asked? Will he help children in little troubles? Pray about little things—hard lesson—cross playmate—lost toy.

SUNDAY, JANUARY 17, 1875.

LESSON III.—MEMORIAL STONES. Joshua 4.

4-9.

Berean Notes.

I. GENERAL STATEMENT.

It is good for an army to look backward occasionally. The memory of a deliverance or of a victory inspires for future conquests. Then it is a good thing for an army to look forward to long years of peace which shall follow war, and to provide memorials for their children, that the new generation may not forget and forfeit the blessings won by their fathers. Hence our

TOPIC suggests: “*In the way of deliverance—a MEMORIAL,*” that the following generations may say, in the language of our GOLDEN TEXT: “*I will remember the works of the Lord: surely I will remember thy wonders of old.*” Psa. 77. 11. This interesting lesson about, (see OUTLINE.) 1. THE STONE BEARERS, v. 4; 2. THE STONE BURDEN, v. 5; 3. THE STONE BEACON, vers. 6-8; 4. THE STONES BURIED, ver. 9, will show us how the army of the Lord, transferred by the Divine grace into Canaan, provides for a perpetual memorial of this great event. It will also suggest the DOCTRINE for the week: “*The Church and its ordinances the memorial of Christ.*”

[See LESSON COMPEND. FREEMAN: Monumental Stones, 49, 217. FOSTER: 5673, 1433, 1435, 2697, 2699.

II. NOTES, ILLUSTRATIONS, AND LESSONS.

TWELVE MEN, v. 4. 12 tribes; 12 sons of Jacob; 12 wells at Elim; 12 apostles. A number of perfection. Jesus selected 12 apostles to build a memorial of his deliverance of a world—the CHURCH and its SACRAMENTS, the BIBLE and the MINISTRY. These men were PREPARED men, v. 4. Chosen and instructed. Men representing the people and men of strength to bear burdens. BEFORE THE ARK. The scene and centre of the power that day displayed. As if the glory of the ark had shone upon and given a peculiar beauty and preciousness to the stones of the river that lay uncovered for the first time that day. The truths of the Church, of which these stones are symbols, have been brought up out of the darkness by the resurrection of Jesus Christ. A SIGN AMONG YOU. Really a great stone text book of history for use in the family, v. 6. Israel in danger of forgetting. God provided an aid to memory. These stones would, (1) Excite curiosity; (2) Inspire questions; (3) Commemorate a fact; (4) Commemorate it perpetually, v. 7. WHERE THEY LODGED, v. 8. ....WHERE THE FEET OF THE PRIESTS STOOD, v. 9. Two sets of stones. One hidden and the other visible. The one a private, the other a public, offering of thanks. The one a reminder of the ark and its power. The other a reminder of the doom the Israelites had experienced but for the ark: “Those waves which drown these stones had so drowned us if the power of the Almighty had not restrained them.”—*Bp. Hall.*

## English Teacher's Notes.

WHEN the Israelites were all across the Jordan, and looked back, what did they see? There stand the priests in the bed of the river with the ark—the mighty pile of waters hissing and foaming behind them. Before they leave what has to be done? (See v. 9.) Twelve huge stones are set up on the spot where they stood. More than that. (See vers. 1-5.) Twelve men, chosen one from each tribe, are there with the priests; and, first of all, these men come on after the host, carrying *twelve other great stones*, taken out of the river-bed. Then come the priests with the ark, and as their feet touch the top of the bank the quivering torrent leaps forward behind them, and rushes down toward the Dead Sea, filling all the channel as before.

But what are the twelve stones brought from the river for? (See vers. 6, 7, 20-24.) They are "pitched," set up, at Gilgal, on the west side of Jordan, as a memorial of the great miracle by which Jehovah brought his people over. And no doubt that which the Divine directions contemplated did actually often come to pass in after times. Children would see those great, rough, unhewn stones standing, like twelve guards, on the river bank, and would ask, What do they mean? how came they there? Just as we ask now of many similar memorials of long past ages whose history is lost. But in this case the history was not lost. The explanation was to be handed down from father to son; it was, moreover, to be preserved in the inspired records, and the stones would thus be a perpetual reminder of God's marvellous interposition at this great crisis of the national history.

Two thoughts are suggested by these "memorial stones":

*First. It is a good thing to remember God's mighty and merciful works.*

1. Because we are thus led to praise him. "Bless the Lord, O my soul, and forget not all his benefits." (Psa. 103. 2.) Praise glorifies God. Psa. 50. 23. Praise also strengthens ourselves. The hymn says that

"Satan trembles when he sees  
The weakest saint upon his knees;"

but it would be still more true to say that he is foiled by a good hearty song of praise. "The joy of the Lord is your strength." Neh. 8. 10. See a remarkable illustration of this in 2 Chron. 20. 1-4, 21, 22.

2. Because the remembrance of God's past goodness is the best remedy for discontent. The Golden Text quotes Asaph's words in Psa. 77. 11; and look at the verses preceding them. The Psalmist is full of despondency: "My soul refused to be comforted," "My spirit was overwhelmed." "Hath God forgotten to be gracious?" What is his remedy? "I will remember the works of the Lord: surely I will remember Thy wonders of old." A good resolution indeed! Complaints and murmuring would soon cease if we all did the same.

3. Because the recollection of past mercies gives confidence for the future. "Who delivered us from so great a death," says St. Paul, "and doth deliver; in whom we trust that he will yet deliver us." (2 Cor. 1. 10.) And see Psa. 44. 1-5. The motto of our lives should be,

"We'll praise him for all that is past,  
And trust him for all that's to come!"

And *what* are the things we ought to remember? (1) The mercies of our own lives. (2) The mercies shown to God's people in all ages. (3) The "unspeakable gift" of God's own dear Son. See the argument of Rom. 8. 32.

*Secondly, it is a good thing to have reminders of God's mighty and merciful works.*

Israel ought not to have needed the twelve stones to keep such an event as the passage of the Jordan in their memory. But, as Psa. 106. sadly says, (v. 13) "They soon forgot his works," *even with* the visible reminders; and what would they have been without them?

Have we anything of the same kind? All the *externals* of religion serve the same purpose in different ways. A church, seen by a man who never enters one, is a silent but often *felt* protest against his conduct. The Lord's day, though thousands chafe at its interruption of their business or pleasure, has a voice that knocks continually at their consciences. The sacred seasons of Christmas, Easter, etc., forbid our entirely forgetting the great facts they commemorate. When the Lord Jesus took simple bread and wine, and ordained them as symbols of his holy blood given for us he said, "This is in remembrance of me;" and, "as often as we eat that bread and drink that cup, we do show the Lord's death," that is, exhibit a tangible memorial of it, "till he come." Let us not despise these *visible reminders*.

## For Senior Scholars.

## I. THEMES FOR BIBLE READINGS.

1. REMEMBERING OUR SINS. Deut. 9. 7 ; Psa. 79. 8 ; Isa. 64. 9 ; Luke 16. 25 ; Rev. 2. 5.
2. REMEMBERING OUR VOWS. Psa. 106, 45 ; Amos 1. 9 ; Eccles. 5. 4, 5.
3. REMEMBERING GOD'S LAW. Eccles. 12. 1 ; Psa. 103. 17, 18 ; Exod. 20. 8-11 ; Num. 15. 40, 41.
4. REMEMBERING GOD'S GRACE. Heb. 3. 2 ; Eph. 2. 11-13 ; 2 Cor. 8. 9
5. REMEMBERING GOD'S HELP. Exod. 13. 3 ; Deut. 7. 17-19 ; 2 Tim. 1. 6, 7.
6. REMEMBERING GOD'S PROMISE. Josh. 1. 13 ; Isa. 43. 25, 26. 2 Pet. 1. 4.
7. REMEMBERING THE COVENANT. Deut. 8. 18 ; Psa. 119. 49 ; Jer. 14. 20, 21 ; Luke 1. 68-72.

## 2. SEED-THOUGHTS.

1. What two reasons render *memorials* important ?
2. What two special reasons render the sacrament of the Lord's Supper needful ?
3. What particular *habit* of that people rendered this memorial necessary ?
4. In the bustle and confusion of such a movement of such a host across the Jordan, how could Joshua find *time* to erect memorials ?
5. Had he done this without command, what might it have shown him to have been ?
6. How were *parents* and *posterity* to be mutually benefited by this memorial ?
7. Why was *each tribe* required to place a stone ?
8. Why did not God allow them to trust to *tradition*, rather than memorials ?
9. How do we discover the will of God as to the *perpetuity* of his work and religion ?
10. What is the first and best memorial, and what the second best ?
11. What (Psa. 103. 2) does the Psalmist say of the Lord's benefits ?

## 3. DOCTRINE SUGGESTED.

*The Church and its Ordinances the Memorial of Christ.* 1 Pet. 2. 9 ; 1 Cor. 3. 9-10 ; Matt. 28. 19, 20 ; Gal. 3. 27 ; Luke 22. 14-20 ; 1 Tim. 3. 15 ; Eph. 3. 21.

## The Primary Class.

Do you know what a monument is ? A *grave-stone*. Yes, a grave-stone is a monument, but there are some monuments that are not grave-

stones. A stone is put up at a grave to mark the place where somebody is buried ; but monuments may be built to mark other places than those of burial. God had done a wonderful thing in getting the people over the river into Canaan. This great work was to be marked by memorial stones. Two monuments were built, one at a place called Gilgal, in Canaan, and not far from the river ; the other in the bed of the river where the priests stood with the ark while the people passed over. [The following questions may now be asked :] What is a tribe ? How many tribes were there among God's people ? How many stones were taken from the river bed ? Why were twelve taken ? By how many men were they taken ? Where did these twelve men come from ? How did they carry the stones ? Where else did Joshua have twelve stones set up ? Has God ever done any great thing for us that we ought to remember ? What has he done ? [Call out various answers.] We cannot all build stone monuments ; what can we do to show that we do not forget God's goodness ? *We can love him and serve him.* Now let us put on the blackboard a monument of twelve stones, and give every stone the name of some great blessing we have received from God. [Draw on the board twelve stones, one by one, putting on every one the name of some great blessing received from God. Let the children name these blessings as you make the stone, and get ready for the name. They will very likely mention some that you would hardly think of naming ; but, no matter, take the names as they give them to you. It is their work. If they hesitate in naming, help them by suggestions.]

BY MISS L. J. RIDER.

1. *Review.* (Draw review lesson from *scholars*.) Crossing river—Jordan—priests holding ark—description of ark—waters divided.

2. *Monuments.* What is a monument ? (Ask for description of nearest one) marble or granite—or land. River the Israelites passed through. What was its name ? Jordan. (Draw it with path through.) Priests stood *here* holding ark. Monument—in dry path—built by Joshua. (Describe.) Base of mason-work probably—solid. Top, not of marble, but twelve smooth river-stones. (Make dot of colored chalk.) When water flowed on again (unite chalk river) it rose above, like stone pier of bridge, only no bridge. While river was open Joshua told twelve men to take each a stone and carry out—another monument—(second color) dot a little on left of river) just like the first, only on land where they pitched their tents the first night. *Meaning.* What are all monuments for ? Brock's ?

(nearest one.) To make folks remember. These made people remember what? Dry path in river. Could they forget without the monuments? Children might. Few books in that time. Whenever child saw the monuments he would ask what they meant—story told over and over—never be forgotten. Why did God want them to remember? Showed his love and power—helped them never to fear, but to trust God.

*Application.* Monuments gone now. But we remember the story—how? Bible—our monument. Israelites couldn't always see theirs—ours in all our houses. Theirs fallen down—ours has stood ages—will stand always. Should prize it. Our monument makes us remember now God helped Israelites—ut God cares just as tenderly for smallest child as for that great nation. Should make us trust God always.

#### WHISPER SONG.

I look around  
With holy fear,  
'Tis sacred ground  
If thou art here.

SUNDAY, JANUARY 24, 1875.

#### LESSON IV.—PREPARATION FOR CONQUEST.

Josh. v. 9-15.

#### Berean Notes.

##### I. GENERAL STATEMENT.

An army needs more than nearness to the foe. It needs more than a visible and human commander. It needs more than Joshua. It needs a "Captain of the Lord's host"—a true and Divine JESUS who can SAVE. Hence our TOPIC: "*In the work of conquest—A LEADER.*" Who our Leader is we see in the GOLDEN TEXT: "*Looking unto Jesus, the author and finisher of our faith.*" Heb. 12. 2. With this Leader we need a preparation of the heart—a true circumcision—that we may be prepared to war against the lusts of the flesh, the real Jericho. We need to be reminded of the atoning—the paschal Lamb. We need the food of strength and grace, the "old corn" of Canaan. Hence our OUTLINE: 1. THE CLEANSING RITE, v. 9; 2. THE COMMEMORATIVE FEAST, v. 10-12; 3. THE CORN OF CANAAN, v. 11, 12; 4. THE CAPTAIN OF THE LORD'S HOST, v. 13-15. Let us in this lesson find the DOCTRINE: *The Supremacy of Christ in his Church.*

[See FREEMAN: *Passover*, 130; *Unleavened cakes*, 11; *Parched corn*, 241; *Prostration*, 9

*Shoes removed*, 107. FOSTER: 5966, 5963, 5967, 5926, 536.]

#### II. NOTES, ILLUSTRATIONS, AND LESSONS.

1. The fifth chapter of Joshua recounts: (1) The terror of the kings of Canaan at the approach of Joshua, v. 1; (2) The circumcision of the Israelites, vers. 2-9. [An Oriental custom hygienic and sacramental. Adopted by the Almighty as a symbol of his covenant with Abram and his seed. Jews were circumcised. Not in the wilderness, however. The sin of those who were to die off before the people entered Canaan put the nation in a "state of rejection." On crossing the Jordan and before the capture of Jericho the rite was performed and the reproach of Egypt rolled off. "Circumcision entitled a man to religious privileges; it was the standing symbol of the Lord's favor. But this was mainly as it pointed to and included the circumcision of the heart."—*Ayres.*] (3) The celebration of the passover, v. 10; (4) The eating of the "old corn" of Canaan, vers. 11, 12; (5) The manifestation to Joshua of the "captain of the Lord's host," vers. 13-15.

2. Although in the land of Canaan, (kings and people trembling at their presence,) the Israelites are not quite ready for war and conquest. They must be humbled and weakened, and brought to remember their uncleanness and the Lord's covenant, and the deliverance by blood on the night of the first passover. They must unfit themselves for war for a time. The bloody and painful and loathsome rite of circumcision, the memories of that night of death and deliverance in Egypt by the blood of the paschal Lamb, must recall their dependance on the God of all grace.

3. After the humiliation and the feast of remembrance comes, (1) The delightful feasting on the fruits of the land, long desired and now enjoyed. "Thou preparest a table before me in the presence of my enemies." (2) The revelation of a mighty, divine, and holy Leader.

#### English Teacher's Notes.

THIS subject again brings us face to face with the striking picture of the Christian life presented in type and figure by the Book of Joshua.

Take the case of a youth who has by some overt act avowed before the world (a very small circle, it may be, but it is *his* "world") that he has decided for Christ. As shown in a previous

Note, he is just in the position in which we now find the Israelites. He has "crossed the Rubicon," and there is no way back again. He may become a backslider, and fall once more into open sin; but he never can be precisely where he was; if he fall, his guilt will be heavier and his destruction more complete.

But let us trust he is not going to fall. What, then, is before him? An arduous and desperate conflict, to which he has now to gird himself. Satan will set upon him with all his forces; the world is his unrelenting foe from this day forward, *unless* he surrender to it, or at least pay it whatever tribute it choose to demand, and in his own heart there are strongholds of sins which must be taken and pulled down before he can have peace. In this conflict he must conquer or die. And the question to-day's subject proposes is, *How shall he prepare for it?*

To this question the analogy of Israel's preparation for the conquest of Canaan returns a threefold answer:—

1. *All sin must be resolutely put away.*

This is typified by the administering to the Israelites of the rite of circumcision. None of the men under forty years of age, all of whom had been born since the Exodus, had been circumcised; perhaps because the covenant was regarded as suspended, in consequence of the unbelief of the people, until the forty years had elapsed. But circumcision had been ordained as an outward sign of an entire consecration to God, and of the expulsion of any thing that hindered that consecration. (Compare Matt. 5. 30.) "If thy right hand offend thee, cut it off and cast it from thee," and this could not be omitted on the eve of what was really a "holy war." So with the Christian. It is no use for him to take the decisive step already referred to, and then to shrink from abandoning those sinful habits—sloth, passionate temper, fleshly lust, selfishness, arrogance, avarice, frivolity—which, if indulged in, will utterly unfit him for the battle of life. "Let us lay aside every weight, and the sin which doth so easily beset us," and then, and not till then, can we "run the race set before us," or "fight the good fight of faith."

2. *The means of grace must be diligently used.*

This is typified by the observance of the passover, vers. 10, 11. It, too, had been omitted in the wilderness—indecidedly necessarily, for only the circumcised could partake of it, (Exodus 12. 48;) and it was equally important

to revive it before entering on the great struggle for the possession of Canaan; for as circumcision was the sign of admission to the privileges of the covenant, so the annual passover feast was the sign of continued participation in them. (See Exodus 12. 14, 15.) We are reminded by them of the two Christian Sacraments, of which they were undoubtedly the precursors in the Jewish Church. Baptism is designed to be the sign of dedication to God by the putting away of sin, and so of admission to His covenant. (See 1 Peter 3. 21; Acts 22. 16.) The Lord's Supper is the commemoration of the death of the Lamb of God, through whose blood we are saved from destruction, and is designed to be the sign of that spiritual feeding on Christ which is the strength of the Christian's soul, as literal feeding is of his body. But the observance of the passover at Gilgal may represent to us all the outward ordinances through which God dispenses grace to those who use them in faith, as prayer, Scripture reading, public worship, preaching, etc. The young Christian cannot afford to go without these, and if he neglects them he has no right to expect God's blessing.

3. *Yet our trust must be wholly in Christ.*

After Joshua had circumcised the people, and kept the passover, the Son of God appeared to him in human form, as the "Captain of the Lord's host," and gave him the assurance of speedy victory. It is to the same "Captain of our Salvation," (Heb. 2. 10) that we must look; and the forsaking of bad habits, and the use of the means of grace, will all be useless apart from Him, "without me ye can do nothing." But through Him we may be "more than conquerors."

### For Senior Scholars.

#### 1. THEMES FOR BIBLE READINGS.

1. OUR WARFARE. 2 Cor. 10. 3; 1 Tim. 1. 18, 19; 1 Tim. 6. 12.
2. OUR FOES. 2 Cor. 2. 11; Eph. 6. 12; James 4. 7; Gal. 5. 17.
3. OUR FOES. John 16. 33; 1 John 5. 4, 5; Rom. 7. 23; 1 Cor. 9. 25-27.
4. OUR LEADER. Heb. 2. 10; Psalm 60. 4; Psalm 27. 1-3.
5. OUR ARMOR. Eph. 6. 11; 2 Cor. 6. 7; Rom. 13. 12; Eph. 6. 14-17.
6. OUR DUTY. 1 Cor. 16. 13; Jude 3; 1 Peter 5. 8; 2 Tim. 2, 3, 10.



7. OUR VICTORY. Heb. 11. 33-37; 1 John 5. 4, 5; Rom. 8. 37; Rev. 3. 5.

### 2. SEED-THOUGHTS.

1. What was the *reproach of Egypt* here alluded to?
2. *When* and from *whom* did the Israelites receive circumcision? (See Gen. 17. 10.) Why was it omitted in the wilderness?
3. What is the meaning of *Gilgal*?
4. What means *old corn of the land*, and how did they obtain it?
5. *When* and *why* did the manna cease?
6. *When* and *why* only does God work by miracle?
7. What were the *design* and *effect* of this vision on Joshua?
8. Who was this *captain of the host of the Lord*?
9. Did the absolute dependence of the people cease; when once across the Jordan and in the land?
10. On entering the land which was to be taken by the sword, how did Joshua commence, by *fighting* or by *worshipping*?
11. How are all successful wars decided upon and how commenced?

### 3. DOCTRINE.

"The Supremacy of Christ in His Church." Read or recite: Acta 5. 31; Heb. 5. 9; Col. 2. 10; Phil. 2. 9-11; Eph. 1. 19-23. [Call for additional passages by the class.]

### The Primary Class.

1. Remember the "Title," "Topic," "Golden Text," and "Whisper Song."
2. Last week we spoke of the stones which Joshua set up as monuments. How many stones were there? Why were there this number? Where were they placed? Why? The people had now crossed the river Jordan, and were at last in the Land of Promise. [The words in *italics* indicate where the teacher may pause for the scholars to speak. If necessary, give them a question the answer to which may help fill up the pause.] They had been traveling through the *desert* for *forty years*. On the way they had eaten *manna* which *God* sent them. In shape it was *round*, and in color, *white*, and its taste was *sweet*. It was given to

them to eat because they went through a *desert* where scarcely any thing grew. At last when they reached the *good* land the *manna* came to them no more. But this did not mean that God would no longer take care of them. Can you tell why the manna ceased? *Because they could now eat of the fruit of the land.* Never forget that God has a great many ways of taking care of people, and when he gives up one way he can try another. The place where they first made their camp after crossing the river was called *Gilgal*. Here they kept the *passover*. What was that? Do any of you remember? Why was it kept? You see they had not forgotten the great deliverance which God gave their fathers forty years before. Although they were in Canaan their troubles were not all over, for the inhabitants of the land did not want them there. Not far from the place where they crossed the river was a city called *Jericho*. The people of this city were enemies of God's people, and so when Joshua one day saw a strange-looking man standing near him with a sword in his hand, he went up to him and said, *Art thou for us, or for our adversaries?* Then Joshua soon found that the one who stood before him was the angel of the Lord, in the form of a man. Joshua fell on the earth before him and said, *What saith my lord unto his servant?* Can you tell the answer which the angel gave to Joshua? Why was he to take off his shoes? Because he stood in the presence of God's angel and the place was holy. Just so, when God spoke to Moses from the burning bush he told him to take off his shoes. Remember that whenever you worship God, whether in Church, or Sunday-school, or in the roads, or at home, or anywhere, though you are not to take off your shoes, as Moses and Joshua did, yet you are to have the same spirit of reverence [explain this word] which they had, and be quiet, thoughtful, loving worshippers. Then you will be made ready to do whatever God wants you to do, just as Joshua was made ready to conquer the land of Canaan.

#### WHISPER SONG.

I will recall  
Thy wondrous ways,  
Before thee fall  
In reverent praise.

SUNDAY, JANUARY 31, 1876.

## LESSON V.—JERICHO TAKEN.

Josh. 6. 12-20.

## Berean Notes.

## I. GENERAL STATEMENT.

The first battle. The army victorious. "Jericho Taken," as our OUTLINE states it: 1. BY A STRANGE PROCESSION, verses 12, 13; 2. AFTER SEVEN DAYS' MARCHING, verses 14, 15; 3. WITH A SHOUT OF VICTORY, verses 16-20. This victory came by obedient faith, according to the Topic: "*In the way of obedience—VICTORY*" and as stated in the GOLDEN TEXT: "*By faith the walls of Jericho fell down, after they were compassed about seven days.*" Heb. 11. 30. We may see in this subject, as encouraging to our own faith, the beautiful DOCTRINE: "*The all-conquering power of faith.*"

## II. NOTES, ILLUSTRATIONS, AND LESSONS.

Read the full account of the capture of Jericho in Joshua, sixth chapter. 1. The self-sealed city, verse 1; 2. The Lord's promise to Joshua, 31. 2—the *plan* of capture, verses 3-5; 4. Joshua's command to the priests, verse 6; 5. Joshua's command to the people, verse 7; 6. The first day's circuit, verses 8-13; 7. The six days' circuit, verse 14; 8. The seventh day, its seven-fold circuit and its marvellous success, verses 15-20. EARLY IN THE MORNING, verse 12. (1) *A good habit—early rising; especially when one has a great work to do.* 2. *It is good early to take up and follow the ark of the Lord—to seek his presence, and protection and power.* Morning prayer. Begin each day with God. SEVEN. This is the number of perfection, completeness, ONCE. One day's work at a time. (3) *Let us not be over-zealous to press on God's plans beyond God's appointment.* Learn when to stop. SIX DAYS. (4) *Practice in patience and in perseverance a wholesome discipline.* THAT DAY—SEVEN TIMES, verse 15. The moderate practice of six days made practicable the special labor of the seventh day. (5) *Let us learn to do our little at a time well and persistently that we may be ready for heavier duties when demanded.* SHOUT, verse 16. Silence has its place and so hath shouting. (6) *Let us repress or express our emotions subject to the divine order.* Notice that the people shouted on the strength of faith, for the walls had not fallen when they shouted. (7) *Let us seek faith of the true sort that does not*

*rest on sight or fee'ing, but on the simple word of God.* CITY ACCURSED, verse 17. For its sin, long continued and incurable. (8) *God is a God of justice.* RAHAB. She who believed and worked, and was of the people of God. There is a difference between the Jericho-character and the Rahab-character. She believed and was saved. They "believed not," Heb. 11, 31. (9) *Faith in Christ alone will save us from the final ruin of this world.* TOOK THE CITY, verse 20. God said, "I have given you Jericho," yet they must take it (10) *Let us receive and appropriate the gifts so freely offered us of God.* STRAIGHT BEFORE H.M., verse 20. Each for himself right over the prostrate wall.

Our lusts, tastes, habits, opinions, prejudices are so many Jerichos to be overthrown. To secure this result very difficult. No human power adequate. (11) *Let us accept the salvation of God by faith in Jesus Christ.* (12) *Let us remember that victory is easy enough when we simply obey God's command and believe his promise.*

Was the wholesale slaughter of the Canaanites right? [ANS. It was, or—(1) God commanded it. (2) Their crimes made their destruction a just and righteous penalty. (3) To accomplish that destruction it was right for God to employ him in instrumentalities, as well as flood, in Gen. 7; fire, in Gen. 19; or earthquake, in Num 16. (4) It was necessary, for the religious interests of the whole world were linked with the purity of the religion of Israel; and that could be maintained only by keeping it a "peculiar people," separate from other nations. Had the Canaanites been spared, the light of the Gospel would have been extinguished.]

## English Teacher's Notes.

CONTINUING our analogy between the invasion of Canaan and the spiritual warfare in which the Christian is engaged, let us inquire what is signified by Jericho, and what by the mode of its subjugation.

1. *What is our Jericho?*—Adopting Solomon's comparison, that better is "he that ruleth his spirit than he that taketh a city" (Prov. 16. 32), we might regard Jericho as representing one or other of the faculties of our nature. For instance, supposing, as before, the case of a youth who has decided for Christ, and earnestly desires to yield himself to his Saviour:—

His judgment is warped; he has been accustomed to approve or condemn according to earthly maxims; he desires henceforth to weigh everything in the "balances of the sanctuary;"

but this is not easy, because the judgment is a strong fortress—a *Jericho*—which he has yet to capture.

His *imagination* is a constant snare to him—how well we know it! and he must take that citadel too, “casting down imaginations, and bringing every thought into captivity to the obedience of Christ.” (2 Cor. 10. 5.)

His *affections* are “set on things on the earth, not on things above,” (see Col. 3. 2.) and they have to be taken possession of—yea, to be “crucified.” (See Gal. 5. 24.)

His *wil*—what shall we say of that? Can there be anything more impregnable? Yet he must learn to say, “Not my wil’, but Thine be done.”

Each of these—and the list might be easily enlarged—is a *Jericho*, a city such as the spies saw (Num. 13. 28), “walled and very great.”

Or *Jericho* may stand for a besetting sin, which has to be overcome: vanity, selfishness, idleness, irritability, sensuality, frivolity, covetousness, discontent, over-anxiety about earthly things. Any of these the teacher may well take, and show its impregnability, illustrating this from real life, and appealing to the experience of his scholars respecting the exceeding difficulty of subduing it. It is true that in the preceding note we took the circumcising of the people as answering to the putting away of sinful habits; but it must be borne in mind that the types and analogies of Scripture do not all fit into each other, and that God often emphasizes his teaching of a truth by illustrating it in various ways, each of which must be studied apart from the rest.

2. *How are we to storm the fortress, wherever it be?* Here will come in the narrative, and the teacher will picture, as vividly as he can, the march round *Jericho* day after day. Could there be a more unlikely way of capturing a city? The people of *Jericho* had been terribly afraid of Israel; see what *Rahab* told the spies (chap. 2. 9-11), “Your terror is fallen upon us” —“our hearts did melt,” etc. But this fear must have given way to mockery and contempt when they saw the strange, silent procession going round and round, and especially at the seven rounds on the seventh day! And no doubt the Israelites also felt that they must look uncommonly foolish. Why did God direct such a proceeding? Surely to impress on them more and more the height and strength of the walls, and their own utter inability to scale or make a

breach in them, and to lead them to look up to Him only to do every thing for them. And they did come to look only to Him, and to believe in his power and his promise; for we are expressly told in the Golden Text that “*by faith* the walls of *Jericho* fell down.”

So in the spiritual warfare: we must learn our own nothingness, and so be led to trust in God only. “When I am weak,” said St. Paul, that is, when I feel most absolutely helpless, “then am I strong:” Why? because there is no mixture in my faith. As Wesley says,—

“Hangs my helpless soul on Thee:

\* \* \* \* \*

All my trust on Thee is stayed,

All my help from Thee I bring.”

He whose eye is fixed constantly on Christ, who thinks of him so much that his thoughts turn to him as naturally and necessarily as the needle to the pole, will find that, somehow, *he has not got to struggle* with his besetting sin. Somehow it ceases to trouble him; the walls have fallen down flat without his touching them. “The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.” (2 Cor. 10. 4.) Only remember: if his eyes stray away from Christ, those very walls have a *strange power to stand up again*. But if he keeps on “looking unto Jesus,” *Psa. 84. 7*, will be true of him: “They go from strength to strength; every one of them in *Zion* appeareth before God.”

#### For Senior Scholars.

##### I.—THEMES FOR BIBLE READINGS.

1. THE POWER OF GOD. *Psa. 115. 3; Jer. 32. 17; Matt. 19. 26; Rev. 19. 6.*
2. THE POWER OF CHRIST. *Matt. 28. 18; John 10. 18; 1 Cor. 1. 24; Coll. 2. 10; Rev. 1. 8.*
3. THE POWER OF THE WORD. *Psa. 19. 7; John 17. 17; Jer. 23. 29; Heb. 4. 12; 1 John 2. 14.*
4. POWER PROMISED. *Eph. 3. 20, 21; Matt. 21. 22; Luke 21. 15; John 8. 32; Isa. 40. 31.*
5. POWER SOUGHT. *1 Ths. 5. 23; Acts 1. 8, 14; Acts 2. 1-4; 2 Cor. 12. 7-10.*
6. POWER RECEIVED. *Phil. 4. 13; Rom. 8. 37; 2 Tim. 1. 7.*
7. POWER AND PRAYER. *Psa. 61. 1-3; Psa. 86. 16; Luke 22. 32; 1 Chron. 16. 11.*

II.—SEED-THOUGHTS.

1. Was Jericho so large and strong that Israel could not have taken it with-out a miracle?
2. Why were these Canaanites thus doomed by God?
3. What is taught by the preservation of Rahab and those who took shelter with her?
4. What do we learn from the priests going before?
5. What were all the conditions of this downfall?
6. Why were they forbidden to take spoils, and on what peril?
7. What is taught by the repetition of the same means, and their increase on the seventh day?
8. What was the real instrument that overthrew these walls? (Heb. 11. 30.)
9. What has been—what is—the grand condition of all God's interpositions for man?
10. What do we learn from the profound silence enjoined at one point, and a shout at another point?
11. What lesson is taught Christian ministers and their people in this great historic fact?

III.—DOCTRINE.

"The all-conquering power of faith." Refer to and read, or (having memorized) recite: Matt. 21. 21; Mark 9. 23; Luke 17. 6; John 14. 12; Heb. 11. 33-35.

The Primary Class.

In the last lesson what was said to cease after coming daily for forty years? What feast did the people keep at the camp at Gilgal? What city was not far off? Whom did Joshua see near the city?

This city, Jericho, Joshua had to get into before he could go any further, for there were a great many soldiers there, and if Joshua had led the Israelites past the city these soldiers would have gone after God's people, and shot at them with their arrows. The city had great walls around it, and the Israelites could not climb these walls, nor had they any means of knocking them down. This lesson tells us how God destroyed the strong walls, so that the Israelites could get into the city. It was a very strange way, yet Joshua did just as God told him. Many of God's ways seem strange to us, yet if we always do what he tells us, we shall find that his way is always right. It took a whole week to pull down the walls of Jericho. On the first day Joshua arose early in the morning, and some of the priests took the ark of the Lord. What was this ark? Then some other priests took trumpets. How many priests, and how many trumpets? The ark, with the priests and trumpets, was in the centre of the great

procession; before them were a part of the soldiers, and behind them another part. Every day for six days this procession marched around the city once, the priests blowing the trumpets as they went. What do you suppose the soldiers on the walls of Jericho thought of this? No doubt they at first wondered what it all meant, and then laughed at the Israelites for acting so strangely. When the seventh day came the procession marched around the city seven times, the priests blowing the trumpets every time. Then when they had gone around the seventh time, Joshua said to the people, *Shout; for the Lord hath given you the city.* Then the walls of the city fell down flat, and the soldiers marched in and took the city. Did anybody ever hear of walls falling down in that way anywhere else? It was not the noise of the trumpets and of the shouting that made the walls fall, but God's power. He could have overturned the walls without the noise, but he told Joshua to have the priests blow the trumpets, and the people shout, because he wished them to have some part in the work. Joshua did not know how the walls could fall in this way, but he believed God's word. This is what we call faith. If we always believe God's word we shall always be safe. [Repeat the Golden Text.]

WHISPER SONG.

What e'er befall  
In life or death,  
We conquer all  
By living faith.

First Monthly Review.

1. *Persons:* M. L. J. N. H. P. I. 12 m. Capt. R.
2. *Places:* Jo. W. L. E. S. A. Z. Je. E. G. C.
3. *Date:* 1451.
4. *Titles:* (1) J. E. (2) C. J. (3) M. S. (4) P. C. (5) J. T.
5. *Topics.* **IN** the way of, etc.  
the waves of, etc.  
the way of, etc.  
the work of, etc.  
the way of, etc.
6. *Golden Texts:* (1) "Strong;" (2) "Pass-est;" (3) "Remember;" (4) "Looking;" (5) "Faith."
7. *Outlines:* Do. Be | Toward. In. Over. | Bea. Bur. Bea. Bur. | C. C. C. C. | S. S. S.
8. *Doctrines:* (1) Faithful; (2) Omnipotent (3) Church; (4) Christ; (5) Faith.

# Berean Lesson Leaf.

## INTERNATIONAL BIBLE LESSONS.

THIRD YEAR—1875—JANUARY.

### FIRST QUARTER: LESSONS IN OLD TESTAMENT HISTORY.

SABBATH, *January 3rd.*—LESSON I: Joshua Encouraged.—Joshua i. 1-9.

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

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

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

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

**L.** 5 There shall not any man be able to stand before thee all the days of thy life.

**S.** As I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee.

**L.** 6 Be strong and of a good courage: for unto this

people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them.

**S.** 7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee.

**L.** Turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

**S.** 8 This book of the law shall not depart out of thy mouth;

**L.** But thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

**S.** 8 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.

**HOME READINGS.**—*M.* John i. Th. Deut. xi. 13-25. *W.* Num. xxvii. 15-23. *Th.* Deut. xxxi. 1-13. *F.* Deut. xxxi. 14-23. *S.* Heb. iii. 5. *S.* Heb. iv.

**TOPIC:** IN THE WAY OF DUTY—STRENGTH.

**GOLDEN TEXT:** THOU THEREFORE, MY SON, BE STRONG IN THE GRACE THAT IS IN CHRIST JESUS. 2 Tim. ii. 1.

**OUTLINE:** Joshua encouraged—1. To do, v. 1-5; John ii. 5; Eccles. ix. 10. 2. To be, v. 6-9; Eph. vi. 10; Col. i. 11.

#### QUESTIONS, ETC.

Name the LESSON. Where found?

What do you know about Joshua? Examine Num. xiii. 16; Exod. xvii. 9; Deut. i. 38.

Explain word "encouraged." Recite TOPIC.

How may we have strength? [GOLDEN TEXT]

Recite OUTLINE.

1. Joshua encouraged TO DO, v. 1-5.

What was he required to do?

What was the extent of the land God told him to take? v. 4.

By what promises did God encourage Joshua? v. 5.

What words in verses 2 and 3 show that the children of Israel had neither bought nor merited the land?

What does God require us to do in reference to the heavenly Canaan?

2. Joshua encouraged TO BE, v. 6-9 [Observe that true work comes out of true hearts, strong in the grace of God.]

What direction does God give Joshua in verse 6?

How often in this lesson does he give the same advice?

Why must we be strong and courageous in order to do God's will?

What important command is given in verse 8?

Compare verse 8 and 1 John ii. 14.

Recite the sweet assurance of verse 9.

Find in these verses a good rule—

1. For a Bible student;

2. For a person who has a great work to do;

3. For one who is timid and easily discouraged;

4. For those who are neglecting the salvation God has given.

DOCTRINE: God faithful to his purpose and to his people.

#### LESSON HYMN. 7s & 6s.

God is my strong salvation;

What foe have I to fear?

In darkness and temptation,

My light, my help, is near;

Though hosts encamp around me,

Firm in the fight I stand;

What terror can confound me,

With God at my right hand?

Place on the Lord reliance;

My soul, with courage wait;

His truth be thine affiance,

When faint and desolate.

His might thy heart shall strengthen,

His love thy joy increase;

Mercy thy days shall lengthen;

The Lord will give thee peace.

#### QUESTION AND ANSWER.

18. Has not our Lord given us another important precept, founded upon our love to our neighbour?

Another important precept, founded upon our love to our neighbour, given us by our Lord, is,—"Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

(Matthew vii. 12.)

SABBATH, January 10th.—LESSON II: Crossing the Jordan.—Joshua iii. 14-17.

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

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

**L.** 16 That the waters which came down from above stood and rose up unto a heap very far from the city Adam, that is beside Zarethan;

**S.** And those that came down toward the sea of the plain, even the salt sea, failed, and were cut off; and the people passed over right against Jericho.

**L.** 17 And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan,

**S.** And all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

**HOME READINGS:** *M.* Josh. i. 1-13. *Tu.* Josh. iii. 14-17. *W.* Josh. i. 10-18. *Th.* Isa. xliii. 1-13. *F.* Luke vii. 1-10. *S.* Heb. i. 1-16. *S.* Exod. xv. 1-11.

**TOPIC:** IN THE WAVES OF JORDAN—SAFETY.

**GOLDEN TEXT:** WHEN THOU PASSEST THROUGH THE WATERS, I WILL BE WITH THEE; AND THROUGH THE RIVERS, THEY SHALL NOT OVERFLOW THEE. Isa. xliii. 2.

**OUTLINE:** 1. Toward the Jordan, v. 14; Judges viii. 4.  
2. In the Jordan, v. 15-17; 2 Kings v. 14.  
3. Over the Jordan, v. 16, 17; Deut. xxxiv. 1-4.

**QUESTIONS, etc.**

Give the **TITLE** of this lesson.  
Where is the Jordan?  
Who were about crossing it?  
What troubles and difficulties in this life are sometimes compared to deep waters?  
What comfort do Christians in trouble find in our **TOPIC** and **GOLDEN TEXT**?  
Recite **OUTLINE**.

1. *Toward the Jordan, v. 14.*

On which side of the river were the tents of Israel? Give the order of the procession toward the Jordan. What was the "ark of the covenant"? What is it called in verse 17? Who is to us what this ark was to Israel? Do we follow him faithfully and cheerfully?

2. *In the Jordan, v. 15-17.*

What was the condition of Jordan in harvest? What happened as the priests entered? Where are "Adam" and "Zarethan"? [*Ans. No one can certainly tell. The best authorities say that "these sites are unknown."*]  
What two names has the Dead Sea in verse 16? Where did the ark remain while the people crossed? Can you think of any reason for the expression "the people passed over right against Jericho"? Whom should we have with us when we cross rivers of sorrow and of death? How may we secure his presence both in life and in death?

3. *Over the Jordan, v. 16, 17.*

What terms in verse 17 describe the perfection and thoroughness of the deliverance which God wrought out for his people?

Into what land did the people come? [Read Exod. iii. 8; Num. xiii. 27.]

To what land do we hope to come after crossing the river of death?

Dear teachers and pupils, do not forget **THE ARK!**

Where do we learn—

1. What will make it easy to leave our earthly tents and cross the river of death?
2. How to overcome the greatest obstacles in the religious life?
3. That we should follow Christ our leader even though the way seem impassable?

**DOCTRINE SUGGESTED:** *God's omnipotence.*

**LESSON HYMN.** 11s.

*Tune: Portuguese Hymn.*

When through the deep waters I call thee to go,  
The rivers of sorrow shall not overflow;  
For I will be with thee thy troubles to bless,  
And sanctify to thee thy deepest distress.

When through fiery trials thy pathway shall lie,  
My grace all-sufficient shall be thy supply;  
The flame shall not hurt thee, I only design  
Thy dress to consume, and thy gold to refine.

19. *Has He not also given us certain rules to direct us in our conduct towards our enemies?*

To direct us in our conduct towards our enemies, our Lord has given us this rule,—"I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matthew v. 44.)

SABBATH, January 17th.—LESSON III: Memorial Stones.—Josh iv. 4-9.

**Leader.** 4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:

**School.** 5 And Joshua said unto them, Pass over before the ark of the Lord your God, in the midst of Jordan, and take ye up every man of you a stone upon his shoulder according unto the number of the tribes of the children of Israel:

**L.** 6 That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones?

**S.** 7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan

were cut off; and these stones shall be for a memorial unto the children of Israel forever.

**L.** 8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the Lord spake unto Joshua,

**S.** According to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

**L.** 9 And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood;

**S.** And they are there unto this day.

**HOME READINGS.**—*M.* Josh. iv. 4-9. *Tu.* Josh. iv. 10-24. *W.* Josh. xxii. 9-29. *Th.* Gen. xxxi. 43-52. *F.* Luke xxii. 7-20. *S.* Exod. xii. 11-27. *Sa.* Psa. 103.

**TOPIC.**—IN THE WAY OF DELIVERANCE—A MEMORIAL.

**GOLDEN TEXT:** I WILL REMEMBER THE WORKS OF THE LORD; SURELY I WILL REMEMBER THY WONDERS OF OLD. Psa. lxxvii. 11.

**OUTLINE.**—1. The Stone Bearers, v. 4; 2 Chron. ii. 18; Lam. iii. 27.  
2. The Stone Burden, v. 5; Zech. xii. 3; Matt. xxi. 44.  
3. The Stone Beacon, v. 6-8; Gen. xxxi. 45; Psa. xlii. 1.  
4. The Stones Buried, v. 9; 1 Kings viii. 9; Cor. iii. 3

**QUESTIONS, etc.**

[Refer to custom of building monuments or memorials of victory, common even now. Pupils recall illustrations.]  
**TITLE** of this lesson? For what purpose were these memorial stones set up? Recite **TOPIC** and **GOLDEN TEXT**. Recite **OUTLINE**.

1. *The Stone Bearers*, v. 4.  
Number? Tribe? By whom appointed?
2. *The Stone Burden*, v. 5.  
What *two* things did Joshua command?  
What do you infer as to the size of these stones?
3. *The Stone Beacon*, v. 6-8.  
What is this "beacon" called in v. 6?  
Where and why was it set up?  
Why in so public a place?  
What visible memorials of Christ's life do we have?  
[Bible, Church, Sacraments, Lands of Bible, etc.]  
What special memorial d.d. Jesus appoint?  
[Recite Luke xxii. 19; 1 Cor. xi. 26.]  
From what depths of anguish did He bring these memorials—the bread and wine?

4. *The Stones buried*, v. 9.  
Where and why erected?  
What unseen memorials do Christians have of their deliverance?

What lessons in these verses—

1. For parents?
2. For children?
3. For all teachers?
4. Concerning the claims of the Lord's Supper?

**DOCTRINE:** *The Church and its ordinances the memorial of Christ.*

**QUESTION AND ANSWER.**

20. *How does our Lord direct us to behave towards them who have injured us?*

The way in which our Lord directs us to behave towards them who have injured us is, that we are commanded to forgive them.

*Matthew vi. 15.* If ye forgive not men their trespasses, neither will your Father forgive you your trespasses.

**SABBATH, January 24th.—LESSON IV: Preparation for Conquest—Josh. v. 9-15.**

**Leader.** 9 And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day.

**School.** 10 And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.

**L.** 11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn on the self-same day.

**S.** 12 And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

**L.** 13 And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him with his sword drawn in his hand:

**S.** And Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

**L.** 14 And he said Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

**S.** 15 And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

**HOME READINGS.**—*M.* Josh. v. 6-15. *Tu.* 1 Sam. xvii. 1-15. *W.* 1 Sam. xvii. 16-37. *Th.* 1 Sam. xvii. 38-58. *F.* John i. 19-36. *S.* Matt. xvii. 1-9. *Sa.* Rev. v.

**TOPIC:** IN THE WORK OF CONQUEST—A LEADER.

**GOLDEN TEXT:** LOOKING UNTO JESUS, THE AUTHOR AND FINISHER OF OUR FAITH. Heb. xii. 2.

**OUTLINE:** 1. The Cleansing Rite, v. 9; Heb. ix. 13, 14; 1 John i. 7.  
2. The Commemorative Feast, v. 10-12; Luke xxii. 19, 20; 1 Cor. xi. 26.  
3. The Corn of Canaan, v. 11, 12; Exod. xvi. 4; Num. xiii. 23.  
4. The Captain of the Lord's host, v. 13-15; 2 Chron. xiii. 12; Heb. ii. 10.

**QUESTIONS, etc.**

Recite **TITLE** and **TOPIC**. Who is our Leader? [Recite **GOLDEN TEXT**.] Read the lesson carefully. Recite **OUTLINE**.

1. *The cleansing rite*, v. 9. What was it? [Compare Gen. xvii. 10; Deut. x. 16; Gal. v. 16. It was a sign of Dedication to God and spiritual cleansing.]

What is meant by "the reproach of Egypt?" [Bondage and forgetfulness of God.]

What is there in our lives that may be called by the same name?

What is meant by the word *Gilgal*? [Rolling away.]

**NOTE.**—Gilgal and Golgotha are words much alike. At the latter place [Matt. xxvii. 33] our reproach was rolled away.

2. *The Commemorative feast*, v. 10-12. What feast? When, where, and why instituted? See Exod. xii. What is there in it to remind us of Christ?

3. *The corn of Canaan*, v. 11, 12. [Wheat or barley.] What articles of food are named in verses 11 and 12? Why did "old corn" taste better than the manna? What are the "fruits of Canaan" which Christians may feed upon? Gal. v. 22, 23.

4. *The captain of the Lord's host*, v. 13-15. Describe the wonderful picture given us in verses 13-15. Who was this "captain"? Heb. ii. 10. For our conquest of the spiritual Canaan what needs of ours are brought out in this lesson?

Where in this lesson do we learn—

1. That we should take time to prepare by religious observances for the duties of life?

2. About posture and demeanor in the worship of God?

3. The greatest man is the greater for worshipping God?

**DOCTRINE:** *The supremacy of Christ in his Church.*

LEESON HYMN. 5s & 8s.

Jesus, still lead on,  
Till our rest be won;  
Heavenly Leader, still direct us,  
Still support, console, protect us,  
Till we safely stand,  
In our Fatherland.

If the way be dear,  
If the foe be near,  
Let not faithless fears o'ertake us,  
Let not faith and hope forsake us,  
For, through many a foe,  
To our home we go.

QUESTION AND ANSWER.

23. Does not the law of God, as explained and enlarged in the New Testament, contain various commands as to our teachers and dispositions?

The law of God, as explained and enlarged in the New Testament, commands us to be meek and lowly, patient under sufferings, and kind to all men.

Matthew, xi. 23. Learn of me; for I am meek.

Luke xxi. 19. In your patience possess ye your souls.

Galatians vi. 10. As we have therefore opportunity, let us do good unto all men.

SABBATH, January 31.—LESSON V: Jericho taken—Josh. vi. 12-20.

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

School. 13 And seven priests bearing seven trumpets of rams' horns before the ark of the Lord went on continually, and blew with the trumpets; and the armed men went before them:

L. But the rearward came after the ark of the Lord, the priests going on, and bowing with the trumpets.

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

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

S. Only on that day they compassed the city seven times.

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

S. 17. And the city shall be accursed, even it, and all that are therein, to the Lord.

L. Only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent.

S. 18 And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

L. 19 But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord:

S. They shall come into the treasury of the Lord.

L. 20 So the people shouted when the priests blew with the trumpets:

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

HOME READINGS: M. Josh. vi. 1-20. Th. 1 Sam. v. 17. Judges vii. 15-23. Th. Psa. xlii. 1-8. F. 1 Cor. i. 18-31. S. Eph. vi. 10-24. S. Rev. 20.

TOPIC: IN THE WAY OF OBEDIENCE—VICTORY.

GOLDEN TEXT: BY FAITH THE WALLS OF JERICHO FELL DOWN, AFTER THEY WERE COMPASSED ABOUT SEVEN DAYS. Heb. xi. 30.

OUTLINE: Jericho Taken—1. By a Strange Procession, v. 12, 13; Judges vii. 16, 18; Num. x. 8. 2. After Seven Days' Marching, v. 14, 15; 1 Kin. xviii. 44; 2 Kin. v. 10. 3. With a Shout of Victory, v. 16-20; 2 Chron. xiii. 15; 1 Thes. iv. 16.

QUESTIONS, etc.

About what city are we to study now? Where was it situated? What event is indicated in the TITLE? What was the secret of its fall? See TOPIC and GOLDEN TEXT. Read carefully the Lesson, recite the SELECTED VERSES, and repeat the OUTLINE.

1. Jericho taken by a strange procession, v. 12, 13.

What procession of any kind have you ever seen?

Recall the largest.

Describe the procession of the lesson—who composed it?

What did they carry?

At whose command was this procession formed?

What object had they?

What work of conquest have all of us to undertake?

How is the Church of Christ like the marching hosts of Israel about Jericho?

2. After seven days' marching, v. 14, 15.

What was done on the "second day"?

What was done on each of the "six days"?

What was done on the "seventh day"?

How many times in all did they compass the city?

Why did God require this?

What lesson does this teach us concerning a difficult work? [Compare Gal. vi. 9.]

3. With a shout of victory, v. 16-20.

What order is given in verse 16?

What reason for that order is assigned?

Was the city taken at the time this "order" and "reason" were given by Joshua?

What do we learn from this concerning God's giving and our taking a blessing?

What was to be done with the treasure and the people of the city?

Describe the final overthrow of Jericho?

What important article belonging to the tabernacle did the procession carry with it?

What may we learn from this relative to the source of our victory over the world, Satan, and self?

Where do we here get a hint—

1. Concerning early rising?

2. Concerning the obeying God's command to the very letter?

3. Concerning the mightiness and the mystery of faith?

DOCTRINE: The all-conquering power of faith.

QUESTION AND ANSWER.

22. Does it not contain various precepts as to our conduct in the different relations of life?

The Law of God, as explained and enlarged in the New Testament, contains various precepts as to our conduct in the different relations of life.

(1.) It contains precepts as to the conduct of husbands and wives.

Ephesians v. 25. Husbands, love your wives, even as Christ also loved the church, and gave himself for it.

Ephesians v. 22. Wives, submit yourselves unto your own husbands, as unto the Lord.



# PASS ME NOT.

WORDS BY FANNY CROSSY.

MUSIC BY C. W. COATES.

*Lamentando.*

1. Pass me not, O lov - ing Sav - iour, Hear my hum - ble

cry; While on o - thers Thou art call - ing, Do not pass me by.

Je - - sus, Sav - - iour, Hear my hum - ble cry;

While on o - thers Thou art call - ing, Do not pass me by.

2 Let me at a throne of mercy  
Find a sweet relief;  
Kneeling there in deep contrition,  
Help my unbelief.  
Jesus, Saviour, &c.

3 Trusting only in Thy merit,  
Would I seek Thy face;  
Heal my wounded, broken spirit,  
Save me by Thy grace.  
Jesus, Saviour, &c.

4 Thou, the spring of all my comfort,  
More than life to me;  
Whom have I on earth beside Thee?  
(Whom in heaven but Thee?)  
Jesus, Saviour, &c.

# DR. WILLIAM SMITH'S DICTIONARY OF THE BIBLE,

COMPRISING ITS

**Antiquities, Biography, Geography, and Natural History.**

Illustrated with eight full Page Steel Engravings, four Maps, and numerous Wood Engravings.

Octavo size, containing nearly 800 pages. Condensed by the author from his large work.

IT SHOULD BE IN THE HANDS OF ALL OUR SUNDAY SCHOOL TEACHERS.

Price, in Cloth, - \$2.50. | In full Leather, - \$3.00.

Address **REV. S. ROSE, Toronto.**

## CANADIAN SABBATH SCHOOLS

SUPPLIED WITH PAPERS AS FOLLOWS —

### Good Words (Monthly.)

	3 months,	6 months,	1 year.
1 Copy, for .....	.....	.....	\$0 35
5 Copies, to one address,...	\$0 25	\$0 50	0 70
12 " " .....	0 50	1 00	1 95
25 " " .....	0 95	1 80	3 50
50 " " .....	1 75	3 25	6 50
100 " " .....	3 20	6 25	11 50

### My Paper (Monthly.)

	3 months,	6 months,	1 year.
1 Copy, .....	.....	.....	\$0 35
5 Copies, to address,.....	\$0 20	\$0 35	0 70
12 " " .....	0 45	0 90	1 65
25 " " .....	0 85	1 60	3 00
50 " " .....	1 50	2 85	5 25
100 " " .....	2 90	5 50	10 20

### Good Cheer (Monthly.)

	6 months,	1 year.
1 Copy .....	.....	.....
12 Copies, to address,.....	\$0 65	\$1 25
25 " " .....	1 25	2 25
50 " " .....	2 25	4 25
10 " " .....	4 00	7 50

### Old and Young,

In packages of 25 and upward, at half the rates of "Good Cheer." No small subscriptions received. Subscriptions sent on application to

## N. S. RICHMOND,

GENERAL AGENT,

Christian at Work Association, Toronto, Ont.

All of these Papers Beautifully Illustrated. AGENTS WANTED.