

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

VOL. 17.]

JULY, 1883.

[No. 7.

## TABLE OF CONTENTS.

SUNDAY SCHOOL LESSONS

198—224

## THE SUNDAY-SCHOOL BANNER

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# SUNDAY SCHOOL BARBER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

VOLUME XVII.]

JULY, 1883.

[No. 7.

## INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER—STUDIES IN THE OLD TESTAMENT.

JULY, 1883.

NOTE.—The Scripture verses to be committed to memory are indicated by an index [§§] at the side.

B.C. 1451.

### LESSON I.—JOSHUA, SUCCESSOR TO MOSES.

July 1.

Joshua 1. 1-9.



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, *a* saying, *a* Deut. 1. 38.

2 Moses *b* 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, *e*ven to the children of Israel.

*b* Deut. 34. 5.  
3 Every *c* place where the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

*c* Deut. 11. 24.  
4 From *d* 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.

*d* Gen. 15, 18; Num. 34. 3.  
5 There *e* shall not any man be able to stand before thee all the days of thy life: as *f* I was with Moses, so I will be with thee: I will *g* not fail thee, nor forsake thee.

*e* Deut. 7. 24.—*f* Exod. 3. 12.—*g* Deut. 31. 6.  
§§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.

§§7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law *h* which Moses my servant commanded thee: turn not from it *i* to the right hand or *to* the left, that thou mayest *b* prosper whithersoever thou goest.

*h* Num. 27. 23; chap. 11. 15.—*b* Or, do wisely.  
8 This *i* book of the law shall not depart out of thy mouth; but *j* thou shalt meditate therein

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

*i* Deut. 17, 18, 19.—*j* Psa. 1. 2.—*k* 1 Chron. 32. 13; Prov. 3. 1.—*c* Or, do wisely.

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

*l* Psa. 27. 1; Jer. 1. 8.

#### GENERAL STATEMENT.

The host of Israel is encamped, a million strong, at the foot of the Moabite mountains. Above them towers the height from which their great leader has but recently taken his view of Canaan and his flight to glory. Before them rolls the turbid Jordan, swollen to a torrent by the spring-tide rains, a seemingly impassable barrier to the Land of Promise. Beyond they see the walls of Jericho, and the heights and passes of the mountains; southward the glittering Dead Sea, and the waste desert beyond; northward the snowy crown of Hermon. A still, small voice comes to Joshua from out the curtained depths of the most holy place. He is bidden assume the mantle of leadership left by the great lawgiver, and to lead the host onward to the conquest of their promised inheritance. The God of Israel promises to stand by his side, to direct his energies, to guide him and his people into the full realization of the covenant long ago given to their fathers. Again and again the newly-chosen leader is exhorted to courage and to strength in the power of God. The roll of the law, held in his bosom, is to be shrined in his memory, is to dwell in his heart,

is to be the theme of his utterance. Thus armed with the sword of the Spirit, the word of God, Joshua is promised complete success.

#### EXPLANATORY AND PRACTICAL NOTES.

**Verse 1. Now.** In the original "and," thus connecting this book directly with the Pentateuch. **After the death.** Probably at the close of the thirty days' mourning. Deut. 34. 8. **Moses the servant of the Lord.** A title especially given to Moses as the instrument through whom God executed his will. 1. Under the old dispensation the highest honour was to be a servant, now it is to be a son. **The Lord spake.** Probably from the tabernacle as he had already communicated his will. **Lev. 1. 1. Unto Joshua.** He was of the tribe of Ephraim, born in Egypt, and was a young man at the time of the Exodus. He led the Israelites in repelling the Amalekite attack at Rephidim; accompanied Moses to the mount of the law; with Caleb gave a good report of the land of Canaan; and was appointed before Moses' death as his successor. His leading traits of character were decision, energy, courage, leadership, and faith in God. **Son of Nun.** Nun was an unknown Ephraimite, who perhaps died in bondage, ignorant of his son's greatness. **Moses' minister.** "Servant." He attended upon Moses as his aid or assistant. 2. The path to greatness lies through service.

**2. Moses my servant.** An honourable title coming from the voice of the Most High. **Now therefore.** They were not allowed to enter Canaan while Moses was living; now that he had passed away, they were to delay no longer entering upon their inheritance. 3. The law leads us to the promises, but only through our Joshua are we able to enjoy them. **Go over this Jordan.** A seemingly impossible task, for the river was at that time swollen to great height by the spring floods. The Jordan rises in Mount Hermon, and flows through two lakes one hundred and twenty miles southward into the Dead Sea, though the windings of the river make it more than two hundred miles long. **All this people.** Numbering in all more than a million. **Land which I do give.** 4. God is the supreme owner of the earth, and allots it to whom he will.

**3. 4. Every place.** Within the limits now to be named. **Foot shall tread.** They were to possess only so much as their faith and courage prompted them to occupy. 5. So only those promises are ours which we appropriate and employ. **Have I given.** Not "will I give," but "Have I given;" for it was theirs already by promise. **From the wilderness.** The southern boundary of Palestine, the desert of Arabia. **This Lebanon.** The lofty mountain on the north of Palestine, then visible from the camp of Israel. **Unto the great river.** The river Euphrates, the "great river" of western Asia, is one thousand eight hundred miles long, flowing south-easterly into the Persian Gulf. It was the northern boundary of the territory of Israel, as promised, but was practically

so only during the reigns of David and Solomon. 6. There is often a great gap between God's abundant promise and our feeble realization. **Land of the Hittites.** The Hittites and the Amorites were the two leading peoples in ancient Palestine, the former mainly in the north, the latter in the south. **The great sea.** The Mediterranean, on the west of Palestine. **Your coast.** Your boundaries or limits. The land thus described included six times as much territory as that really possessed during most of Israel's history.

**5. Not any man be able.** The promise was made to Joshua as the representative of Israel, and was dependent upon his own fidelity and faith. **All the days.** 7. See how liberal is the Almighty in bestowing his gifts upon believers! **As I was with Moses.** To direct, strengthen, and encourage. **I will not fail.** The original expresses the idea of one holding another with a strong, firm grasp. God promises to hold on to Joshua and to hold him up.

**6. Be strong.... good courage.** Literally, "be strong and firm." Four times is this exhortation given in this chapter. 8. What need is there now in our time for strong, decided, unshaken faith! **Shalt thou divide.** God would inspire Joshua by the knowledge that he was to enjoy the high privilege of accomplishing the promise given four centuries before to Abraham. **An inheritance.** Though conquered by their swords, it was an inheritance by God's promise. **Sware unto their fathers.** God has given his oath to Abraham, (Gen. 15,) and had renewed it many times afterwards. 9. What God promises to the fathers he fulfils to the sons.

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

**8. This book of the law.** The Pentateuch, or at least its most important parts, already gathered into a written book or roll. It was made up by Moses of a number of documents then in existence, to which he added the history of his own times. **Not depart out of thy mouth.** He was to make it the subject of his conversation and instruction to others. 10. Parents, teachers, Christians, talk about God's words! **Meditate therein.** Not by a critical study of it, but by reflection and thought upon its practical application to his daily life. 11. God's word must dwell in our hearts if we would have it influence our lives. **Way prosperous.** True success is found only in the

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way of obedience to God. **Have good success.** The word in the original here is the same as that translated "prosper" in verse 7.

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

#### GOLDEN TEXT.

**Be strong in the Lord, and in the power of his might.** Eph. 6. 10.

#### OUTLINE.

1. **The Call.** v. 1, 2.
2. **The Work.** v. 3-6.
3. **The Guide.** v. 7-9.

#### HOME READINGS.

- M.* Joshua, successor to Moses. Josh. 1. 1-9.  
*Tu.* Joshua the warrior. Exod. 17. 1-16.  
*W.* Joshua in the tabernacle. Exod. 33. 1-17.  
*Th.* Joshua and the spies. Num. 13. 16-33.  
*F.* Joshua and the murmurers. Num. 14. 1-10.  
*S.* God's promise to Joshua. Num. 14. 26-39.  
*S.* Moses' charge to Joshua. Deut. 31. 14-23.

**Time.**—B. C. 1451, at the close of the wandering of the Israelites in the wilderness.

**Place.**—The plains of Moab, on the east of Jordan opposite Jericho.

**Explanations.**—*The Lord spake*—either through the high-priest or directly to Joshua by an inward voice. *Moses' minister*—His servant and follower. *Moses my servant*—The highest honour to be a servant of God. *Therefore arise*—They were not allowed to enter Canaan while Moses lived. *Go over*—Jordan lay between them and the land of Canaan. *I do give them*—It had been promised to them four hundred years before. *Shall tread upon*—A promise that they should possess the land as far as they should occupy it. *The great sea*—The Mediterranean Sea. *Going down of the sun*—On the west of Canaan. *Your coast*—Your boundary. *I was with Moses*—In giving him authority over Israel, power over his enemies, and wisdom for his work. *Be strong*—Earnest, determined. *Shall thou divide*—After the land was conquered it was to be divided into twelve portions. *Swear [promised] unto their fathers*—Abraham, Isaac, and Jacob. *The law*—In the books from Exodus to Deuteronomy. *Not depart out of thy mouth*—That is, "You must talk about it," repeat its laws, etc. *Meditate*—Study it. *Then... prosperous*—God will give true prosperity to those who obey his law.

#### LESSON HYMNS.

No. 471, *New Hymn Book.* C. M.

I'm not ashamed to own my Lord,  
 Or to defend his cause,  
 Maintain the honour of his word,  
 The glory of his cross.

Firm as his throne his promise stands,  
 And he can well secure  
 What he committed to his hands,  
 Till the decisive hour.

Then will he own my worthless name  
 Before his Father's face;  
 And in the new Jerusalem  
 Appoint my soul a place.

No. 103, *Dominion Hymnal.*

Am I a soldier of the cross,  
 A follower of the Lamb,  
 And shall I fear to own his cause,  
 Or blush to speak his name?

Must I be carried to the skies  
 On flowery beds of ease,  
 While others fought to win the prize,  
 Or sailed through bloody seas?

Are there no foes for me to face?  
 Must I not stem the flood?  
 Is this vile world a friend to grace,  
 To help me on to God?

Sure I must fight if I should reign;  
 Increase my courage, Lord;  
 I'll bear the toil, endure the pain,  
 Supported by thy word.

#### QUESTIONS FOR HOME STUDY.

1. **The Call**, v. 1, 2. From whom and to whom did the call come? What is Joshua here called? When was the call given? Give an account of Moses' death. Deut. 34. 1-6. What is Moses here called? What is it to be God's servant?

2. **The Work**, v. 3-6. To what work was Joshua called? What was given to Joshua and the Israelites? What were to be the borders of the land of promise? What better promise is made to us? Heb. 11. 40. Find three promises to Joshua in verses 5, 6. What was Joshua commanded to be? How are we commanded in the GOLDEN TEXT?

3. **The Guide**, v. 7-9. What was given to Joshua as a guide? How was he required to follow this guide? What three commands concerning the law are given in ver. 8? How much more of God's word do we have than Joshua had? What good uses of the Scriptures are stated in 2 Tim. 3. 16, 17. How many times in this lesson is Joshua bidden be strong? How many times is God's presence promised?

#### TEACHINGS OF THE LESSON.

Where in this lesson do we find—

1. That we may have God's presence and help?
2. That we should be bold in God's cause?
3. That we should study and obey God's law?

**The Lesson Catechism.**—(For the entire school.) 1. Who commanded Israel after the death of Moses? Joshua. 2. What was God's promise to Joshua? "I will be with thee." 3. What was God's command to Joshua? "Be thou strong and very courageous." 4. What was he commanded to study and obey? The law of the Lord. 5. What was promised in the way of obedience? "Thou shalt have good success."

**DOCTRINAL SUGGESTION.**—The authority of God's law.

### QUESTIONS FOR SENIOR STUDENTS.

1. **The Call**, v. 1, 2. What relation had Joshua sustained to Moses? What announcement did God make to him? To what leadership was Joshua called?

2. **The Work**, v. 3-6. What promise of possession did the Lord give to Joshua? What was the extent of this possession? What is meant by "the Great Sea"? What promise of victory did Joshua receive? What encouraging assurance was given with this promise? What inducement to courageous endurance did he receive? To whom had this land been covenanted?

3. **The Guide**, v. 7-9. For what was this courage needed? On what condition was prosperity and success promised? What rule was given in regard to God's law? What promise is given to all who heed this law?

### PRACTICAL TEACHINGS.

Where in this lesson are we shown—

1. That faithfulness in service brings favour from God?

2. That God's presence assures spiritual success?

3. That neglect of God's law assures spiritual defeat?

### QUESTIONS FOR YOUNGER SCHOLARS.

Who was Moses? The great leader of the Israelites! Who led them after his death? Joshua! Where was he to lead them? Across the river Jordan? What lay beyond the river? The land of Canaan? What did the Lord give to Joshua? Strength to conquer all his enemies? What promise was given Joshua? "I will never leave thee nor forsake thee." To whom had this same promise been given? To Moses? What did God tell Joshua to be? Strong and brave. What did God tell him to do? To divide Canaan among the tribes of Israel. What did the Lord tell Joshua to obey? The law of Moses. What was promised if Joshua did this? Success and prosperity. When may we be sure of success? When we trust in God. What did the Lord again say to Joshua? "Be not afraid, for I am with thee." Repeat GOLDEN TEXT. What did Joshua tell the people to do? To make ready to cross the river Jordan.

### WORDS WITH LITTLE PEOPLE.

We need never be afraid if we are—Doing what God tells us to do. Going where he tells us to go. Trusting in his power, not our own. Letting God go with us everywhere.

### ANALYTICAL AND BIBLICAL OUTLINE.

#### God's Call to Joshua.

#### I. GOD'S CALL TO ACTS.

1. **Of Authority**. "Arise, go over.... Jordan." v. 2.

"The Lord said.... Take thee Joshua." Num. 27. 18-20.

"Joshua.... shall go in thither. Deut. 1. 38.

2. **Of Appropriation**. "Every place.... tread upon." v. 3.

"Unto thy seed.... given this land." Gen. 15. 18.

"Some better things for us." Heb. 11. 40.

3. **Of Aggression**. "Not any.... stand." v. 5.

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

"We are more than conquerors." Rom. 8. 37.

4. **Of Apportionment**. "Shalt thou divide." v. 6.

"Joshua.... gave it for an inheritance." Josh. 11. 23.

"There remaineth therefore a rest." Heb. 4. 8, 9.

#### II. GOD'S CALL TO CHARACTER.

1. **Strong**. "Strong.... good courage." v. 6.

"Fearful heart, Be strong, fear not." Isa. 35. 4.

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

2. **Submissive**. "Observe.... the law." v. 7.

"Observe to do.... hath commanded you." Deut. 5. 32.

"Thy word is a lamp unto my feet." Psa. 119. 105.

3. **Studios**. "Meditate therein." v. 8.

"Lay up.... my words in your heart." Deut. 11. 18.

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

4. **Successful**. "Good success," margin, "wisely." v. 8.

"The Lord giveth wisdom." Prov. 2. 6.

"Be ye.... wise as serpents." Matt. 10. 16.

### ADDITIONAL PRACTICAL LESSONS.

#### The Conditions of True Success in Life.

1. True success attends the man who hears God's call to him, and who accepts it. v. 1, 2.

2. True success attends the man who has prepared himself for it by lowly service. v. 1.

3. True success attends the man who puts God's promises to the test of his own experience, by seeking to fulfil them. v. 2-5.

4. True success attends the man who lives in fellowship with God and the consciousness of the divine presence. v. 5.

5. True success demands energy in action and courage in facing difficulties. v. 6, 7.

6. True success demands exact fidelity to the word of God, and a following in the path of his promises. v. 7.

7. True success requires meditation and thought upon God's word, having it in the heart and mind, as well as in the life. v. 8.

### CATECHISM QUESTION.

10. By what means were our first parents led to commit so great a sin against God?

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Our first parents were led to commit their great sin against God by the subtlety of the devil, who made use of the serpent to beguile Eve.

And the woman said, The serpent beguiled me, and I did eat.—Gen. 3. 13.

### ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

There is a story told of a French prince, that when quite a boy he was taken by his father a considerable distance from home. A compass was then placed in his hand, and he was told to find his way back as best he could. The boy was pleased with the task set him, and, turning his face in the homeward direction, he made his way through woods and thickets, over hedges and ditches, until, guided by the compass, he arrived at his father's house in safety. He was not aware, however, that, unseen, a trusty servant had followed him the whole way, to see that no accident happened to him. The servant's succour was not needed; the prince finding his youthful strength and energy, and the guidance of his compass, sufficient for the task set him. A weakly or timid boy would not have been thus sent out. Without the compass the strongest might have lost his way and wandered aimlessly. The requisites for the accomplishment of the journey were personal strength and courage and a careful observance of the guiding compass.

And these are exactly the two things we find pointed out as requisite for the task set before Joshua. He had to take up the work laid down by Moses, to whom the people of Israel had been accustomed to look from childhood. There was the river Jordan to be crossed in the face of a whole country of enemies. On the other side were cities "great, and fenced up to heaven," (Deut. 9. 1;) mountain strongholds and narrow defiles where resolute men might easily keep an invading army at bay; "a people great and tall, the children of the Anakims," (Deut. 9. 2;) kings with hosts "as the sand that is upon the sea-shore in multitude, with horses and chariots very many." Josh 11. 4. There was a whole nation to be dispossessed and driven out, and the land to be divided among the thousands of Israel. Had Joshua looked at the human side of the task, his heart might well have sunk within him.

For the performance of this work two charges were laid upon him.

The first was to "be strong and of a good courage."

This charge, given first through Moses, (Deut. 31. 6, 7,) is now three times repeated. At first sight it seems a strange one. We tell one another to "be brave," believing a

person can exercise some control over his fears and school himself to play the man. But, in reality, strength, of one kind or another, must come before courage. When a man is strong he may well show courage; in fact, if he is strong every way, he must show it. Strength of body, and, still more, strength of mind, is the source of valor. But of what use to bid a person "be strong?" From a human point of view none at all, any more than to bid him: "be witty;" "be talented." But suppose some monarch of unlimited wealth were to say to a poor man: "I know you have nothing of your own, but help yourself from my abundance. Take what you will, and be rich." Would such a command be too unreasonable? And just this was the command to Joshua. He who was ready to supply all his servant's need bade him "be strong." The charge contained in itself a promise.

The second charge was concerning the "book of the law;" "observe to do all that is written therein;" "turn not from it to the right hand or to the left." Here is the guide without which the strongest might lose his way. And Joshua was the first to whom this guide was given. The patriarchs had enjoyed, in a large measure, God's personal leading. When they had not this they went astray. The first pages of Holy Scripture were written by Moses, and they became the immediate heritage of his successor. Command, promise, and direction, were there set down, as we say, "in black and white," so that there could be no doubt about them.

And with these two charges, each containing in itself a promise, was given yet another promise—the perpetual presence of God—the Lord watching over him to keep him from all harm, vers. 5, 9, unseen indeed, but known and felt.

It is interesting to notice how he of whom Joshua was the type kept these two charges in his work on earth. He who laid aside his glory did not go forth in his own strength: "God anointed Jesus of Nazareth with the Holy Ghost and with power," (Acts 10: 38;) and so we read in the Psalms: "Let thy hand be upon the man of thy right hand, even the Son of man whom thou madest strong for thyself" Psa. 80. 17. And he could say: "Therefore have I set my face like a flint, and I know that I shall not be ashamed." Isa. 50. 7. He made the "book of the law" his guide. "It is written," "Have ye not read?" was his answer to the tempter and the adversary, and his whole life on earth was the fulfilment of the Scriptures. Moreover, of every moment of that life he could say: "He that sent me is with me; the Father hath not left me alone." John 7. 29.

And so with every one of his servants, however young or humble. Each has his work to do, for the performance of which there are these two requisites, strength and guidance. Therefore to each comes the same charge; "Be strong," but how? Not in your own fancied ability, but "In the Lord, and in the power of his might." And again: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word," that "book" so wonderfully and richly enlarged since the days of the man who was first bidden to make it his guide.

And to one thus walking and working, the promise is the same as that to Joshua: "The Lord thy God is with thee. As I was with [others before thee] so will I be with thee: I will not fail thee, nor forsake thee."

### BEREAN METHODS.

#### Hints for the Teachers' Meeting and the Class.

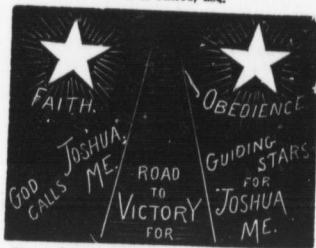
Draw a rough map of Palestine, showing the general boundaries of the land, location of Israelite camp east of Jordan, etc. . . . Draw from the class an account of the Israelites, who they were, how they came to their place at the time of the lesson, etc. . . . Show God's command and his promise, and enlarge the map already drawn by showing the dominion promised in comparison with that possessed. . . . Bring out of the lesson: I. What God promised Joshua and his people:—1. Inheritance; 2. Possession; 3. Victory; 4. Presence; 5. Success. . . . Show in what way these promises are made to us. . . . II. Show from the lesson what God required of Joshua and the Israelites, and how he demands the same of us:—1. Faith; 2. Obedience; 3. Energy; 4. Courage; 5. Study of God's word. . . . Find in this lesson the elements and conditions of success. (See Additional Practical Lessons). . . . ILLUSTRATIONS. Vers. 1, 2; The inscription on Charles Wesley's monument is, "God buries his workmen, but carries on his work." . . . Ver. 3, 4: The condition of owning a homestead in some parts of the West is simply to occupy the land for a certain time. Take possession, live upon it, and you own your farm. So God's promises require our appropriation for their fulfillment. . . . Ver. 6, 7: Napoleon said, "An army of deer commanded by a lion will have the victory over an army of lions commanded by a deer." . . . Ver. 7, 8: The captain of a ship sailing in strange waters needs to have a chart, to study it and to follow its directions; and the young soldier who would become an officer must master the book of tactics, and adopt its principles.

**References.** FOSTER'S ILLUSTRATIONS: Ver. 1: Prose 12100. Ver. 2: Prose, 10188. Ver. 3: Prose, 4750. Ver. 5: Prose, 1124,

5963, 10011. Ver. 6: Prose, 7579. Ver. 7: Prose, 1638; Poetical, 2742. Ver. 8: Prose, 356, 3850, 10464. Ver. 9: Prose, 875, 2273, 4227, 9277.

#### Blackboard.

BY J. B. PHIPPS, ESQ.



**EXPLANATION.**—The two guiding stars represent Faith and Obedience. The road to victory leads up to these. By them Joshua was to be guided, namely, faith in God, obedience to the law. Wherever faith and obedience led he was to go, with the assurance that the road he traveled would always lead to victory. **APPLICATION.** As God called Joshua to the work, so he calls me to my work. The guiding stars are for Joshua and for me. Following them I can go on to victory. **DIRECTIONS FOR COLORS.** Stars yellow, their names in white; the road and its words in brown and red; the words on right of road in red bordered with white; the words on left of road in white bordered with red.

#### Primary and Intermediate.

BY M. V. M.

**NOTE.** The transition from the New Testament to the Old need not turn our eyes away from Christ. Only as he is made the centre of each lesson can we look for a blessing upon that lesson. There is precious spiritual truth in every lesson of the quarter, which we shall find and give to our little ones, if we seek it with eyes fixed upon "Jesus only."

**INTRODUCTORY.** Print *Egypt* at one end of the board, *Canaan* at the other, connecting by a straight line. Below make another line, also starting at *Egypt*, but crooked, returning often upon itself, ending finally at *Canaan*. From this review briefly the journey through the wilderness, teaching that the straight way is the way of faith, the other of unbelief.

**LESSON THOUGHT.** "I am with you."

#### JOSHUA, THE ISRAELITES' LEADER.

Make a sword in outline, or pin up a paper sword. Talk about soldiers, their work, the qualities they must possess, etc. Teach that

Joshua prophesied to talk Why? Battles etc. P "Jehovah read ve and po Read Joshua help wor. God's wants our ow

Teac our hor make, When strengt us to h so he which verse 8 law" i that w Wh dea close b

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B.C.



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Joshua was a soldier—not a teacher or a prophet, as Moses had been. God chose him to take Moses' place in leading the people. Why? Now there was need of a soldier. Battles were to be fought, cities to be taken, etc. Print "Joshua," with meaning of name, "Jehovah the Saviour," on the board, and read verse 5, teaching that God has strength and power to give to all who do his work. Read verse 2, and ask what God called Joshua to do, teaching that his presence and help were promised in doing that special work. Apply, showing that we may look for God's blessing when we are doing what he wants us to do, and not when we are taking our own way.

#### JESUS OUR LEADER.

Teach that Jesus is our Leader to Canaan, our home in heaven. We have a journey to make, foes to conquer, and battles to win. When we have something hard to do, it gives strength to know that a friend will be with us to help. God promised to be with Joshua; so he will be with us. How shall we know which way to go? He will tell us. Read verse 8, explaining what the "book of the law" is. Print, "Be not afraid," and teach that we need not be afraid when we are obeying God, walking with him, doing his work. When we are without faith, without love, and disobedient, then we should fear, for Satan is close by our side.

#### Lesson Word-Pictures.

It may have been in the tabernacle at some

midnight hour that God spoke to Joshua. Without the tabernacle court there was silence among the drowsy tents of Israel. Within the tabernacle itself there, too, was silence, an awful, unbroken hush in the inner sanctuary, that holy of holies, where the sound of footstep was never heard save once a year, on that memorable day of atonement, when, clad in white linen, and bare-footed, the high-priest passed within the veil. In the outer sanctuary it was still. From the golden candlestick that, never wholly extinguished, lifted its lights like some constellation transposed from the evening sky, fell in silence a soft radiance on the altar of incense, the table with its show-bread, the beautiful veil before the holy of holies. Standing before the door of the tabernacle amid these impressive surroundings Joshua may have received his charge from the great Jehovah. Or he may have been on some mountain-top. It was in the day, perhaps. Far below Joshua could see Israel's tents dotting the landscape. Down through its winding valley he could see that impetuous traveller, the Jordan, on its way to an undisturbed rest in the Dead Sea, flashing in the south. In the north Lebanon lifted its snowy watch-towers. Before Joshua stretched the Promised Land, hill succeeding hill, till their waves of purple beauty were met and stopped by the cold, white, invincible surf of the Great Sea. Through this unknown land Joshua was to guide Israel. What wonder if he bowed his head under the burden! He took that burden alone, to carry it alone, God his only sure helper.

B.C. 1451.

### LESSON II.—PASSING OVER JORDAN.

July 8.

Joshua 3. 5-17.



5 And Joshua said unto the people, Sanctify *a* yourselves: for to-morrow the Lord will do wonders among you.

*a* Exod 19. 10; Lev. 20. 7; Num. 11. 18; chap. 7. 13; 1 Sam. 16. 5; Joel 2. 16.

6 And Joshua spake unto the priests, saying, *b* Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

*b* Num. 4. 15.

7 And the Lord said unto Joshua, This day will I begin to magnify *c* thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee.

*c* Chap. 4. 14; 1 Chron. 29. 25; 2 Chron. 1. 1.

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

9 And Joshua said unto the children of Israel, Come hither, and hear the words of the Lord your God.

10 And Joshua said, Hereby ye shall know that the *d* living God *is* among you and *that* he

will without fail *e* drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizites, and the Girgashites, and the Amorites, and the Jebusites.

*d* Deut. 5. 26; 1 Sam. 17. 26; 2 Kings 19. 4; Hosea 1. 10; Matt. 16. 16; 1 Thess. 1. 9.—*e* Exod. 33. 2; Deut. 7. 1; Psa. 44. 2.

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

*f* Psa. 24. 1; Job 41. 11; Micah 4. 13; Zech. 4. 14.

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

*g* Chap. 4. 2.

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above; and they *h* shall stand upon an heap.

*h* Psa. 78. 13; 114. 3.

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

*i* Exod. 26. 10; 26. 30; Num. 10. 8; 2 Chron. 6. 41; Psa. 132. 8; Acts 7. 45; Heb. 9. 4.

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.)

*J1 Chron. 12. 15; Jer. 12. 5; 49. 19.—a Occasioned by the melting of the snow on Lebanon. —k Chap 4. 18; 5. 10, 12.*

16 That the waters which came down from above stood and rose up upon a heap very far from the city Adam, that is beside J Zaretan: and those that came down toward m the sea of the plain, even the n salt sea, failed and were cut off: and the people passed over right against Jericho.

*l1 Kings 4. 12; 7. 46.—m Deut. 3. 17.—n Gen. 14. 3; Deut. 3. 17; Num. 34. 3.*

17 And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of the Jordan, o and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

*o Exod. 14. 29.*

#### GENERAL STATEMENT.

The hour has now come when the chosen people of God, trained by the experience of forty years, are to cast the wilderness forever behind them, and to enter into their own land. The manner of their entrance is designed wondrously to impress every Israelite with the consciousness of God's presence and help, with the safety of the people whose trust is in the Lord, and with the authority of their leader Joshua, whose commission is to be avouched by miracles as mighty as those which marked the rule of Moses, and to inspire the hearts of Israel's enemies with a terror of them and their God. The tents of the camp have been taken down, and the host stands ready for the march, as if into the foaming waters of the Jordan. Before them stands the ark of the covenant, hidden beneath its coverings, on the shoulders of the priests. In silence the bearers march before the host until their feet press the margin of the river. Suddenly a change takes place in the swift current. Thirty miles above the tide is seemingly dammed up between the narrow hills, while below the water is soon spent, and the pebbly floor of the river is left bare before the host of Israel. Now the ark moves on, until it pauses in the midst of the river. The host advances, the warriors in the van, the women and children in the centre, and tribe by tribe they tread through the flood on foot. At command of the leader, twelve men, one from each tribe, gather each a stone from the bed of Jordan, and pile up a monument upon the western bank. The desert is forsaken. Canaan is reached, and in his own land Israel rests under the shadow of the palm, and eats the fruit of the field. Not until then is the mysterious barrier removed, and Jordan once more rolls over its accustomed channel.

#### EXPLANATORY AND PRACTICAL NOTES.

Verse 5. Joshua said. Through his subordinate officers, bidding the people prepare for the marvels of the next day. Sanctify

yourselves. By sacred washing, by refraining from common employments, and by seeking God with their hearts. To-morrow. This would be the tenth of Nisan, the anniversary of the day when the lamb was chosen for the Passover. Will do wonders. The purposes of this miracle were to encourage his people by the revelation of his power; to bring them safely into their land, to give them triumph over their enemies, and to inspire the Canaanites with fear. 1. Notice that only for a consecrated people does God promise to do wonders.

6. The Priests. The sons of Aaron, whose duty it was to bear the ark, were to take precedence of the chiefs of the people. The ark of the covenant. A chest made of wood and covered with plates of gold, four feet long, two and a third deep and wide. It contained the two tables of the Law, and was the symbol of God's presence. Pass over. To the front of the host, in order to lead the van in the march. Before the people. Between the ark and the people was an open space of two thousand paces, or nearly a mile, that all might see it, and witness the miracle wrought at its approach.

7, 8. This day will I begin. This was the first of many divine interpositions in aid of Joshua. To magnify thee. To show the people that Joshua possessed authority as God's representative. Sight of all Israel. As all would witness the miracle, so all would recognize Joshua's power. I was with Moses. In the plagues in Egypt, the march through the Red Sea, and the wonders of the wilderness. Come to the brink. At the shore of the river. Stand still in Jordan. They were to stand with their feet in the stream until the waters retired, then to advance to the middle of the channel, and there wait until the people had passed over. 2. Let us not forget to honour the calm, confident faith which could issue such commands.

9, 10. Joshua said. Speaking to the people through their elders. Hear the words. God's command and his promise. The living God. A title meaning true, and implying that their God was the only true God, as distinguished from the false divinities of the heathen. Drive out. God drove them out, not Israel, except as God's instrument. And they rightly were driven out and destroyed for their wickedness. Canaanites. "Lowlanders," living on the plains of Sharon and Esdraelon, and in the Jordan Valley. Hittites. A powerful people, the *Kheta* of the Egyptian monuments, generally in the northern portion of Palestine, among the mountains. Hivites. A peaceful people in the centre of Canaan, the only tribe which made peace with the Israelites. Josh. 9. Perizzites. "Rustics;" people in the unwall'd villages south of Mount Carmel. Gergashites. Supposed to have lived around the Sea of Galilee before the conquest. Amorites. "Mountaineers," holding the mountains west of the Dead Sea, and all the country east of the Jordan. Jebusites. A small, but resolute tribe occupying Jebus, afterward Jerusalem.

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These nations, though vanquished, were never thoroughly extirpated, and troubled Israel until the times of David.

**11, 12. Ark of the covenant.** So named because it was the visible symbol of God's pledge to his people, and the place of his meeting with them. **Lord of all the earth.** Not of Israel only, but of all the universe. **Take you twelve men.** The duty of these twelve men, representing the twelve tribes, was to build the memorial, as related in the following chapter. 3. God's mercies toward us, and his might in our behalf, call for a memorial.

**13. It shall come to pass.** The promise of this verse is the fulfilment of verse 16. **Cut off from.** The word "from" is not in the original, and the sentence should read, "the waters of Jordan shall be cut off, even the waters that come down from above." **Stand upon an heap.** Rather, "stand up one mass," as if congealed by an invisible power.

**14, 15. Removed from their tents.** Literally, "pulled up their tent-pegs," for removing the camp. 4. Obedience to God is wondrously rewarded. **To pass over Jordan.** The order of the procession was, 1. The ark and priests. 2. The armed soldiers of the two and a half tribes eastward, Josh. 4. 12. 3. The people, arranged by tribes. **Overfloweth all his banks.** The river generally lies in the lowest of the three terraces, less than one hundred feet wide. But in the spring, when swollen by the melting snows of Lebanon, it fills the terrace, and is not fordable. **Time of harvest.** The barley harvest, which in the hot Jordan valley comes a month earlier than on the uplands. This time was chosen, 1. To make the miracle more impressive. 2. Because at that time the enemy would not deem it necessary to guard the fords. 3. Because they would thus enter the land when food was abundant, at the barley harvest. 5. God adapts his aid to his people's needs. **16. Stood and rose up.** As if an invisible dam were thrown across the river. So deep is the depression of the channel that this would not flood the surrounding country. **Very far from the city Adam.** Rather, "Very far off, at the city Adam." This is an unknown place, from fifteen to thirty miles above the point of crossing. Thus a vast tract was left bare, so that the tribes could pass over rapidly. Our salvation was accomplished far off, in Adam, when with the first sin came the first promise of a Saviour. **Beside Zaretan.** A place in the Jordan valley, then and afterward well-known, but now lost. **Those that came down failed.** With the stoppage of the water above the channel would soon be left bare. **Sea of the Plain.** The Dead Sea, forty-six miles long, and thirteen hundred feet below the level of the Mediterranean. **Against (opposite to) Jericho.** At that time the largest city in the Jordan valley, and the first to be captured by Israel.

**17. Priests stood firm.** They stood in the empty channel until all the host had passed by. **On dry ground.** Not absolutely dry, but drained of its water. **Clean over.** En-

tirely over. The priests stood in their places until Joshua ordered them to advance.

#### 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.**

#### OUTLINE.

1. The Preparation, v. 5, 6.
2. The Promise, v. 7-13.
3. The Procession, v. 14-17.

#### HOME READINGS.

- M.* Passing over Jordan. Josh. 3. 5-17.  
*Tu.* The scarlet cord. Josh. 2. 1-21.  
*W.* The memorial stone. Josh. 4. 1-10.  
*Th.* Crossing the Red Sea. Exod. 14. 19-31.  
*F.* Elijah at Jordan. 2 Kings 2. 1-15.  
*S.* Passing through the waters. Isa. 43. 1-13.  
*S.* Entering into rest. Heb. 4. 1-16.

**Time.**—B. C. 1451.

**Place.**—The river Jordan, near the head of the Dead Sea.

**Connecting Links.**—1. The orders of Joshua preparatory to crossing the Jordan. Josh. 1. 10-18. 2. The visit of the two spies to Jericho, and the promise to Rahab. Josh. 2. 1-24.

**Explanations.**—*Sanctify yourselves*—Seek to fit themselves for God's presence by offerings and prayer. *The Lord will do wonders*—The work was God's, not their own. *Priests*—Sons of Aaron, who offered sacrifice. *The ark*—The chest containing the law of God, and over which God's presence was shown. *Pass over*—Not pass over the river, but to the front of the camp and the edge of the river. *Magnify thee*—God placed honour on Joshua, that the people would obey him. *Stand still*—They were to stand there until the people had gone over. *Hereby ye shall know*—By the wonders which God would work. *Twelve men*—The work of these men is given in chap. 4. 2-9. *Soles of the feet of the priests*—They were barefoot while carrying the ark. *Shall be cut off*—The flow from above shall be stopped. *Stand upon an heap*—As if a dam stood across the river. *Overfloweth all his banks*—This was at a season when the river is much wider and deeper than during the rest of the year. *Far from the city Adam*—This should read, "Very far away, at the city Adam." *Salt sea*—The Dead Sea, into which the Jordan flows. *People passed over*—Walking across the bed of the stream. *Clean over*—Entirely over. The ark was carried over last of all.

#### LESSON HYMNS.

No. 209, *Dominion Hymnal*.

There is a land of pure delight,  
 Where saints immortal reign;  
 Infinite day excludes the night,  
 And pleasures banish pain.

There everlasting spring abides,  
 And never-withering flowers;  
 Death, like a narrow sea, divides  
 This heavenly land from ours.

Could we but climb where Moses stood,  
 And view the landscape o'er,  
 Not Jordan's stream, nor death's cold flood,  
 Should fright us from the shore.



No. 219, *Dominion Hymnal.*

Beyond life's raging fever,  
Beyond life's troubled dream,  
Beyond death's surging river,  
Beyond that sullen stream—  
The saints shall dwell in glory,  
In beauty fading not;  
O, pilgrim, are you praying  
That this may be your lot?

Beyond this land of sighing,  
Where countless tears are shed;  
Beyond the sick and dying,  
Beyond the mouldering dead—

Beyond this scene of trial,  
Where heart and flesh do fail;  
Beyond the darkening shadows,  
Beyond the gloomy vale.

**QUESTIONS FOR HOME STUDY.**

1. **The Preparation**, v. 5, 6. Where were the Israelites at this time? What stood in the way of their entering Canaan? Why was the crossing especially difficult at that season? ver. 15. What preparation were the people to make? What was done by the priests? What was the ark? Why was it before the people? Who is to us as this ark was to Israel?

2. **The Promise**, v. 7-13. What was God's promise to Joshua, and how was it fulfilled? What did Joshua promise to the people? ver. 10. How was this an encouragement to them? By what names is God called in verse 9-11? What promise was given in verse 13? How would this show God's power? What better promise is given to us in the GOLDEN TEXT?

3. **The Procession**, v. 14-17? What was the order of the procession? What took place at the brink of the river? How far away from the Israelites did the waters stand up? [Ans. Not less than twenty miles.] What did the people do? What was carried over last of all? chap. 4, 10, 11. Where did this crossing take place? What similar event in Israelite history can you name? Exod. 14, 29; 2 Kings 2, 8.

**TEACHINGS OF THE LESSON.**

Where does this lesson teach—

1. That God is with his people?
2. That God can do wonders for his people?
3. That God's people need not fear to go where God leads them?

**The Lesson Catechism.**—(For the entire school). 1. What river lay between the Israelites and Canaan? The river Jordan. 2. By what were the Israelites led to the river? By the ark of God. 3. What took place when the priests brought the ark to the edge of the river? The waters were cut off. 4. How did Israel pass over the river? On dry ground.

**DOCTRINAL SUGGESTION.**—God's care for his people.

**QUESTIONS FOR SENIOR STUDENTS.**

1. **The Preparation**, v. 5, 6. What personal preparation did Joshua require of the people? What reason is given for this requirement? What is an essential preparation for

every Christian duty? What direction was given in reference to the ark? Why was the ark to go first?

2. **The Promise**, v. 7-13. What was the promise to Joshua? Why was this promise given? What command was given to the priests bearing the ark? Of what was this ark the symbol? Of what was it to be the token at this time? What special selection was to be made by Joshua? For what purpose were they chosen? Josh. 4, 2.

3. **The Procession**, v. 14-17. What occurred as the procession entered the Jordan? What did the presence of the ark insure? How long did it remain in the bed of the Jordan? What similar miracle had the Lord wrought for his people? Exod. 14, 29.

**PRACTICAL TEACHINGS.**

Where in this lesson do we learn—

1. That the service of God requires personal consecration?
2. That God is magnified in faithful service?
3. That God gives the promise of his presence in duty?
4. That where God leads us into service, he provides a way through it?

**QUESTIONS FOR YOUNGER SCHOLARS.**

What lay between the Israelites and Canaan? The river Jordan. What did Joshua first command the priests? To take up the ark of the covenant. Where were they to carry it? To the edge of the river. What were they then to do? To stand still. What did Joshua say they should see? That the living God was among them. What happened when the priests reached the river? The waters divided. What was made for the Israelites? A dry path in the bed of the river. What did the people do? They passed over to the other side of Jordan. Who followed them? The priests with the ark of the covenant. What then happened? The waters rolled together again. Why did God work this miracle? To honour Joshua's faith. What did this show the people? That God was with Joshua as he had been with Moses. Why did God want the people to honour Joshua? He was their chosen leader. What do we learn from this lesson? That God's word is strong and sure. Repeat GOLDEN TEXT.

**WORDS WITH LITTLE PEOPLE.**

God can make a path through any river of trouble. Christ is the Ark to go before his people. God always honours the faith that obeys. "Have faith in God."

**ANALYTICAL AND BIBLICAL OUTLINE.**  
God and his People.

## I. THE PEOPLE'S GOD.

1. **His Presence**. "Living God... among you," v. 10.  
"Tremble... at the presence of the Lord." Psa. 114, 7, 8.  
"God is in the midst of her." Psa. 46, 5.



2. **His Protection.** "Drive out... before you." v. 10.

"Didst drive out the heathen." Psa. 44. 2.  
"Toucheth you—apple of his eye." Zech. 2. 8.

3. **His Guidance.** "Passeth over before you." v. 11.

"Shepherd of Israel.... like a flock." Psa. 80. 1.

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

4. **His Power.** "Stand on an heap." v. 13.

"Sea saw.... fled, Jordan.... driven back." Psa. 80. 3.

"Before all.... I will be glorified." Lev. 10. 3.

## II. THE PEOPLE OF GOD.

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

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

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

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

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

"Willing and obedient.... eat the good." Isa. 1. 19.

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

"We walk by faith, not by sight." 2 Cor. 5. 7.

"Faith without works is dead." James 2. 20.

## ADDITIONAL PRACTICAL LESSONS.

### God's Wonders among his People.

1. God's wonders demand holiness on the part of those for whom they are wrought. v. 5.

2. God's wonders are wrought by his presence among his people. v. 6.

3. God's wonders are wrought to give honour to his chosen leaders and workers. v. 7.

4. God's wonders reveal his presence as a living power among his people. v. 10.

5. God's wonders are a foretaste of terror and destruction to his enemies. v. 10.

6. God's wonders bring encouragement of triumph to his people. v. 10.

7. God's wonders demand faith and obedience among those for whom they are wrought. v. 13, 14.

8. God's wonders reveal a power above all natural law. v. 16.

## CATECHISM QUESTION.

11. *Who is the devil?*

The devil is the chief of the fallen angels, who, before the creation of man, sinned against God, and were cast out of heaven.

## ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

THERE is no natural object which more readily suggests the idea of hindrance, of

separation, of an obstacle interposing in the path and barring progress, than water. The child on his rambles, when he meets with a wide, deep ditch, or a broad, running stream, must turn back; he can advance no farther. The traveller in unknown regions, coming to the banks of a large river, is stopped, and must search and consider how the difficulty is to be overcome. For weeks the Russian army lay on the shores of the Danube before they commenced hostilities on Turkish territory. England might at one time have seen her smiling fields overrun by the hosts of Napoleon had it not been for her rampart of waves. It has been surmised that the reason why, when the "new heavens and the new earth" are created, there shall be no more sea (Rev. 21. 1), is that separation will be done away; and we can imagine how such a vision as this must have come home to the exiled heart of the exile at Patmos, surrounded on every side by the waters which shut him out from his friends and his former scenes of labour.

Three times in the Bible we read of separating waters being miraculously crossed. The most striking of these three occasions is the one we have to consider to-day.

The hosts of Israel had reached the borders of the Promised Land, but

"Jordan rolled between,"

its ordinary banks submerged in the full, swift, powerful tide that came pouring down to empty itself in the Dead Sea. How was this obstacle to be set aside? Not now by the lifting up of the rod; not merely by the power of God displayed on behalf of his people. Forty years earlier the Israelites had stood on the southern borders of Canaan with nothing to bar their road. But they had rebelled, and after the forty years of their wandering they were led round another way, and found the river Jordan separating them from the land of their inheritance. Sin had brought them there. And the mercy of God must make a way for them through those raging waters.

So the priests were bidden to go forward with the ark. The mercy-seat over which the glory of God rested, and beneath which reposed the tables of the law—type of Him in whom the Father was well pleased, and who kept the law whole and inviolate—passed on before the people. But the waves did not flee at its appearance. On, on to the very brink it came, the waters rolling on as full as ever. Not till the feet of the priests who bore it were dipped in the waters was their headlong course arrested. With the ark in their midst their fury was stayed. On the south side they hasted forward, on the north side they recoiled, and, falling back, they "stood on an heap," so that a broad channel was left dry. The

hindrance was overcome, the separating barrier set aside.

In Paradise there was nothing to shut man out from God. But when sin came in separation followed. The sinner has in himself no right of access to God. Death and judgment lie between, and if he attempts to draw near he must perish. But that way opened across the Jordan showed how the way was to be opened between God and man. Christ was delivered unto death for our sakes. Just as the ark stood "in the midst of the Jordan" (that is, between the source and the outgoing), so did Christ actually "taste death for every man." And through death he destroyed him that had the power of death. Heb. 2. 9. He took away its sting, "and opened the kingdom of heaven to all believers."

When the channel of Jordan was dried up what did the Israelites do? They went over in perfect safety, for they were in company with the ark. In company with Christ a sinner may draw nigh to God, for Christ has borne the penalty of sin. And in company with Christ a believer may pass in safety—

Over floods of difficulty, which seem to come right in the way of what God has commanded, and of what God has promised. But where Christ is the waters must recede.

Over floods of temptation, that seem as if they would swallow up the soul. Christ has been in those floods, and they cannot harm one who crosses them in his company.

Over floods of opposition, that are sure to confront every faithful soldier of Christ bent on conquest for his Lord. Christ has been in these and has overcome them.

Over floods of sorrow. Christ has been here, too, and when his people pass these waters "they shall not overflow" them.

Over the flood of death; beyond which lies the promised home. For rightly has the Church seen in Jordan a type of the "last enemy," although its meaning may have been too much limited to this. Christ has been in the flood of death and robbed it of its power to harm. And as every single Israelite passed in safety to the other side, where lay the land of his inheritance, so shall every child of God pass unharmed to the "rest that remaineth" for his people.

### BEREAN METHODS.

#### Hints for the Teachers' Meetings and the Class.

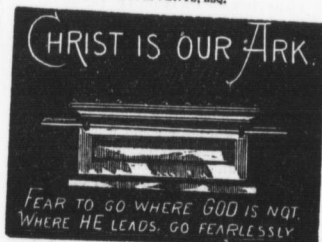
Draw the map of Palestine, and show on it the place of the crossing, and the probable locations of Adam and Zaretan. . . . Draw from the class, or relate the connecting incident of the two spies. . . . Give a word-picture of the scene by Jordan: Joshua, priests, ark, soldiers, people; river foaming before; walls of Jericho

in distance; the procession, etc. . . . Locate on the map the seven nations named in verse 10. . . . The ark, what it was, and what it represented. . . . The purposes of this miracle. (See General Statement.) . . . The relations of God and his people. (See Analytical and Biblical Outline and Additional Practical Lessons.) . . . Show the encouragements of the lesson to God's people: (1) That God is with them; (2) That God will help them; (3) That God watches over them. . . . Show what are the warnings of this lesson to God's enemies. . . . This lesson presents to us duties: (1) Of trust; (2) Of obedience; (3) Of courage and confidence. . . . ILLUSTRATIONS. The Israelites crossing the Red Sea. Exod. 14; Elijah and Elisha. 2 Kings 2. . . . Caesar's crossing the Rubicon a decisive step, from which there was no retreat; so with Israel after crossing Jordan. . . . Cortez burned his ships on the shore of Mexico, so that his soldiers must conquer or die; so there was now no chance to return to the wilderness. . . . See a brilliant description of the passage in Dean Stanley's *History of the Jewish Church*.

**References.** FOSTER'S ILLUSTRATIONS: Poetical, 1566; Prose, 1266, 2544, 10813, 11232, 11304. Ver. 5, 6: Prose, 4651, 11158. Ver. 10: Prose, 3490. Ver. 14-17: Poetical, 3639, 3643. Ver. 17: Prose, 4217.

#### Blackboard.

BY J. B. PEPPER, B.S.



This illustration is designed to teach that as the ark went before the people so that they might safely pass over Jordan, so is Christ our ark. We are all to cross the river of death, but we have his promise that, "When thou passest through the waters, I will be with thee." It also teaches that God's people need not fear to go where he leads them, but every boy, and every girl, and every one, should fear to go to any place where they cannot feel that God is there.

#### Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT: *God makes a way for his children.*

Recall briefly the journey of the Israelites, their leaders, their destination, their difficulties, etc., bringing them down to the brink of the Jordan, on the other side of which lay the Promised Land. Make two horizontal lines, between a zig-zag line to represent the Jordan, explaining that this river was very winding, very deep, and with a very swift current. Explain current, and show that to cross a swift stream is difficult. Let children tell some ways of crossing a stream in our day. They will speak of bridges, ferry-boats, etc. Tell that the Israeliter had no such way to get over. Then they must depend upon God.

Make a large number of little marks to stand for the army on one side the river. Beyond print "Canaan."

CROSSING THE JORDAN.

Tell the story vividly. Recall meaning of Joshua's name, showing that though Joshua told the people what to do, it was God's work and not his. Describe the ark, referring to cut on the board; tell what was written, and speak of the reverence which was shown it. Tell how it was taken to the water's edge, in the sight of the people, and then everybody waited to see what God would do. Illustrate in some such way as this: A little boy was sent to a neighbour's house to stay while his mother went to the city. She told him to keep watch of a certain window, and when he saw a white handkerchief floating from the window, he might know she was at home. The handkerchief was a sign of her presence in the house. So the ark was a sign of God's presence on the river's brink. If God was there, of course he could make a dry path!

HOW GOD CAN LEAD US.

Print above the ark, "Christ our Ark," and teach that everybody has a great river to cross, the river of this earth life. Speak of some of the high waves, as sickness, losses, etc., and teach that unless we can see Christ standing at the water's edge, as the Israelites saw the ark, we shall be afraid. Print "Faith" along the river bed, and teach that a real belief in Christ's presence and love will open a dry path through any river of trouble.

Lesson Word-Pictures.

"O the fair, green fields beyond the river, but how can we cross the flood? And our

leader says we go to-day," cries some shrinking Hebrew Rachel, who, in the midst of her clinging little ones, looks across the swollen Jordan. "Go to-day! Drown to-day!" comments some growler. "But the ark of the Lord goes before," is the reply of a trusting soul. And there it is draped with its cloth of blue, resting on its gold-covered staves that are uplifted by the white-robed priests, borne in a solitary, solemn state two thousand cubits away. And now the feet of the priests have touched the Jordan. How the water rushes and chafes against the feet of the priests! Does any one of that band of bearers say, "The Jordan is rising, and will sweep away the sacred ark!" O hush, soul of little faith! It is the water retreating, not advancing! It is falling! Go forward! The ark steadily moves on, and the water, it hastens away in angry but helpless whirls! It flows out farther and farther. The bed of the river appears, a pathway that widens, lengthens! And now forward to the middle of the river-bed presses the victorious ark, and there the white-robed priests halt, the waters above staying their advance, while those below hurry away. Far down extends the bare river-bed, while from shore to shore stretches this pathway for God's people! And the people, gathered in dense, black masses by the Jordan, see it all. Their shouts shake the air. And then over Jordan they press, column after column, tribe after tribe, men of war, Levites, aged men, mothers with their little ones, herds and flocks, all successfully crossing. Until they have passed over, hour after hour, there stands between them and the threatening flood the ark of God, alone with its shining, priestly bearers. O joy beyond the swelling flood when all have crossed! On the shore they have left enemies may be seen who said they never could pass that flood, but Jordan is conquered. Around Israel wave the ripened fields of barley in the Promised Land. The sun crowns the outlying hills with a lustre prophetic of national glory, and when their shining tops are covered by the night, then, above the tabernacle, glows that pillar of fire, the veil of the Shechinah. Faith has triumphed. Jordan has been crossed. The Promised Land has opened its watery gates to Israel, and from tent to tent the holy psalms of faithful Rachels resound as they lull to rest their little ones.

R.C. 1451.

LESSON III.—THE PLAINS OF JERICO.

July 15.

Joshua 5. 10-15; 6. 1-5.



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.

a Exod. 12. 6; Num. 9. 5.

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

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.

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

*b* Gen. 18. 2; Exod. 23. 23; Zech. 1. 8; Acts 1. 10.  
**14** And he said, Nay; but as a 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?

*a* Or, prince; Dan. 10. 13; 12. 1; Rev. 12. 7.—  
*c* Gen. 17. 3.

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

*d* Exod. 3. 5; 19. 10, 13; Lev. 19. 2; 1 Sam. 9. 2; 1 Chron. 13. 28, 29; Ps. 22. 3; 29. 2; 33. 8; 76. 7, 11; 80. 7; 96. 4, 9; 99. 8; Isa. 6. 3; Acts 7. 33; Rev. 4. 8; 15. 4.

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

*b* Did shut up, and was shut up.

2 And the LORD said unto Joshua, See, *e* I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.

*e* Chap. 2. 9.

3 And ye shall compass the city, all *ye* men of war, and go round about the city once. Thus shall thou do six days.

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

*f* Judg. 7. 16.—*g* Num. 10. 8.

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

#### GENERAL STATEMENT.

Between the frowning walls of Jericho and the rolling Jordan stands the intrenched camp of Israel at Gilgal, the dwelling-place of the aged, the women and the children, and the headquarters of the host during their war of conquest. Here the covenant of circumcision is renewed, the reproach of their bondage is taken away, and Israel stands in acceptance with God. Here the lamb is slain, the bread is broken, and the feast of the passover reminds them of God's past mercies, as pledge of his protection for the future. Here, too, their eyes behold the waving harvests of Canaan, they reap the fields sown by their enemies, and, enjoying the food of the Land of Promise, willingly part with the manna of their wilderness state. Here a glorious manifestation is vouchsafed to Joshua. A strange Presence appears before him, bearing a naked sword as if for war. The hero with fearless faith walks forth to meet the stranger, and demands his position in the war between God's people and the world. The Warrior proclaims

himself the head of the angelic host, and Joshua falls to earth in the presence of the Son of God. He receives the direction for the taking of Jericho, the mighty city barring their path to conquest. The host is to march round and round its walls, led by the priests and the ark, to the music of the sacred trumpets, as in solemn procession. The command is obeyed to the letter. Day by day the thronged walls of Jericho witness the strange journey, until the final blast is given, the shout rends the air, the walls totter and fall, and a smoking heap alone remains to tell where once proud Jericho stood.

#### EXPLANATORY AND PRACTICAL NOTES.

**Verse 10. Encamped in Gilgal.** A place on rising ground five miles from the Jordan and two from Jericho. This remained the fortified camp and head-quarters of Israel during the period of conquest, and a rallying place down to the times of David. **Kept the passover.** This was the third celebration of the passover, for during the thirty-eight years of warning it had not been observed. For the method of observance, see Exod. 12. **Fourteenth day.** Of the month Abib or Nisan, corresponding to parts of March and April. It was a recognition of God's mercy, and a pledge of fidelity, and formed an appropriate prelude to the conquest. 1. Even in war the services of religion should not be neglected. **Plains of Jericho.** Jericho stands at the side of a plain which slopes to the Jordan, and is overhung by the precipitous cliffs of the mountain system on the west.

**11. The old corn.** The word old is not in the text, and corn refers to any kind of grain. It was probably the standing wheat and barley in the fields, ready to be harvested. **On the morrow.** Which would be reckoned as the self-same day by the Hebrew notation, for the day began at sunset. **Unleavened Cakes.** The food required for the passover, their crackers, like pilot-biscuit. **Parched corn.** Heads of new grain, half-roasted in a fire; often referred to by travellers.

**12. The manna.** The food miraculously supplied in the wilderness. For the account of its first appearance see Exod. 16. **Ceased on the morrow.** Miracles cease when ordinary means of supply are at hand. So in the history of the Gospel the signs of the apostolic age ceased when the Church no longer was dependent on them. 2. God's people need to develop the spirit of work as well as of faith. **Fruit of the land.** The fields sown by God's enemies furnished food for his people. 3. So the studies of unbelieving critics and scientists have supplied materials for power to the Gospel.

**13. Joshua was by Jericho.** The word translated by expresses very close proximity. Joshua was reconnoitring the city near at hand. 4. God comes only to men who are at their posts of duty. So the appearances to Gideon while threshing wheat; to Zacharias in the temple; to the shepherds of Bethlehem. **There stood a man.** A divine Being in the form of

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a man. He is called "the Lord" in verse 2 of the following chapter. **With his sword drawn.** In the attitude of immediate warfare. **Joshua went unto him.** Displaying an undaunted courage, the result of his faith in God. 5. No man need fear who is in the way of duty. **Said unto him.** Something in the appearance of the stranger aroused Joshua's interest, and called forth his question. **Art thou for us.** There were only two sides in that war; none could be neutral, and this man must be either friend or foe. 6. The same question comes to-day to every man.

**14. Captain of the host of the Lord.** The leader of the angelic hosts; for the term "host of the Lord" is never applied to Israel, and "Lord of Hosts" is a title of the Almighty. This Being was the pre-incarnate Son of God, as may be gathered from a comparison of similar appearances. **Am I now come.** To assert his supreme authority, to encourage his representative; to show the Israelites that their warfare was under divine order; and to foreshadow the destruction of their enemies. **Fell on his face.** According to the Oriental custom of obeisance. **Worship.** Not in the sense of prayer, but reverence. **What saith my Lord.** A true soldier, he awaits his commander's orders. 7. The one who knows how to obey has learned how to command.

**15. Loose thy shoe.** The Oriental shoes are loose sandals, easily slipped off, and always left outside the door of a place of worship. Where we take off our hats as a token of reverence, the Oriental removes his shoes as symbols of defilement from earthly association. **The place... is holy.** Holy because of the manifestation of God, another evidence that this Being was no angel.

**1. Now Jericho.** This verse is parenthetical to explain what follows. The division of chapters at this point is wrongly made. **Straitly shut up.** Jericho stood confronting the progress of Israel: a walled city at the entrance of both the principal passes to the mountain region, the one *via* Bethel, and the other *via* Jebus, or Jerusalem. It must be taken and destroyed before the land could be entered. **None went out.** The gates were barred and the walls were guarded against the besiegers. 8. "Every carnal heart is a Jericho shut up."—*Bishop Hall.*

**2. The Lord said.** The Captain of the Lord's host, still speaking. **I have given.** God, the owner and ruler of all the earth, who rules by supreme majesty. **Into thine hand.** 9. Whosoever success men enjoy is the gift of God. **Jericho and the king.** Despite its proud walls and its mighty warriors, Jericho was to fall before the armies of Israel, because God was on their side. But was the destruction and slaughter of the Canaanites right? It was, because: 1. Their crimes made the utter annihilation of these peoples an act of justice. 2. The salvation of the whole world depended upon Israel's being kept apart from their contaminating influence. 3. Death is not in itself an evil, and each Canaanite received his personal judgment, for good or evil, in the eternal world.

**3, 4. Ye shall compass.** The plan of capture is now disclosed. The army, headed by the ark and priests bearing rams' horns, was to march around the city once a day for six days, leaving the non-combatants in the camp. **Six days.** This was to test the obedience of Israel, and to make the final event more signal. **Rams' horns.** Not the straight silver trumpets used in war, (Num. 10. 2), but the crooked trumpets used for religious worship, since this was an act, not of war, but of religion. **The seventh day.** The Jewish tradition is that this was a Sabbath, and that the walls fell just at sunset. **Seven times.** Making a continuous procession through the day.

**5. The people shall shout.** That was all their part in the destruction of the walls, but it illustrated God's way of working. 10. Man's part in the conquest of sin is to speak out aloud God's message. It was the shout of a victorious faith, accepting the fact on the ground of God's promises. **Wall... shall fall.** The wall fell, except where the scarlet cord showed Rahab's house; the city was taken, and everything in it was destroyed as a whole offering to the Lord, the first-fruits of conquest.

#### GOLDEN TEXT.

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

#### OUTLINE.

1. The Camp in Canaan, v. 10-12.
2. The Captain of the Lord's Host, v. 13-15.
3. The City of Jericho, v. 1-5.

#### HOME READINGS.

- M.* The plains of Jericho. Josh. 5. 10-15; 6. 1-5.  
*Tu.* The fall of Jericho. Josh. 6. 11-27.  
*W.* The manna in the wilderness. Exod. 16. 11-31.  
*Th.* The spiritual warfare. Eph. 6. 10-20.  
*F.* Conquest by the Lord. Psa. 44. 1-8.  
*S.* Weak things mighty. 1 Cor. 1. 18-31.  
**S.** The triumphs of faith. Heb. 11. 24-40.

**Time.**—R. C. 1451.

**Place.**—The plains of Jordan, near Jericho.

**Connecting Links.**—1. The memorial stones. Josh. 4. 1-24. 2. The circumcision of the Israelites. Josh. 5. 1-9.

**Explanations.**—*Kept the passover*—In remembrance of their going out of Egypt. Exod. 12. *At even*—On the evening before the day, not after. *Old corn*—The word old is not in the original and should be omitted. *Parched*—Roasted. *The manna*—On which they had lived for forty years, since leaving Egypt. *Fruit*—The crops, or whatever is grown. *A man*—One in the form of a man. *Captain of the host*—Chief or prince is the better meaning. *Worship*—Regarding this person as the Lord. *Loose thy shoe*—Eastern peoples have always taken off their shoes when we would take off our hats. *Priests in the temple served barefoot*. *Straitly*—Closely. *I have given*—The Lord gave, who has all power. *Compass the city*—March around it. *Trumpets of rams' horns*—Large trumpets used for the jubilee. *Seventh day*—Once each day for six days, and seven times on the seventh day. *The*

people—The army. *Shall ascend*—Walk up over the ruins of the city.

#### LESSON HYMNS.

- No. 454, *New Hymn Book*. S. M.  
 Soldiers of Christ, arise,  
 And put your armour on;  
 Strong in the strength which God supplies  
 Through his eternal Son;  
 Strong in the Lord of Hosts,  
 And in his mighty power,  
 Who in the strength of Jesus trusts,  
 Is more than conqueror.  
 Stand then against your foes,  
 In close and firm array;  
 Legions of wily fiends oppose  
 Throughout the evil day.

No. 746, *New Hymn Book*. 11s.

Onward, Christian soldiers, marching as to war,  
 Looking unto Jesus, who is gone before!  
 Christ, the Royal Master, leads against the foe;  
 Forward into battle see his banners go.  
 Onward, Christian soldiers, marching as to war,  
 Looking unto Jesus, who is gone before!

Like a mighty army, moves the Church of God;  
 Brothers, we are treading where the saints have trod;  
 We are not divided, all one body we,  
 One in hope and doctrine, one in charity.

Onward, Christian soldiers, etc.

#### QUESTIONS FOR HOME STUDY.

1. **The Camp in Canaan**, v. 10-12. Find on the map the place where the Israelites encamped, and the city near it. What did they do after encamping? What were the services of the Passover? Exod. 12, 3, 11. How did this represent Christ? 1 Cor. 5, 7. What is related about the food of the Israelites? To what did Christ compare the manna, in John 6, 32, 35?

2. **The Captain of the Lord's Host**, v. 13-15. Whom did Joshua meet before Jericho? How did Joshua there show obedience to God? chap. 1, 9. Who was this person whom Joshua saw? What is he called in Heb. 2, 10? What did he call upon Joshua to do, and why? Who had received a similar command, and when? Exod. 3, 5. How should we act when in the presence of God?

3. **The City of Jericho**, v. 1-5. What did the Lord say about Jericho? How was the city to be captured? By whose power was Jericho taken? What is said of its capture in the GOLDEN TEXT? Who alone was spared in the city, and why? Chap. 7, 25. What fulfilment of prophecy is found by comparing Josh. 6, 26, and 1 Kings 16, 34? Who afterward brought a blessing to Jericho? Luke 19, 1-10.

#### TEACHINGS OF THE LESSON.

Where does this lesson show—

1. How God cares for his people?
2. How we should act while worshipping God?
3. How we may have power from God?

**The Lesson Catechism.**—(For the entire school). 1. What city was before the Israelites when they entered Canaan? Jericho. 2. What

did God command the Israelites to do? To march around Jericho for six days. 3. What did they do on the seventh day? They marched around Jericho seven times. 4. What did they do after the last march? They shouted with a great shout. 5. What then took place? The walls of Jericho fell down!

DOCTRINAL SUGGESTION.—The power of faith.

#### QUESTIONS FOR SENIOR STUDENTS.

1. **The Camp in Canaan**, v. 10-12. Where was the first camp located? What memorial feast was observed? What change in the food of the people was made after the Passover? Why was the supply of manna discontinued? What was henceforth to be the sustenance of God's people?

2. **The Captain of the Lord's Host**, v. 13-15. What vision greeted Joshua in Jericho? What question did Joshua ask? How was the question answered? What is meant by "Captain of the Lord's host"? Josh. 6, 2. How did Joshua acknowledge the divinity of his visitant? What command was laid upon the new leader? On what occasion was a similar command given? Exod. 3, 5.

3. **The City of Jericho**, v. 1-5. In what condition was Jericho at this time? Of what victory was Joshua assured? What duty was assigned to the people, and what to the priests? When and how was victory to be won?

#### PRACTICAL TEACHINGS.

Where does this lesson show—

1. That the gifts of God's providence are timely gifts?
2. That the servants of God may expect divine guidance?
3. That obedience to God's commands secures victory?

#### QUESTIONS FOR YOUNGER SCHOLARS.

What city lay beyond Jordan? The city of Jericho. Why could not the Israelites enter it? Its gates were shut against them. What feast did they celebrate here? The Passover. Of what did they eat? Of the bread and corn of Canaan. What now ceased to fall? Manna. Why? It was no longer needed. Whom did Joshua one day see near Jericho? A man with a drawn sword in his hand. What did Joshua ask? "Are you for or against us?" What was the man's reply? "I am Captain of the host of the Lord." What did Joshua then see? That this was the Lord himself. What did Joshua do? He fell down and worshipped him. What did the Lord command him to do? To take off his shoes, for he was on holy ground. What did God then tell Joshua? That he should take the city. What were the people and priests told to do? To march around the city six days. What took place on the seventh day? The walls fell when the people shouted.

#### WORDS WITH LITTLE PEOPLE.

What is greater than taking a city?—To rule one's own spirit.—To return good for evil.—To turn away from the tempter.—To obey the Lord.



**ANALYTICAL AND BIBLICAL OUTLINE.**

**Privileges of God's Warriors.**

- I. A DIVINELY-GIVEN REST.  
Children of Israel encamped in Gilgal. v. 10.  
"Ye are not....yet come to the rest."  
Deut. 12. 9.  
"There remaineth....a rest to the people." Heb. 4. 9.
- II. A DIVINE FELLOWSHIP.  
Kept the passover....at even. v. 10.  
"Keep the passover unto the Lord."  
Deut. 16. 1.  
"Keep the feast....sincerity and truth."  
1 Cor. 5. 8.
- III. A DIVINE PROVISION.  
Did eat of....corn of the land. v. 11.  
"Give us this day our daily bread."  
Matt. 6. 11.  
"The bread of God....down from heaven." John 6. 33.
- IV. A DIVINE LEADERSHIP.  
Captain of the host of Israel. v. 14.  
"The captain of their salvation." Heb. 2. 10.  
"Looking unto Jesus....author and finisher." Heb. 12. 2.
- V. A DIVINE ASSURANCE.  
I have given into thine hand. v. 2.  
"Deliver their kings into thine hand."  
Deut. 7. 24.  
"The Lord of Hosts is with us." Psa. 46. 11.
- VI. A DIVINE DIRECTION.  
Compass the city....people shall shout. v. 3-5.  
"God hath chosen the weak things."  
1 Cor. 27.  
"My strength is made perfect in weakness." 2 Cor. 12. 9.
- VII. A DIVINE TRIUMPH.  
Wall of the city shall fall down. v. 5.  
"By faith the walls....fell down. Heb. 11. 30.  
"Lifted up....shall be brought low. Isa. 2. 12.

**ADDITIONAL PRACTICAL LESSONS.**

**The Fruits of Faith.**

- 1. Faith leads out of the wilderness into Canaan, out of toil into rest. v. 10.
- 2. Faith commemorates past mercies with a renewal of vows to Him who has bestowed them. v. 10.
- 3. Faith finds the storehouses of its enemies ministering to its necessities. v. 11.
- 4. Faith beholds the ceasing of former privileges without fear, while new blessings take their place. v. 12.
- 5. Faith gives boldness in meeting unknown dangers, and finds them turn into safeguards. v. 13-15.

6. Faith has the assurance of victory in the face of circumstances. v. 2.

7. Faith employs means of conquest under divine direction which seems powerless to the eyes of men. v. 3-5.

8. Faith sees the powers of earth fall before the might of heaven. v. 5.

**CATECHISM QUESTION.**

12. *What is the present state of the fallen angels?*

The present state of the fallen angels is, that they are reserved to the judgment of the great day.

13. *What is their employment?*

The employment in which the fallen angels engage themselves is to tempt men to sin, and to lead them to their own place of misery. <sup>v. 3-5</sup>  
Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.—1 Peter 5. 8.

**ENGLISH TEACHER'S NOTES.**

BY SARAH GERALDINA STOCK.

"*Aller Anfang ist schwer*"—"All beginning is difficult." So the German proverb tells us. And the English proverb carries on the idea: "Well begun is half done." Most children know how important the "start" is in a race, and older people know what it is in business. To-day we have to look at the "start" of the Israelites, the beginning of that career of conquest by which the land of Canaan was subdued.

After encamping at Gilgal they had a joyful duty to perform—to celebrate the Passover, the feast of deliverance. And then the sudden stay of the manna, with which they had been fed throughout their wanderings, must have caused them vividly to realize that they were actually in their own land, the land so long promised and looked forward to. For here there was no more need of wilderness provision. Thus gladness and plenty smiled upon them at their entrance. No foe dared venture near to molest them, for when the hostile kings heard of that wonderful passage of Jordan "their heart melted, neither was there spirit left in them."

But the Israelites could not remain at peace in the plains of Jericho. They were but just inside the entrance of the land they were to possess. Nor was it an empty land that they might walk over at will, but a land to be fought for and conquered.

And at the very outset there was a difficulty. When they were invading Bashan, on the other side of Jordan, King Og had come forth out of his strong city to fight them. But the king and people of Jericho shut themselves up within their walls, "none went out and none came in." The Israelites had no military engines with them with which to batter down these walls, and, therefore,

as it seemed, no possible means of taking the city. But Jericho did not bar their progress, as the Jordan had appeared to do. The inhabitants were too much terrified to attempt any conflict with them. Might they not, then pass the city by and proceed further into the country?

Certainly not. Such a course would have been (1) unworthy of God's people. Had Jericho been left standing in its strength what a triumph it would have been to the heathen. "After all," they would have said, "there seems to be a limit to the power of Israel's God; they cannot trust him for every thing; they dare not attack our defenses." Again, it would have been (2) disastrous in the extreme. The people of the land would have quickly regained their courage after such a confession of weakness on the part of Israel. There would have been enemies in the rear as well as enemies before. And (3) it was not God's plan for them. Every portion of the land was to be subjugated, and they had had the express command "not to be affrighted." Deut. 7. 21.

So we presently find Joshua "by Jericho," evidently come out to reconnoitre the city, and, perhaps, it may be, under the very shadow of those walls, to cast the burden of the enterprise upon his God. And there was given to Israel a leader and a way out of the difficulty.

*A Leader.*—To Joshua's question, "Art thou for us or our adversaries?" the warrior with the drawn sword answered, "Nay." He was not come as an auxiliary to either party. Where he came he must command. The Lord who had once spoken to Moses out of the burning bush, had now come to Joshua on the plains of Jericho to show him

*The way out of the difficulty.*—The story of the Israelites' march round and round Jericho is a familiar one. The point to be noted is this—by what means were the walls of Jericho to be destroyed? They must fall by the power of God, but faith was to be the means used. The marching could effect nothing, the blast of the trumpet could effect nothing, the shout of the people could effect nothing, but the faith which found expression in these—especially in that triumphant shout beneath the yet unshaken walls—should effect every thing. So we are expressly told that in the Golden Text, "By faith the walls of Jericho fell down."

That is how the Israelites made their first start in the conquest of Canaan. That is how they overcame the difficulty at the commencement. That is how they well began their task. They began obediently and boldly; they began with the Lord for their

leader; and they began with faith in his word.

Here is a lesson for young Christians starting in the Lord's service on the battle against evil. They start, like Israel, from the joy of deliverance, and the assurance of supply, but they start on actual warfare, and may be confronted at the very beginning by difficulties—habits which they know not how to give up, duties which they cannot see their way to perform. Shall any of these be passed over for a time, and left until by and by? Such a course is unworthy of their calling, disastrous to their future career, and in direct neglect of God's commands. Whatever the difficulty is, let it be faced at once, and let the start be made under Christ as leader, and with faith in him. Twice in Scripture do we find compared to the taking of a city what are perhaps but ordinary, every-day difficulties. Is the difficulty in ourselves? "He that is slow to anger is better than he that is mighty, and he that ruleth his spirit than he that taketh a city." Prov. 16. 32. Does the difficulty lie with others? "A brother offended is harder to be won than a strong city;" and again, "The rich man's wealth is his strong city, and as an high wall his own conceit." Prov. 18. 11, 19. These strong cities, and all others that stand in the way of God's promises, shall be given into the hand of the obedient and trusting servant.

### BEREAN METHODS.

#### Hints for the Teachers' Meeting and the Class.

Begin with a word-picture of the scene: 1. Camp; 2. City; 3. River behind, and mountains beyond. . . . Notice the preparation for conquest, taking the story as an illustration of spiritual warfare: 1. Encampment—taking possession; 2. Consecration—renewal of covenant in circumcision, v. 2-9; 3. Strength from the food of Canaan—an illustration of God's supply of grace; 4. Manifestation of the great Captain's presence; 5. Method of conquest. . . . Show how this lesson presents Christ: 1. As pre-existent before his life on the earth; 2. As divine; 3. As having an interest in the success of his kingdom; 4. As having authority over all; 5. As omnipotent, possessing power as well as authority. . . . The lesson exhibits the fruits of faith. (See Additional Practical Lessons and Golden Text.) . . . Tell the story of Jericho's after history: 1. The salvation of Rahab; 2. The rebuilding of Hiel. 1 Kings 16. 34; 3. The miracles of Elisha, 2 Kings 2; 4. The healing of Bartimeus and salvation of Zaccheus, Luke 18 and 19. . . . In the *Lesson Commentary* may be found a valuable note on the destruction

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of the Canaanites by Arnold of Rugby....  
**ILLUSTRATIONS.** On ver. 10: Notice in the Bible accounts of seven possovers: 1. In Egypt; 2. At Sinai; 3. At Gilgal; 4. Hezekiah's; 5. Josiah's; 6. Ezra's; 7. Christ's before his death.... On ver. 11: Infidel learning and science often become tributary to the Gospel of Christ, as the studies of Rationalists are serviceable to believing writers.... On vers. 13-15: Notice the appearance of Christ before his incarnation—to Abraham, Jacob (at Jabbok), Isaiah, etc.... When the pilot comes on board, the captain gives up his command; when the commander-in-chief is present, the general awaits his orders.... Vers. 1-5: The conquest of the heathen world, began by twelve apostles, with no other weapon than the word of the Gospel, is illustrated by the fall of Jericho.

**References.** FOSTER'S ILLUSTRATIONS: Chap. 6. Ver. 1-5: Poetical, 3576, 3578. Ver. 13: Prose, 4122, 6493, 7924. Ver. 13-15: Prose, 7174; Poetical, 1634. Ver. 15: 3652; Prose, 4172, 6207. Ver. 2-5: Prose, 12164, 2140. Ver. 4: 4161.... FREEMAN'S HANDBOOK. Ver. 15: Shoes removed, 107. Ver. 5, (Chap. 6): The horn, 365, 447.

**Primary and Intermediate.**

BY M. V. M.

**LESSON THOUGHT.** *Faith leads to obedience.* To be taught: 1. That faith does not hide difficulties; 2. That faith keeps us looking out for God; 3. That faith makes us do just as God tells us to do.

1. To what land were the Israelites now come? Recall the troubles they had met in getting there. Perhaps they thought all trouble was ended now, but they were mistaken. Here was a great city full of enemies shut up against them. Teach that when we begin to have faith in Jesus we often begin to have new enemies near us. Describe Jericho, the "city of palms," its beautiful situation, its rich temple, its great walls and gates. But, alas! the people in this city were idol worshippers! God told Joshua that this idol city must be taken for him! God has work for all his soldiers to do. Faith in God brings us where we can see the work.

2. What does a captain do when he is getting ready for a battle? Lays his plans, and if he is a Christian captain, asks guidance of God. Tell of Washington praying before a battle. So, Joshua, alone near the city, saw the Lord. He was looking for him, no doubt had been speaking to him, and here he was to tell his servant Joshua what to do, and how to do it. Describe the interview, and teach that the taking of the city was God's work, and Joshua's part in it was to obey. Teach that in any good work our part

is to look out for God, hear what he says, and obey him. Teach the lesson of dependence upon God by Joshua's example. Though he had so great an army at his command, yet he looked to God for wisdom and strength.

3. Tell the strange way which God took to tear down the walls of the city. Describe the march, continued day after day, the scorn of unbelievers, etc., and finally the glorious result. Teach that God threw down the walls. Make outline of stone wall on the board, teaching that God's enemy and ours is trying to build a wall between our hearts and God. Speak of some of the naughty things children are tempted to do, and show that each one makes a stone in the wall. How shall it be overthrown? "By faith," in whom? When? Where? Close with prayer asking faith in Jesus.

**Blackboard.**

BY J. B. PHIPPS, Bsq.



The trumpets proclaim a victory, for Jericho has fallen. This diagram is designed to teach that the Israelites had greater cause for rejoicing than for the mere fact that a mighty city had fallen. The best of all was that God was with them. As Captain of the Lord's host was he come. Thus do we have cause to rejoice also, for *the best of all is, GOD IS WITH US*, and he giveth us the victory.

**NOTE.** If your blackboard is large enough you can represent the ruins of Jericho at the bottom, and write the name of that city on the fallen stones.

**IF GOD BE FOR US WHO CAN BE AGAINST US?**

**Lesson Word-Pictures.**

Look across that great plain, fair as a garden, through which Jordan rolled its long wave of life that here seemed to spread out, taking form in the grain fields undulating in the wind, in the palm branches that rose and fell, in the flowers that nodded. Upon this plain fell the benediction of the mountains in their long shadows. Amid this fertility, in

the tents of Israel, with their blood-sprinkled door-ways, little groups kept passover. With loins girded, with sandals on their feet, with staves in their hands, like men in haste, men about to go on a long journey, they remembered the dark night when the hosts of Israel tramped hurriedly out of Egypt. That pass-over season, they witnessed the fertility of the land. So bountless that fertility, and yet no rocky land since leaving Egypt was so barren! Where was the manna? No food from God like hoar-frost whitening the ground! Little groups of manna-gatherers may have been here and there, curiously looking down, wondering, wondering, yet finding not! "It may come to-morrow!" did some one say? The morrow came, but the marvel whitening Israel's path for forty years had ceased. Lo, in its place that other marvel just as great, the wide harvest plain rustling with grain. But how take Jericho, that stronghold in the harvest-plain? Perhaps Joshua was looking at its stout walls despairingly, when lo, there flashed before him that form of flame, a "sword drawn in his hand," the great "Captain of the host of the Lord!" With loosened sandal, with bowed face, Joshua is listening to the angel. Jericho to be assaulted, its walls to "fall down flat!" How? Look at it, its sealed gates, its defiant towers. How batter them down? That column filing out of Israel's tents, they to begin the assault? There go the seven priests blowing the seven trumpets

of rams' horns. Behind them, is the strange ark, hidden under its blue veil, and borne by white-robed priests. And then comes the long, silent host of Israel's warriors. But who goes before? Does any one see, does Jericho discover, who may lead them? O that veiled form of flame, the great Captain of God's host, who with drawn sword leads on the columns noiseless as the air before it is stirred into the tornado. They encircle the city. Now will they make the assault? No, they retreat to their tents. How Jericho, that watched it all from the walls must have first trembled, then wondered, and finally laughed! What cared they for Joshua's vision? The second day there is that circle of horns, priests, ark, and stern, silent, armed men, a harmless girdle of display about Jericho. Did Jericho mock as well as laugh, crying, "Push over the walls with your rams' horns?" Still round and round, day after day, went Israel's dumb host. The seventh day came. Did they know about battering rams and now bring these? No, only that same strange procession encircles Jericho, going round and round seven times, and then halts and faces Jericho. Suddenly, that great host, silent for seven days, shouts. In waves of sound, that shout sweeps toward the city. And then Jericho sees the walls tremble! They totter! They reel! With a mighty crash the walls fall down flat, and Jericho is taken! The shout of faith battered down the mighty walls.

B. C. 1451.

## LESSON IV.—ISRAEL DEFEATED AT AI.

July 22.

Joshua 7. 10-26.



**10** And the LORD said unto Joshua, Get thee up; wherefore a liest thou thus upon thy face? a Falset.

**11** Israel hath sinned, and they have also transgressed my covenant which I commanded them: for a they have even taken of the accursed thing, and have also stolen, and b dissembled also, and they have put it even among their own stuff.

*a* Chap. 6, 17.—*b* Acts 5, 1.

**12** Therefore c the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were d accursed; neither will I be with you any more, except ye destroy the accursed from among you.

*c* Num. 14, 45; *d* Judg. 2, 14.—*e* Deut. 7, 26.

**13** Up, e sanctify the people, and say, Sanctify yourselves against to-morrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

*e* Exod. 19, 10.—*f* Chap. 6, 17.

**14** In the morning therefore ye shall be brought according to your tribes: and it shall

be, that the tribe which g the LORD taketh shall come according to the families thereof: and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.

*g* Prov. 16, 33; *h* Jonah 1, 7.

**15** And h it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he i hath wrought b folly in Israel.

*i* 1 Sam. 14, 38, 39.—*j* Gen. 34, 7; *k* Judg. 20, 6.—*l* Or, wickedness.

**16** So Joshua rose up early in the morning, and brought Israel: by their tribes; and the tribe of Judah was taken:

**17** And he brought the family of Judah; and he took the family of the Zarahites; and he brought the family of the Zarahites man by man; and Zabdi was taken:

**18** And he brought his household man by man; and j Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

*j* Gen. 4, 7; *k* Num. 22, 23; *l* Acts 5, 1-10.

**19** And Joshua said unto Achan, My son, give, k I pray thee, glory to the LORD God of Israel, l and make confession unto him; and tell

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me now what thou hast done; hide *it* not from me.

<sup>2</sup> 1 Sam. 6. 5; Jer. 13. 16; John 9. 24. — I Num. 5. 6, 7; 2 Chron. 30. 22; Psa. 51. 3; Dan. 9. 4.

20 And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done:

21 When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a *c* wedge of gold of fifty shekels weight, then I *m* coveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it.

<sup>c</sup> Tongue. — *m* Prov. 15. 27; Eph. 5. 5; 1 Tim. 6. 10.

22 So Joshua sent messengers, and they ran into the tent; and, behold, *it* was hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and *d* laid them out before the LORD.

<sup>d</sup> Poured.

24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto *n* the valley of Achor.

<sup>n</sup> Chap. 15. 7.

25 And Joshua said, *o* Why hast thou troubled us! the LORD shall trouble thee this day. *p* And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

<sup>o</sup> Chap. 6. 18; 1 Chron. 2. 7; Gal. 5. 12. — *p* Deut. 17. 5.

26 And they *q* raised over him a great heap of stones unto this day. So *r* the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, *s* The valley of *e* Achor, unto this day.

<sup>q</sup> Chap. 8. 29; 2 Sam. 18. 17; Lam. 3. 53. — *r* Deut. 13. 17; 2 Sam. 21. 14. — *s* Isa. 65. 10; Hosea 2. 15. — *e* That is, Trouble.

#### GENERAL STATEMENT.

The first objective point of the Israelites is Shechem, in the centre of the land, where they are to hold a solemn service of gratitude and consecration. But in their path stands the city of Ai, which threatens their journey and would endanger their rear. Joshua sends a small body of men to capture the city, but to his surprise and shame they are put to flight, and a number are slain. The commander falls down before the tabernacle, and they learn that the cause of failure lies in a breach of the ban pronounced against Jericho, for which all nations must suffer until the guilty person shall be cut off. On the next day a solemn service takes place. The twelve tribes are summoned by their elders, and the one to which the transgressor belongs is pointed out. Then the clans of that tribe are summoned, and among them one is chosen. The families of that clan are called, and one is marked out, until at last one trembling, pale, and horror-smitten man is reached by the lot, and Achan, the son of Carmi, stands revealed. In the destruction of Jericho, while roaming

through some mansion, he beheld a gayly-colored mantle of Babylon, and a mass of treasure. Lust seized him; he took that which had been devoted to God and hid it in the earth under his tent. There it is found, and with it the unhappy sinner, his family, and all his possessions are brought together outside the camp to a lonely valley. Here a terrible penalty is inflicted according to the stern usage of the East, bringing the same destruction upon the transgressor and his children, and blotting out from the lists of Israel the devoted family. The curse is thus removed, and Israel may again enter upon the path of conquest.

#### EXPLANATORY AND PRACTICAL NOTES.

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

**11. Israel hath sinned.** One man only had done the deed, but the nation was a unit, and all were held responsible until they had formally separated themselves from the sinner.

**Transgressed my covenant.** Broken the conditions of the covenant or agreement between God and his people, which on their side required obedience to God. **Accursed thing.** Rather, "the devoted thing," the spoil of Jericho, which had been devoted or consecrated to the Lord. **Stolen.** Robbed God of his property. **Dissembled.** Added lying to robbery, and hidden their crime instead of confessing it. **Among their own.** Dealt with God's property as though it were their own. 1. See how different are man's view and God's view of sin. 2. See how one sin involves many sins. 3. See how the innocent must suffer for the guilty.

**12. Therefore... could not stand.** It was necessary that Israel should learn that there is a law of relation in righteousness and sinfulness, so that one brings success and the other failure. One defeat was a small price to pay for such precious knowledge. **They were accursed.** The nation's safety demanded the excision of the guilty member, or all must suffer with it. 4. Sin is weakness, and godliness is power. 5. They who will not punish crime in society must themselves bear its penalty. 6. God and guilt cannot dwell together in the same heart.

**13, 14. Sanctify the people.** By certain forms of purification and worship, preparatory to a religious service. **Until ye take away.** The burden of the detection was to rest upon Israel, and all must make common cause against the guilty party. **According to your tribes.** Perhaps the warning was thus given and the process announced, that the guilty man might have opportunity for repentance and confession.

**15. He that is taken.** There is no doubt that he would be taken. **He and all that he hath.** Thus recognizing the unity of the family, and its responsibility for its indi-

vidual members. **Folly in Israel.** An expression especially used of such sins as sullied the honour of Israel as the people of God. 7. All sin is folly and stupidity.

**16, 17, 18. By their tribes.** Each tribe being represented by its head, the representative of its senior branch. **Judah was taken.** It may have been by lot, or by the voice of God from the sanctuary. **Family of Judah.** The heads of the several clans forming the tribe. **Zarhites.** The descendants of Zerah. **Man by man.** Each man representing a different house in the clan of related families. **Zabdi.** Not an individual then living, but a house named after him as its ancestral head. **His household.** The various families composing it. **Achan.** His ancestry is here given in brief, as there were about twelve generations between him and Jacob. 8. See how the eye of God searches out the individual sinner among the mass of men.

**19. My son.** "Though Joshua must act as a magistrate, he felt as a father."—*M. Henry.* **Glory to the Lord.** God would be glorified by the sinner's confession that the divine eye, singling him out in so signal a manner, had made no mistake. **Confession.** That he might receive forgiveness from God, though justly suffering for his crime. **Tell me now.** To Joshua, who stood as God's representative before the people. 9. Tenderness of manner well becomes those who have stern duties to perform. 10. God will be glorified when his omniscience and justice are made known in the judgment day to all the world.

**20, 21. I have sinned.** It was a full confession, but too late, and under pressure of discovery, when confession was of little avail. **Against the Lord.** The wrong was especially against God, since it was taking what belonged to God. **I saw.** The four stages of the crime are expressed by the words, "I saw, coveted, took, hid." **Babylonish garment.** Jericho lay on the line of travel and commerce sometimes taken by caravans between Babylon and Egypt, the two great lands of that age. Robes of various colours were made in Babylon, and ornamented with needle-work. **Shekels of silver.** The shekel was a weight long before it was a coin, and this amount would weigh one hundred ounces troy, and be worth about \$125, though at that time having ten times its present purchasing power. **Wedge of gold.** "Tongue of gold," worth \$500. **Coveted.** He allowed the desire for possession to overcome his scruples, and he took that which belonged to God. **Silver under.** The gold was wrapped in the garment, and the silver placed underneath it, in the ground under Achan's tent. 11. How dangerous it is to look with covetous desire upon the things of another!

**22, 23, 24. Messengers....ran.** Not only showing prompt obedience, but eager to remove the guilt from the nation. **Out before the Lord.** Before the tabernacle where God dwelt among his people. **Took....his sons and his daughters.** According to the earliest customs of Oriental government, (and to a large degree even to the present time in the

East,) the family was so thoroughly identified with its head as to suffer punishment with it. Hard as this was, it would have a good effect in making members of a family watchful over each other, lest all should perish by the crime of one. Customs which seem to us severe were needed to subdue and regulate the wild passions of the early times. **All that he had.** His property was to be destroyed that none might reap a benefit by his crime. **Valley of Achor.** "Trouble," a name given to it on this occasion, and long remembered. Hosea 2, 15.

**25. Troubled us.** Achan's name suggested the word *achar*, "trouble." **Stoned him.** And his family as well; severe penalty, but needed surgery, and doubtless preventing many crimes afterward. We are to remember also that their fate in the other world is independent of their sufferings in this, and they may have been saved, though slain in consequence of crime. **Burned them.** They killed them with stones, they burned their bodies, and over their ashes raised a cairn or stone-heap as a memorial.

**26. The Lord turned.** Because the people, by punishing the sinner, had turned from their own way. **Valley of Achor.** From the word *achar*, "trouble," used by Joshua, and sounding like the sinner's name, Achan. Some have supposed this valley to be what is known as the "Wady Kelt." Reasons for this penalty may be given as: 1. It was the first crime of its class. 2. It was flagrant and sacrilegious. 3. It ignored God's majesty at the head of the nation. 4. If unpunished it would have turned the whole warfare into a raid for plunder, and prevented the high mission of Israel from accomplishment.

#### GOLDEN TEXT.

Be sure your sin will find you out. Num. 32, 22.

#### OUTLINE.

1. The Fallure at Ai, v. 10-15.
2. The Sin of Achan, v. 16-23.
3. The Valley of Achor, v. 24-26.

#### HOME READINGS.

- M. Israel defeated at Ai. Josh. 7, 10-26.  
 Tu. The cause of the defeat. Josh. 7, 1-10.  
 W. The taking of Ai. Josh. 8, 10-22.  
 Th. The covetousness of Ahab. 1 Kings 21, 1-20.  
 F. The covetousness of Ananias. Acts 5, 1-11.  
 S. Warning against covetousness. Luke 12, 13-29.  
 S. The omniscience of God. Psa. 139, 1-12.

Time.—B. C. 1451.

Place.—The camp of Israel at Gilgal, and the valley of Achor near it.

Connecting Links.—1. The capture and destruction of Jericho. Josh. 6, 6-27. 2. The defeat at Ai. Josh. 7, 1-9.

Explanations.—*Get thee up*—Joshua had fallen upon his face at the news of the defeat at Ai, when God thus spoke to him. *Israel hath sinned*—Though only one man had done the deed, yet the whole nation was made to suffer by it. *Transgressed my covenant*—The pledge on the part of the people to obey God. *The ac-*

cursed thing, blood—Their nature, sin of woe are—Set tribes—the tribe household—Israel—taken—priest—of Judah—next e which—Joshua—his people—him wh Confess—of the made o late to ment—city of Probab Wedge tongue degrees the tab against—of Cana warning—The belong bably th haps sn show th the sin, the gui Achor— was giv them w Heap of alty, I people, order to minds. gious in with th this pec of the account the Can family.

*cursed thing*—Here meaning rather "the devoted thing," that which was given to God. *Dissembled*—Deceived, in trying to hide the crime. *Their own stuff*—Their property, especially furniture, is meant. *Therefore*—Because of the sin of one man all Israel was at fault. *They were accursed*—Under the wrath of God. *Sanctify*—Set apart anew for God. *According to your tribes*—One tribe at a time, or the heads of all the tribes together. *The tribe* was composed of households, the households of families. *Folly in Israel*—All crime is folly. *Tribe of Judah was taken*—Either by lot, or perhaps by the high-priest speaking with power from God. *Family of Judah*—All the heads of the families in Judah next came. *Family of the Zarkites*—That of which Jerah had been the founder. *My son*—Joshua spoke as an old man, and as the father of his people. *Glory to the Lord*—"Give glory to him whom you have wronged by your action." *Confession unto him*—Confess to God in presence of the people. *I have sinned*—A confession made only when the crime was discovered, too late to save from punishment. *Babylonish garment*—A robe from Babylon, then the richest city of earth. *Shekels*—In weight, not in coin. Probably there was then no coined money. *Wedge of gold*—A piece of gold shaped like a tongue or wedge. *Coveted...took...hid*—Three degrees in crime. *Before the Lord*—In front of the tabernacle. *Took Achan*—The first crime against God as the ruler of Israel and possessor of Canaan must be punished with severity as a warning to keep others from it. *The silver, etc.*—The stolen things might not be kept, for they belonged to God. *Sons and his daughters*—Probably they had taken part in the crime; or perhaps such severity was needed in those times to show that others besides the sinner suffered from the sin. *Asses and his sheep*—The property of the guilty man might not be used nor inherited. *Achor*—The word means "trouble;" the name was given at that time. *Stoned...burned*—Killed them with stones, and then burned the bodies. *Heap of stones*—To mark the crime and its penalty. In rude ages, and with an ignorant, brutish people, such acts of severity may be necessary in order to impress the danger of sin upon their minds. We must remember, too, that the religious interests of the whole world were linked with the purity of the religion of Israel. If this people had not been kept faithful the light of the Gospel would not have shone. This fact accounts for such severities as the slaughter of the Canaanites and the punishment of Achan's family.

## LESSON HYMNS.

No. 248, *New Hymn Book*.

S. M.

O that I could repent,  
With all my idols part,  
And to thy gracious eye present  
A humble, contrite heart!

Jesus, on me bestow  
The penitent desire;  
With true sincerity of woe  
My aching breast inspire;

With softening pity look,  
And melt my hardness down;  
Strike with thy love's resistless stroke,  
And break this heart of stone!

No. 253, *New Hymn Book*. 8, 8, 8, 4.

Jesus, my Saviour, look on me,  
For I am weary and opprest;  
I come to cast myself on thee:  
Thou art my Rest.

When Satan flings his fiery darts,  
I look to thee; my terrors cease;  
Thy cross a hiding-place imparts:  
Thou art my Peace.

Standing alone on Jordan's brink,  
In that tremendous, latest strife,  
Thou wilt not suffer me to sink:  
Thou art my Life.

## QUESTIONS FOR HOME STUDY.

1. **The Failure at Ai**, v. 10-15. How did the Israelites fail at Ai? Why was their failure at that time especially dangerous to them? What act and by whom caused their failure? What did Joshua do after he heard of it? What did God say was the cause of the failure? Why should all the people suffer when but one had sinned? What did God command Joshua to do? How does verse 13 show the need of purity among God's people?

2. **The Sin of Achan**, v. 16-23. In what way was the sin discovered? How did Joshua show his love for this sinner? What was the sinner's confession? What three steps in sin do you find in verse 21? Against what sin of Achan are we warned in Luke 12. 15? What is it to covet? Repeat the tenth commandment.

3. **The Valley of Achor**, v. 25-26. Tell what took place in this valley? Why could not Achan's sin be pardoned by Joshua? Who were harmed by Achan's sin besides the sinner? Why was the name "Achor" given to this place? In how many ways did Achan's sin find him out? By whose death is the Lord's anger turned from repenting sinners now? Rom. 5. 8.

## TEACHINGS OF THE LESSON.

Where do we learn in this lesson—

1. That sin begins in the heart?
2. That sin harms others besides the sinner?
3. That sin is followed by punishment?

**The Lesson Catechism.**—(For the entire school).—1. Why were the Israelites defeated at Ai? Because of Achan's sin. 2. What sin did Achan commit? He took what belonged to God. 3. With what did his sin begin? With covetousness. 4. How was his sin discovered? By revelation from God? 5. How was it punished? He and all his were slain.

DOCTRINAL SUGGESTION.—The general judgment.

## QUESTIONS FOR SENIOR STUDENTS.

1. **The failure of Ai**, v. 10-15. What sin did God charge against Joshua? What charge did he make against the Israelites? What had their disobedience brought upon them?

What sore disaster threatened them? How alone could they appease God's anger? What directions were given for discovering the offender? What punishment was decreed the offender?

2. **The sin of Achan**, v. 16-23. Whom did the Lord point out as the sinner? What did Joshua exhort him to do? What confession did Achan make? Where was the spoil hidden? What public exposure of it was made?

3 **The Valley of Achor**, v. 24-26. What did Joshua condemn? By whom was the punishment ordered? Deut. 17. 5. Why was the place called Achor?

#### PRactical TEACHINGS.

Where are we shown—

The danger of indulging covetous desires?

The sure discovery of secret sins?

That secret sin robs the church of its power?

#### QUESTIONS FOR YOUNGER SCHOLARS.

What trouble came upon the Israelites? The Lord forsook them? What did Joshua ask of the Lord? The cause of his anger. How did God answer? "Israel has sinned against me." What did he tell Joshua to do? To find out the sinner. How could Joshua do this? The Lord helped him. Who was the guilty one? Achan, of the tribe of Judah. What did Joshua urge him to do? To confess his sin. What did Achan confess? That he had coveted and stolen. How had he concealed the treasure from the Israelites? By hiding it in the ground. [Repeat GOLDEN TEXT.] What command did Joshua give? That the treasure be brought to him. What did he do with it? Showed it to the people and to the Lord. To what valley was Achan taken? To the valley of Achor. How was he punished there? He was stoned to death. What always follows disobedience? Suffering. What proves God's love to us? He will not let sin be covered.

#### WORDS WITH LITTLE PEOPLE.

We may be sure—that sin cannot be covered. That God is good in bringing things to light. That he punishes sin in love. That he forgives sin when we repent and turn away from it.

#### ANALYTICAL AND BIBLICAL OUTLINE.

##### "Your Sin will Find You Out."

#### I. IN GOD'S KNOWLEDGE.

Israel hath sinned....also transgressed. v. 11.

"If I sin, then thou markest me." Job 10. 14.

"God hath remembered her iniquities." Rev. 18. 5.

#### II. IN INFLUENCE UPON CONDUCT.

Therefore....could not stand before.... enemies. v. 12.

"Delivered....hands of spoilers." Judges 2. 14.

"Wicked flee....righteous are bold." Ps. 28. 1.

#### III. IN SEPARATION FROM GOD.

Neither will I be with you. v. 12.

"Iniquities....separated....your God."

Isa. 59. 2.

"Alienated and enemies....by wicked works." Col. 1. 21.

#### IV. IN DISCOVERY.

Achan....was taken. v. 18.

"Our secret sins in the light." Psa. 90. 8.

"Evil pursueth sinners." Prov. 13. 21.

#### V. IN HARM TO OTHERS.

His sons and his daughters. v. 24.

"Iniquity of the fathers upon....children." Exod. 20. 5.

"Seed of evil doers....never be renowned." Isa. 14. 20.

#### VI. IN PENALTY.

Stoned him....burned them. v. 25.

"I will recompense their iniquity."

Jer. 16. 18.

"The wages of sin is death." Rom. 6. 23.

#### VII. IN MEMORIES.

Name....called, The valley of Achor. v. 26.

"Valley of Achor....a door of hope."

Hos. 2. 15.

"The name of the wicked shall rot."

Prov. 10. 7.

#### ADDITIONAL PRACTICAL LESSONS.

##### Sin among God's People.

1. Sin in the household of God is a violation of the covenant with God, and breaks the bond of promise. v. 11.

2. Sin among God's people causes weakness in contest with the world, and robs the Church of its power among men. v. 12.

3. Sin among God's people alienates God, and turns him from a friend to an enemy. v. 12.

4. Sin among God's people is to be put away faithfully, even to the destruction of the offender. v. 12, 13.

5. Sin among God's people is not dealt with more leniently, but more severely than sin in the world. v. 15.

6. Sin among God's people demands the united action of all members for its discovery and punishment. v. 14-18.

7. Sin among God's people is to be confessed that it may be put away. v. 20, 21.

8. Sin among God's people proceeds from love of the world and its interests. v. 21.

#### CATECHISM QUESTION.

14. Can they do what they please?

The fallen angels cannot do what they please; for God controls their power, and will save from their malice and subtlety all those who put their trust in him.

Resist the devil, and he will flee from you.— Luke 4. 7.

Satan hath desired to have you, that he may sit you as wheat; but I have prayed for thee, that thy faith fail not.—Luke 22. 31, 32.

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## ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

I have been for some time in the habit of writing with a stylographic pen, and find it far more convenient than an ordinary one, which must constantly be dipped in ink. But now and then the pen will not run smoothly, perhaps will not mark at all. What is the reason? Some little thing has been forgotten in the filling; thick ink has been allowed to get in and choke the passage, or something else has been allowed to get wrong. It has mostly happened through some fault of my own, though I may not have noticed it at the time. A friend of mine uses an electric battery, which has answered well ever since she had it. Another, who formerly used a similar one, found it very troublesome. What has made the difference? I have no doubt that in the former case every attention has been paid to the most minute direction for using the battery, and probably in the other case something—it may be but a slight matter—was neglected. We cannot wonder if a machine of any kind will not work well when the directions of the maker are neglected in any particular. The matter may appear but a trifling one, but the success of the whole thing may depend upon its observance. It is the same with a piece of needle-work. A few stitches put wrong may spoil the design.

In the lesson for to-day we see an enterprise failing and a great disaster occasioned by what might, from our point of view, appear a trifling matter. We see the same warriors who had taken and destroyed Jericho put to flight by the men of a town far inferior in strength; the hosts of Jehovah discomfited by the heathen; the men who had gone out in bold confidence returning terrified and discouraged. What was the cause? One man among the thousands of Israel had taken spoil from Jericho, had hidden away and kept for himself a "Babylonish garment," a wedge of gold, and some silver pieces. Had we been left to judge for ourselves we should hardly have reckoned this act as sufficient to bring down defeat upon the nation; yet it actually did so, and not by any arbitrary disposal of events, but by a natural and sure sequence.

For in that act an express command of God had been set aside. All Israel heard the directions given concerning the spoil of Jericho—the silver, gold, and other metals to be consecrated to the service of God, and all the rest to be destroyed. But one man set the command at defiance. He may have quieted his conscience by some such thoughts as these—that it was a pity to destroy that "goodly" garment, that he was but sparing and taking one out of many, that a little of the silver and gold would never be missed out of the rich supply, and that they were right in his way,

just as though intended for him, etc.; and no doubt, also, he deceived himself with the idea that no harm could come of it, and he would never be found out. But what was the effect?

Therefore the Lord's blessing could no longer rest upon Israel. We should not expect an earthly monarch to remain in a place where any thing insulting to him was suffered to stay. Nor, if we desired the company of a friend, should we harbour any thing we knew to be offensive to him. It was the glory of Israel that the Lord was in the midst of them, but when his command was set at naught, and the "accursed thing" harboured among them, his sensible presence must be withdrawn, and they had to hear the warning, "Neither will I be with you any more, except ye destroy the accursed thing from among you." But how did they become aware that he had withdrawn himself?

This was manifested by their defeat and loss. They had not done wrong in going boldly forward; they had not done wrong in attacking Ai, and yet the Lord left them to their own unaided strength, which proved to be utter weakness. The cause came out. The sin which Achan thought he had buried in the darkness of night had wrought out its effects in the full light of day. And then the secret cause was traced out, and he, with those who had sided in his wicked deed, shared in the doom that came to everything pronounced "accursed." See Deut. 7. 26.

From this we may draw two special lessons:

1. That to be successful soldiers of Christ we must have his presence with us. The position may be advantageous, the weapons ready to hand, the courage high and unshrinking; but these things will not give the victory. Our own strength is insufficient for the conflict, as has been proved over and over again. We need the Lord to be our strength.
2. That if we would have the Lord's presence we must see that we harbour no known sin. As soon may we expect day to dwell with night as think that the Lord will sensibly dwell where his commands are slighted, and where that is harboured which he has pronounced accursed. 1 John 2. 16, 17. There are many habits of ordinary life, of word, of tone, of walk, which are not of God, but of the world. They may appear trifling, but may be just the very cause of failure and defeat, and the only remedy is to cut them off unsparingly.

## BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Draw the map showing the Jordan valley, Gilgal, Jericho, Bethel, Ai. . . . Relate or draw

out of the class the story of the repulse at Ai . . . The cause of the defeat—sin . . . Show the circumstances of the crime . . . Why was the crime so great? . . . What were the consequences for evil of this sin? (See Analytical and Biblical Outline.) . . . Lessons concerning sin among God's people. (See Additional Practical Lessons.) . . . Show especially in this lesson, and illustrate from life, how sin harms others besides the sinner: 1. It delayed the progress of God's cause; 2. It caused the loss of innocent lives; 3. It brought shame on God's people; 4. It resulted in suffering for many . . . Why were Achan's family included in the punishment, and what does the fact illustrate? . . . Show the benefits that resulted from this severe dealing . . . How may we escape the punishment of our sins? . . . ILLUSTRATIONS. On ver. 10, 11: The drunkard's wife and family suffer more than the drunkard; the defaulter brings ruin to innocent people; society as a body pays the penalty for having a criminal class. . . On ver. 12: Contrast Napoleon's maxim, "Providence favours the strongest battalions," with Cromwell's "Trust in God, but keep your powder dry." . . . On ver. 12: The Church's power is its purity; like a telescope, which is ruined if its lens have a flaw; a rifle, which is useless if its barrel is bent; a sword, which fails because of a flaw in its steel. . . On ver. 13: A poisoned hand or foot must be cut off when its virus threatens the whole body. . . On ver. 14-18: See the tribe organization of Arabs for illustrations of the method in discovery of Achan. . . On ver. 21: In the reign of Nero, a senator, Florus, asked another senator, Agrippinus, whether he ought to obey an iniquitous command of the emperor. "You had better do it," answered Agrippinus. "Why, then, do you not obey it?" asked Florus. "Because," answered Agrippinus, "I do not deliberate about it."

**References.** FOSTER'S ILLUSTRATIONS. Ver. 10-12: Prose, 8550. Ver. 11: Prose, 3531, 4172, 5325, 5330. Ver. 15: Prose, 5345. Ver. 20: Prose, 6145, 7394. Ver. 21: Prose, 3424, 7603, 12295. Ver. 24: Prose, 11923. Ver. 24-26: Poetical, 1526; Prose, 11711. . . FREEMAN. Ver. 6: Embroidered garments, 229; hidden treasures, 667. Ver. 26: Stone-heaps, 217.

#### Primary and Intermediate.

BY M. V. M.

LESSON THOUGHTS. *God brings sin to light.*

#### GOD'S COMMAND.

Show something made of gold, a precious stone, a piece of rich stuff, and by a few questions bring out the fact that all these things belong to God. Speak of the valuable things in Jericho, and God's command that the Israelites should use none of these things for

themselves, but that all should be given back to him. Teach that God wants the whole heart, and is not willing that things should crowd him out. "Make a heart on the board, and print in it, "Love of Praise, of Dress, of Pleasure," and show that the heart which God wants to see has only "Love of God" in it.

#### MAN'S DISOBEDIENCE.

One man heard God's command, and disobeyed it. His name was Achan. He thought "God will not know if I take this gold and silver and hide it away." How foolish to try to hide anything from God! He saw the thought in Achan's heart; he saw the hand put out to take the gold; he saw the hole dug in which to hide the treasure. What was back of all these evil acts? Teach that it was the serpent of unbelief that had been hiding in Achan's heart, perhaps a long time. A serpent does no harm when it is creeping through the grass, but when it lifts its head and bites, then the wound is made. But it was a serpent when it seemed to be harmless, and so unbelief is always sin, no matter how quiet and respectable it may seem to be.

#### THE CONSEQUENCES.

Tell what trouble came upon all the Israelites through this one sinful act. Show a little bundle of twigs bound together, and ask the children if the whole bundle would not burn if one twig were set on fire. Teach that we are so bound together that one cannot sin without hurting others. Tell how Achan's sin was brought to light, and the punishment that followed, teaching that the kindest thing God can do is to bring sin out into the light so that we may see what a dreadful thing it is. Print the name of the place where Achan was stoned, and tell its meaning. "Achor—Trouble," and tell that one of the prophets calls the valley of Achor the "Door of hope." There is no hope for a sinner until he confesses, and the sin is killed.

#### Blackboard.

BY J. R. PHILIPS, D.D.

SIN HIDES,	GOD SEES.
SIN HARMS,	GOD HEALS.
SIN STEALS,	GOD RESTORES.
SIN SPREADS,	GOD WIPES AWAY.
SIN DEFIES,	GOD PUNISHES.
SIN IS FALSE,	GOD IS TRUE.

*ACHAN'S SIN BEGAN HERE* IT CAN NOT BE HID.

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**SUGGESTION.** Before the school assemblies write the evil of sin on one part of the board, and opposite it write the power of God, as shown above, in answer to questions during the review. **EXAMPLE.** *What does sin do?* It hides, conceals, is afraid, as in the case of Achan. *What does God do?* He sees. No thing can be concealed from him. Again, *What does sin do?* It harms not only the sinner but others, as in the lesson of to-day. *What can God do?* He can heal the wounded spirit if it will come to him. And so down to the conclusion, when the application is made. If you have sin in the heart, God sees it.

**Lesson Word-Pictures.**

How great a change! One day the Canaanites run before Israel; another day, thousands of God's people flee from the idolaters! Just a shout had broken down Jericho's walls, but now a sword is weaker than a shout, and before the men of little Ai how Jericho's great conquerors run! And then that other sight of sorrow for the slain, and shame for the dishonoured, and anxiety for the future! Israel's leader and Israel's elders with rent clothes prostrate before the ark of the Lord until even, dust upon their bowed heads! Some one hath sinned. Let all Israel assemble and the guilty soul be sifted out. And now among those dense agitated masses, some-

where the culprit is hiding. Who is it? Who goes with a drooping head and flushed face, and skulks behind his neighbour? Does he say, "Nobody saw my sin, and they can't find me now?" How timidly, anxiously, slyly he peers over his neighbour's shoulders! Any body looking that way for him? The solemn process of sifting and separating begins. What is the result of the lots? How he listens to hear the name of the tribe. Hark! "Judah!" It is his tribe. He trembles. They are now taking the names of the family. Hark! "The Zarahites." His family. They take the households and separate one. What name? Hark! "Zabdi," his grandfather is taken! It seems now as if some sharp eye were looking about for the offender, and any moment he expects it to look through the man before him and see him. And what son of Zabdi is taken? Carmi, the offender's father! And what son of Carmi? The great eye is searching closer. And now all eyes seem to be on him, and all tongues seem to be shouting his name, "Achan!" He feels so guilty! As if he were the only sinner in the universe, every body else a judge, and the universe had come to try him. No hiding now! He tells the story of his sin, of the place where he concealed his spoils. They hurry to his tent, they dig into the earth, and out of the ground flash the proofs of Achan's sin!

B.C. 1451.

LESSON V.—READING OF THE LAW.

July 29.

Joshua 8. 30-35.



30 Then Joshua *a* built an altar unto the LORD God of Israel *b* in mount Ebal.

*a* Gen. 8. 20; 12. 7. 8; Exod. 20. 24.—*b* Deut. 27. 4, 5.

31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the *c* book of the law of Moses, an altar of whole stones, over which no man hath lift up *any* iron: and *d* they offered thereon burnt-offerings unto the LORD, and sacrificed peace-offerings.

*c* Exod. 20. 25; Deut. 27. 5, 6.—*d* Exod. 20. 24.

32 And *e* he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

*e* Deut. 27. 2, 8.

33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which *f* bare the ark of the covenant of the LORD, as well *g* the stranger, as he that was born among them: half of them over against mount Gerizim, and half of them over against mount Ebal; as *h* Moses the servant of the LORD had commanded before, that they should bless the people of Israel.

*f* Deut. 31. 9, 25.—*g* Deut. 31. 12.—*h* Deut. 11. 29.

34 And afterward *i* he read all the words of the law, *j* the blessings and cursings, accord-

ing to all that is written in the book of the law. *i* Deut. 31. 11; Neh. 8. 3.—*j* Deut. 29. 20, 21; 30. 19.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, *k* with the women and the little ones, and the strangers *l* that *a* were conversant among them.

*k* Deut. 31. 12.—*l* Exod. 12. 38; Zech. 8. 23.—*a* Walked.

GENERAL STATEMENT.

The first campaign of the Israelites in Canaan was not for conquest, but to open a safe road to the centre of the land for a religious service. Jericho and Ai, once standing in their path, are now removed, and the way is clear to the twin mountains at Shechem. Here the whole encampment is removed in a body from Gilgal, a journey of thirty miles. They pass the smoking ruins of Ai, and the ancient sanctuary of Bethel, where they recall their great forefather's vision. They pause for a refreshing drink from Jacob's well, acquainted with its past, but ignorant of its more wonderful future. They gather in the vale of Shechem, perhaps over the moss-grown ruins of the Hivite city destroyed by Jacob's sons centuries before, and not as yet rebuilt. Here they formally consecrate the land, conquered already by faith, to the service of Israel's God. The altar, plain and rude, rises on the brow of Ebal,

and by the sprinkled blood the place of the curse is already made a place of blessing. Beside the altar stand pillars of stone, smoothed over with plaster, on which the Levites engrave the law of God, as the principles upon which henceforth the land of Canaan is to be ruled. Earnestly do the people watch the sentences as they rise from the graver's touch, and they recall the venerable form of the lawgiver who last read to them those same solemn words on the plains of Moab. Now a silence sweeps across the assembly as Joshua rises and proclaims the reading of the law to begin. On each side, rising tier upon tier up the mountain sides, stand the twelve tribes, while in the centre rests the shrouded ark upon the shoulders of the priests. The law is read, while every ear is attent, the twelve curses are proclaimed, and to each the six tribes on the north thunder a loud "Amen." Then the blessings are read, and the tribes on the side of Gerizim echo their response. The sun sets upon the wondrous scene, an instructed people and a consecrated land. Upon the next day the strange procession is formed once more, and Israel, with the tread of conquerors, marches back to the camp in the Jordan valley.

#### EXPLANATORY AND PRACTICAL NOTES.

**Verse 30. Then.** As soon as the road northward was opened by the conquest of Ai. **Built an altar.** This was to represent the redemption of the land from its heathen possessors, and its consecration to the service of God; thus invoking God's help in the work of conquest before Israel. They paused in the war in order to fulfil this ceremony of religion. **Lord God of Israel.** Who by this act was to become in a peculiar sense, the God of the land. **Mount Ebal.** Two mountains stand on opposite sides of Shechem; on the south, Mount Gerizim; on the north, Mount Ebal. The latter is about three thousand feet high above the sea, and about one thousand two hundred feet above the level of the valley. From it the curses of the law were proclaimed; and it was therefore appropriate that upon it the altar should be built which was to remove the curse. 1. Whatever stands in the way, our worship of God should not be neglected. 2. Where the curse comes there we need the atonement.

**31. As Moses... commanded.** The command is in Deut. 27. 5, which shows that Deuteronomy was written before Joshua, contrary to the opinion of some skeptical scholars. **An altar of whole stones.** The law forbade the hewing of stones for the building of any altar, lest by ornamentation the altar might become suggestive of idolatry. The unhewn stone would also symbolize the Living stone, cut out of the mountain without hands. Dan. 2. 45; 1 Pet. 4. **They offered.** The priests, representing the whole people. **Burnt-offerings.** This was a sacrifice wholly consumed upon the altar, and therefore representing the entire consecration of the worshipper to God, the giving up of all to his service. On this occasion it was an emblem of Israel surrendering himself and his land to the will of his divine King.

**Peace-offerings.** Offerings in which the sacrifice was first held up and waved before the Lord, and then divided into three parts, of which one portion was given to the priest, a second burned upon the altar, and a third eaten by the worshippers. This was always offered after a burnt-offering, and represented the consecrated worshipper in peace and fellowship with God, as if partaking of a meal with him. 3. The blood must be shed before peace can be made. 4. How high is our privilege to enjoy communion with God!

**32. Wrote there.** Upon plaster, which in that climate will last for centuries in the open air. **Upon the stones.** The writer in the book of Joshua presupposes a familiarity with the record in Deuteronomy, where the Israelites were commanded to erect stone pillars beside the altar. Deut. 27. 5. **Law of Moses.** Probably only the most important precepts contained in Deut. 4. 44 to 26. 19. **In the presence of... Israel.** It was written in their presence that they might distinctly see what it was to which they were required to subscribe when the curses and blessings were proclaimed. 5. How important is that law, which must be so carefully and laboriously written! 6. How grateful should we be for a printed Bible, instead of one graven upon pillars! 7. Let us have God's law graven on the tables of our heart.

**33. All Israel.** Not only men, but women and children, the whole camp being moved from Gilgal for the purpose. **Elders and officers and their judges.** General terms for the rulers, who were heads of tribes and families by right of birth. **On this side... on that side.** The ark stood in the valley, and the tribes were six on each side, on the slope of the mountains, in a vast natural amphitheatre. **The priests, the Levites.** The Levites were all the tribe descended from Levi, who were employed in the services of worship; the priests were the descendants of Aaron, who alone offered sacrifice. These stood next the ark, which was covered from sight. **As well the stranger.** Foreigners who had accompanied the Israelites from Egypt or joined them from the wilderness. Perhaps some were slaves purchased or captured in war. **Half... against Mount Gerizim.** These were the tribes descended from the lawful wives of Jacob, namely, Simeon, Levi, Judah, Issachar, Joseph, Benjamin. Deut. 27. 12. **Half... against Mount Ebal.** Most of the tribes descended from Jacob's concubines, namely, Reuben, Gad, Asher, Zebulun, Dan, and Naphtali. Deut. 27. 13. **That they should bless.** The tribes on Mount Gerizim responded to the blessings, those on Ebal to the curses, of the law.

**34. Afterward he read.** By the mouth of the Levites, who were the authorized readers and expounders of the law. From a peculiarity of the air, it could be distinctly heard by all in the valley, as has been often shown by travellers. **All the words of the law.** The laws of Moses, omitting the historical portions. **Blessings and the cursings.** As recorded in Deut. 27 and 28. **All that is written.** This was the formal inauguration of the covenant

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between God and Israel, in the Land of Promise. Never in ancient times did another nation begin its career with such high standards of conduct.

**35. Not a word.** Joshua was very exact in his obedience, thus setting an example for all rulers. **Women and little ones.** The Bible has more to say of children, more recommendations concerning their training, and more examples of their instruction, than all the rest of ancient literature together. **Strangers.... among them.** Those employed in the Israelite households as servants. 8. Let us not forget that servants and employees have a claim upon us for religious teaching and influence.

#### GOLDEN TEXT.

I have set before you life and death, blessing and cursing. Deut. 30. 19.

#### OUTLINE.

1. The Altar, v. 30, 31.
2. The Law, v. 32.
3. The Reading, v. 33-35.

#### HOME READINGS.

- S.** The reading of the law. Josh. 8. 30-35.  
**M.** The reading commanded. Deut. 27. 1-10.  
**Tu.** The solemn choice. Deut. 30. 11-20.  
**W.** The blessings of the law. Deut. 28. 1-12.  
**Th.** The blessings of the Gospel. Matt. 5. 1-11.  
**F.** The greatest commandment. Mark 12. 28-37.  
**S.** Jesus at the well. John 4. 1-15.  
**S.** The true worship. John 4. 19-36.

**Time.**—B. C. 1451.

**Place.**—The mountains Ebal and Gerizim, in the centre of Palestine.

**Connecting Link.**—The capture and destruction of Ai. Josh. 8. 1-29.

**Explanations.**—*Built an altar*—In ancient times all worship was accompanied with sacrifice, and for this an altar was needed. The sacrifice was the giving up of something valuable to God, and meant the consecration of the worshipper to God's service on one side, and on the other was a picture of Christ's death for our salvation. *As Moses... commanded*—In Deut. 27. 4, 5. *Of whole stones*—The altar was left rough that the sacrifice and not the altar might receive attention; and to guard against idolatry from having carved images on the altar. *Lifted up any iron*—To hew the stones into shape. *Burnt-offerings*—This was a sacrifice in which the blood of a domestic animal was poured out and the body was burned on the altar. It meant entire consecration to God. *Peace-offerings*—This was an offering of which a part was eaten by the worshipper, a part given to the priest, and the rest burned upon the altar. It meant a meeting with God at peace and in fellowship with him. *Wrote there*—Upon the plaster with which the stones were covered. *The law of Moses*—Not the whole law, but a summary of it. *Elders*—The heads of the tribe-families. *Judges*—The higher rulers. See an account of them in Exod. 18. 13-27. *On this side the ark*—In the valley of Shechem, between the two mountains. The ark was in the centre, and six tribes stood on each side of it, extending from the valley up the sides of the mountain. *The stranger*—People of other races

who had followed the Israelites. Some of them were probably slaves captured in war. *That they should bless*—Half of the tribes had been appointed to utter the blessings, and the other half the curses of the law. See Deut. 27. 28.

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 It leads to God above.

O, let us love the Bible,  
 And praise it more and more;  
 Our life is like a shadow,  
 Our days will soon be o'er;  
 But if we closely follow  
 The counsel God has given,  
 We then may hope with angels,  
 To sing his praise in heaven.

No. 160, *Dominion Hymnal*.

Repeat the story o'er and o'er,  
 Of grace so full and free;  
 I love to hear it more and more,  
 Since grace has rescued me.

The half was never told,  
 The half was never told,  
 Of grace divine, so wonderful,  
 The half was never told.

My highest place is lying low  
 At my Redeemer's feet;  
 No real joy in life I know,  
 But in his service sweet.

And oh, what rapture will it be  
 With all the host above,  
 To sing through all eternity  
 The wonders of his love.

#### QUESTIONS FOR HOME STUDY.

1. **The Altar**, v. 30. 31. What is an altar? For what purpose were altars built? How was Christ shown on every altar? 1 Pet. 3. 18. Where was this altar built? Where was it commanded? Deut. 27. 4, 5. Of what was it built? What were offered upon it? What acceptable sacrifice can we bring to God? Rom. 12. 1.

2. **The Law**, v. 32. What was written upon the stones? Upon what were the words written? Deut. 27. 2, 3. What law was this? Who gave it to Moses? Why was it written upon the stones? Where should we have the law of God? Psa. 119. 11.

3. **The Reading**, v. 33-35. Who stood in the valley between the mountains? What stood in the middle of the people? What were kept in the ark? 1 Kings 8. 9. How were the people arranged? What did Joshua do before the people? Who heard the law? Wherein was that meeting like a Sunday-school? What is the command in Deut. 6. 7? What choice has God given to us in the GOLDEN TEXT?

**TEACHINGS OF THE LESSON.**

Where in this lesson do we learn—

1. That God's law should be read in public?
2. That the children should be brought to hear God's word?
3. That every one must choose between life and death?

**The Lesson Catechism.** (For the entire school). 1. Where did Joshua lead all the Israelites? To the valley of Shechem. 2. What did he do upon Mount Ebal? He built an altar. 3. What did he write upon the sides of the altar? The law of God. 4. What did he then do? He read the law. 5. Who heard the reading of the law? All the people.

**DOCTRINAL SUGGESTION.**—The free agency of man.

**QUESTIONS FOR SENIOR STUDENTS.**

1. **The Altar**, v. 30, 31. Why did Joshua set up a memorial at Mount Ebal? Deut. 27, 11. What materials were to be used? What kind of sacrifices were made thereon?

2. **The Law**, v. 32. What was written upon the stones? What is meant by the "law of Moses"? How were the stones prepared for the writing? Deut. 27, 2, 3.

3. **The Readings**, v. 33-35. Who were present at the readings? How were they arranged for the service? What previous directions had been given by Moses? Deut. 11, 29. What was then read by Joshua? Who responded with the blessings, as directed? Who repeated the curses? What example of teaching God's word to children is here given?

**PRACTICAL TEACHINGS.**

Where are we taught in this lesson—

1. That God should be acknowledged in all our successes?
2. That God designs his people to be acquainted with his will?
3. That the blessing or the curse is the result of our own actions?

**QUESTIONS FOR YOUNGER SCHOLARS.**

What did Joshua build unto the Lord? An altar of stone. Where was this altar? In Mount Ebal. By whose command was it built? The command of the Lord. What was offered upon it? Sacrifices to the Lord. With what was the altar covered? With plaster. What was written in the plaster? The words of God's law. How did Joshua divide the people? Into two companies. Where did one company stand? On the Mount Ebal side. Where was the other company? On the Mount Gerizim side. What stood in the valley between? The ark, with the priests about it. What was then read aloud? The law of God. What did the people say to each law? "Amen," or "Be it so." What did one company then repeat? God's blessing upon those who keep his law. How did the other company answer? With his curses upon those who break it. [Repeat GOLDEN TEXT.] What does this lesson teach us? That God's law is for all,

**WORDS WITH LITTLE PEOPLE.**

Why God's law should be dear to us—We cannot be happy without God's blessing. He blesses those who seek to know his will. We may learn his will from his word. If we love and obey his word it will be life to us.

**ANALYTICAL AND BIBLICAL OUTLINES.****Duties toward God.****I. WORSHIP OF GOD.**

- Built an altar unto the Lord. v. 30.
- "Thou shalt worship the Lord thy God." Matt. 4, 10.
- "Truly my soul waiteth upon God." Psa 62, 1.

**II. CONSECRATION TO GOD.**

- Offered thereon burnt-offerings. v. 31.
- "Reconciled in the body of his flesh." Col. 1, 22.
- "Present your bodies a living sacrifice." Rom. 12, 1.

**III. FELLOWSHIP WITH GOD.**

- Sacrificed peace-offerings. v. 31.
- "Peace with God through... Jesus Christ." Rom. 5, 1.
- "Our fellowship is with the Father." 1 John 1, 3.

**IV. STUDY OF GOD'S LAW.**

- Wrote... the law of Moses. v. 32.
- "Write... table of thine heart." Prov. 3, 3.

**V. INSTRUCTION IN GOD'S LAW.**

- With the women... little ones... strangers. v. 35.
- "Teach them diligently to thy children." Deut. 6, 7.
- "Command his children and his household." Gen. 18, 19.

**ADDITIONAL PRACTICAL LESSONS.****Thoughts on the Reading of the Law.**

1. Our duties to God should take precedence of every other work. v. 30.
2. God's commands are to be obeyed to the letter. v. 31.
3. God's law should be kept ever before our face. v. 32.
4. God's law should have an interest for all men, rulers and commons, old and young. v. 33.
5. God's law gives to every man his own personal choice between a blessing and a curse. v. 34.
6. We should read and study God's law in its entirety, its curses as well as its blessings. v. 35.

**CATECHISM QUESTION.**

15. *Are all wicked people, then, under the power of Satan?*

All wicked people are under the power of Satan; for he leads them "captive at his will." 2 Timothy 2, 26.

## ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

The setting up a banner has been for ages the symbol of conquest, occupation, and rule. When the discoverers of America first landed on the shores of the New World they set up the banner of Spain, in token that they took possession of the country for their monarch. The English flag floating on the rock of Gibraltar shows that rock is British ground. In times of rebellion and civil war the changing of the standard tells sad tales, and every loyal heart rejoices when the rightful banner is again seen waving everywhere.

On the banks of the Jordan the Israelites had set up twelve memorial stones in remembrance of their wondrous passage. But not until they had gained two victories—the one at Jericho, the other at Ai—did they solemnly take possession of the land in the name of Jehovah, their King. For they were not left to do this when and where it pleased them. The directions had been given to Moses beforehand, and by Moses to Joshua. Deut. 11. 29, 30; 27. The act was not to be done hurriedly, but neither was it to be delayed. As soon as the way was made open by the taking of Ai, the Israelites set out for the spot where it was to be performed.

The three points to be noticed are what was set up, and where and how it was done.

1. What was set up?

We read of three things—the blessing and the curse (Deut. 11. 29), the law written on stone (Deut. 27. 2, 3), an altar (Deut. 27. 5); all these are spoken of in the passage before us. It is generally supposed that the law was written on stone pillars, which, as well as the altar, were placed on Mount Ebal. But this may be doubted. Deut. 27. 6-8 seems to indicate that the law was inscribed on the stones of the altar, though we cannot be sure of it. Anyhow the law, the altar, and the curse were set on the one mount, while the blessing sounded out from the other. The law was first written, as the code to be henceforth observed in the favored land which the Lord had given to his people. Then the altar was built to show forth God's provision of atonement for the breach of the law. Then, after the reading of the law, came the curse and the blessing, the one pronounced from the side where stood the type of his sacrifice who was "made a curse for us," the other from the farther side, the fruitful slope of Gerizim, showing how that curse, through Him, was "turned into a blessing." God's law, man's sin and condemnation, God's way of salvation, and the blessings flowing from it, were all set forth here.

2. Where was it set up?

Right in the very centre of the land, between north and south, east and west. It

was here that Abraham had built an altar unto the Lord, apparently the first erected by him in Canaan. Not till he arrived here was the purpose of God made plain to him: "Unto thy seed will I give this land," (Gen. 12. 6, 7,) and here, therefore, he had, as it were, taken possession in the name of the Lord his God.

3. In what manner was it set up?

Abraham had built his altar in the presence of "the Canaanite," Joshua and the Israelites set up the standard of their God in a like public manner. The whole congregation went up from Gilgal to the place, returning again to their camp after the act had been performed. It was not an expedition of soldiers for war. The "women, the little ones, and the stranger" went up with the rest. And when the solemn act was over, the altar and the law written on the stones remained as the sign that the land had been taken possession of for Jehovah. All the inhabitants round about knew what had been done, and there was a general gathering together to fight with Israel. Chap. 9. 1, 2.

In this narrative we see shadowed forth the setting up, in many a land, of the Gospel standard. Wherever the word of God is taught, wherever the story of the cross is told, there is set before men "life and death, blessing and cursing." That is no true message from God which tells of the one side only. There are two things from which to choose, two ways between which to decide. Neither Gerizim nor Ebal stands alone. Without Christ the curse of Ebal, the curse of the law, which we have broken, must rest upon us. With Christ, whose offering up of himself for sin was typified by the altar, we have the blessing of Gerizim. For "whoso chooseth" him "chooseth life, and shall obtain favour of the Lord," while all they that reject him love death. Prov. 8. 35, 36.

This Gospel standard should have the central place everywhere. In the heart. This must come first. Let our young people ask themselves, Is Christ indeed "all my salvation and all my desire?" 2 Sam. 23. 5. In the life. We must be loyal to the standard or we cannot enjoy the blessing. In all teaching; for "Christ crucified" is the "power of God unto salvation." Out in the actual world. The ignorant, the godless, the heathen, will seldom take much trouble to seek for the Gospel. It must be published in their midst.

And let the setting up be known to all—or rather, let it be such as may be seen by all. A soldier would be ashamed to have any one wonder whether he belonged to the service or not. There should be no doubt as to whether or not we belong to the standard of Christ, whether we inherit life or death, the blessing or the curse.

## BEREAN METHODS.

## Hints for the Teachers' Meeting and the Class.

Draw the map of Palestine, and show the route of Israel, from Gilgal, past Ai and Bethel, to Shechem.... Give a description of Shechem and its twin mountains, and the events of Bible history which took place there.... The altar, its material and purpose.... The sacrifices: 1. Burnt-offerings; 2. Peace-offerings: show significance of each.... The pillars and inscriptions.... The reading of the law: purpose and method.... What duties are here presented? (See Analytical and Biblical Outline.)... How does this show the value of God's law?... The interest of the "little ones" in the reading of the law....

**ILLUSTRATIONS.** On vers. 30, 31: The building of this altar was like that compact in the cabin of the "Mayflower," before the landing of the Pilgrims, 1620, a recognition of God as the ruler of the newly-founded state.... On ver. 32: Queen Victoria, presenting a Bible to a chief from South Africa, said, "This book is what has made England great."

## Primary and Intermediate.

BY M. V. M.

**LESSON THOUGHT.** *God Speaking.* To be taught: 1. Different ways in which God speaks; 2. That we must take time to hear God speak; 3. That God's law must be known to be obeyed.

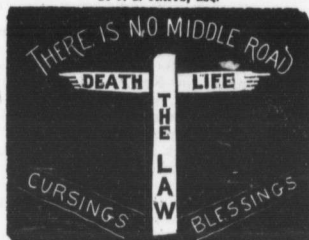
1. Tell what an altar is, and for what used. Who was Joshua? What reason had he for believing in God? Ask when and how the Lord had spoken to Joshua, and teach that because he had heard God, he wanted others to hear him, too. Tell of the building of the altar; and the covering it with plaster so that the law could be written upon it. Ask to whom God had given this law, and where we can find it now.

2. Tell that Joshua called a great meeting. Men, women, little children, all went. Make two mountain peaks, with marks for people on either side, and the altar in the middle. The teacher may divide the class into two parts, telling one side that they are the Mount Ebal tribes, and the other the Mount Gerizim tribes. Then the teacher may slowly repeat the ten commandments, the children answering to each "Amen." Tell that after Joshua had read God's law, and the people had promised to obey, then the Mount Ebal tribes repeated the blessings upon those who obey, and the other tribes the curses upon those who disobey.

3. Ask if the Israelites went to this meeting to get something, and if so, what they got. Show that a child cannot be sure of doing as the parent wants him to do, unless he knows the will of the parent. So it is very important to know God's law.

## Blackboard.

BY J. B. PHIPPS, ESQ.



This design sets forth the truth that the law makes no compromise. There is no middle ground. The law points plainly to cursings or blessings.

*Which road are you on?*

## Lesson Word-Pictures.

"Who are those coming?" says some watcher on Gerizim. He has just seen them, away off, moving over the crest of a hill. "Coming this way!" he says, "and what a vast multitude!" Peering over the crags, he looks down and sees a great host pressing into the valley between Ebal and Gerizim. There are armed men, and yet it is not a host at war, for there are women and little children. And yet is it a holiday excursion? The watcher can see men like priests, white-robed, who carefully bear a veiled object. Soon, as he looks over toward Ebal, he says, "They are building something. I see smoke rising. It must be an altar. And now they are putting up something else. Queer!" If he had been nearer he would have seen the strangers building pillars of stone on which they write an inscription. There is another movement. A great stir is in the valley as the people separate into vast bodies that cluster around the skirts of Ebal and Gerizim, and between these, in the valley, around their veiled burden, silently stand the priestly bearers. "I hear voices," says the man, "coming up from the Ebal side." And then, as if in response, there echoes through the valley a deep, solemn utterance from the people. Does he know that this is the "Amen" to the awful "Cursed?" At last there is stillness on the Ebal side. Again, voices are heard. "And now they are reciting on the Gerizim side," says the watcher. Then there rolls through the valley a quick, glad, far-echoing response. It is the "Amen" to the "Blessed." Finally, that host is ready to depart. The armed men tramp sternly away. The priestly bearers and their burden disappear. All are gone. The valley is deserted. There is stillness around Ebal and Gerizim. "What does it all mean?"

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